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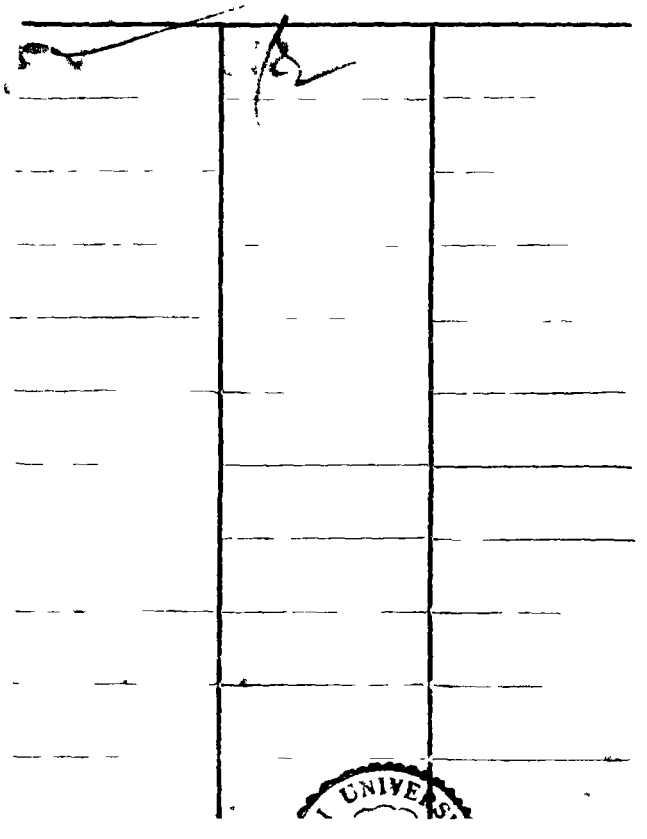
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PHILOSOPHY & THEOLOGY

THE TRUE CHRISTIAN RELIGION

BY EMANUEL SWEDENBORG · INTRODUCTION BY DR. HELEN KELLER

EMANUEL SWEDENBORG, born at Stockholm on 29th January 1688 Travelled in Europe, but settled in Stockholm in 1716 with a post in the Department of Mines Died in London on 29th March 1722, remains removed to Sweden in 1908

THE TRUE CHRISTIAN RELIGION



EMANUEL SWEDENBORG

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Made in Great Britain
at The Temple Press Letchworth
and decorated by Eric Ravilious
for
J M Dent & Sons Ltd.
Aldine House Bedford St. London
First Published in this Edition 1933
Reprinted 1936

INTRODUCTION

SINCE I was sixteen years old, I have been a strong believer in the doctrines given to the world by Emanuel Swedenborg It was his mission to teach men to listen to the inward voice rather than to opinions and disputations After many years of reverent study of the Bible, I gratefully wonder if I am not more indebted to Swedenborg for the faith that turns my darkness to light than I have yet realized I acknowledge my profound indebtedness to Emanuel Swedenborg for a richer interpretation of the Bible, a deeper understanding of the meaning of Christianity, and a precious sense of the Divine Presence in the world I have many times tried to recall the feelings that led me to take Swedenborg's interpretation of Christianity rather than my father's, but I can find no satisfactory answer It was with me as it was with Joseph Conrad, when an irresistible impulse urged him to go to sea Like him, I took 'a, so to speak, standing jump out of my associations' and traditions—and the rest is what I have grown to be

The theological teachings of Swedenborg are in many long volumes The summation, the universal theology, is found in this *magnum opus, The True Christian Religion,* which is now being brought to new thousands of reverent readers. Yet his central doctrine is simple It consists of three main ideas God as Divine Love, God as Divine Wisdom, and God as Power for use These ideas come as waves from an ocean which floods every bay and harbour of life with new potency of will, of faith, and of effort To our conception of God, the Word, and the Hereafter, which we have received on trust from ages of unproved faith, Swedenborg gives a new actuality, which is as startling, as thrilling as the angel-sung tidings of the Lord's birth He brings fresh testimony to support our hope that the veil shall be drawn from unseeing eyes, that the dull ear shall be quickened, and dumb lips gladdened with speech There is among us a distressing indifference to all things of faith, and an impatience at any effort to explain the laws of life in spiritual terms The only really blind are those who will not see the truth—those who shut their eyes to the spiritual vision For them alone darkness is irrevocable Those who explore the dark with love as a torch and trust as

a guide find it good Blind people who have eyes know that they live in a spiritual world inconceivably more wonderful than the material world that is veiled from them The landscapes they behold never fade The flowers they look upon are the immortal flowers which grow in God's garden Swedenborg's message is like the rock smitten by Moses, yielding sweet streams of healing water, even an abundance of truths for those who hunger and thirst in their pilgrimage through an age of materialism and selfishness

The doctrines set forth by Swedenborg bring men by a wondrous way to God's city of light I have walked through its sunlit ways of truth, I have drunk of its sweet waters of knowledge, and the eyes of my spirit have been opened, so that I know the joy of vision which conquers darkness and circles heaven Of one thing I am sure, any effort is worth while that brings comfort to limited, struggling human beings in a dark, self-centred age, and Swedenborg's message has meant so much to me! It has given colour and reality and unity to my thought of the life to come, it has exalted my ideas of love, truth, and usefulness, it has been my strongest incitement to overcome limitations The atmosphere Swedenborg creates absorbs me completely His slightest phrase is significant to me There is an exquisitely quietening and soothing power in the thoughts of Swedenborg for people of my temperament I wish I might be able to radiate the spiritual illumination that came to me when I read with my own fingers *Heaven and Hell* All the days of my life since have 'proved the doctrine' and found it true If people would only begin to read Swedenborg's books with at first a little patience, they would soon be reading them for pure joy They would find much to be glad of in heaven and enough to show them that the soul is everywhere, and enough to prove that love and God are so closely allied that we cannot know much about one and miss the other His *Divine Love and Wisdom* is a fountain of life I am always happy to be near I find in it a happy rest from the noisy insanity of the outer world with its many words of little meaning and actions of little worth I bury my fingers in this great river of light that is higher than all stars, deeper than the silence which enfolds me It alone is great, while all else is small, fragmentary Were I but capable of interpreting to others one-half of the stimulating thoughts and noble sentiments that are buried in Swedenborg's writings, I should help them more than I am ever likely to in any other way It would be such a joy to me if I might be the instrument of bringing Swedenborg to a world that is spiritually deaf and blind

The conclusion forces itself upon the mind of one who

patiently reads his works through, that Swedenborg described a world which was as distinctly objective to him as the world we live in is to us It is also a fact that that world presents a system of perfect order, and every part of it fits into every other part The same laws are shown to apply to the constitution of the spiritual realm, the interpretation of the Bible, and the mind of man If the reader believes in revelation, he will find convincing proofs of Swedenborg's teaching in the Bible itself Three characteristics of his philosophy are completeness, homogeneity, and the universal adaptability of its principles As a leaf grows out of a twig, or as the body depends on the mind, so is any part of this system bound to any related part All through his writings, Swedenborg teaches that all true religion is of the life and that the life of religion is to do good He also tells us that the Word—the Law of Life—has its fullness, its holiness, and its power in the sense of the letter and in our acts Every parable, every correspondence in the Word demands our faithful performance of every service essential to the health, enlightenment, and liberation of mankind This means that we must strive to fill the practicalities of the world with the Spirit If we think this is impossible, how can we call ourselves disciples of Him who died upon the cross that we might all have life and have it more abundantly? Theologians have always endeavoured to grip in permanent form man's momentary impressions of God from the fleeting, changing aspects of His world From this process of dogmatism have arisen many of the contradictions in the literal sense of the Bible, and misunderstandings of God's nature and His purpose Swedenborg had a genius for interpreting the sacred symbolism of the Bible similar to the genius of Joseph when he revealed the meaning of Pharaoh's dreams in the land of his captivity The theologians of his time darkened counsel with many words without knowledge While they were helpless before the curtains of the Shrine, Swedenborg drew these aside with subtle insight, and revealed the Holy of holies in all its glory The beautiful truths of the Divine Humanity had become distorted, dissociated, dissected beyond recognition, and our Lord Himself was lost in deadly dialectics Swedenborg brought together the scattered and broken parts, gave them normal shape and meaning, and thus established a 'new communion with God in Christ' Swedenborg was not a destroyer, but a divinely inspired interpreter He was a prophet sent of God The first and last thought throughout his writings is to show that in the Bible, rightly read and interpreted, is the truest and noblest conception of God possible Most human minds are so constituted that there is in them a secret chamber

where theological subjects are stored, and their centre is the idea of God If the idea is false and cruel, all things which follow it by logical sequence partake of these qualities For the highest is also the inmost, and it is the very essence of every belief and thought and institution derived from it. This essence, like a soul, forms into an image of itself everything it enters, and as it descends to the planes of daily life, it lays hold of the truths in the mind and infects them with its cruelty and error Beliefs which set up fictitious excellences, encourage devotional feelings and ceremonies which do not have for an object the good of mankind, and which are made substitutes for a righteous, useful life, such beliefs darken all morality and make it an instrument of a supreme being worshipped indeed with adulation, but in truth most repulsive to the good and the wise A wandering idea of an invisible God, Swedenborg declares, 'is not determined to anything, for this reason it ceases and perishes The idea of God as a spirit, when a spirit is believed to be as ether or wind, is an empty idea, but the idea of God as Man is a just idea, for God is Divine Love and Divine Wisdom, with every quality belonging to them, and the subject of these is man, and not ether or wind' Guided by the light of the divine Word, Swedenborg saw the Oneness of God in Person and Essence, and Jesus Christ as God in the humanity which He assumed on earth, and the Holy Spirit as the Infinite Power for creating good and happiness Jehovah wrought the most stupendous act in earth's history as gently and unobtrusively as He pours His light upon mind and nature One of the infallible tokens of Divinity is its perfect quietness and self-effacement When the Lord 'limited' Himself, as it were, and became a little child, there was no glory, except a light on the hills where the shepherds heard the angels sing, and a star in the far East There was no sign of worldly magnificence or pomp There was not even a man of perfect form and stature Only a little babe lying in a manger He was apparently just like any other child His growth, mental and physical, was normal, and as we follow the story of His life, we find Him a man with men, earning His daily bread as they did, walking with them along the seashore and by the hill-side paths Yet He was Immanuel, God with us This truth is the centre of all Christian doctrine, and unless one perceives it clearly, the Scriptures cannot be rationally understood So one can joyously worship One God The joy inspired by such a concept of the Lord is like the sun with its threefold glory of warmth, light, and activity It is like the satisfaction with which one beholds the happy balance of soul, mind, and body in a beautiful human being, or the

perfect work of seed sprouting into blossom and the blossom yielding luscious fruit How sane and easy and capable of fitting into the nature of all things such a concept is! Yet what prodigious effort it cost Swedenborg to plant it so that it could grow and flourish! The new thoughts about the Unity of God which Swedenborg offered to replace the old are priceless because they give one insight to distinguish between the real Deity and the repelling appearances with which a wrong reading of the Word and the anthropomorphic ideas of passion-driven men have invested Him *The True Christian Religion* shows how Swedenborg sought to elevate those unchristian concepts to something nobler Hear him say 'God is omnipotent, because He has all power from Himself, and all others have power from Him His power and His Will are one, and because He wills nothing but what is good, therefore He can do nothing but what is good In the spiritual world, no one can do anything contrary to His will, this they derive there from God whose power and will are one God also is good itself, therefore, while He does good, He is in Himself and cannot go out of Himself From this it is manifest that His omnipotence proceeds and operates within the sphere of the extension of good, which is infinite' And again 'It is a prevailing opinion at this day, that the omnipotence of God is like the absolute power of a king in the world who can at His pleasure do whatever He wills, absolve and condemn whom He pleases, make the guilty innocent, declare the faithless faithful, exalt the unworthy and undeserving above the worthy and deserving, nay, that He can under whatever pretext deprive His subjects of their goods, and sentence them to death, with other such things From this absurd opinion, faith, and doctrine concerning the Divine Omnipotence as many falsities, fallacies, divisions, and chimeras have flowed into the church as there are subjects, divisions, and derivations of faith therein, and as many more may yet flow in as pitchers might be filled with water from a large lake, or as serpents that creep out of their holes and bask in the sunshine in the desert of Arabia What need is there of more than two words, omnipotence and faith, and then to spread before the people conjectures, fables, and trifles, as many as occur to the senses of the body? For reason is banished from them both, and when reason is banished, in what does the thought of man excel the thought of a bird that flies over his head?' Such teachings lift one up to a mountain summit where the atmosphere is clear of hatred, and one can perceive that the nature of the Divine Being is Love and Wisdom and Use, and He never changes in His attitude towards any one at any time But all through Swedenborg's books shines an image of the

Eternal Love which embraces every human being, and saves him from sinking into deeper sin

Religion has been defined as the science of our relations to God and to our fellow-men and what we owe to ourselves, and surely Christianity, rightly understood, is the science of love When the Lord dwelt upon earth visible to mortals, He declared that on the two commandments, love to God and love to the neighbour, 'hang all the law and the prophets' Yet for two thousand years so-called believers have repeated 'God is Love', without sensing the universe of truths contained in these three momentous words or their stimulating power Only when Swedenborg arose out of the cold age of logic-chopping called the eighteenth century, did Love as a doctrine again shine forth as the centre and life, the beauty and the preserver of all things He interpreted the whole world of human experience as love and in terms of love—states of love—activities, powers, and functions of love—the constructive, preventive, and courage-stirring dictates of love Moreover, the seer discovered that love is identical with the Divine Itself, 'that the Lord flows into the spirits of angels and men', that the material universe is God's Love wrought into forms suitable to the uses of life, and that the Word of God, rightly understood, reveals the fullness and the wonders of His Love towards all the children of men Thus at last a faint ray, travelling through infinity from the Divine Soul, reached the mind of deaf, blind humanity, and lo! the Second Coming of the Lord was an accomplished fact

Swedenborg's own mind expanded slowly to the higher light, and with deep suffering The theological systems of his day were little more than controversies, and so full of long-drawn-out hair-splitting that they seemed like caverns in which one would easily get lost and never find one's way out again Swedenborg had to define important key-words such as truth, soul, will, state, faith, and give new meanings to many other words so that he might translate more of spiritual thought into common language For love he had to find a special vocabulary, indeed, it almost seemed as if he were himself learning a different language Out of his heart and out of heaven's heart he wrote, in *The True Christian Religion*: 'The love whose joy is essentially good is like the heat of the sun, fructifying and operating on a fertile soil, on fruit trees and fields of corn, and where it operates there is produced, as it were, a paradise, a garden of Jehovah, and a land of Canaan, and the charm of its truth is as the light of the sun in the time of spring, and as light flowing into a crystal vessel in which are beautiful flowers, from which as they open breathes forth a fragrant perfume' Perhaps no one had ever

endured such a pressure of soul against prison-bars of flesh as he did, and there was no reassuring nearness of equal intelligences to lighten his burden He gave his life to learn, and what could he do with his colossal treasure of knowledge! He was naturally glad when more of light, more of opportunity was let into his difficult days, but I question whether he ever felt at home upon earth after his 'illumination' Only such face-to-face knowledge gives reality to things, since it springs from life, and Swedenborg's living testimony will shed a slow but ever-increasing light upon the dark 'hinterland' of our soul experience, and reinforce our groping efforts with the daring of immortal purpose

Swedenborg's books are an inexhaustible well-spring of satisfaction to those who live the life of the mind I plunge my hands into my large braille volumes containing his teachings, and withdraw them full of the secrets of the spiritual world

HELEN KELLER

FOREST HILLS,
LONG ISLAND, N Y
January 1933

The following are the principal works of Emanuel Swedenborg

PHILOSOPHICAL AND SCIENTIFIC —Dædalus Hyperboreus, 1716, Prodromus Principiorum Rerum naturalium, 1721, Miscellanea Observata circa Res naturales, 1722, Opera Philosophica et Mineralia, 1734, Vol I , being his Principia, De infinito et Causa finali Creationis, 1734, Œconomia Regni Animalis, 1740, Regnum Animale, 1744–5, De Cultu et Amore Dei, 1745 The more important posthumous scientific works which have been published are The Brain, considered anatomically, physiologically, and philosophically, 1882–7, The Soul, or Rational Psychology, 1887 Under the auspices of the Swedish Royal Academy of Sciences, its Swedenborg Committee has published *Geologica et Epistolæ, with introduction in* English by Prof A G Nathorst, 1907, Cosmologica, with introduction by Prof Sv Arrhenius, 1908

THEOLOGICAL —Arcana Cœlestia, 1749–56, De Cœlo et Inferno, 1758, De Ultimo Judicio, 1758, De Equo Albo, 1758, De Telluribus in mundo nostro solari, 1758, De Nova Hierosolyma et ejus doctrina cœlesti, 1758, Sapientia Angelica de Divino Amore et de Divina Sapientia, 1763, Doctrina Novæ Hierosolymæ de Domino—de Scriptura Sacra—de Fide, 1763, Doctrina Vitæ pro Nova Hierosolyma, 1763, Sapientia Angelica de Divina Providentia, 1764, Apocalypsis Revelata, 1766, Delitiæ Sapientiæ de Amore Conjugiali, etc, 1768, Summaria Expositio Doctrinæ Novæ Ecclesiæ, 1769, De Commercio Animæ et Corporis, 1769, Vera Christiana Religio, 1771 Among his posthumous theological treatises which have been published the following are the chief Apocalypse Explained, 1811–15; The Memorabilia, or Spiritual Diary, 1883–1902, Summaries of the Internal Sense of the Prophets and Psalms, 1799, Adversaria in Libros Veteris Testamenti, 1842–54, Index Biblicus, sive Thesaurus Bibliorum Emblematicus et Allegoricus, 1859–68

Published by photolithography 10 folio vols of unpublished MSS edited by R L Tafel, 1869–70 By phototypy, Sensus Internus Psalmorum, etc, 1896, Diarium Spirituale, 3 folio vols, 1901–7

The Swedenborg Concordance, by J F Potts 6 quarto vols, 1888–1902

A Swedenborg Bibliography, by J Hyde, 1906

BIOGRAPHIES —By E Paxton Hood, 1854, by E Swift, 1883, by J J Garth Wilkinson, 1886, by B Worcester, seventh edition, 1907, by G Trobridge, 1908, Documents concerning Life and Character, edited by R L Tafel, 1875–77

Most of Swedenborg's works have been translated into English, and a number of them into seventeen other languages, European and Oriental

Uniform with this edition the following works of Emanuel Swedenborg have been published.

Heaven and Hell (No 379) gives a reasoned description of the spiritual plane of existence and of the life which is lived in the next world

Divine Love and Wisdom (No 635) deals with the Infinite Source of Creation, with creation itself, and with the fundamental nature of the human soul

Divine Providence (No 658) describes the various ways by which Providence works, and how man is led in freedom towards the creative purpose

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THE FAITH OF THE NEW HEAVEN AND THE NEW CHURCH

1. THIS faith in its general and particular forms is set forth at the outset, as an introduction to the work that follows, in order that it may serve as a gate of entrance into the temple, and as a summary of the subsequent details It is called 'The faith of the new heaven and the new church', because heaven, where angels are, and the church, composed of men, act as one, like the internal and external in man As a result of this, every member of the church who has in himself the good of love from the truths of faith, and the truths of faith from the good of love, is an angel of heaven, as to his inner mind, therefore, after death he goes to heaven, and his happiness there is according to the union in him of good and truth It should be known that this faith is the forefront, portal, and epitome of the new heaven now being formed by the Lord

2 THE FAITH OF THE NEW HEAVEN AND THE NEW CHURCH, IN ITS GENERAL FORM, is this The Lord from eternity, who is Jehovah, came into the world in order to subdue the hells, and glorify His human nature. Without Him no one could have been saved, and all are saved who believe in Him

We say 'in its general form', because this is a main article of faith, and the main article embraces all its details. It is a main article of faith, that God is one in essence and in person, in whom is the divine trinity, and that He is the Lord God, the Saviour, Jesus Christ It is a main article of faith, that no mortal could be saved unless the Lord had come into the world It is a main article of faith, that He came into the world in order to save man from hell, and accomplished this by combats against, and victories over it. By such means did He subdue hell and reduce it to a state of order and obedience to Himself It is a main article of faith, that He came into the world to glorify His human

nature, which He assumed in the world, that is, to unite it with the divine nature, from which it was Thus He keeps hell in order, and in subjection to Himself for ever. As this could not be accomplished except by temptations directed against His human nature, even to the last of them—the passion on the cross—this He therefore endured These are the main articles of faith concerning the Lord

The main article of faith on man's part is this To believe in the Lord, for belief in Him brings about communion with Him and consequent salvation To believe in Him is to have confidence that He will save, and since no one can have this confidence unless he leads a good life, this also is implied in believing in Him This the Lord also declares in John· *This is the will of the Father, that every one that believeth on the Son may have eternal life* (vi 40) And in another place. *He that believeth on the Son hath eternal life, but he that believeth not the Son shall not see life, but the wrath of God abideth on him* (iii 36)

3 THE FAITH OF THE NEW HEAVEN AND THE NEW CHURCH, IN ITS PARTICULAR FORM, is as follows Jehovah God is love itself and wisdom itself, or good itself and truth itself He, as to the divine truth, which is the Word, and which was God with God, descended and took to Himself a human nature, to the end that He might reduce to order all things in heaven, in hell, and in the church For at that time the power of hell prevailed over the power of heaven, and upon earth the power of evil over the power of good, total destruction, therefore, threatened and was near at hand This impending destruction Jehovah God prevented by means of His human nature, which was the divine truth; and thus He redeemed both angels and men Afterwards He united in His human nature divine truth with divine good, or divine wisdom with divine love, and thus with and in the glorified human nature He returned into His divine nature, in which He was from eternity This is meant by these words in John *The Word was with God, and God was the Word, and the Word was made flesh* (i 1–14) And in another place *I came forth from the Father, and am come into the world, again I leave the world and go to the Father* (xvi 28), and again *We know that the Son of God is come, and*

hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son, Jesus Christ This is the true God and eternal life (1 John v 20) From these passages it is clear that, unless the Lord had come into the world, no one could have been saved. The same is true to-day, and, therefore, unless the Lord comes again into the world in the divine truth, which is the Word, no one can be saved

The particulars of faith on man's part are as follows· (1) God is one, in whom is a divine trinity, and He is the Lord God and Saviour, Jesus Christ (2) A saving faith is to believe in Him (3) Evil actions ought not to be done, because they are of the devil and from the devil (4) Good actions ought to be done, because they are of God and from God (5) And these good actions should be done by a man as if of himself, but he should believe that they are from the Lord, operating through and by him The first two particulars have reference to faith, the next two to charity, and the fifth particular to the union of charity and faith, and thus to the communion of man with the Lord

CHAPTER I

GOD THE CREATOR

4 THE Christian church, since the Lord's time, has passed through distinct periods, from infancy to extreme old age Its infancy was in the time of the Apostles, when they preached throughout the world repentance and faith in the Lord God the Saviour That they preached these two things is evident from the passage in the Acts of the Apostles, in which Paul testified—*both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ* (xx 21) It is a remarkable fact that, some months ago,[1] the Lord called together His twelve disciples, now angels, and sent them forth into all the spiritual world, commanding them to preach the gospel there anew, since the church established through them by the Lord has to-day so fully terminated that scarcely any remains of it survive This has come to pass because the divine trinity has been considered a tripersonal trinity, each person being God and Lord In consequence of this a kind of insanity has invaded the whole of theology, and therefore also the church which is called after the Lord's name. We say 'insanity' because men's minds have been brought by this into such a state of bewilderment that they do not know whether there is one God, or whether there are three, one is on their lips, but three in their thoughts, so that their lips and their minds, or their words and their thoughts, are at variance, and as a result of this, they deny that there is a God. This is the source of the materialism prevalent in the world to-day For when the lips speak of one God, and the mind thinks of three, are not these two things mutually destructive? In consequence of this, a man, if he thinks at all, thinks of God as a name without any definite meaning Since, then, the idea of God, with every notion of Him, has been destroyed,

[1] This was written A D 1771

I propose to treat in an orderly series of God the Creator, the Lord the Redeemer, the Holy Spirit the Operator, and lastly of the Divine Trinity, in order that what has been rent asunder may be reunited, and this will happen, whenever human reason is convinced, from the Word and its enlightenment, that there is a divine trinity, and that it is in the Lord God, the Saviour, Jesus Christ, as soul, body, and action are in a man and that, therefore, this article in the Athanasian creed is true 'That in Christ, God and Man, or the divine and human, are not two, but in one Person; and that as the reasonable soul and flesh is one man, so God and Man is one Christ'

The Unity of God

5 Since the acknowledgment of God from a true knowledge of Him is the very essence and soul of everything in all theology, it is necessary to begin with the question of the unity of God This will be demonstrated in the following articles I *The whole sacred scripture, and the doctrines therefrom of all the churches in the Christian world, teach that God is one* II *There is a universal influx into the souls of men to the effect that there is a God, and that He is one* III *For this reason there is no nation in the whole world, possessing religion and sound reason, that does not acknowledge that there is a God, and that He is one* IV *As to the nature of this one God, nations and peoples have differed, and do still differ, from several causes* V *Human reason may, if it will, perceive and conclude, from many things in the world, that there is a God, and that He is one* VI *Unless God were one, the universe could not have been created and preserved* VII *The man who does not acknowledge God is excommunicated from the church and condemned* VIII *The church is divided in those who acknowledge not one God, but many* But these propositions shall be dealt with seriatim

6 I THE WHOLE SACRED SCRIPTURE AND THE DOCTRINES THEREFROM OF ALL THE CHURCHES IN THE CHRISTIAN WORLD TEACH THAT THERE IS A GOD, AND THAT HE IS ONE

The whole sacred scripture teaches that there is a God, because in its inmost content there is nothing but God, that

is, the divine which proceeds from Him, for it was dictated by God, and nothing can go forth from God, but what is Himself, and is divine The sacred scripture is this in its inmost content But in its derivatives, which proceed from the inmost content but are on a lower plane, the sacred scripture is accommodated to the perceptions of angels and men In these also it is divine, but in another form, in which it is called the divine-celestial, spiritual, and natural, which are simply coverings of God, for God Himself, as He is in the inmost content of the Word, cannot be seen by any creature For He said to Moses, when he prayed that he might see the glory of Jehovah, that *no one can see God and live* It is similar with the inmost content of the Word, where God is in His being and in His essence. Still the divine, which is the inmost and is clothed with such things as are accommodated to the perception of angels and men, shines forth like light through crystals, but with variety according to the state of mind which a man has acquired, either from God or from himself Where the state of the mind has been acquired from God, the sacred scripture is like a mirror, in which each sees God but in his own way. This mirror is formed of those truths which the man has learnt from the Word and has assimilated by a life according to them From these things it is evident, in the first place, that the sacred scripture is the fulness of God That it teaches not only that there is a God, but also that He is one, is evident from the truths which compose that mirror, for they form a coherent whole, and render it impossible for a man to think of God otherwise than as one Hence every one, whose reason has acquired some spirituality from the Word, knows intuitively that God is one, and sees that it is folly to say that there are more. Angels cannot open their lips to pronounce the word *gods*, for the heavenly aura in which they live prevents it That God is one the sacred scripture teaches, not only in general but also in particular, in many places, as in the following *Hear, O Israel, Jehovah our God is one Jehovah* (Deut vi 4, also Mark xii 29), *Surely God is in thee, and there is none else* (Is. xlv 14), *Am not I Jehovah? and there is no God else beside me* (xlv 21), *I am Jehovah thy God, and thou shalt know no God but me* (Hos.

xiii 4), *Thus saith Jehovah the King of Israel, I am the first, and I am the last, and beside me there is no God* (Is xliv 6); *In that day Jehovah shall be King over all the earth in that day there shall be one Jehovah, and his name one* (Zech xiv 9)

7 It is well known that the doctrines of the churches in the Christian world teach that God is one They teach this because they are derived from the Word, and they are all consistent, so far as one God is acknowledged not only with the lips but with the heart But to those who confess one God with the lips, and in the heart acknowledge three, as is the case with many Christians at this day, God is merely a name To them the whole of theology is like an idol of gold enclosed in a shrine, the key to which is in the possession of the priests alone, so that when they read the Word, they perceive no light either in it or from it, nor do they see therein that God is one For the Word with such persons is covered, as it were, with blots, and thus the unity of God is entirely concealed These are they whom the Lord thus describes in Matthew *Hearing ye shall hear, and shall not understand, and seeing ye shall see and shall not perceive and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them* (Matt xiii 14, 15) All these are like men who shun the light, and enter chambers where there are no windows, and grope about the walls in search of food or money; till at length they acquire a vision like that of owls, and see in darkness They are like a woman with several husbands, who is not a wife, but a lascivious harlot, or like a virgin, who accepts rings from several suitors, and after her marriage with one, bestows her favours upon the rest

8 II THERE IS A UNIVERSAL INFLUX FROM GOD INTO THE SOULS OF MEN TO THE EFFECT THAT THERE IS A GOD, AND THAT HE IS ONE

That there is an influx from God into man is implied in the general acknowledgment, that all good which in itself is good, and is in man and done by him, is from God, and also, that all charity and all faith are from God For it is written *A man can receive nothing except it has been given him from heaven* (John iii 27), and Jesus saith *Without me ye can do*

nothing (John xv 5); that is, nothing of charity or faith There is this influx into the souls of men, because the soul is the inmost and highest part of a man, and the influx from God enters into it, passes thence into the things below, and vivifies them according to its reception Those truths which are the future subject-matter of faith, enter indeed by hearing, and are implanted in the mind and thus below the soul; but a man, by these truths, is only prepared to receive influx from God through the soul, and, the reception being according to the preparation, the faith that is merely natural is thus changed into spiritual faith There is an influx into the souls of men to the effect that God is one, because the whole divine, in general and in particular, is God, and since the divine is one, it cannot but instil into a man the idea of one God This idea is confirmed daily as a man is raised up by God into the light of heaven For the angels, in their light, find it impossible to utter the word *gods*, therefore all their speech, at the close of every sentence, terminates in a note of unity this is the result of the influx into their souls that God is one The reason why so many people conceive His divinity to be divided into several persons of the same essence, notwithstanding this influx into the souls of all men that God is one, is this that the descending influx enters into forms that are not in correspondence with it, and the recipient form modifies the influx, as happens throughout nature The same God gives life to man and beast, but the recipient form causes a beast to be a beast, and a man to be a man, it is similar with a man, when he induces on his mind the form of a beast The influx from the sun is the same into every tree, but it is varied according to the form of each The influx into the vine is the same as into a thorn, but if the thorn were engrafted upon the vine, the influx would be diverted and would proceed according to the form of the thorn So again in the mineral kingdom, the light falling upon limestone and the diamond is the same, but the latter is translucent, and the former opaque As to human minds, they vary according to their forms, which inwardly are spiritual, according to their belief in God and their life from God These forms become translucent and angelic by belief in one God, but,

on the contrary, dull and brutish by belief in several gods, which differs but little from no belief at all

9. III FOR THIS REASON, THERE IS NO NATION IN THE WHOLE WORLD, POSSESSING RELIGION AND SOUND REASON, THAT DOES NOT ACKNOWLEDGE THAT THERE IS A GOD, AND THAT HE IS ONE

From the divine influx into the souls of men treated of above, it follows, that there is with every man an internal dictate that there is a God, and that He is one There are those who deny God and acknowledge nature as God, others who acknowledge several gods, and also worship images as gods; but this is because, their inner reason or understanding being clogged with worldly and material matters, they have forgotten the primitive idea of God which they had in infancy, and have banished all religion from their hearts and cast it behind them That Christians acknowledge one God is evident from the general confession of their creed, in which also the nature of the acknowledgment is shown 'The catholic faith is this, that we worship one God in trinity, and the trinity in unity, there are three divine persons, the Father, the Son, and the Holy Spirit, and yet there are not three gods, but one God, and there is one person of the Father, another of the Son, and another of the Holy Spirit, and their divinity is one, their glory equal, and their majesty co-eternal Thus the Father is God, the Son is God, and the Holy Spirit is God For although we are compelled by the Christian verity to confess each person to be God and Lord, yet are we forbidden by the catholic religion to say there are three gods or three lords' Such is the Christian faith concerning the unity of God, but that the trinity and unity of God in that confession are inconsistent with each other, will be seen in the chapter on the divine trinity

The other nations of the world, who possess a religion and sound reason, agree in acknowledging that God is one, thus all the Mohammedans in their several dominions, the Africans, throughout many regions of their continent; the Asiatics, in many of theirs; and, moreover, the modern Jews. Among the most ancient people in the golden age, those who had a religion worshipped one God, whom they called

Jehovah Likewise the people of the succeeding age, until monarchical governments were formed, when worldly and at length gross desires began to close up the higher parts of their understandings, which, previously opened, had been like so many temples and shrines for the worship of one God. It was to open again those inner regions of the human mind, and so restore the worship of one God, that the Lord instituted a church among the posterity of Jacob, and prefixed to all their religious precepts this *Thou shalt have no other gods before me* (Exod xx 3) The name Jehovah, also, which He assumed anew among them, signifies the supreme and only being, from whom is everything that is and is manifested in the universe The ancient Gentiles acknowledged Jove as the supreme God (possibly so called from Jehovah); and they attributed divinity to many others who composed his court, but wise men in the following ages, like Plato and Aristotle, confessed that these were not separate gods, but so many properties, qualities, and attributes of one God, which were called gods because they were divine

10 All sound reason, even when not religious, sees that unless a complex thing depended upon a unit it would fall to pieces, for instance man, composed of so many members, viscera, and organs of motion and sensation, would do so, unless he depended on one soul, and so would the body itself, unless it depended on a single heart, similarly a kingdom, unless ruled by one king, a household unless ruled by one master, and the various departments of state unless each obeyed its head What could an army accomplish against an enemy unless it had a commander-in-chief, to whom the other officers are subordinate, each of these having his particular authority over the private soldiers? The same would happen to the church unless it acknowledged one God, and also to the whole angelic heaven, which is as the head of the church on earth Of these the Lord is the very soul, and therefore heaven and the church are called His body, if they did not acknowledge one God, they would be like a lifeless corpse, fit only to be cast forth and buried.

11. IV AS TO THE NATURE OF THIS ONE GOD, NATIONS AND PEOPLES HAVE DIFFERED, AND DO STILL DIFFER, FROM SEVERAL CAUSES.

The first cause is, that a conception of God, and a consequent acknowledgment of Him, are not attainable without a revelation, and a conception of the Lord, and a consequent acknowledgment that *in Him dwelleth all the fulness of the Godhead bodily*, is not attainable, except from the Word, which is the crown of all revelations For by the help of the revelation which has been given, a man can approach God, and receive influx, and so from natural become spiritual. Primeval revelation extended throughout the whole world, but it was perverted by the natural man, whence arose religious disputes, dissensions, heresies, and schisms. The second cause is, that the natural man can know nothing of God, he can only know the world and make use of mundane knowledge, it is therefore a doctrine of the Christian church, that the natural man is opposed to the spiritual, and that they fight one against the other Hence those who know from the Word, or other revelation, that there is a God, have differed, and still differ, concerning His nature and unity. Wherefore those whose mental sight depended on the bodily senses, and yet desired to see God, made images of gold, silver, stone, and wood, that in the guise of such visible objects they might worship God Others again, who did not make image-worship a part of their religion, worshipped God in the guise of the sun, the moon, the stars, and other natural objects But those who thought themselves wiser than the common people, and who yet remained merely natural, seeing the immensity and omnipresence of God in the creation of the world, acknowledged nature as God, some in her inmost activity, others in her ultimate manifestation, others again, to make a distinction between God and nature, formed a conception of something most universal, which they called the Entity of the universe, and, because they knew nothing more of God, this became for them a mere entity of the reason, and meant nothing Who cannot see that conceptions of God are only mirrors wherein to see Him? They who have no knowledge of God, see Him, as it were, in a mirror not with its front towards them, but with its back, which, being covered with mercury or some dark glutinous substance, does not reflect but extinguishes the image. Faith in God enters into a man by a prior way, that

is, from the soul into the higher parts of the understanding, but knowledge concerning God enters by a posterior way, being drawn from the revealed Word by the understanding, using the bodily senses Both these forms of influx meet midway in the understanding, and natural faith, which is merely persuasion, becomes there spiritual faith, which is a real acknowledgment The human understanding therefore is, as it were, an alembic, wherein this change is effected.

12 V HUMAN REASON MAY, IF IT WILL, PERCEIVE AND CONCLUDE, FROM MANY THINGS IN THE WORLD, THAT THERE IS A GOD, AND THAT HE IS ONE

This truth may be established by innumerable things in the visible world, for the universe is like a stage, on which there are continually exhibited the evidences that there is a God, and that He is one But to illustrate this truth I will adduce this remarkable experience from the spiritual world. Once, while I was conversing with angels, there were present some spirits who had lately arrived from the natural world. On seeing these I bade them welcome, and told them many things, previously unknown to them, respecting the spiritual world After some conversation, I inquired of them what knowledge they had brought with them from their world concerning God and nature The knowledge, they replied, that nature does everything in the created universe, that God, after creation, induced or impressed upon nature this faculty and power, and that He now merely sustains and preserves all things lest they should perish, therefore, all existing things that are produced and reproduced upon the earth are at this day ascribed to nature To this I replied, that nature of herself is not the operator in anything, but only God through nature, and, as they asked for proof, I said that they who believe the divine operation to be in everything in nature, can, from very many things which they see in the world, confirm their belief in God much more than in nature For those who strengthen their belief in the divine operation in nature, study the wonderful facts observed in the production of both plants and animals In the production of plants they see that from a small seed sown in the ground there issues a root, and by means of the root a stem, and afterwards branches, buds, leaves, flowers, and fruits,

till at length new seeds are produced, just as if the first seed knew all the orderly steps and successive stages by which reproduction should take place. What reasonable man can suppose that the sun, which is pure fire, knows this wonderful process, or that it can endue its heat and light with power to produce such effects, or can intentionally perform uses? The man whose rational faculty has been elevated, when he sees and duly considers such things, cannot help thinking that they are from Him who has infinite wisdom, that is, from God All who acknowledge the divine operation in nature confirm their belief when they see these things, but those who do not acknowledge the divine operation behold them obliquely and not with the direct eye of reason They form all their ideas from the bodily senses, and confirm the illusions of the senses, saying 'Do you not see that the sun does all these things by its heat and light? Can anything exist which cannot be seen?'

Those who confirm their belief in the divine, study the wonderful things which they see in the reproduction of animals To speak, first, with regard to eggs in these the chick lies hid in its seed, with all things requisite for its formation, and also for its future growth, until it becomes a bird like its parent Moreover, a study of winged creatures in general will astonish a thoughtful mind For in the smallest and the greatest, in the invisible and visible, that is, in the most minute insects as well as in birds and large creatures, there are organs of sense—those of sight, smell, taste, and touch, also organs of motion, namely muscles, for they fly and walk, and also viscera connected with the heart and lungs, which are actuated by the brain Those who ascribe all things to nature see such things indeed, but they merely recognize their existence, and say that nature produces them. They say this because they have turned away their minds from thinking of the divine, and those who have done this, when they see the wonderful things in nature, cannot think rationally, still less spiritually, but think sensually and materially They then think in nature from nature, and not above nature, and differ from beasts in this alone, that they still have rationality, in that they are capable of understanding if they will Men who are thus

averse from thinking of the divine, and have become thereby material and sensual, do not consider that the sight of the eye is so gross that it sees many small insects as one obscure object, and yet every one of them is an organism capable of sensation and movement, and, consequently, has fibres and vessels, also a minute heart and pulmonary tubes, viscera, and brains All these are compacted from the purest substances in nature, and correspond to life in its lowest degree, by which the minutest of them are separately moved Since the sight of the eye is so gross that many insects, with their innumerable parts, appear to it as a small, indistinct object, and yet sensual men think and form their conclusions from that sight, it is manifest how gross their minds must be, and in what darkness they are with respect to spiritual things

Every man, if he will, may confirm his belief in the divine from the visible things in nature, and indeed he does so, if he thinks about God, and His omnipotence in creating the universe, and His omnipresence in preserving it Let him, for instance, observe the fowls of the air, how every species knows its own proper food, and where it may be found, and recognizes those of its own kind by sound and sight, and can tell its friends and its enemies among other birds, how they know the mating season, take their mates, skilfully build nests, lay their eggs, sit upon them, know the time of hatching, when also they help their young out of the shell, love them tenderly, sheltering them under their wings, providing them with food, and nourishing and supporting them until they are grown up and able to provide for themselves Every man who is willing to think of the divine influx through the spiritual world into the natural, may see it in those things, and, if he will, he may also say in his heart that such knowledge cannot be communicated to them from the sun by its heat and light; for that sun, from which nature derives its birth and essence, is pure fire, and, consequently, the rays of its light and heat are altogether void of life; and thus they may conclude that such things are the result of the divine influx through the spiritual world into the ultimates of nature

Every one also, from the visible things of nature, may confirm his belief in the divine when he sees those insects,

which, impelled by a certain desire, seek and long for a change from their earthly state into one analogous to the heavenly state, for this purpose they crawl into suitable places, envelop themselves with a covering, and thus enter into a cocoon, that they may be born again, and thus become pupæ, and at length butterflies And when they have passed through these changes of form and put on their beautiful wings, according to their kind, they fly out into the open air as into their heaven, where they disport themselves, take their mates, lay their eggs, and propagate their species, and they feed now upon a sweet and pleasant food from the flowers Any one who confirms his belief in the divine from visible things in nature, must surely see an image of man's earthly state in them as grubs, and an image of his heavenly state in them as butterflies But those who confirm their belief in nature, though they behold these wonders, still call them merely operations of nature, because they have renounced all belief in the heavenly state

Again, every one from the visible things in nature may confirm his belief in the divine, when he studies the well-known facts about bees For they know how to gather wax and honey from roses and other flowers, and build cells like little houses, and arrange them in the form of a city, with passages leading in and out They can smell at a distance the flowers and herbs from which they collect wax for their cells, and honey for their food, and, laden with these, they fly back in the right direction to their hives, and so they provide food for themselves for the coming winter, as if they foresaw it To ensure posterity they choose a queen, whom they provide with a palace surrounded by guards When her time comes, accompanied by these guards, she goes from cell to cell, and lays her eggs, which her attendants seal up to protect them from the air. Hence arises a new generation Afterwards, when this has reached the proper age, and is able to provide for itself, it is expelled from the hive The swarm first collects together to prevent being scattered, and afterwards flies forth to seek a habitation. About the time of autumn, the drones, having brought in no wax or honey, are led out and deprived of their wings to prevent their return, lest they should consume the food

which they have taken no pains to collect. Many other facts might be related, but those mentioned are a sufficient proof that, on account of their use to mankind, the bees have, from the divine influx through the spiritual world, a form of government such as exists among men on earth, and even among angels in heaven. What man of sound reason does not see that such things as these are not from the natural world? What connection can there be between the sun of the natural world and a form of government comparable to the heavenly?

From these and similar things observable in the animal creation, the advocate and worshipper of nature confirms his belief in nature, whilst the advocate and worshipper of God, from the same things, confirms his belief in God, for the spiritual man sees in such things what is spiritual, but the natural man sees only what is natural—thus every one according to his nature To me, such things are evidences of the influx of the spiritual world into the natural Consider also whether you could think analytically concerning any form of government, any civil law, moral virtue, or spiritual truth, unless the divine wisdom entered by influx through the spiritual world For my own part, I have long felt and still feel it to be impossible, having had now for six-and-twenty years, continuously, a sensible and manifest perception of such influx, therefore, I speak from personal experience

Could nature regard use as the end, and arrange uses in their orders and forms? This can be done only by one who is wise, and none but God, whose wisdom is infinite, could so order and form the universe. Who else could foresee and provide for the food and clothing of mankind, their food from the harvest of the field, the fruits of the earth and animals, and their clothing also from these? It is wonderful that those humble creatures called silkworms should clothe with silk, and beautifully adorn men and women, from kings and queens to men-servants and maid-servants, and that those common insects called bees should furnish wax to illuminate temples and palaces These, and many other things, are conspicuous proofs that God, from Himself through the spiritual world, directs all the operations of nature.

In the spiritual world I have seen men who, from things visible in this world, have so confirmed their belief in nature that they have become atheists In spiritual light their understanding appeared open below but closed above, because in thought they looked downwards to the earth, and not upwards to heaven Above the sensual, which is the lowest part of the understanding, there appeared as it were a veil, sparkling with infernal fire; with some it was as black as soot, and with others pale and livid as a corpse. Let every one, therefore, beware of confirming his belief in nature, let him confirm his belief in God; the means are not wanting

13 VI UNLESS GOD WERE ONE, THE UNIVERSE COULD NOT HAVE BEEN CREATED AND PRESERVED

The unity of God may be inferred from the creation of the universe, because it is a consistent and uniform work, from first to last, and also because it depends upon one God, as the body upon its soul The universe has been so created, that God may be everywhere present therein, keep the whole and every part of it under His direction, and thus maintain it in perpetual unity, that is, preserve it It is for this reason that Jehovah God declares that He is the First and the Last, the Beginning and the End, the Alpha and the Omega (Is xliv 6, Rev 1 8, 17), and in another place, that He maketh all things, stretcheth forth the heavens, and spreadeth abroad the earth by Himself (Is xliv 24) This great system, which we call the universe, is a consistent unity, from first to last, because God in creating it had but one end in view—an angelic heaven from the human race, and all things of which the world consists are means to that end For he who desires an end also desires the means He therefore, who regards the world as a work involving means adapted to that end, will regard the universe as a consistent unity, and perceive that it is a complex of uses, in successive order, for the service of the human race, from which the angelic heaven is derived. For the divine love can desire no other end than the eternal happiness of men, from its own divine, and the divine wisdom can produce nothing but uses, as means to that end. Every wise man, taking this broad view of the world, may discern that the Creator of the universe is one,

and that His essence is love and wisdom, consequently, there is not a single thing in it that does not involve some hidden use, more or less remote, for the service of man He gets his food from the fruits of the earth and from animals, and his clothing from the same sources, and, what is wonderful, those humble creatures, the silkworms, clothe with silk and beautifully adorn both men and women, from kings and queens to men-servants and maid-servants; and those common insects the bees supply him with wax, to illuminate temples and palaces

Those who consider only particular parts of the creation, and do not take a view of the whole in its connected series, in which are ends, mediate causes, and effects, and who do not regard creation as from the divine love by means of the divine wisdom, cannot see that the universe is the work of one God, and that He dwells in every detail, because He dwells in the end For whoever is in the end is also in the means, since the end is most intimately in all the means, moving and directing them Those who do not regard the universe as the work of God and the habitation of His love and wisdom, but as the work of nature and merely the receptacle of the sun's light and heat, close up the higher parts of their minds against God, and open the lower parts to the devil, thus they put off the nature of men, and put on that of the animals. And they not only believe themselves to be like animals, but also become so, for they become foxes in cunning, wolves in ferocity, leopards in treachery, tigers in cruelty, and crocodiles, serpents, owls, bats, and birds of night in other evil qualities In the spiritual world such men also appear, at a distance, like those creatures, their love of evil taking on such an appearance

14 VII THE MAN WHO DOES NOT ACKNOWLEDGE GOD IS EXCLUDED FROM THE CHURCH AND CONDEMNED

He who does not acknowledge God is thereby excluded from the church, because God is its all in all, and divine or theological things constitute the church, therefore a denial of God is a denial of everything pertaining to the church, and this denial itself excludes him, so that man himself, and not God, is the author of his exclusion He is also condemned, because whoever is excluded from the church is

also excluded from heaven, for the church on earth and the angelic heaven make one, like the internal and external, and like the spiritual and natural parts in man For man was so created by God as to be in the spiritual world as to his internal part, and in the natural world as to his external; thus he has been created a native of both worlds, in order that the spiritual, which pertains to heaven, may be implanted in the natural, which pertains to the world, like seed sown in the ground, and that thus he may acquire a stable and permanent existence Whoever, by a denial of God, has excluded himself from the church, and thus from heaven, has closed up his internal man as to the will, and thus as to its joyous love, for a man's will is the receptacle of his love, and becomes its habitation But he cannot close up his internal man as to the understanding, for if he could and should do this, he would no longer be a man. But the love of his will fills the higher parts of the understanding with falsities, and then the understanding becomes closed, as it were, to the truths of faith and the goods of charity, thus more and more against God, and also against the spiritual things of the church He is excluded from communion with the angels of heaven, and being thus excluded he enters into communion with evil spirits of hell, and thinks in unison with them, and as all evil spirits deny God, and think foolishly concerning Him and the spiritual things of the church, so also does the man who is joined with them. When he is in the spirit, which is the case when he is by himself, he allows his thoughts to be led by the pleasures of the evil and falsity which he has conceived and brought forth in himself, he then thinks that there is no God, but that God is merely a name uttered from the pulpit to keep the common people in subjection to the laws of civil society He further thinks that the Word of God, from which the clergy proclaim Him, is a visionary collection of records, whose sanctity is derived from authority, and that the Decalogue is only fit for children, and may be neglected later on, for it ordains that men should honour their parents, and do no murder, neither commit adultery, nor steal, nor bear false witness, and who does not know all this from the civil law? He regards the church as a congregation of simple,

credulous, and weak-minded people, who fancy they see what they do not see. Of man, and himself as a man, he has the same ideas as of brute beasts, and concludes that both will cease to exist after death In this way does his internal man think, whatever his external man may say to the contrary For, as was stated above, every man has both an internal and an external, and it is the internal which constitutes the man, and which is called his spirit, and survives after death, whereas the external, in which by a display of morality he plays the hypocrite, is buried at death, and then on account of his denial of God he is condemned Every man, as to his spirit, is associated with kindred spirits in the spiritual world, and is as one with them I have frequently been permitted to see there the spirits of persons still living on earth, some in angelic communities and some in infernal I have also been permitted to converse with them for several days together, and have been astonished that a man, while in the body, is totally unacquainted with this state of his spirit It is consequently evident that whoever denies God is already among the condemned, and after death forgathers with others like himself

15 VIII THE CHURCH IS DIVIDED IN THOSE WHO ACKNOWLEDGE NOT ONE GOD, BUT MANY

He who in faith acknowledges, and in heart worships, one God, is in the communion of saints on earth, and in the communion of angels in heaven These are called communions, and in reality are so; because they are in one God, and one God is in them These are also in communion with the whole angelic heaven and, I will venture to say, with all and every one there, because they are all like the children and offspring of one father, whose minds, habits, and faces are similar, so that they recognize one another The angelic heaven is arranged into communities, according to all the varieties of the love of good, which are different forms of one most universal love, the love of God From this love all derive their birth and descent who in faith acknowledge, and in heart worship, one God as the Creator of the universe, and, at the same time, the Redeemer and Regenerator of mankind But it is altogether different with those who approach and worship not one God but several, or who

profess one with their lips and yet think of three, as those do in the church at the present day who divide God into three persons, and declare each person by himself to be God, attributing to each distinct qualities and properties, which they do not allow to either of the others Hence not only is the unity of God actually divided, but also theology itself, and likewise the human mind, in which it should reside, and what can thence result but perplexity and inconsistency in the things of the church? That such is the state of the church at this day will be proved in the appendix to this work The truth is, that the division of God, or of the divine essence, into three persons, whereof each singly, or of himself, is God, leads to a denial of God It is as if a man should go into a church to worship, and should see over the altar a picture of one God as the Ancient of Days, another as a High Priest, and a third as a flying Aeolus, with this inscription 'These three are one God', or as if he should see there the unity and trinity depicted as a man with three heads upon one body, or with three bodies under one head, which is the form of a monster Should any one enter heaven with this idea, he would assuredly be cast out headlong, even if he should say that the head or heads signified essence, and the body or bodies distinct attributes

MEMORABILIA [1]

16 I saw some persons, lately come from the natural into the spiritual world, who were talking together about three divine persons from eternity, they were dignitaries of the church, and one of them was a bishop They came up to me and, after some conversation concerning the spiritual world, with which they had hitherto been utterly unacquainted, I said 'I overheard you talking about three divine persons from eternity, and I beseech you to unfold this great mystery to me, according to the ideas which you conceived in the natural world, whence you have lately come'. Then the bishop, looking at me, said. 'I see you are a layman, and therefore for your instruction I will unfold to you my thoughts concerning this great mystery. My idea always has been,

[1] See No 851 sq

and still is, that God the Father, God the Son, and God the Holy Ghost, sit in the midst of heaven, upon magnificent and lofty seats or thrones, God the Father upon a throne of the finest gold and with a sceptre in His hand, God the Son at His right hand, upon a throne of the purest silver, with a crown on His head, and God the Holy Ghost beside them, upon a throne of shining crystal, holding a dove in His hand, and that round about them there hangs a triple row of burning lamps, glittering with precious stones, and at a distance there stand innumerable angels, all worshipping and singing praises, and further, that God the Father holds continual conference with the Son concerning those who are to be justified, and that they determine and decree who upon the earth are worthy to be received among the angels, and to be crowned with eternal life; and that God the Holy Spirit, having heard their names, hastens instantly to them in all parts of the earth, carrying with Him the gifts of righteousness, as so many tokens of salvation for those who are to be justified, and immediately upon His coming and breathing on them, He disperses their sins, as a fan disperses the smoke from a furnace and cleanses it, and also removes the stony hardness from their hearts, makes them soft as flesh, and at the same time renews their spirits or minds, and regenerates them, giving them the innocent countenances of little children, and lastly, puts upon their foreheads the sign of the cross, calling them the elect, and the children of God'.

The bishop, having finished these remarks, said to me 'Thus I unravelled this great mystery in the world and, because most of our order there did much applaud my opinions, I am persuaded that you also, being a layman, will do likewise' After this had been said by the bishop, I looked at him and the dignitaries with him, and noticed that they all gave tokens of full assent, whereupon I replied as follows 'I have well weighed the exposition of your faith, and have thence gathered that you have conceived and still hold a merely natural and sensual, nay, a material idea concerning the triune God, from which there inevitably flows the idea of three gods Is it not to think sensually of God the Father, to suppose that He sits upon a throne with a sceptre in His hand and of the Son, that He sits upon a

throne with a crown upon His head, and of the Holy Spirit, that He also sits upon His throne, with a dove in His hand; and that in obedience to the decrees of the two former, He runs to and fro throughout the whole earth? And since there results from this an idea of three gods, I cannot agree with what you have said For, from my infancy, I have never been able to admit into my mind the idea of more gods than one, and as I have received and still retain only this idea, all that you have said fails to convince me For I plainly perceived, that by the throne, upon which Jehovah is said by the scriptures to sit, is meant the kingdom, by the sceptre and crown, government and dominion, by sitting on the right hand, the omnipotence of God by means of His human nature, and by what is related of the Holy Spirit, the operations of the divine omnipresence Grasp, my lord bishop, the idea of one God, and consider it well, and then you will see the truth of it clearly Indeed, you yourself also say that God is one, for you make the essence of those three persons one and indivisible, yet you do not allow any one to say that this one God is one person, but that still there are three, and this you do lest the idea of three gods, such as you hold, should be lost You also ascribe to each person separate and distinct attributes, and do you not thus divide the divine essence? And, since this is so, how can you say, and at the same time think, that God is one? I could excuse you, if you declared that the divinity is one How is it possible, when a man is told that "the Father is God, the Son is God, and the Holy Spirit is God, and that each person singly is God", for him to conceive that God is one? Is it not a contradiction impossible to be believed? They cannot be called one God, but can only be said to have a similar divinity, as may be illustrated by the following examples It cannot be maintained of several men, who form one senate, synod, or council, that they are one man, but if they all think alike, it may be maintained that they have a similar opinion So also, in respect to three diamonds of one and the same substance, it cannot be asserted that they are one diamond, but that they have a similar substance, and that each diamond differs from the others in value, according to its weight, but it would not be so if they were

one, and not three. But I see that the reason why you call the three divine persons one God, each of whom by Himself or singly is God, and why you insist that every one in the church should so speak, is that sound and enlightened reason throughout the world acknowledges that God is one, and therefore you would be overwhelmed with shame unless you also spoke in a similar manner; and yet you are not ashamed, while you profess only one God with your lips, to entertain the idea of three in your thoughts'. On hearing this, the bishop, with his clerical attendants, retired, and as he went away, he turned round, and tried to say 'There is one God'; but he was not able, for his thoughts held his tongue back, and then he cried out 'Three gods'. All who stood by laughed heartily at the strange sight, and departed

17. Afterwards I inquired where I might meet some of those learned men of acute intellect who maintained that the divine trinity is divided into three persons Three presented themselves, to whom I said 'How can you separate the divine trinity into three persons, and assert each person by himself, or singly, to be God and Lord? Is not such a confession as distant from the thought that God is one, as the south is from the north?' 'Not in the least', they replied, 'because we allow but one essence to the three persons, and the divine essence is God In the world we were guardians of a trinity of persons, and the ward under our care was our faith according to which each divine person had his office God the Father, that of imputation and donation, God the Son, that of intercession and mediation, and God the Holy Spirit, that of effecting the purpose of imputation and mediation' 'But', I asked, 'what do you mean by the divine essence?' They answered 'We mean omnipotence, omniscience, omnipresence, immensity, eternity, equality of majesty' 'If', I replied, 'that essence could make one God out of several, you might keep adding to the number, as for example, a fourth, the God Schaddai, mentioned by Moses, Ezekiel, and Job Thus did the ancient Greeks and Romans, who assigned equal attributes, and thus a similar essence, to their several gods, Saturn, Jupiter, Neptune, Pluto, Apollo, Juno, Diana, Minerva, Mercury, and Venus, but still they could not say that all these were one God You yourselves

also are three distinct persons and, as I perceive, of similar learning, and so of similar essence in that respect, and yet you cannot combine into one scholar'

But at this they laughed, saying. 'You are jesting; it is otherwise with the divine essence, this is one, and not tripartite, and is indivisible, and so not divided, it cannot possibly be subject to division or partition'. To this I rejoined 'Let this be the basis of our discussion' And I asked 'What do you mean by "person", and what does the word signify?' They answered 'The word "person" means, not some part or quality in another, but what properly subsists of itself Thus do the most celebrated writers in the church define the word "person", and we abide by their definition' 'And is this,' I said, 'your understanding of the word?' They said 'It is'. I replied 'Then there is not any part of the Father in the Son, nor any part of either in the Holy Spirit, from which it follows, that each of the three is independent of the others in respect to authority, power, and jurisdiction, and, therefore, nothing conjoins them but the will, which is proper to each, and communicable at pleasure, are not the three persons thus three distinct gods? Again, you have further defined a person as that which subsists of itself, consequently it follows that there are three substances, into which you separate the divine essence, and yet you say that this essence is incapable of division, because it is one and indivisible And, moreover, you attribute to each substance, that is, to each person, properties which do not belong to another, and which cannot even be communicated to another, such as imputation, mediation, and operation, and what conclusion must follow from this, but that the three persons are three gods?' On hearing this they withdrew, saying 'We will discuss these things, and afterwards make our reply'

There stood by a certain wise man who, hearing this, said to them 'I do not wish by such subtle speculations to examine this lofty subject, but, setting these aside, I can see clearly that in your thoughts there are three gods, yet since you are ashamed to publish them to the world, for fear of being called madmen and fools, therefore, to avoid that disgrace, you confess one God with your lips' But the

three disputants, tenacious of their own opinion, paid no attention to these words, and as they departed, they muttered some terms borrowed from metaphysics, whence I perceived this to be the oracle from which they intended their answers to issue.

The Divine Being, which is Jehovah

18 We shall first speak of the divine being, and afterwards of the divine essence It appears as if they were one and the same, but the term being is more general in meaning than essence, for essence presupposes being, and being is the cause of essence God's being, or the divine esse, cannot be described, because it transcends every human idea, for human thought can comprehend nothing but the created and finite, and not the uncreate and infinite, thus not the divine being The divine being is being itself, from which all things are, and which must be in all things for their existence A further conception of the divine being may be gathered from the following articles I *The one God is called Jehovah from His being, because He alone is, was, and will be, and because He is the First and the Last, the Beginning and the End, the Alpha and the Omega* II *The one God is substance itself and form itself, and angels and men are substances and forms from Him, and as far as they are in Him, and He in them, so far they are images and likenesses of Him* III *The divine being is being in itself, and at the same time manifestation in itself* IV *The divine being and manifestation in itself cannot produce another selfsame divine, consequently another God of the same essence is impossible* V *The belief in a plurality of gods in ancient and in modern times arose because the divine being was not understood* These articles shall be explained separately

19 I THE ONE GOD IS CALLED JEHOVAH FROM HIS BEING, BECAUSE HE ALONE IS, WAS, AND WILL BE, AND BECAUSE HE IS THE FIRST AND THE LAST, THE BEGINNING AND THE END, THE ALPHA AND THE OMEGA

That Jehovah signifies *I Am* and being, is well known, and that God was so called from the most ancient times is evident from the book of creation, or Genesis, where, in the first

chapter, He is called God, but in the second and following chapters Jehovah God, afterwards, when the descendants of Abraham through Jacob forgot the name of God during their sojourn in Egypt, it was recalled to their remembrance; for it is thus written *Moses said unto God, What is thy name? And God said,* I AM THAT I AM *Thus shalt thou say unto the children of Israel,* I AM *hath sent me unto you, and thou shalt say, Jehovah God of your fathers hath sent me unto you. This is my name for ever, and this is my memorial unto all generations* (Exod iii 13, 14, 15) Since God alone is the I AM and the BEING or JEHOVAH, there is nothing in the universe which does not derive its being from Him, how this takes place will be seen below The same also is meant by the following words *I am the first and the last, the beginning and the end, the Alpha and the Omega* (Is xliv 6; and Rev i 8, 11, xxii 13), by which is meant, that He is the very and only One from first to last and from whom all things are

God is called the Alpha and the Omega, the Beginning and the End, because Alpha is the first and Omega the last letter in the Greek alphabet, and consequently they signify all things in their entirety The reason of this is that every alphabetic letter in the spiritual world signifies something, for example, every vowel, as giving the tone, signifies something relating to affection or love This is the origin of spiritual or angelic speech and writing But this is a mystery hitherto unknown, for there is a universal language proper to all angels and spirits, which has nothing in common with any language spoken in the world Every man, after death, uses this language, for it is implanted in every one from creation, and therefore throughout the whole spiritual world all can understand one another I have frequently heard this language and, having compared it with languages in the world, have found that it has not the slightest resemblance to any of them, it differs from them in this fundamental respect, that every letter of every word has a particular meaning This is why God is called the Alpha and the Omega; for this means that He is the very and only One, from first to last, from whom all things are But concerning this language, and its writing flowing from the spiritual

thought of angels, see the work *Marriage Love* (nos 326–9), and also the following pages of this work

20 II THE ONE GOD IS SUBSTANCE ITSELF AND FORM ITSELF, AND ANGELS AND MEN ARE SUBSTANCES AND FORMS FROM HIM, AND AS FAR AS THEY ARE IN HIM, AND HE IN THEM, SO FAR THEY ARE IMAGES AND LIKENESSES OF HIM

Since God is BEING, He is also substance, for unless being has substance, it is a fiction of the mind, for substance is that which subsists, and He who is substance is also form, for unless substance has form, it also is a fiction of the mind; therefore both substance and form can be predicated of God, in that He is the only, the very, and the first substance and form That this form is the very human form, that is, that God is very Man, in whom all things are infinite, is shown in the *Divine Love and Wisdom*, as also that angels and men are substances and forms, created and organized to receive the divine things flowing into them through heaven, therefore, in the book of Genesis, they are called images and likenesses of God (i 26, 27), and in other places, 'his sons', and 'born of him' In the course of this work, it will be abundantly proved that, as far as a man lives under the divine guidance, that is, suffers himself to be led by God, so far he becomes more and more inwardly an image of Him Unless an idea were formed of God, as being the primary substance and form, and of His form as being the very human form, the minds of men would readily adopt vague, fantastic ideas concerning God Himself, the origin of mankind, and the creation of the world They would regard God as nature in her first principles, that is, as the expanse of the universe, or as empty air, or nothing They would think of man's origin as the concourse of atoms into the human form; and concerning the creation of the world, they would derive its substances and forms from points and geometrical lines which, since nothing can be predicated of them, are in themselves nothing As for their conception of the church, it would be as obscure as Styx, or Tartarus

21 III THE DIVINE BEING IS BEING ITSELF, AND AT THE SAME TIME MANIFESTATION ITSELF

Jehovah God is being in itself, because He is the I AM, the very Self, the One Only, and the First, from eternity to

eternity, from whom is everything that is, and without whom it would be nothing In this, and no other way, is He the Beginning and the End, the First and the Last, the Alpha and the Omega It cannot be said that His being is from itself, because this expression 'from itself' supposes what is prior, and therefore time, which is not applicable to the infinite, therefore we must say 'from eternity' It also supposes another God, who is God in Himself, and thus God from God, or that God formed Himself, He would then be neither uncreate nor infinite, because He must have either limited Himself, from Himself, or been limited by another. Since God is being itself, it follows that He is love itself, wisdom itself, and life itself, and that He is the very Self, from whom are all things, and on whom all things depend for their existence That God is life in itself, and therefore God, is evident from the words of the Lord, in John (v 26), and in Isaiah *I Jehovah make all things, I stretch forth the heavens alone, and spread abroad the earth by myself* (xliv 24), and that He alone is God, beside Him there is no God (Is xlv 14, 21, Hos xiii 4)

God is not only being itself, but likewise manifestation itself, because being is nothing unless it is manifested, and also manifestation is nothing unless from being, wherefore, granting one, we must also grant the other Similarly, substance is nothing unless it is also form, for nothing is predicable of substance without form, and having no predicate, it is therefore nothing The terms being and manifestation, and not essence and existence, are used because there is a distinction between being and essence, and consequently between manifestation and existence, similar to that between prior and posterior, what is prior being more universal than what is posterior The terms infinity and eternity are applicable to the divine being, but to the divine essence and existence, divine love and divine wisdom are applicable, and through these two, omnipotence and omnipresence, of these, therefore, we shall speak in their order

22 That God is very Self, the One Only, and the First, which is called being and manifestation itself, from which all things are and exist, the natural man cannot possibly

discover by his own reason, for by this he can apprehend nothing but what is natural, the natural being in agreement with his life, because from his earliest years nothing else has entered it But since man was created to become spiritual, because he is to live after death, and to dwell among spiritual beings in the other world, God has provided the Word, in which He has not only revealed Himself, but also the fact that there is a heaven and a hell, and that every man continues to eternity in one or other of these, each according to his love and faith He has also revealed in the Word, that he is I AM, or being, the very Self, and the One Only, self-existent, and therefore the primal origin of all things It is by this revelation that the natural man is enabled to rise above nature, thus above himself, and contemplate the attributes of God, yet only, as it were, from a distance, although God is nigh to every man, for He is in him with His essence For this reason also He is nigh to those who love Him, and those love Him who live according to His commandments, and believe in Him, and these, as it were, see Him For what is faith but a spiritual recognition that God is? And what is a life according to His commandments, but an actual acknowledgment that salvation and eternal life are from Him? But those who have no spiritual but only natural faith, which is merely knowledge, and whose life is according, see God indeed, but at a distance, and this only when they are talking of Him The difference is like that between persons who are in clear light and see people near them and touch them, and those who are in a thick mist and so cannot distinguish men from trees or rocks Or it is like the difference between those in a city upon a high mountain who go hither and thither and talk with their fellow-citizens, and those who look down from the mountain and know not whether the objects they see below are men, beasts, or statues. Indeed, the difference is as great as that between those who live on some planet and see their friends there, and those who look through telescopes from another planet, and say that they perceive men there, when they merely see bright patches of land and dull patches of water There is a similar difference between God and the divine things which proceed from Him, as seen by those who have

faith and live in charity, and as seen by those who have merely knowledge; consequently between natural and spiritual men But those who deny the divine sanctity of the Word, and yet carry their religious ideas, as it were, in a sack on their backs, do not see God, but only talk about Him like parrots

23 IV THE DIVINE BEING AND MANIFESTATION ITSELF CANNOT PRODUCE ANOTHER SELFSAME DIVINE; CONSEQUENTLY ANOTHER GOD OF THE SAME ESSENCE IS IMPOSSIBLE

It has been shown above that the one God, who is the Creator of the universe, is being and manifestation itself, thus God Himself Hence it follows that a God from a God is an impossibility, because the very essential divine, which is being and manifestation itself, is incommunicable It is the same thing whether we say begotten by God, or proceeding from Him, both mean produced by God, and virtually created by God Therefore to introduce into the church a belief in three divine persons, each of whom singly is God and of the same essence, and one born from eternity, and the third proceeding from eternity, is utterly to destroy the idea of God's unity and divinity, and thus to banish all spiritual thought And then a man is no longer a man, but totally natural, differing from a beast only in the power of speech, and he is opposed to all the spiritual things of the church, for these the natural man calls foolishness This is the sole reason why great heresies concerning God have grown up, wherefore a divine trinity of persons has brought into the church not only night but death That an identity of three divine essences is an offence against reason, was evident to me when angels declared that they could not utter the expression 'three equal divinities', and that if any one should approach them and wish to utter it, he would be forced to turn his back, and, having given utterance, he would become like a wooden dummy, and be cast into hell with those who acknowledge no God The truth is, that to implant in children and young people the idea of three divine persons, with which is unavoidably associated the idea of three gods, is to deprive them of all spiritual milk, all spiritual meat, all spiritual reason, and, if the idea be

confirmed, all spiritual life The difference is this Those who in faith and heart worship one God, the Creator of the universe, as the Redeemer and Regenerator, may be compared to the city of Zion in the time of David, or to the city of Jerusalem in the time of Solomon after the temple was built, but the church which believes in three persons, and in each as a distinct god, is like the city of Zion and Jerusalem when they were destroyed by Vespasian, and the temple was burnt down Moreover, the man who worships one God in whom is the divine trinity, and who is thus One Person, becomes more and more a living and angelic man; but he who confirms his belief in a plurality of gods from a plurality of persons, gradually becomes like a statue made with movable joints, within which Satan stands, and speaks through its artificially constructed mouth

24 V THE BELIEF IN A PLURALITY OF GODS IN ANCIENT AND MODERN TIMES AROSE BECAUSE THE DIVINE BEING WAS NOT UNDERSTOOD

It has been shown above (no 8) that the unity of God is intimately inscribed on the mind of every man, since it is in the midst of all that flows into man's soul from God, but it has not descended thence into the human understanding, because the knowledge has been wanting by which a man ought to ascend towards God, for every one ought to prepare the way for God, that is, for His reception, and this by means of knowledge The knowledge, hitherto wanting, to enable the understanding to penetrate where it might see that God is one, that only one divine being is possible, and that all things in nature are therefrom, is as follows (i) There is a spiritual world, where are spirits and angels, and into which every one enters after death (ii) Moreover, in that world, there is a Sun which is pure love from Jehovah God, who is in the midst of it (iii) From that Sun proceed heat, which in its essence is love, and light, which in its essence is wisdom (iv) Consequently, all things in that world are spiritual, and affect the internal man, forming the will and understanding (v) Jehovah God, from His Sun, not only produced the spiritual world, and all spiritual things, which are innumerable and substantial, but also the natural world and all natural things, which are also innumerable, but

material (vi) The distinction between spiritual and natural, and what the spiritual is in its essence (vii) There are three degrees of love and wisdom, according to which the angelic heavens are arranged (viii) The human mind is divided into as many degrees, in order that it may be elevated after death into one of the three heavens, this being effected according to man's life and faith. (ix) And, lastly, not a particle of all these things could have existed but from the divine being, which is self-existent, and therefore the primal origin of all things

This knowledge has hitherto been wanting, yet it is the means by which man may ascend and know the divine being We say that man ascends, but we mean that he is raised up by God, for by his free will every man can acquire knowledge, and as he acquires it from the Word by means of the understanding, he prepares the way for God to descend and raise him The items of knowledge by which the human understanding ascends, God holding man's hand and leading, may be compared to the steps of Jacob's ladder, it was set up on earth, its top reaching to heaven, by it the angels of God ascended and descended, and Jehovah stood above it (Gen xxviii 12, 13) But when that knowledge is wanting, or when a man despises it, the elevation of the understanding may be compared to a ladder raised from the ground to the windows of the first story of a magnificent palace, where men have their apartments, but not to the windows of the second story, where spirits are, and still less to the windows of the third story, where angels are It is for this reason that men remain merely in the atmosphere and material forms of nature, to which their eyes, ears, and nostrils are restricted, and from which they acquire no other conceptions of heaven, and of the being and manifestation of God, than such as are atmospherical and material, and while a man thinks from these he forms no judgment concerning God, whether He is or is not, or whether He is one or more, and still less what He is as to His being and manifestation

Hence arose the notion of a plurality of gods in ancient and modern times

MEMORABILIA

25 Awaking once out of sleep, I fell into a profound meditation about God, and, when I looked up, I saw above me in heaven a very bright light in an oval form When I fixed my eyes attentively upon that light, it gradually receded from the centre towards the circumference, and lo! heaven was opened to me, and on the southern side of the opening I beheld magnificent things, and saw angels standing in a circle, and conversing one with another, and because I had an ardent desire to know what they were saying, I was permitted first to hear the tone of their voices, which was full of heavenly love, and afterwards their speech, which was full of wisdom from that love They were talking together about the one God, and about communion with Him and consequent salvation They said things, most of which cannot be expressed in the words of any natural language, but because I had more than once been in company with angels in their heaven, and had then used a similar speech because I was in a similar state, I was now able to understand them, and to select from their conversation some particulars which may be intelligibly expressed in natural language They said that the divine being is one, the same, the very Self, and indivisible This they illustrated by spiritual ideas, saying, that the divine being cannot possibly be divided into several divine beings, and yet remain one, the same, the very Self, and indivisible, for each would think severally from His own being, and by Himself If, then, each thought unanimously from the others, and by the others, there would be several unanimous gods and not one God, for unanimity, being the agreement of several and of each one from and by himself, does not accord with the unity of God, but implies plurality They did not say plurality of *gods*, because they could not, for the light of heaven, from which they thought, and the atmosphere in which their words were spoken, prevented it They also said that, when they wished to say the word *gods*, of whom each was a separate person, something prevented their saying anything but the One and only *God* To this they added that the divine being is being in itself, not from itself, because 'from itself' supposes

being in itself from another prior to it; thus it supposes a God from God, which is impossible What comes from God is not called God, but divine For what is a God from God, or God born of God from eternity, or God from God proceeding through a God born from eternity, but verbiage bereft of all heavenly light? They said, moreover, that the divine being, which in itself is God, is infinitely unchangeable, that is, the same from eternity to eternity It is the same everywhere, with every one, and in every one, but all variation and change are in the recipient, and are caused by his state of mind

That the divine being, which is God Himself, is very Self, they illustrated in this way God is very Self, because He is love itself and wisdom itself, or because He is good itself and truth itself and consequently life itself Unless these were the very Self in God, there would be no good nor truth in heaven and the world, since there would be nothing in them relating to the very Self, for every quality has relation to and is derived from a self This Self, which is the divine being, is not in space, but is with those and in those who are in space, according to their reception of it, neither space nor motion can be predicated of love, wisdom, good, truth, or life, which are the very Self in God, nay God Himself, hence His omnipresence, and therefore the Lord says that He is in the midst of men, and that He is in them and they in Him But since He cannot be received by any one as He is in Himself, He appears above the angelic heavens, as He is in His essence, namely, as a Sun whose light is Himself as to wisdom, and whose heat is Himself as to love That Sun is not Himself, but the divine love and wisdom, being the first emanation from Him and round about Him, are seen as a Sun by the angels He Himself in the Sun is Man, our Lord Jesus Christ, both as the divine origin of all things, and as the divine human, for the very Self, which is love itself and wisdom itself, was His soul from the Father, thus the divine life, which is life itself It is otherwise in man, in him the soul is not life, but a recipient of life This the Lord also teaches when He says *I am the way, the truth, and the life;* and, in another place *As the Father hath life in himself, so hath he given to the Son to have life in himself*

(John v 26) Life in Himself is God. The angels added that whoever is in spiritual light may see from these things that the divine being, because it is one the same, the very Self, and therefore indivisible, cannot be in more than one. and that, if this were contended, manifest contradictions would ensue

26 When I heard these things, the angels perceived in my thought the common ideas entertained in the Christian church concerning a trinity of persons in unity, and their unity in the trinity of God, and also concerning the birth of the Son of God from eternity. Then they said to me 'What is the nature of your thought? You are thinking from natural light, with which our spiritual light does not agree. Unless, therefore, you exclude these ideas from your mind, we shall close heaven to you, and depart' But I replied 'Enter, I beseech you, more deeply into my thought, and possibly you will see an agreement with your own'. They did so, and perceived that by three persons I understood three proceeding divine attributes, which are creation, redemption, and regeneration, that they are the attributes of one God, that by the birth of the Son of God from eternity, I understood His birth foreseen from eternity and provided in time, that it is not above what is rational and natural, but contrary thereto, to suppose that any Son was born of God from eternity, but not so to think that the Son born of God by the virgin Mary in time is the only-begotten Son of God, and that to suppose otherwise is a great error Then I told them that my natural idea of the trinity of persons, and of their unity, and of the birth of the Son of God from eternity, was from the Athanasian creed. Then said the angels 'It is well' And they desired me to declare upon their testimony that, unless a man approaches the God of heaven and earth Himself, he cannot enter heaven, because heaven is heaven from the one only God, and that this God is Jesus Christ, who is the Lord Jehovah, from eternity the Creator, in time the Redeemer, and to eternity the Regenerator, thus who is at once Father, Son, and Holy Spirit, and that this is the gospel that ought to be preached. After this the heavenly light which I had before seen over the opening returned, and by degrees descended thence,

filled my inner mind, and enlightened my thoughts concerning the trinity and unity of God And then I saw that the merely natural ideas, which I had previously entertained about them, were separated as chaff is separated from wheat by winnowing, and carried away, as by a wind, to the northern part of heaven, and dispersed

The Infinity, or the Immensity and Eternity of God

27 There are two things peculiar to the natural world which cause all things to be finite, one is space, and the other time, and because the natural world was created by God, and spaces and times were created with it, and render it finite, we must treat of their two origins, namely, immensity and eternity, for the immensity of God has relation to space, and His eternity to time, and infinity comprehends both immensity and eternity But because infinity transcends what is finite, and the knowledge of it transcends a finite mind, therefore, in order that it may in some measure be understood, it shall be treated of in the following series I *God is infinite, because He is and exists in Himself, and all things in the universe are and exist from Him* II *God is infinite, for He was before the world, thus before space and time* III *God, since the creation of the world, is in space apart from space, and in time apart from time* IV *The infinity of God in relation to space is called immensity, and in relation to time, eternity, yet there is nothing of space in His immensity, and nothing of time in His eternity* V *Enlightened reason, from very many things in the world, may see the infinity of God the Creator* VI *Every created thing is finite, and the infinite is in the finite things as its receptacles, and in men as its images.* We shall now explain each article

28 I GOD IS INFINITE, BECAUSE HE IS AND EXISTS IN HIMSELF, AND ALL THINGS IN THE UNIVERSE ARE AND EXIST FROM HIM

It was shown above, that God is one, and that He is the very Self, the primary being of all things, and that all things which are, exist and subsist in the universe, are from Him, it therefore follows that He is infinite That human

reason may see this from many things in the universe, will be shown in the sequel But although the human mind may be convinced thereby that the primary entity or the first being is infinite, still it cannot know its nature, and therefore it can only say that it is the infinite All subsisting in itself, and that consequently it is the very and only substance, and, as nothing can be predicated of a substance unless it has form, that it is the very and only form But notwithstanding these conclusions, the nature of the infinite is not clear, for the human mind, however keenly analytical and elevated, is still finite and cannot but be finite, it cannot therefore comprehend God or the infinity of God as it is in itself It may however see Him obscurely, as it were, from behind, as it is written of Moses, when he prayed to see God, that he was placed in a cleft of the rock, and saw His back parts (Exod xxxiii 20–3) By the back parts of God are meant the visible things in the world, and in particular the things perceptible in the Word Hence it is clearly vain to desire to know what God is in His being, or in His substance, it is enough to acknowledge Him from finite or created things, in which He is infinitely Whoever desires to know more may be compared to a fish out of water, or to a bird deprived of air under the receiver of an air-pump, both of which gasp for breath and soon die He may also be compared to a ship which, when disabled by a storm, no longer obeys her helm, and is driven upon rocks or sandbanks So it is with those who wish to comprehend the infinity of God from within, and are not convinced by manifest tokens from without It is related of a certain philosopher among the ancients, that he cast himself into the sea, because by the light of his own mind he could not see nor comprehend the eternity of the world, what would he have done, had he desired to comprehend the infinity of God?

29 II GOD IS INFINITE, FOR HE WAS BEFORE THE WORLD, THUS BEFORE SPACE AND TIME

In the natural world there are times and spaces actually, but in the spiritual world only apparently The reason why space and time came into being in the world was, to distinguish one thing from another, great from small, many from few, thus quantity from quantity, and so quality from

quality; and that by their means the bodily senses might distinguish their objects, and the senses of the mind theirs, and might thus be affected, think, and choose Time came into being in the natural world with the rotation of the earth about its axis, and by the progression of those rotations through the different points of its orbit; these changes appearing nevertheless to be caused by the sun, from which the whole terraqueous globe derives its heat and light Thence arose the different times of the day, as morning, noon, evening, and night, and also the times of the year, as spring, summer, autumn, and winter, the times of the day have respect to light and darkness, and the times of the year to heat and cold But space came into being in the natural world when the earth took its spherical form and was infilled with various kinds of matter, the parts of which are distinct one from another, and at the same time occupy space.

In the spiritual world, however, there are no material spaces, nor time corresponding to them, still there are the appearances of them, and these differ according to the state of mind of the spirits and angels there Times and spaces, therefore, in the spiritual world, conform to the affections of their wills, and thence to the thoughts of their understandings, but those appearances are real, because constant in accordance with their states The common opinion concerning the state of souls after death, and consequently also of angels and spirits, is that they have no dimensions and have therefore no relation to space and time, and consequently that departed souls have no fixed abode, and that angels and spirits are like breath, ether, air, vapour, or wind. Nevertheless they are substantial beings, and live together, like men in the natural world, in space and time, which, as was observed, depend upon the state of their minds. Were this not so, that is, were there no space and time in that world whither departed souls go after death, and where spirits and angels dwell, the whole of it might be drawn through the eye of a needle, or be concentrated on the point of a single hair, this would be possible, if that world had no dimensions But in reality the angels dwell separately and distinctly one from another, in fact more so than men upon earth, where there is material space But time there is not

divided into days, weeks, months, and years, because the sun there does not rise or set, but remains stationary in the east, at a mean altitude between the zenith and the horizon There is also space in that world, because all things there are substantial, just as in the natural world they are material, but on this subject more will be said in the section concerning creation, at the end of this chapter

It will now be understood that space and time limit all things in both worlds, and consequently that men, as well as angels and spirits, are finite, not only as to their bodies but also as to their souls From all this it may be concluded that God is not finite but infinite, because He, the Creator, Former, and Maker of the universe, made all things finite; and this He did by His Sun, in the midst of which He is, and which consists of the divine essence that proceeds as a sphere from Him There and thence is the beginning of finitude, but it extends even to ultimates in the world of nature That God is infinite in Himself, because He is uncreate, is now obvious But what is infinite appears to man as nothing, because he is finite and thinks from what is finite; therefore, if the finiteness which clogs his thought were taken away, he would feel that there was nothing left; yet the truth is, that God is infinitely All, and that by comparison man of himself is nothing

30 III GOD, SINCE THE CREATION OF THE WORLD, IS IN SPACE APART FROM SPACE, AND IN TIME APART FROM TIME

That God, and the divine which proceeds immediately from Him, is not in space, although He is omnipresent with every man in the world, every angel in heaven, and every spirit beneath heaven, cannot be comprehended by merely natural thought, although it may in some degree by spiritual thought. The reason is that every natural conception is associated with space, being formed from objects in the world, all of which as seen by the eye are spatial, everything great and small, long, broad, and high, in a word, every measurement, figure, and form is spatial Nevertheless, a man may see the truth to some extent by his natural thought, if he admits into it something of spiritual light But first something shall be said concerning spiritual thought This derives nothing from space, but everything from state

State is predicated of love, life, wisdom, affection and joy, and, in general, good and truth A truly spiritual idea of such things has nothing in common with space, it is above, and looks down upon spatial ideas, as heaven looks down upon the earth

God is present in space apart from space, and in time apart from time, because He is always the same from eternity to eternity, and therefore the same before the creation of the world as after it, and in God, and in His sight, there was neither space nor time before creation, but after it, therefore He, being the same, is in space apart from space, and in time apart from time. Hence it follows that nature is separate from God, and yet He is omnipresent therein, almost as life is in every substantial and material part of a man, although it does not mingle therewith, or as light is in the eye, sound in the ear, and taste in the tongue, or as the ether is in land and water, whereby the terraqueous globe is held together and made to revolve, and so on, and if these activities were taken away, substance and matter would in a moment fall to pieces or be dispersed In fact the human mind, were not God everywhere and at all times present in it, would burst like a bubble, and both the brains, by which the mind first exercises its control, would be sprayed around, and the whole body would collapse in dust or be dissipated into thin air Since God is in all time apart from time, He speaks in His Word of what is past and to come as present, as in Isaiah *Unto us a child is born, unto us a son is given whose name is Mighty, Prince of Peace* (ix 6), and in David *I will declare the decree Jehovah hath said unto me, Thou art my Son, this day have I begotten thee* (Psalm ii 7) These words are spoken of the Lord who was to come, again, *A thousand years in thy sight are as yesterday* (Psalm xc 4) That God is everywhere present throughout the universe, and yet has nothing mundane in Him, that is, nothing temporal or spatial, must be evident to every observant and attentive reader of the Word, from several other passages, as from this in Jeremiah *Am I a God at hand, and not a God afar off? Can a man hide himself in secret places, that I shall not see him? Do not I fill heaven and earth?* (xxiii 23, 24)

31 IV THE INFINITY OF GOD IN RELATION TO SPACE IS CALLED IMMENSITY, AND IN RELATION TO TIME, ETERNITY; YET THERE IS NOTHING OF SPACE IN HIS IMMENSITY, AND NOTHING OF TIME IN HIS ETERNITY

The infinity of God in relation to space is called immensity, because the term immense is applied to whatever is great and ample, or extended and spacious, but the infinity of God in relation to time is called eternity, because the term eternal is applied to what is without end For example, spatial relations are predicated of the several parts of the terraqueous globe, and relations of time are predicated of its rotation and progression, the latter also are the cause of times, and the former of spaces, and every sensible man takes this view of them In God, however, as was shown above, there is nothing of space or time, and yet they have their origin from God, hence it follows that His infinity, in relation to space, is meant by immensity, and His infinity, in relation to time, by eternity But to the angels in heaven, the immensity of God means the divinity of His being, and eternity means the divinity of His manifestation, also immensity means the divinity of love, and eternity the divinity of wisdom The reason is that the angels eliminate space and time from their idea of divinity, and then the above conceptions result But since man's ideas are derived from spatial and temporal objects, it is impossible for him to conceive of the immensity of God before the existence of space, or of His eternity before the existence of time, indeed, when he tries to do so, he becomes giddy, almost as if he had fallen into the water and was on the point of sinking, or as if he were being swallowed up by an earthquake, and should he persist in his attempt, he might easily become insane, and deny God I myself was once in a similar state, thinking what God was from eternity, and what He did before the creation of the world, and whether He deliberated about creation, and thought out the scheme, whether deliberative thought were possible in pure vacuum, with other vain conceits But to prevent my being driven mad by these speculations, I was raised by the Lord into the sphere and light of the interior angels, and after a partial elimination from my mind of the ideas of space and time, I was allowed to

see that the eternity of God is not an eternity of time, and that because there was no time before the creation of the world, it was utterly vain to think in this way about God, moreover, as the divine from eternity, consequently apart from time, has nothing to do with days, years, and ages, all these being but a moment to God, I concluded that the world was created by God not in time, but that time was begun by God with creation

To the above I shall add this remarkable fact. There appear at one extremity of the spiritual world two statues in monstrous human form, with their mouths wide open, and their jaws distended, those who entertain vain and foolish thoughts about God from eternity have the impression that they are devoured by these, this, however, is only an illusion, brought upon themselves by those who think absurdly and unprofitably about God before the creation of the world

32 V ENLIGHTENED REASON, FROM VERY MANY THINGS IN THE WORLD, MAY SEE THE INFINITY OF GOD

A few things shall be stated from which human reason may see the infinity of God (1) In the whole universe there are no two things exactly alike As regards contemporary things, this has been seen and proved by human learning, aided by human reason, and yet these substantial and material things, considered individually, are infinite in number As regards things successive, no two results are identical, as may be concluded from the rotation of the earth, for owing to the inclination of her axis to the plane of the ecliptic, the same position never recurs Again, consider human faces throughout the whole world, no two of which are exactly alike, nor can be to all eternity This infinite variety could not possibly exist but from the infinity of God

(11) The mind of one man is never exactly like the mind of another, whence comes the common proverb, 'Many men, many minds', consequently one man's mind, that is, his will and understanding, is never exactly like another's, the speech also of different people varies, as regards thought and resulting tone, likewise their actions, as regards feeling and resulting gesture, so that these are never precisely the

same in two different persons; from which infinite variety, the infinity of God the Creator may be seen as in a mirror

(iii) There is a certain immensity and eternity inherent in every seed of both animals and plants, an immensity, because all seed is capable of being multiplied to infinity, and an eternity, because such multiplication has continued hitherto without interruption since the creation of the world, and will so continue Consider the fish of the sea, which, if they multiplied according to the abundance of their ova, would in twenty or thirty years so fill the ocean that its waters would overflow and destroy the earth, but to prevent this it was provided by God that one kind of fish should be food for another It would be the same with the seeds of plants, the produce of a single plant if sown yearly would, within twenty or thirty years, cover the surface not of one earth only but of several, for there are shrubs, of which every single seed increases a hundred or a thousand-fold, try multiplying the produce of a single seed twenty or thirty times and you will see Thus from both plants and animals may be seen the divine immensity and eternity, which must of necessity produce a resemblance of themselves

(iv) Enlightened reason may see the infinity of God from the extent to which every science may be cultivated, for the intelligence and wisdom of every man may grow like trees from their seeds, or like forests and orchards from their trees; it is impossible to assign any limits, the memory being the ground, the understanding the place of germination, and the will that of fructification, and these two faculties, the understanding and the will, are such that they can be cultivated and perfected to the end of life, and afterwards to eternity

(v) The infinity of God the Creator may also be seen from the countless number of stars, which are so many suns and consequently so many systems That in the starry heavens there are worlds, with men, beasts, birds, and plants living upon them, I have borne witness in another work

(vi) The infinity of God has been still more evident to me from heaven and hell, both of which are organized into innumerable communities or congregations, according to the varieties of their love of good and evil, and every one obtains

a place therein according to his love For the whole race of men, since the creation of the world, is assembled there, and will be so for ever, and although every individual has his particular place or habitation, still they are all so associated that the whole angelic heaven is in the form of one divine man, and all hell in the form of one monstrous devil From these two, with their numberless wonders, the immensity and omnipotence of God are clearly evident

(vii) Who cannot see by a slight elevation of his reasoning power that the life to eternity, which every man has after death, is not communicable except from an eternal God?

(viii) Moreover, there is a kind of infinity in many things which can be seen by natural light and by spiritual light By natural light, for instance, man discovers that in geometry there are various series capable of indefinite extension, that between the three degrees of altitude there is a progression to infinity, for the first or natural degree can never be elevated to the perfection of the second or spiritual degree, nor this to the perfection of the third or celestial degree So with end, cause, and effect, for the effect can never become like its cause, nor the cause like its end This may be illustrated by the atmospheres, of which there are three, the aura is the highest, under this is the ether, and below this is the air, and by no sublimation can the air become ether, nor can this become aura, and yet each is capable of perfection to infinity By spiritual light he sees that the natural love, peculiar to a beast, can never become spiritual love, which has been implanted in every man from creation, and so with the natural intelligence of a beast, as compared with the spiritual intelligence of a man but these matters, being at present unknown in the world, will be explained elsewhere From the above, then, it is plain that general phenomena in the world are perpetual types of the infinity of God the Creator, but how particular phenomena resemble universal, and represent the infinity of God, is a profound matter, it is like an ocean whereon the human mind may sail, as it were, but it must beware lest a storm, arising from the natural man, should make total wreck of the ship in which he confidently embarks

33 VI EVERY CREATED THING IS FINITE, AND THE INFINITE

IS IN FINITE THINGS AS ITS RECEPTACLES, AND IN MEN AS ITS IMAGES

Every created thing is finite because all things are from Jehovah God, by means of the Sun of the spiritual world, which proximately encompasses Him, and that Sun is of the substance emanating from Him, the essence of which is love From that Sun, by means of its heat and light, the universe was created from first to last But to explain the progress of creation is not our purpose here, a sketch of it will be given later It is important here only to know that one thing was formed from another, and that degrees originated therefrom, of these there are three in the spiritual world, and three corresponding to them in the natural world, and as many in the quiescent matter of which the terraqueous globe consists The origin and nature of these degrees has been fully explained in the *Divine Love and Wisdom*, and in a short work entitled *The Intercourse between the Soul and the Body* It is by means of these degrees that all posterior things are the receptacles of prior things, and these again of things prior to them, and so in order up to the receptacles of the primitive things of which the Sun of the angelic heaven consists, thus finite things are the receptacles of the Infinite This also agrees with the wisdom of the ancients, who held that all things are divisible to infinity. The common idea is that, because what is finite cannot contain what is infinite, finite things cannot be the receptacles of the infinite But from what is said in my works on the subject of creation, it will be seen that God first limited His infinity by means of substances emitted from Himself, from which was the contiguous encompassing sphere which is the Sun of the spiritual world, and that afterwards, by means of that Sun, He completed other encompassing spheres, even to the last, which consists of quiescent matter, and that thus by means of degrees He made the world more and more finite This explanation is given for the satisfaction of human reason, which cannot rest unless it sees the cause of a thing

34 That the infinite divine is in men, as its images, is evident from the Word, where it is written *And God said, Let us make man in our image, after our likeness, so God*

created man in his own image, in the image of God created he him (Gen 1 26, 27), from which it follows that a man is an organism recipient of God, and depending for its form on the nature of the reception The human mind, from which and according to which a man is a man, is formed into three regions according to three degrees The first degree is celestial, and is that of the angels of the highest heaven, the second degree is spiritual, and is that of the angels of the middle heaven, and the third degree is natural, and is that of the angels of the lowest heaven The human mind, organized according to these three degrees, is a receptacle of divine influx, but the divine flows in only as the man prepares the way, or opens the door for its reception; if he does this to the highest or celestial degree, he then becomes truly an image of God, and after death an angel of the highest heaven, but if he prepares the way, or opens the door only to the middle or spiritual degree, he then indeed becomes an image of God, though not so perfectly, and after death an angel of the middle heaven, but if he prepares the way or opens the door only to the lowest or natural degree, then, if he acknowledges God and worships Him with real piety, he becomes an image of God in the ultimate degree, and after death an angel of the lowest heaven But if a man neither acknowledges God, nor worships Him with real piety, he then puts off the image of God, and becomes like an animal, except that he can think and speak If he then closes up the highest natural degree, which corresponds to the highest celestial, he becomes, in his love, like a beast of the earth, but if he closes the middle natural degree, which corresponds to the middle spiritual, he becomes, in his love, like a fox, and in his mental vision like a nocturnal bird, but if he also closes up the lowest natural degree as to its spiritual part, he becomes, in his love, like a wild beast, and, in his understanding of truth, like a fish The divine life, which actuates man by influx from the Sun of the angelic heaven, may be compared to the light of the sun of this world, and its influx into a transparent object. The reception of that life in the highest degree may be compared to the influx of light into a diamond, the reception of life in the middle degree to the influx of light into a crystal, and

the reception of life in the lowest degree to the influx of light into glass, or into a transparent membrane, but if this degree be entirely closed as to its spiritual part, which takes place when God is denied and Satan worshipped, the reception of life from God may then be compared to the influx of light into opaque substances, such as rotten wood, peat, or dung, and so on, for then man becomes a spiritual corpse.

MEMORABILIA

35 I was once astonished at the vast multitude of men who ascribe creation, and consequently all things that are under the sun and above it, to nature, saying with conviction, when they see anything 'Is not this the work of nature?' And when they are asked why they ascribe these things to nature, and not to God, although they sometimes join in the general confession that God created nature, and might therefore just as well ascribe what they see to God, they answer in a tone of quiet conviction 'What is God but nature?' All who are convinced of the creation of the universe by nature, mistake this insanity for wisdom, and they are full of their own importance, regarding all who ascribe the creation of the universe to God, as so many ants creeping along a beaten track, or as butterflies flying in the air, and they call their opinions baseless dreams, saying 'Who has seen God, and who does not see nature?' While I was wondering at the great number of such persons, an angel stood at my said and asked me 'What is the subject of your meditation?' I replied 'The great number of those who believe that nature exists of herself, and is thus the creator of the universe' Then the angel said to me 'All hell consists of such persons, who are there called satans and devils; satans, if they have confirmed their belief in nature and so denied God, and devils, if they have lived wickedly and so expelled all knowledge of God from their hearts But I will conduct you to the places of study in the south-western quarter, frequented by such persons before they enter hell' He then took my hand and conducted me; and I saw small houses, in which were places of study, and in their midst was one which seemed to be the headquarters It was built

of stones black as pitch roofed with vitreous tiles gleaming like gold and silver, and resembling selenites or mirror stones, interspersed with glittering shells Hither we came and knocked at the door, which was presently opened by one who bade us welcome He then ran to a table and fetched four books, saying 'These books contain the wisdom which at this day is applauded in many kingdoms, this book of wisdom is the admiration of many in France, this, of many in Germany, this, of some in Holland, and this, of some in Britain'. He said further 'If you like, I will cause these four books to shine before your eyes', and then he poured forth the glamour of his own reputation, and the books instantly shone with a kind of light, but this light immediately vanished from our sight We then asked him what he was writing at that time, and he replied that he was about to bring forth from his treasury and disclose matters of the deepest wisdom, under the following heads (i) Whether nature is from life, or life from nature (ii) Whether the centre is from the expanse, or the expanse from the centre (iii) Concerning the centre and the expanse of nature and life

He then sat down at the table, while we walked about his study, which was a spacious one He had a candle upon his table, because the light of the sun did not shine into that room, but only the nocturnal light of the moon, and, what appeared wonderful to me, the candle seemed to move round the room, and to illuminate it, but for want of being snuffed, it gave very little light While he was writing, we noticed images of various forms flying from the table to the walls, in that nocturnal lunar light they appeared like beautiful Indian birds, but when we opened the door, the clear light of the sun made them look like bats with membranous wings, for they were resemblances of truth, confirmed as fallacies, which he had artfully put together

After we had seen these things, we approached the table and asked him on what subject he was then writing He replied 'On the first subject of inquiry, whether nature is from life, or life from nature', and, concerning this, he said that he could prove either proposition, but as there was something involved, which excited his fears, he dared state

only this, that nature is from life, and not life from nature We then courteously requested him to tell us what was involved that excited his fears He replied that he was afraid lest he should be called a materialist and an atheist by the clergy, and a man of unsound judgment by the laity, since both the former and the latter believe only from a blind faith, or see with the sight of confirmed believers But then, being indignant and zealous for the truth, we said 'Friend, you are much deceived, your wisdom, which is merely literary ingenuity, has led you astray, and the desire for fame has tempted you to confirm what you do not believe Do you not know that the human mind is capable of being raised above sensual things, which enter the thought through the bodily senses, and that then it sees things relating to life above, and those relating to nature beneath? What is life but love and wisdom? And what is nature but the instrument, by which they produce their effects or uses? Can life and nature possibly be one in any other sense than as the principal and the instrumental are one? Can light be one with the eye, or sound with the ear? Whence come their sensations but from life, whence their forms but from nature? What is the human body but an organ of life? Are not the whole and every part organized for effecting what the love wills and the understanding thinks? Are not the organs of the body from nature, and love and thought from life? And are not these entirely distinct from each other? Elevate your mind a little and you will see that it is an attribute of life to feel and to think, that to feel belongs to love, and to think belongs to wisdom, and both belong to life, for, as observed above, love and wisdom are life If you elevate your mind a little more, you will perceive that love and wisdom must have their origin somewhere, and that their origin is love itself, and wisdom itself, and consequently life itself, and these are God, from whom is nature'

Afterwards we conversed with him about his second question, whether the centre is from the expanse, or the expanse from the centre, and we asked him why he was studying this question He replied 'In order to determine the centre and expanse of nature and of life, and thus the

origin of each' And when we asked him his opinion, he answered as in the former case, that he could prove either proposition, but that, lest his reputation should suffer, he would prove that the expanse is from the centre 'although I know,' he added, 'that before the sun there was something everywhere in the expanse, and that this automatically flowed to a centre' But here again we addressed him indignantly, saying 'Friend, you are insane' On hearing this, he pushed back his chair with a startled look, and then listened with a smile of ridicule We, however, continued: 'What can be more insane than to say that the centre is from the expanse? By your centre we understand the sun, and by your expanse the universe, so that, according to you, the universe existed without the sun But does not the sun give rise to nature and all its properties, which depend solely on the sun's light and heat proceeding through the atmospheres? Where were these things before? Their origin we will explain later Are not the atmospheres and all things upon earth like surfaces with the sun as their centre? What would they be without the sun, or how could they subsist a moment without it? Then, what were all these things before the sun? Could they have existed? Is not subsistence perpetual existence? Since, therefore, all things in nature depend on the sun for their subsistence, they must also depend on it for their existence Every one sees this truth, being convinced by the testimony of his own eyes Does not what is posterior subsist and exist from what is prior? If the surface were prior, and the centre posterior, would not the prior subsist from the posterior, which is contrary to the laws of order? For how can posterior produce prior, or exterior interior, or grosser purer? Then, how can surfaces, which constitute the expanse, produce a centre? Who does not see that this is contrary to the laws of nature? We have adduced these arguments, from a rational analysis, to prove that the expanse exists from the centre, and not the reverse, although every one who thinks logically sees this without argument You said that the expanse flowed automatically to a centre Did this take place by chance, and in such marvellous order that one thing subserves another, and each and all subserve man and his eternal life? Could

nature, by some kind of love or wisdom, look to ends, provide for causes, and thus produce such orderly results? Could nature convert men into angels, make a heaven of these, and give them eternal life? Consider well these arguments, and your idea about nature being self-existent will vanish.

We afterwards asked him what he had thought, and still thought, about the third question concerning the centre and the expanse of nature and of life, whether he believed the centre and expanse of life to be the same as the centre and expanse of nature He replied, that he was in doubt about it, formerly he was of opinion, that the interior activity of nature was life, and that love and wisdom, which essentially constitute man's life, were therefrom, and that the sun's fire, by means of heat and light radiating through the atmospheres, produced life, but that now, from what he had heard about the life of man after death, he was in doubt, his mind being alternately elevated and depressed. In the former case, he acknowledged a centre, of which before he had known nothing, but in the latter case, he saw the centre which he thought to be the only one, and he perceived that life was from the centre of which he before had known nothing, and that nature was from the centre which he before thought to be the only one; and that each centre had an expanse around it This, we told him, was right, provided he would also consider the centre and expanse of nature as originating from the centre and expanse of life, and not the reverse We then instructed him that there is above the angelic heaven the Sun of pure love, flaming in appearance like the sun of the world, and that from the heat of that Sun, angels and men have will and love, and from its light, understanding and wisdom, and that the things therefrom are called spiritual, whereas the things proceeding from the sun of the world are containants or receptacles of life, and are called natural, also that the expanse of the centre of life is called the spiritual world, which subsists from the spiritual Sun, and that the expanse of the centre of nature is called the natural world, which subsists from the natural sun. Now since space and time cannot be predicated of love and wisdom, but only state, it follows

that the expanse around the Sun of the angelic heaven is not an extension, although it is within the extension of the natural sun, and within the living subjects of the natural world according to reception, and the reception is according to form and state

But then he asked 'Whence is the fire of the natural or mundane sun?' We replied 'It is from the Sun of the angelic heaven, which is not fire but divine love, proximately proceeding from God who is in the midst of it', and as he was surprised at this, we proved it as follows 'Love, in its essence, is spiritual fire, and therefore in the spiritual sense of the Word, fire signifies love This is the reason why clergymen pray in church that heavenly fire may fill the hearts of the worshippers, for they mean heavenly love Among the Israelites the fire of the altar, and the lampstand in the tabernacle, represented nothing but divine love. The heat of the blood, or vital heat of men and animals, has no other origin than the love which constitutes their life This is why a man becomes warm, heated, or inflamed, when his zeal, anger, or passion is aroused Since therefore spiritual heat or love, produces natural heat in men, even to the kindling and inflaming of their faces and limbs, it is evident that the fire of the natural sun has no other origin than the fire of the spiritual Sun, or divine love Now, since the expanse originates from the centre, and not the reverse, and since the centre of life, which is the Sun of the angelic heaven, is divine love, proximately proceeding from God, who is in the midst of that Sun, and since that centre gave rise to its expanse or spiritual world, and since that same Sun gave rise to the sun of the world whence came the expanse of the natural world, it is evident that the universe was created by God' After this we departed, and he escorted us from his study, conversing of heaven, hell, and the divine providence with newly acquired sagacity

The Essence of God, which is Divine Love and Divine Wisdom

36 We have distinguished between God's being and His essence, because there is a distinction between the infinity

of God and the love of God, infinity is predicated of His being, and love of His essence for, as said above, God's being is more universal than His essence, and so His infinity is more universal than His love, wherefore the essentials and attributes of God are called infinite For example, the divine love is infinite the divine wisdom is infinite, and the divine power is infinite, not that God's being existed before His essence, but that it enters into it as an adjunct, cohering with, determining, forming, and, at the same time, exalting it But we will discuss this subject, as before, in separate articles, as follows I *God is love itself and wisdom itself, and these two constitute His essence* II *God is good itself and truth itself, because good relates to love, and truth to wisdom* III *Love itself and wisdom itself are life itself or life in itself* IV *Love and wisdom in God make one* V *The essence of love is to love others outside itself, to desire to be one with them, and to make them happy from itself* VI *These attributes of the divine love were the cause of the creation of the universe, and they are the cause of its preservation*

37 I GOD IS LOVE ITSELF AND WISDOM ITSELF, AND THESE TWO CONSTITUTE HIS ESSENCE

Earliest antiquity saw that love and wisdom are the two essentials to which must be referred all the infinite things that are in God, and that proceed from Him, but succeeding ages, as they withdrew their minds from heaven and steeped them in worldly and bodily things, could not see that truth, for they began to lose knowledge of what love is in its essence, and consequently of what wisdom is in its essence, not knowing that love without form cannot exist, since it operates in and by its form Now because God is the very, the only, and thus the first substance and form, whose essence is love and wisdom, and since by Him all things were made, which are made, it follows that He created the universe and everything in it from love by means of wisdom, and that consequently the divine love, together with divine wisdom, is in every created subject Love, moreover, is not only the essence that forms all things, but it also unites and conjoins them, and so maintains them in connection These truths can be illustrated by innumerable things in the world, as, for instance, by the heat and light of the sun, which are the

two essentials and universals by means of which all things on earth exist and subsist Heat and light are in the world, because they correspond to the divine love and the divine wisdom, for the heat which proceeds from the Sun of the spiritual world, in its essence, is love, and the light therefrom, in its essence, is wisdom

They may be illustrated also by the two essentials and universals by which human minds exist and subsist, namely the will and the understanding, for of these two every man's mind consists, and they are, and operate in the whole and in all its parts The reason is, that the will is the receptacle and habitation of love, and the understanding of wisdom, therefore these two correspond to the divine love and the divine wisdom, from which they originate Moreover, the same truths may be illustrated by the two essentials and universals by which human bodies exist and subsist, namely, the heart and the lungs, or the systole and the diastole of the heart, and the respiration of the lungs, these, as is well known, operate throughout all parts of the body, the reason being that the heart corresponds to love, and the lungs to wisdom This correspondence is fully demonstrated in the *Divine Love and Wisdom* That love, as the bridegroom and husband, produces or begets all forms by wisdom as the bride and wife, may be proved by innumerable things in both the spiritual and the natural worlds, here, however, we shall only repeat that the whole angelic heaven receives its form, and is maintained therein, by the divine love acting through the divine wisdom Those who deduce the creation of the world from any other source than the divine love acting through the divine wisdom, not knowing that these two constitute the divine essence, descend from rational to material vision, regard nature as the creator of the universe, and then conceive chimeras and bring forth phantoms, their thoughts are illusions, and their deductions are eggs from which are hatched birds of the night They cannot be called minds, but rather eyes and ears without understanding, or thoughts without a soul They talk of colours as if they could exist without light, of trees as if they could exist without seeds; and of all things in the world as if they could exist without a sun, for they put derivatives in the place of

primitives, effects in the place of causes, and so turn everything upside down, they lull to sleep the powers of reason, and see naught but dreams

38 II GOD IS GOOD ITSELF AND TRUTH ITSELF, BECAUSE GOOD RELATES TO LOVE, AND TRUTH TO WISDOM

It is universally known that all things have relation to good and truth, and this is a proof that all things exist from love and wisdom, for everything that proceeds from love is felt as good Thus the delight felt from his love is each man's good, but everything that proceeds from wisdom is called truth, for wisdom consists of nothing but truths, upon which it sheds the joy of light, which is perceived as truth from good Love, therefore, embraces all varieties of goodness, and wisdom all varieties of truth, but both the former and the latter are from God, who is love and therefore good itself, and wisdom and therefore truth itself So there are two essentials, charity and faith, which comprise everything of the church, and ought to permeate it, for all the goods of the church have relation to charity, and are so called, and all its truths have relation to faith, and are so called The joys of love are also the joys of charity, and are therefore called good, and the delights of wisdom are the delights of faith, and are therefore called true, for joy and delight make their life, and without such life, goods and truths are inanimate and sterile But the joys of love are of two kinds, as are also the delights of wisdom, for there are joys of the love of good, and joys of the love of evil, and consequently there are delights of true faith and delights of false faith Both these joys of love are called good by those who feel them, and both these delights of faith are likewise called good, but, being in the understanding, they in reality are nothing but truths Nevertheless these two kinds of joy and delight are in direct opposition, the good of one love being essentially good, and the good of the other love being essentially evil; so also the truth of one faith is essentially true, and the truth of the other faith is essentially false But the love whose joy is essentially good is like the sun's heat when it fructifies and quickens a fertile soil, ripening useful plants and fields of corn, and then it produces a paradise, as it were, a garden of the Lord, or a land of Canann, and the pleasantness of its

truth is like the sunlight of spring time, or like light shining upon a crystal bowl of beautiful flowers which exhale a grateful perfume But the joy of the love of evil is like the sun's heat, when it parches and withers barren ground, generating noxious plants like thorns and brambles, and then it produces a sandy desert inhabited by hydras and venomous serpents, and the pleasantness of its falsity is like the sunlight of winter, or like light streaming into a tank of sour fluid containing worms and stinking reptiles

Every good assumes its form by means of truths, and clothes itself with them, and is thus distinguished from every other good, and goods of similar origin arrange themselves in groups and clothe these and are thus distinguished from others That formations are thus made, is evident from the whole and every part of the human body, and that similar formations are made in the human mind is evident, because there is a perpetual correspondence of all things of the mind with all things of the body Hence it follows, that the human mind is an organized form consisting of spiritual substances interiorly, and of natural substances exteriorly, and lastly of material substances The mind which delights in good, consists interiorly of spiritual substances like those of heaven, but the mind which delights in evil, consists interiorly of spiritual substances like those of hell, and the evils of the latter are arranged in groups by falsities, and the goods of the former by truths The Lord speaks of such a grouping of goods and evils, where He says, that the tares must be bound in bundles to be burnt, and likewise all things that offend (Matt xiii 30, 40, 41, John xv 6)

39 III GOD, BECAUSE HE IS LOVE ITSELF AND WISDOM ITSELF, IS ALSO LIFE ITSELF OR LIFE IN ITSELF

It is written in John *The Word was with God, and God was the Word In him was life, and the life was the light of man* (i 1, 4) God there signifies the divine love, and the Word signifies the divine wisdom, and divine wisdom is life, and life is the light which proceeds from the Sun of the spiritual world, in the midst of which is Jehovah God Divine love forms life, as fire forms light There are two properties in fire, burning and brilliance, its burning gives out heat, and its brilliance gives out light Similarly there are two

properties in love, one corresponds to the burning property of fire, and intimately affects the will of man, and the other corresponds to the brilliance of fire, and intimately affects his understanding Thence a man derives love and intelligence, for, as observed above, from the Sun of the spiritual world proceeds heat, which in its essence is love, and light, which in its essence is wisdom, and these two flow into the whole and every part of the universe, affecting them intimately, and with men they flow into the will and understanding, which were created to be their receptacles, the will to be the receptacle of love, and the understanding to be the receptacle of wisdom It is therefore clear that a man's life resides in his understanding, that its character depends on his wisdom, and is modified by the love of his will

40 It is also written in John *As the Father hath life in himself, so hath he given to the Son to have life in himself* (v 26), by this is meant that as the divine nature, which was from eternity, lives in itself, so also the human nature, assumed in time, lives in itself Life in itself is the very and only life which confers life upon all angels and men Human reason may see this from the light of the natural sun, for this is not creatable, but the forms to receive it are created, the eyes are these recipient forms, and the influx of light from the sun causes them to see So with the life which, as was said, is light proceeding from the spiritual sun, this is not creatable but continually flows in and enlightens and vivifies the understanding of man Consequently, since light, life, and wisdom are one, wisdom is not creatable, neither is faith truth, love, charity, nor good, but the forms to receive them are created, namely human and angelic minds Let every one, therefore, beware of supposing that he lives from himself, or is wise from himself, or believes, loves, perceives truth, and wills or does good from himself, for then his mind tends earthwards, and from spiritual he becomes natural, sensual, and corporeal, for he closes up the higher regions of his mind, and thus becomes blind to all that relates to God, heaven, and the church, and then whatever he by chance thinks, reasons, or says about them is done in foolishness because in darkness, although he is confident that all is the result of his wisdom For, when the higher regions

of the mind are closed, where dwells the true light of life, the lower region is opened, into which the light of the world alone is admitted; and this light, when separated from the light of the higher regions, is a delusive light, in which falsities appear like truths, and truths like falsities; and reasoning from falsities appears to be wisdom, and reasoning from truth appears to be madness The man thinks he possesses the keen sight of an eagle, but he no more sees the realities of wisdom than a bat sees light at noonday.

41. IV LOVE AND WISDOM IN GOD MAKE ONE.

Every wise man in the church knows that all the good of love and charity is from God, and also all the truth of wisdom and faith Human reason may also see this, provided it knows that the origin of love and wisdom is the Sun of the spiritual world, in the midst of which is Jehovah God, or, what is the same thing, that it is from Jehovah God through the Sun with which He is encompassed For the heat therefrom in its essence is love, and the light therefrom in its essence is wisdom, hence it is perfectly clear that love and wisdom in their origin are one, and consequently are one in God who is the origin of that Sun This may be illustrated also from the sun of the natural world, which is pure fire, for heat proceeds from its burning, and light from its brilliance, and thus they are one in their origin But that they are divided as they proceed, is evident from the objects, of which some receive more heat, and some more light This is especially the case with men, in them the light of life, which is intelligence, and the heat of life, which is love, are divided The reason is that man is to be reformed and regenerated, and this cannot take place unless the light of life, or intelligence, teaches him what he ought to will and love. It must be known, however, that God always endeavours to unite love and wisdom in man, but that man, unless he looks to God and believes in Him, always endeavours to divide them As far, therefore, as these two, the good of love or charity, and the truth of wisdom or faith, are united in a man, so far he becomes an image of God, and is raised to heaven where dwell the angels, and, on the other hand, as far as these two are divided in man, so far he becomes an image of Lucifer and the dragon, and is cast down from

heaven to earth, and afterwards into hell beneath From the union of these two, the state of a man becomes like that of a tree in springtime when heat and light are equally present, causing the tree to produce buds, blossoms, and fruit; but from the division of these two, the state of a man becomes like that of a tree in winter, when there is less heat than light, in consequence of which the tree is stripped and left bare of its foliage When spiritual heat, or love, is separated from spiritual light, or wisdom, or, what is the same thing, when charity is separated from faith, a man becomes like sour or rotten earth, in which worms are bred, and if it produces vegetation, the leaves are eaten by swarming insects; for allurements of the love of evil, which in themselves are lusts, then emerge, and the understanding, instead of curbing and subduing them, fosters, pampers, and cherishes them In a word, to divide love and wisdom, or charity and faith, which God continually endeavours to unite, is like depriving the human face of its red colour, leaving it deathly pale, or like taking away the paleness and leaving it fiery red Such division, also, is like dissolving the marriage tie between two partners, and making the wife a harlot, and the husband an adulterer, for love or charity is like the husband, and wisdom or faith the wife, and when they are separated, whoredom and adultery ensue, which are the falsification of truth and the adulteration of good

42 Moreover, there are three degrees of love and wisdom and thence three degrees of life, and the human mind according to these degrees is formed as it were into separate regions, life in the highest region is in the highest degree, in the second region in a lower degree, and in the lowest region in the lowest degree These regions are successively opened in a man, the ultimate region, where life is in the lowest degree, is opened from infancy to childhood, and this is effected by knowledge, the second region, where life is in a higher degree, is opened from childhood to youth, and this is done by thoughts from knowledge, and the highest region, where life is in the highest degree, is opened from youth to manhood and onwards, and this is done by perceptions of truth both moral and spiritual Again, the perfection of life consists not in thought but in the perception of truth

in its light The differences of life among men may be thence ascertained, for there are some who, on hearing the truth, at once recognize it, and these are represented in the spiritual world by eagles There are others who do not at once recognize truth, but deduce it from things seen, these are represented by singing birds There are some again who accept truth from the authority of others, and these are represented by magpies, and lastly, there are some who are neither willing nor able to perceive truth, but only falsity, the reason is that they are in a delusive light, which makes falsity appear like truth, and truth like something hidden aloft in a thick cloud, or like a meteor, or like falsity, the thoughts of such a man are represented by owls, and his speech by their screeching Those who have confirmed their falsities cannot bear to hear truths, and as soon as any truth enters their ears, they reject it with disgust, just as a bilious stomach loathes and rejects its food

43 V THE ESSENCE OF LOVE IS TO LOVE OTHERS OUTSIDE ITSELF, TO DESIRE TO BE ONE WITH THEM, AND TO MAKE THEM HAPPY FROM ITSELF

There are two things which make the essence of God—love and wisdom, but there are three which make the essence of His love—to love others outside itself, to desire to be one with them, and to make them happy from itself The same three things also make the essence of His wisdom, since, as was shown above, love and wisdom in God make one, but love wills those things, and wisdom produces them

The first essential—to love others outside itself—is evident from God's love of the whole race of mankind, for their sake God loves all things which He has created, because they are means, for he who loves the end loves also the means And all persons and all things are outside God, because they are finite, and God is infinite The love of God reaches and extends, not only to good persons and good things, but also to evil persons and evil things, consequently, not only to persons and things in heaven, but also to those in hell, thus not only to Michael and Gabriel, but also to the Devil and Satan, for God is everywhere, and the same from eternity to eternity He says also that *He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the*

unjust (Matt v, 45) But the reason why evil persons and things are evil, is in themselves, for they do not receive the love of God as it really is, but as they themselves are, just as the thorn and nettle receive the heat of the sun and the rain of heaven

The second essential of God's love—to desire to be one with His creatures—is evident also from His communion with the angelic heaven, with the church upon earth, with every one there, and with every good and truth that enters into and constitutes a man and the church Love, also, in its very nature, is nothing but an effort towards union, therefore, this being the object of the essence of love, God created man in His image and likeness, that communion with Him might ensue. That divine love continually works for union is evident from the words of the Lord, that He desires that they may be one, He in them and they in Him, and that the love of God may be in them (John xvii 21, 22, 23, 26)

The third essential of God's love—to make others happy from itself—is evident from the eternal life of blessedness, happiness, and felicity without end, which He gives to those who receive His love, for God, as He is love itself, is also blessedness itself, since all love breathes forth joy, and the divine love breathes forth blessedness, felicity, and happiness to all eternity Thus angels and also men after death are made happy by union with God

44 The nature of divine love is seen from its sphere which pervades the universe and affects every one according to his state This sphere especially affects parents, inspiring them with tender love for their children, so that they desire to be one with them and to make them happy It affects also the evil as well as the good, and not only men, but also beasts and birds of every kind For what is the object of a mother's thoughts, when she has brought forth her child, but, as it were to unite herself with it and provide for its good? Or what other concern has a bird when she has hatched her young, then to cherish them beneath her wings, and feed them? Even serpents and snakes love their offspring, as is well known This universal sphere specially affects those who receive the love of God, that is, all who

believe in God and love their neighbour; charity with them is an image of that love Friendship, amongst those who are not good, also counterfeits that love, for every one, when he invites his friend to his table, gives him of his best, receives him with kindness, shakes his hand, and makes him offers of service This love is also the source of the sympathy of kindred minds and of their tendency to unite together. This same divine sphere acts also upon inanimate things, such as trees and plants, but by means of the heat and light of the natural sun, for the heat entering from without unites with them, and causes them to produce bud, blossom, and fruit, these being the blessedness of inanimate things, and this is effected by the sun's heat, because it corresponds to spiritual heat or love. The operation of this love is also exhibited in various minerals, and its character is displayed in their high value and exalted uses

45 With the essence of divine love the essence of diabolical love may now be contrasted Diabolical love is the love of self This is called love, but its true nature is hatred, for it loves none outside of itself, nor does it desire to unite with others, nor to do good to any one but itself, in its inmost nature it desires to rule over all, and to possess the property of all, and at last to be worshipped as a god This is the reason why the inhabitants of hell do not acknowledge God, but worship as gods those who have power over others, these being lower and higher or lesser and greater deities, according to the extent of their power And since every one there longs to dominate others, he burns with hatred against his god, and the god in return hates his votaries, regarding them as vile slaves, he speaks them fair as long as they worship him, but he rages openly against others, and inwardly against his vassals for the love of self is like love among thieves, who are perfectly friendly while engaged in robbery, but afterwards burn with a desire to kill their confederates and steal the plunder In hell this love causes its lusts to appear at a distance like various wild beasts, some like foxes and leopards, some like wolves and tigers, and some like crocodiles and venomous snakes, the deserts where they live are merely heaps of stones or barren gravel, interspersed with bogs full of croaking frogs, while birds of ill

omen fly screeching over their miserable hovels. These are the ochim, tziim, and ijim, mentioned by the prophets of the Old Testament, where they speak of the love of dominion from the love of self (See Is. xiii 21, Jer. l 39, Ps lxxiv 14)

46. VI THESE ATTRIBUTES OF THE DIVINE LOVE WERE THE CAUSE OF THE CREATION OF THE UNIVERSE, AND THEY ARE THE CAUSE OF ITS PRESERVATION.

A close study of these three essentials of the divine love will show that they were the cause of creation That the first, which is love of others outside itself, was a cause, is evident from the universe, which is outside God, as the world is outside the sun, to the universe He can extend His love, make it operative, and so find rest We read also, that when God had created the heavens and the earth, He rested on the sabbath day (Gen ii 2, 3) That the second, which is to desire to be one with His creatures, was a cause, is evident from the creation of man in the image and likeness of God By this is meant that man was made a form receptive of love and wisdom from God, so that He could unite with man and, for his sake, with the whole universe and everything in it, these latter are but means, for union with a final cause implies also union with mediate causes That all things were created for the sake of man, is evident from the book of Genesis (i 28, 29, 30) That the third, which is to make others happy from itself, is a cause, is evident from the angelic heaven, which is provided for every man who receives the love of God, and where all are made happy from God alone. These three essentials of the love of God are also the cause of the preservation of the universe, because preservation is perpetual creation, as subsistence is perpetual existence. The divine love, from eternity to eternity, is the same, as it was in creating the world, such it is and continues to be in sustaining it

47. From these things rightly considered, it may be seen that the universe is a consistent work from first to last, for it is a work comprising ends, causes, and effects, in an indissoluble sequence, and, since in all love there is an end, and in all wisdom the promotion of an end by mediate causes leading to effects or uses, it follows also that the universe is a work embracing divine love, divine wisdom, and uses,

and thus a work entirely consistent from first to last Thus the universe consists of perpetual uses, produced by wisdom, and prompted by love, this may be seen, as in a mirror, by every wise man when he acquires a general idea of the creation of the universe, and considers its details accordingly, for the details adapt themselves to the whole, and the whole arranges the details in an orderly form But this shall now be more fully illustrated

Memorabilia

48 I was once conversing with two angels, one from the eastern heaven, and the other from the southern When they perceived that I was meditating upon love and its mysteries of wisdom, they said 'Do you know anything about the schools of wisdom in our world?' When I replied 'Not yet', they said 'There are many, and those who love truths from spiritual affection, or because they are true and the means of attaining wisdom, meet together at a given signal, and debate questions of deep import' They then took me by the hand, saying 'Come with us, and you shall see and hear, for the signal of meeting has been given to-day' I was led across a plain to a hill and, behold, from the foot of the hill to the top, there was an avenue of palm-trees which we entered and ascended On the summit of the hill there was a grove, among whose trees the elevated ground formed a kind of theatre with a mosaic pavement

Around it in the form of a square were seated the lovers of wisdom, and in the midst of the theatre was a table, on which lay a sealed paper Those who were already seated invited us to sit down where there was room, and I replied 'I have been conducted hither by two angels, to see and hear, but not to sit down' The two angels then walked to the table in the middle of the floor and, breaking the seal, they read out from the paper the mysteries of wisdom which those seated were now to debate They had been written by angels of the third heaven and deposited upon the table They consisted of three difficult questions the first, 'What are the image and likeness of God, in which man was created?' The second, 'Why has man no innate knowledge,

although beasts and birds, from the highest to the lowest, are born with their instincts complete?' The third, 'What is meant by the tree of life, what by the tree of the knowledge of good and evil, and what by eating of them?' Underneath there was written 'Combine into one your answers to these three questions, write it upon a fresh paper, place it upon this table, and we shall see it, and if your decision is well-weighed and just, you shall each receive the reward of wisdom' When the two angels had read out the contents of the paper, they retired and were carried up to their heaven And then those who sat upon the seats began to debate the deep questions proposed to them, they spoke in order, first those on the north side, then those on the west, then those on the south, and lastly those on the east They began with the first subject of debate, What are the image and likeness of God, in which man was created? But first these words were read out from the book of Genesis *God said, Let us make man in our image, after our likeness, and God created man in his own image, in the likeness of God created he him* (Gen i 26, 27) *In the day that God created man, in the likeness of God made he him* (Gen v 1)

Those on the north side spoke first, and said 'The image and likeness of God are the two lives breathed into man by God, namely, the life of the will and the life of the understanding, for it is written *Jehovah God breathed into the nostrils of Adam the breath of life, and man became a living soul* (Gen ii 7) These words clearly mean that there was breathed into him the will of good, and the perception of truth, and thus the breath of life, and because life was breathed into him by God, an image and a likeness signify his integrity from love and wisdom, and from justice and judgment' Those who sat on the west favoured this opinion, adding however 'The state of integrity, breathed into him by God, is continually breathed into every man, but it is in man, as a recipient, and the man, being a recipient, is an image and likeness of God' Afterwards the third in order, who sat on the south, said 'The image and likeness of God are two distinct things, although united in man by creation; and we see, by a kind of interior light, that the image of God may be destroyed by man, but not the likeness

of God This seems to be implied by Adam's retaining the likeness of God, after he had lost the image of God, for it is said after the curse *Behold, the man is become as one of us, to know good and evil* (Gen iii 22), and afterwards he is called the likeness of God, but not the image of God (Gen v 1) But let us leave it to our colleagues, who sit on the east, and are therefore in a higher light, to say what is properly an image of God, and what a likeness of God' Then, after a silence, those on the east rose from their seats and, looking up to the Lord, sat down again and thus began 'An image of God is a recipient of God, and since God is love itself and wisdom itself, an image of God implies the reception by a man of love and wisdom from God but the likeness of God is a perfect appearance as if love and wisdom were in a man and altogether his own, for a man feels just as if he loves and is wise of himself, or wills good and understands truth of himself, although nothing is from himself, but all from God God alone loves and is wise from Himself, because He is love itself and wisdom itself The likeness or appearance that love and wisdom, or good and truth, are in a man as his own, causes him to be a man, and enables him to be united with God and so live for ever, it follows that a man is a man because he can will good, and understand truth, altogether as from himself, and yet know and believe that it is from God, for then God moulds him in His image It would be otherwise if he should believe that his love and wisdom were from himself and not from God'

After saying this, being inspired with zeal for the truth, they went on as follows 'How can a man receive anything of love and wisdom, and retain it, or give it forth unless he feels it as his own? And how can union with God be effected by love and wisdom, unless there is reciprocal effort on the part of man? For without this no union is possible, and the reciprocal effort consists in this, that a man should love God, and do the things that are of God, as from himself, and yet believe that all is from God Besides, how can a man live for ever, unless he is united with the eternal God? Consequently, how can a man be a man, unless he has in him the likeness of God?' To these words all present gave their assent and proceeded to state their conclusions

accordingly. This they did as follows: 'A man is a recipient of God and is therefore an image of God; and since God is love itself and wisdom itself, a man is a recipient of both; and a recipient becomes an image of God according to reception Also, a man is a likeness of God from this, that he feels in himself that the things from God are in him as his own, but he is also an image of God when he acknowledges that love and wisdom, or good and truth, are not his own, and are not from him, but are in God only, and are therefore from God'.

After this they took up the next subject of inquiry, Why man has no innate knowledge, although beasts and birds from the highest to the lowest, are born with their instincts complete? First they confirmed the truth of the proposition in various ways, for example, a man is not born with any knowledge, even that of marriage love And they inquired, and were informed by investigators, that an infant does not instinctively know even its mother's breast, but that it learns this from its mother or nurse by being put to the breast, and that it knows only how to suck, from having learned it by continual suction in its mother's womb, and that afterwards it does not know how to walk, or to speak, or even to express the affections of love as beasts do Moreover, it does not know its proper food, as beasts do, but seizes whatever it can, whether clean or unclean, and puts it into its mouth The investigators said, that without instruction a man knows nothing at all about sexual love, and that neither maidens nor young men have any knowledge of this, until they are instructed by others In short, a man is born corporeal like a worm, and remains so, unless he learns from others to know, to understand, and to be wise After this they proved that other creatures, from the highest animals and birds to the lowest reptiles, fishes, and insects, are born with all knowledge requisite for their nourishment, habitation, sexual love, propagation of their species, and education of their young These things they confirmed by the wonderful things which they remembered having seen, heard, or read in the natural world where they once lived, where the creatures are not representative but actual. The truth of the proposition being thus proved,

they applied their minds to investigate and discover the explanation of this mystery, and they all said that it could not but exist from the divine wisdom in order that a man might be a man, and a beast a beast, and that a man's imperfection at his birth is his perfection, and the perfection of beasts at their birth is their imperfection

Then those on the north began first to reveal their thoughts, saying 'Man is born without knowledge in order that he may be capable of receiving it, but if he were born with knowledge, he would not be able to receive any but what was innate, so that he could not acquire any for himself' This they illustrated by comparing a new-born child to ground in which no seed has been sown, but in which all kinds can be sown, cultivated, and caused to bear fruit, whereas animals are like ground, covered with grass and other plants, which receives no other seed than what has been already sown in it, or if others were sown, they would be choked Hence it is, that the growth of a man requires many years for its completion, during which time he may be cultivated like the ground, and bring forth, as it were, all kinds of grain, flowers, and trees, whereas a beast arrives at maturity in a short period, during which no power of cultivation can produce anything but what was innate

Those on the west next spoke, and said 'A man has no knowledge by birth, like a beast, but only faculty and inclination—faculty to know, and inclination to love, and not only to love whatever relates to himself and the world, but also whatever relates to God and heaven, consequently a man by birth is an organism living only obscurely by the external senses and with no internal senses, in order that his life may be progressive, and that he may become first a natural man, afterwards a rational man, and lastly a spiritual man This could not be the case if, like the beasts, he were born with knowledge and love. For innate knowledge and affection limit the progression, whereas innate faculties and inclinations set no such bounds, and that is why a man may be perfected in knowledge, intelligence, and wisdom, to eternity'

Those on the south took up the subject, and spoke as follows 'It is impossible for a man to derive any knowledge

from himself, he must derive it from others, for no knowledge is born with him, and because he cannot derive any knowledge from himself, neither can he derive any love from himself, since there can be no love where there is no knowledge, love and knowledge being inseparable companions, they can no more be dissociated than will and understanding, or affection and thought, or essence and form, therefore, when a man receives knowledge from others, love joins it as its companion The universal love thus acquired is the love of knowledge, and afterwards that of understanding and of wisdom, men only, and not beasts, have these loves, which enter by influx from God We agree with our colleagues on the west, that a man has no innate love or knowledge, but that he is born only with an inclination to love and a faculty of receiving knowledge, not from himself, but from others, that is, through others, we say "through others", because neither have these received anything from themselves, but all originally from God We agree also with our colleagues on the north, that a new-born child is like ground in which no seeds are sown, but which is capable of receiving all kinds, both good and bad, for this reason man was called *homo* from *humus*, and *Adam* from *adama* which signifies ground We add that beasts are born with all kinds of natural love and corresponding knowledge, but they do not know, think, or understand, nor are they wise from such knowledge, they are impelled by their love, much as a blind man is guided along the streets by a dog, for they are indeed blind as to intellectual sight, or rather they are like sleep-walkers who do blindly what they do, while their mind is asleep'

Lastly those on the eastern side spoke as follows 'We agree with all that our brethren have stated, that a man knows nothing from himself, but only from and through others, in order that he may see and confess that all his knowledge, understanding, and wisdom are from God, and that he cannot otherwise be born and begotten of God or become an image and likeness of Him For he becomes an image of God by the acknowledgment and belief that he has received, and still receives, all the good of love and charity, and all the truth of wisdom and faith, from God, and nothing

at all from himself, and he is a likeness of God by being sensible of those gifts in himself as if they were from himself He has this feeling because he is not born with, but acquires knowledge; for what a man thus acquires appears to him to be from himself. God grants that a man shall feel thus, that he may be a man and not a beast, since by willing, thinking, loving, knowing, understanding, and being wise, as from himself, a man acquires knowledge, and sublimates it into intelligence and practical wisdom, thus God unites man to Himself, and a man unites himself to God This could not be done, unless God had decreed that a man should be born in total ignorance'.

After this statement all desired that a conclusion should be drawn up from what had been discussed, and the following was agreed upon 'A man is born without knowledge in order that he may attain to all knowledge and advance to intelligence, and thereby to wisdom, and he is born without love in order that he may acquire all love by the intelligent use of knowledge, and love of God by means of love of his neighbour, and thus be united with God, and so become a man and live for ever'

After this they took up the paper, and read the third subject of inquiry, What is meant by the tree of life, what by the tree of knowledge of good and evil, and what by the eating of them? And they all requested that those who were from the east should explain this mystery, because it required deep penetration, for those who were from the east were in flaming light, that is, in the wisdom of love, this wisdom being signified by the garden of Eden, wherein those two trees are planted They replied 'We will declare our opinion, but as man has nothing from himself but all from God, we will speak from Him, although as from ourselves'. They then spoke as follows 'A tree signifies a man, and its fruit the good of life, and so by the tree of life is signified a man living from God, and since love and wisdom, and charity and faith, or good and truth, constitute the life of God in man, the tree of life signifies a man who has those things from God, and thence eternal life The same things are signified by the tree of life of which it will be given to eat (Rev ii 7, and xxii 2, 14) The tree of the knowledge

of good and evil, signifies man's belief that he lives from himself, and not from God; consequently that love and wisdom, charity and faith, or good and truth are his own, and not God's. He believes this because he thinks and wills and speaks and acts to all appearance from himself, and since man thus persuades himself that he is a god, the serpent said *God doth know that in the day ye eat of the fruit of that tree, then your eyes will be opened, and ye will be as God, knowing good and evil* (Gen iii 5). The eating of those trees signifies reception and appropriation; eating of the tree of life, the reception of eternal life, and eating of the tree of the knowledge of good and evil, the reception of eternal death The serpent means the devil, as to the love of self and pride in one's own intelligence, love of self is the possessor of that tree, and all men who are in the pride of self-love are such trees Those therefore are greatly mistaken who believe that Adam displayed wisdom and did good of himself, and that this was his state of integrity, seeing that Adam was cursed for that belief; and this is signified by his eating of the tree of the knowledge of good and evil That was how he fell from the state of integrity which consisted in believing that he was wise and beneficent from God, and not from himself, for this is meant by eating of the tree of life The Lord alone, when He was in the world, was wise and beneficent from Himself, because the divine itself was in Him, and was His by birth, and therefore He became by His own power Redeemer and Saviour'. Thus they came to this final conclusion 'The tree of life and the tree of the knowledge of good and evil, and the eating of them, mean that a man's life is God in him, and that he thus has heaven and eternal life, but the belief that God is not man's life, but that man is his own life, is a deadly persuasion bringing with it hell and eternal death or damnation'.

After this they looked at the paper left by the angels upon the table, and saw written underneath 'Unite these three in one conclusion' Then they compared them, and perceived that the three were closely connected as follows· 'Man was created to receive love and wisdom from God, although to all appearance from himself, and this for the

sake of reception and communion; and therefore a man is born without any love or knowledge, even without any power of loving or being wise from himself If therefore he ascribes all the good of love and all the truth of wisdom to God, he becomes a living man, but if he ascribes them to himself, he becomes a dead man' This they wrote upon a fresh paper, and placed it on the table, and suddenly angels were present in a bright cloud, and carried away the paper to heaven, and after it had been read there, words of approbation were heard by those who sat upon the seats And instantly there appeared one flying from heaven, with two wings about his feet and two about his temples, and bringing the rewards which consisted of robes, caps, and laurel wreaths When he alighted, he presented to those on the north robes of an opaline colour, to those on the west robes of a scarlet colour, and to those on the south caps bordered with gold and pearls, and ornamented on the top of the left side with diamonds in floral patterns, but to those on the east he presented wreaths of laurel, in which were rubies and sapphires Then, decorated with these rewards, all went joyfully home from the school of wisdom

The Omnipotence, Omniscience, and Omnipresence of God

49 We have treated of the divine love and the divine wisdom, and shown that these two are the divine essence We shall now treat of the omnipotence, omniscience, and omnipresence of God, because these three proceed from the divine love and wisdom, in much the same manner as the power and the presence of the sun are everywhere in this world by means of its heat and light So the heat from the Sun of the spiritual world, in the midst of which is Jehovah God, is in its essence divine love, and the light therefrom is in its essence divine wisdom, from this it is clear that as infinity, immensity, and eternity pertain to the divine being, so omnipotence, omniscience, and omnipresence pertain to the divine essence But as these three universal attributes of the divine essence have not been understood hitherto, because the method of their progression, involving

the laws of order, was unknown, it is necessary to elucidate them in separate articles I *Omnipotence, omniscience, and omnipresence are attributes of the divine wisdom from the divine love* II *The omnipotence, omniscience, and omnipresence of God cannot be understood unless it is known what order is, God is order, and at the creation He imposed order upon the universe and all its parts* III *The omnipotence of God, in the universe and all its parts, proceeds and operates according to the laws of His order* IV *God is omniscient, that is, He perceives, sees, and knows everything, even to the minutest details, that is done according to order, and thereby whatever is done contrary to order* V *God is omnipresent in all things from first to last of His order* VI *Man was created a form of divine order* VII *So far as he lives according to divine order, man has power against evil and falsity from the divine omnipotence, wisdom concerning good and truth from the divine omniscience, and is in God from the divine omnipresence* But these articles must be discussed separately.

50 I OMNIPOTENCE, OMNISCIENCE, AND OMNIPRESENCE ARE ATTRIBUTES OF THE DIVINE WISDOM FROM THE DIVINE LOVE

That omnipotence, omniscience, and omnipresence are attributes of the divine wisdom from the divine love, but not of divine love by means of the divine wisdom, is a heavenly mystery which has never yet entered the mind of any one, because hitherto no one has understood what love is in its essence, or what wisdom is in its essence, and still less what the influx is of the one into the other It is by influx that love, with everything belonging to it, enters into wisdom, and resides therein like a king in his kingdom, or like a master in his house, and leaves the administration of justice entirely to its judgment, and because justice is an attribute of love, and judgment of wisdom, love leaves all administration to wisdom But this mystery will be made clearer in what follows, in the meantime let it stand as a general principle That God is omnipotent, omniscient, and omnipresent, by means of the wisdom of His love, is meant by these words in John *In the beginning was the Word, and the Word was with God, and God was the Word All things were made by him, and without him was not anything made that was*

made In him was life, and the life was the light of men The world was made by him : and the Word was made flesh (i 1, 3, 4, 10, 14) By the Word is there meant Divine Truth or Divine Wisdom, therefore it is also called life and light, for life and light are nothing but wisdom

51 Since justice, in the Word, is predicated of love, and judgment of wisdom, we shall here adduce the following passages to prove that God's government in the world is effected by means of these two *O Jehovah, justice and judgment are the support of thy throne* (Ps lxxxix 14) *Let him that glorieth glory in this, that Jehovah doeth judgment and justice in the earth* (Jer ix 24) *Let Jehovah be exalted, because he hath filled Zion with judgment and justice* (Is. xxxiii 5) *Let judgment run down as water, and justice as a mighty stream* (Amos v 24) *Thy justice, O Jehovah, is like the mountains of God, thy judgments are as a great deep* (Ps xxxvi 6) *Jehovah shall bring forth his justice as the light, and judgment as the noon-day* (Ps xxxvii 6) *Jehovah shall judge his people in justice, and his poor in judgment* (Ps lxxii 2) *When I shall have learned the judgments of thy justice Seven times in the day I praise thee, because of the judgments of thy justice* (Ps cxix 7, 164) *I will betroth me unto thee in justice and judgment* (Hos ii 19) *Zion shall be redeemed in justice, and her converts in judgment* (Is i 27) *He shall sit upon the throne of David, and upon his kingdom, to establish it in judgment and justice* (ix 7) *I will raise unto David a righteous Branch, who shall reign as a King, and shall do judgment and justice in the earth* (Jer xxiii 5, xxxiii 15) In other places it is said that men ought to do justice and judgment, as in Is i 27, v 16, lviii 2, Jer iv 2, xxii 3, 13, 15, Ezek xviii 5, xxxiii 14, 16, 19, Amos vi 12, Mic vii 9, Deut xxxiii 21, John xvi 8, 10, 11

52 II THE OMNIPOTENCE, OMNISCIENCE, AND OMNIPRESENCE OF GOD CANNOT BE UNDERSTOOD UNLESS IT IS KNOWN WHAT ORDER IS, GOD IS ORDER, AND AT THE CREATION HE IMPOSED ORDER UPON THE UNIVERSE AND ALL ITS PARTS

How many absurd opinions have crept into the minds of men, and thence entered the church through the heads of innovators, in consequence of their not understanding the order in which God created the universe and all its parts,

will be evident from the bare mention of them in the following pages But here we will first explain the meaning of order by a general definition of the term Order is the nature of the disposition, determination, and activity of the parts, substances, or entities which constitute form, and therefore state; the perfection of state is produced by wisdom from love, and the imperfection of state is wrought by the madness of reasoning from lust In this definition mention is made of substance, form, and state, by substance we also mean form, because every substance is a form, and the quality of a form is its state, whose perfection or imperfection results from order But as these things are metaphysical, they will necessarily appear obscure, until illustrated by particular examples, as will be done in the following pages

53 God is order, because He is substance itself and form itself, He is substance, because all existing things were created by and continue to exist from Him, and He is form, because every quality of every substance arose and still arises from Him, quality has no other origin than form Now as God is the very, only, and first substance and form, and also the very and only love and wisdom, and as wisdom from love constitutes form, and its state and quality is according to the order inherent in it, it follows that God is order itself, and consequently that from Himself He imposed order upon the universe and all its parts, and indeed the most perfect order, because whatever He created was very good, as it is written in the book of Genesis We shall show in its proper place that evils came into existence together with hell, consequently, after creation, but first we shall discuss matters that more easily enter the understanding, more clearly enlighten it, and are less distressing

54 The nature of the order in which the universe was created would require many pages to explain, a slight sketch of it will be given below in the section on creation It must be borne in mind that all things in the universe, both in general and in particular, in order that they might subsist by themselves, were created each in its own order, and that from the beginning they were created in such a way as to act in unison with the common order of the universe, so that each particular order should subsist in the universal order,

and thus constitute one whole. But let me give examples Man was created in his own order, and also every part of him in its own order, as the head, the body, the heart, the lungs, the liver, the pancreas, the stomach, every organ of motion or muscle in its order, and every organ of sense, as the eye, the ear, the tongue in its order In fact, there is not the smallest artery or fibre in the body which has not been created in its own order; and yet these innumerable parts are so connected and linked with the common body that all together constitute a unity It is the same with all other things, the bare mention of which will, therefore, suffice Every animal, every bird, every fish, every reptile, every insect, even to the beetle, is created in its own order; similarly every tree, shrub, and herb, in its own order, and so also is every stone and mineral, down to the smallest grain of dust

55 Who does not see that every empire, kingdom, dukedom, republic, state, or private family is founded upon laws of order which constitute its form of government? In all these, laws of justice hold the first place, political laws the second, and economical laws the third, by comparison with man, the laws of justice form the head, political laws the body, and economical laws the dress, therefore the latter, like garments, may be changed The order according to which God has established His church is this, that God is everywhere present in it, as is also the neighbour for whose sake order exists The laws of this order are the truths contained in the Word, the laws which relate to God form the head of the church, those relating to a man's neighbour form the body, and ceremonies the dress, for unless the former were arrayed in an orderly ritual, it would be as if the body were stripped naked, and exposed to the summer's heat and the winter's cold, or as if the walls and roof of a temple were removed so as to expose the altar, pulpit, and sanctuary to the violence of every storm

56 III THE OMNIPOTENCE OF GOD, IN THE UNIVERSE AND ALL ITS PARTS, PROCEEDS AND OPERATES ACCORDING TO THE LAWS OF HIS ORDER

God is omnipotent, because He is able to do all things from Himself and the power of all others is derived from

Him His power and will are one; and since He wills nothing but good, therefore He can do nothing but good. In the spiritual world no one can do anything contrary to his own will, this they there derive from God, whose power and will are one God also is good itself, and therefore when He does good He is in Himself, and to go out of Himself is impossible It is, therefore, clear that His omnipotence proceeds and operates within the sphere of the extension of good, which is infinite, for this sphere from its central origin fills the universe and every part thereof and thus rules the things outside, so far as they unite with it according to their order, and if they do not so unite, this sphere still sustains them, and strives to reconcile them with the universal order, in which God himself is in His omnipotence, and according to which He acts, but if this is not done, they are cast outside Him, where He still sustains them from that central origin It is now evident that the divine omnipotence can by no means come into contact with anything evil outside itself, nor promote evil from itself, for evil turns away, and consequently is entirely separated from God and cast into hell, between which and heaven, where He is, there is a great gulf From these few words may be seen the folly of those who imagine, and the greater folly of those who believe, and the still greater folly of those who teach, that God can condemn, curse, or cast any one into hell, that He can predestine the soul of any one to eternal death, or avenge injuries, be angry, or punish Indeed He cannot even turn away from any one, or regard him with a stern countenance All such things are contrary to His essence, and therefore contrary to Himself

57. It is the prevailing opinion to-day that God's omnipotence is like the absolute power of a king in the world, who can at his own pleasure do whatever he wills, absolve and condemn whom he pleases, make the guilty innocent, declare the faithless faithful, and exalt the unworthy and undeserving above the worthy and deserving, in fact, who can under any pretext deprive his subjects of their goods, and condemn them to death, and so on From this opinion and faith and doctrine concerning the divine omnipotence, as many falsities, fallacies and chimeras have entered

the church as there are different changes, divisions, and innovations of faith therein; and as many more may arise, as the pitchers which might be filled from a large lake, or as the serpents that creep from their holes and bask in the deserts of Arabia All that is necessary, forsooth, is to utter these two words *omnipotence* and *faith*; and then to spread abroad such conjectures, fables, and trivialities as are accommodated to the ears of common people Any such invention would banish reason, and when reason has been banished how does a man's thought excel that of a bird? And what then becomes of man's spirituality, except that it resembles the stench in the dens of wild beasts, agreeable to the animals there but not to man, unless he is like them? If the divine omnipotence did evil as well as good, what difference would there be between God and the devil? How would they differ from two monarchs, one of whom is a king and also a tyrant, and the other a tyrant whose power is so limited that he cannot be called a king? Or how would they differ from two shepherds, one of whom is capable of acting either kindly or cruelly to his flock, and the other only cruelly? Who cannot see that good and evil are opposites, and that if God from His omnipotence could will and do both good and evil, He would in fact be able to will and do nothing at all, and consequently would have no power, much less omnipotence? It would be as if two wheels, with contrary motion, should act the one against the other, so that both would stop and remain stationary, or like a vessel which, unless held by the anchor, would be carried down stream and destroyed, or like a man with two wills at variance, one of which must be inactive while the other acts, if both should act at once, he would become giddy or go mad

58 If God's omnipotence, according to the prevailing belief, were absolute to do both good and evil, would it not be possible, indeed easy, for Him to raise all hell to heaven, to change devils and satans into angels, and in a moment to cleanse from his sins every sinner on earth, to renew, sanctify, and regenerate him, and make him a child of grace instead of a child of wrath, in other words, to justify him merely by ascribing and imputing to him the righteousness of His Son? But God, from His omnipotence, cannot do such

things, because they are contrary to the laws of His order in the universe, and also contrary to the laws of order imposed on every man, which require that conjunction should be mutual, that this is so will be seen in what follows From this absurd belief concerning God's omnipotence, it would follow that God could change a goat-like man into one like a sheep, and arbitrarily remove him from His left hand to His right, or that He could likewise transform the spirits of the Dragon into angels of Michael, or could bestow the vision of an eagle upon one with a mole-like understanding, and in short, out of a man like an owl make a man like a dove These things God cannot do, since they are contrary to the laws of His order, although He continually strives to do them If He could do such things, He would never have permitted Adam to obey the serpent, and pluck and eat the fruit of the tree of the knowledge of good and evil, neither would He have suffered Cain to murder his brother, or David to number the people, or Solomon to erect temples to idols, or the kings of Judah and Israel to profane the temple, as they so often did. In fact, had He been able to do so, He would have saved the whole race of mankind, without exception, through the redemption wrought by His Son, and would have extirpated hell The Gentiles of old ascribed such omnipotence to their gods and goddesses, and this gave rise to their myths for example, that Deucalion and Pyrrha threw stones behind them which became men, that Apollo changed Daphne into a laurel, that Diana turned the huntsman into a stag; and that another goddess turned the virgins of Parnassus into magpies A similar belief prevails at this day respecting the divine omnipotence, and this has given birth to many fanatical and heretical opinions, in every country where there is a religion

59. IV GOD IS OMNISCIENT, THAT IS, HE PERCEIVES, SEES, AND KNOWS, EVEN TO THE MINUTEST DETAILS, EVERYTHING THAT IS DONE ACCORDING TO ORDER, AND THEREBY WHATEVER IS DONE CONTRARY TO ORDER

God is omniscient, that is, He perceives, sees, and knows all things, because He is wisdom itself and light itself, and wisdom itself perceives all things, and light itself sees all things. That God is wisdom itself was shown above, and

He is light itself because He is the Sun of the angelic heaven, which enlightens the understandings of all, both angels and men For as the eye is enlightened by the light of the natural sun, so is the understanding by the light of the spiritual Sun, and it is not merely enlightened, but also filled with intelligence, according to the love of receiving it, since that light in its essence is wisdom Therefore, in the Psalms, it is said that God dwelleth in inaccessible light, and in the Revelation, that in the New Jerusalem they need no lamp, for the Lord God enlighteneth them, and in John, that the Word, which was with God, and which was God, is the *Light which lighteth every man that cometh into the world* By the Word is meant the divine wisdom. The angels, therefore, enjoy clearness of light in proportion to their wisdom, for the same reason, where light is mentioned in the Word, wisdom is meant

60 God perceives, sees, and knows all things, even to the most minute, that are done according to order, because order is a universal composed of minute particulars, for particulars taken together are called a universal, as the parts taken together are called a whole The universe, including its minutest parts, is a work cohering as one, so that no single part can be touched or affected, without some perception thereof being communicated to the rest This characteristic of order in the universe imparts a similar quality to all creation, but this shall be illustrated by visible examples In the whole human body there are general and particular parts, and the general includes the particular, and they are so aptly connected together that they have a mutual dependence This is because every member is enclosed in a common covering, which enters all the particular parts so that they make one in every function and use For example the sheath of every muscle enters every particular motor fibre, and supplies it with a covering from itself Similarly the coverings of the liver, the pancreas, and the spleen, enter all the particular parts of these organs So also the covering of the lungs, called the pleura, enters the interior parts of the lungs, the pericardium enters every part of the heart, and in general, the peritoneum, by anastomoses, unites with the coverings of all the viscera So with the

meninges of the brain, by means of threads emitted from them, they enter all the minute glands lying beneath, and through these into all the fibres, and through the fibres into all parts of the body, this is why the head, by its brains, rules every part beneath These facts are adduced merely to give some idea how God perceives, sees, and knows all things, even the most minute, that are done according to order

61. God, from this system of order, perceives, knows, and sees all things, even the most minute, that are done contrary to order, because He does not keep man in evil, but restrains him from it, thus He does not lead him, but opposes him From the continual striving, struggling, resistance, opposition, and reaction of evil and falsity against His good and truth, that is, against Himself, God perceives both their quantity and quality This follows from His omnipresence in all and every part of His own order, and at the same time from His perfect knowledge of everything therein Just as he who has a good ear for music at once recognizes every discordant and inharmonious sound, and also the extent and nature of the discord, or as one who has a sense of beauty detects at once the intrusion of what is ugly, or as the eye, beholding a beautiful object, sees distinctly any ugly thing near by This is why painters often place an ugly face by the side of a beautiful one It is the same with good and truth, while they strive against evil and falsity, for these are distinctly perceived from their opposites For whoever is in good, can perceive what is evil, and whoever is in truth, can see what is false The reason is that good is in the warmth of heaven, and truth in its light, whereas evil is in the cold of hell, and falsity in its darkness This may be illustrated as follows The angels of heaven can see whatever is done in hell, and also the monsters therein, but the spirits of hell can no more see the angels nor anything that is done in heaven, than if they were blind or looking into empty air Those whose understanding is in the light of wisdom, are like men standing at noonday on the top of a mountain, who have a clear view of all things below, and those who are in still higher light, are like men looking through a telescope, who see the surrounding and lower

objects, as if they were close by, but those who see by the delusive light of hell, arising from the confirmation of falsities, are like men standing at night upon the same mountain with lanterns in their hands, who see only what is near, and that indistinctly as to shape and colour Men who have some perception of the light of truth and yet live an evil life, at first see truths, while they are in the enjoyment of the love of evil, much as a bat sees linen hanging in a garden, to which it flies for refuge, afterwards they become like birds of night, and at length like owls; and then they become like a chimney-sweep stuck fast in the gloom of a chimney, who, when he looks upwards, sees the sky through smoke, and when he looks downwards, sees the hearth whence that smoke arises

62 It must be admitted that the perception of opposites differs from the perception of correlatives, for opposites are outside and contrary to what is within An opposite arises when one thing is destroyed by the effort of another thing acting against it, as a wheel against a wheel, or as a stream against a stream But correlatives are a variety and multiplicity of things arranged so as to fit together and harmonize, like precious stones of different colours in an ornament on the breast of a queen, or like different coloured flowers tastefully arranged in a garland Correlatives, therefore, exist in every opposite, both in good and evil, in truth and in falsity, consequently both in heaven and in hell, but all correlatives in hell are the opposites of those in heaven Now since God perceives and sees, and, therefore, is cognizant of all correlatives in heaven, by virtue of the order in which He Himself is, and consequently perceives, sees, and is cognizant of all the opposite correlatives in hell—which follows from what has been said above—it is evident that God is omniscient in hell, in heaven, and in the world among men, and that He thus perceives, sees, and is cognizant of their evils and falsities from the good and truth in which He Himself is, and which in their essence are Himself, for it is written, *If I ascend up into heaven, thou art there; if I lay me down in hell, behold, thou art there* (Ps cxxxix 8) and, *Though they dig through into hell, thence shall my hand take them* (Amos ix 2)

63 V. GOD IS OMNIPRESENT IN ALL THINGS, FROM FIRST TO LAST, OF HIS OWN ORDER

God is omnipresent in all things, from first to last, of His own order by means of the heat and light from the Sun of the spiritual world, in the midst of which He is By this Sun order was produced, and from it He sends forth heat and light to pervade the universe from first to last, giving life to men, animals, and plants upon the earth This heat and light enter by influx into all things general and particular, causing each to live and grow according to the order implanted in it by creation, and since God is not extended, and yet fills the whole extent of the universe, He is omnipresent That God is in all space apart from space, and in all time apart from time, and that consequently the universe, as to essence and order, is the fulness of God, has been shown above, it follows that by omnipresence He perceives all things, by omniscience He provides all things, and by omnipotence He effects all things Evidently then, omnipresence, omniscience, and omnipotence form a whole, each implies the others and they cannot be separated

64 The divine omnipresence may be illustrated by the astonishing presence of angels and spirits in the spiritual world As in that world there is no space, but only the appearance of space, an angel or spirit can be present with another in a moment, provided they have a similar affection of love and thought, for these two cause the appearance of space I learnt this fact about presence there, when I saw Africans and Indians together, although they are so many miles apart on earth, I could also be present with the inhabitants of other planets in our system, and in other solar systems Owing to this, not local but apparently local presence, I have conversed with apostles, departed popes, emperors, and kings, with the founders of the Protestant church—Luther, Calvin, and Melancthon—and with others from distant countries Such then being the presence of angels and spirits, what limit is there to the infinite divine presence in the universe? Angels and spirits enjoy this presence because every affection of love, and therefore every thought of the understanding, is in space apart from space, and in time apart from time For every one can think of

a brother, relative, or friend who is in India, and so have him, as it were, present with him, and, when remembering his friends, he can feel love for them These well-known facts illustrate in some measure the divine omnipresence So does human thought, when a traveller recalls what he has seen in various places, he is, so to speak, back in those places Even eyesight presents something similar, for it cannot measure distance, except by the presence of intermediate objects The sun itself would appear near the eye, and even touching it, unless intervening objects indicated its distance, this has been proved by writers on optics Such presence pertains both to man's intellectual and bodily vision, because his spirit sees by means of His eye , but it is not so with animals, because they have no spiritual sight. It is now evident that God is omnipresent in all things, from first to last, of His own order That He is also omnipresent in hell was shown in the preceding article

65 VI MAN WAS CREATED A FORM OF DIVINE ORDER

Man was created a form of divine order, because he was created an image and likeness of God, and, since God is order itself, man was created an image and likeness of order Order originated from and is perpetuated by divine love and wisdom, and man was created their receptacle, wherefore he was created according to the order whereby these two act in the universe, and especially in the angelic heaven In consequence, the whole heaven is a form of divine order on the largest scale, and is in the sight of God like one man There is also a complete correspondence between heaven and man, for there is not a single community in heaven which does not correspond to one of the members, viscera, or organs in man In heaven, therefore, they say that such-and-such a community is in the province of the liver, the pancreas, the spleen, the stomach, the eye, the ear, or the tongue, and so forth The angels also know in what part of man they dwell and in what region of that part I have had living proof of this, for I have seen as one man a community of angels consisting of several thousand, this showed me that heaven in the aggregate is an image of God, and an image of God is a form of divine order

66 All things proceeding from the Sun of the spiritual

world, in the midst of which is Jehovah God, have relation to man, and therefore all things in that world have a tendency to the human form and exhibit it in their inmost parts, for this reason all the visible objects in that world are representatives of man

Animals of all kinds are seen there, and they are likenesses of the affections and thoughts of the angels There are also shrubberies, flower-gardens, and green fields, and the angels know what affection this or that object represents, and, what is wonderful, when their inmost sight is opened, they recognize their own likeness in these things This is because every man is his own love and thought, and because man's affections and thoughts are various and manifold, some of them corresponding to the affection of one animal, and some to that of another, therefore the likeness of their affections is thus exhibited, but more will be said on this subject in the section concerning creation These facts also show that the end of creation was an angelic heaven from the human race or, in other words, man, in whom God might be received and dwell, this is the true reason why man was created a form of divine order

67 God before creation was love itself and wisdom itself in their effort to perform use For love and wisdom are merely volatile abstractions unless embodied in use, they would be like birds on the wing above a great ocean which, wearied at length by flying, fall down and are drowned. Evidently, therefore, the universe was created by God for the existence of uses, wherefore it may be called a theatre of uses And since man is the principal end of creation, it follows that all things were created for his sake, and therefore that all things pertaining to order, both in general and in particular, were brought together and concentrated in him, so that through him God might accomplish primary uses Love and wisdom, without use, may be compared to the sun's heat and light which, unless they operated upon men, animals, and plants, would be unreal, but which become real by such influx and operation There are three things which follow each other in order—end, cause, and effect, and it is well known in the learned world that the end is nothing without the efficient cause, and that the end,

together with this cause, is nothing, unless the effect follows The end and the cause may exist as abstractions in the mind, but this should be with a view to producing some effect, which the end intends and the cause promotes. So with love, wisdom, and use, use is the end which love purposes and accomplishes through the cause, and when use results, then love and wisdom acquire a real existence, in use they make for themselves a habitation and a seat, where they may be at rest as in their home It is the same with man, the love and wisdom of God abide in him when he performs uses; and for the sake of performing divine uses he was created an image and likeness, or form, of divine order

68 VII SO FAR AS HE LIVES ACCORDING TO DIVINE ORDER, MAN HAS POWER AGAINST EVIL AND FALSITY FROM THE DIVINE OMNIPOTENCE, WISDOM CONCERNING GOOD AND TRUTH FROM THE DIVINE OMNISCIENCE, AND IS IN GOD FROM THE DIVINE OMNIPRESENCE

Man has power against evils and falsities from the divine omnipotence, so far as he lives according to divine order, because none can resist evils and their falsities but God alone For all evils and their falsities are from hell, and there form a connected whole, as do all goods and their truths in heaven For, as said above, all heaven appears before God as one man, and, on the other hand, all hell as a single gigantic monster, therefore, to oppose a single evil and its falsity, is to oppose that gigantic monster, or hell, this none can do but God, because He is omnipotent Unless therefore a man approaches the omnipotent God, he has no more power of himself against evil and its falsity than a fish has against the ocean, a flea against a whale, or a grain of dust against a falling mountain, and far less than a locust against an elephant, or a fly against a camel Moreover, a man has still less power against evil and falsity, because he is born in evil, and evil has no power to act against itself It follows, therefore, that unless a man lives according to order, that is, unless he acknowledges God and His omnipotence and his need of protection thereby against hell, and unless he, on his part, fights against evil in himself—for this as well as the former is a law of order—he cannot but be

plunged into hell, and there be driven about by evils, as a boat is driven by storms

69. Man has wisdom concerning good and truth from the divine omniscience, so far as he lives according to divine order, because all love of good, and all wisdom concerning truth, or all the good of love, and all the truth of wisdom, are from God This is agreeable to the confession of every church in the Christian world, it follows therefore that a man cannot live in the truth of wisdom except from the omniscience, or infinite wisdom, of God The human mind, like the angelic heaven, has three distinct degrees, and may therefore be elevated to a higher and higher degree, or let down to a lower and lower degree, but so far as it is elevated to the higher degrees, it is exalted to wisdom, because it is thus elevated into the light of heaven, and this can only be effected by God, and so far as the mind is elevated into that light, it is a man, but so far as it is let down to the lower degrees, it sinks into the false light of hell, and becomes not a man, but a beast This is why a man stands erect upon his feet, and looks upwards, whereas a beast stands on his four feet in a position parallel with the ground, and looks downwards, nor can it without difficulty look up The man who raises his mind towards God, and acknowledges that every truth of wisdom proceeds from Him, and at the same time lives according to order, is like one standing on a high tower, who sees a populous city below, and can discern what is being done in the streets, but the man who confirms himself in the belief that every truth of wisdom is from his own natural light, or from himself, is like one confined in a cellar beneath that tower, who through its windows looks towards the same city, but can discern nothing but the wall of a particular house, and how its bricks are cemented together Moreover, the man who draws wisdom from God is like a bird flying aloft, which sees everything in the gardens, woods, and villages beneath, and directs its flight according to its needs, while the man who believes that he is wise from himself, and not from God, is like a hornet flying close to the ground, which settles upon the nearest dunghill and delights in its stench Every man, while upon earth, walks midway between heaven and hell, and is therefore

in equilibrium and has freedom of will either to look up to God or down to hell If he looks up to God, he acknowledges that all wisdom is from Him, and is actually as to his spirit with the angels in heaven, but if he looks down, as does every one who lives in the falsities of evil, he is actually, as to his spirit, with devils in hell

70 Man is in God from the divine omnipresence, so far as he lives according to order, because God is omnipresent, and wherever He is in His divine order, there He is as in Himself, because, as was shown above, He is order itself Now since man was created a form of divine order, God is in Him, and so far as he lives according to divine order, God is fully in him, but if he does not live according to divine order, God is still in him, but only in the highest regions of the soul, and thus enables him to understand what is true, and to will what is good, or gives him the ability to understand, and the inclination to love But so far as a man lives contrary to order, he closes up the lower regions of his mind or spirit, and thus prevents God from descending and filling those lower regions with His presence, the consequence of this is, that God is in him, but he is not in God It is a general law in heaven, that God is in every man, evil and good alike, but that a man is not in God unless he lives according to order For the Lord says that He wills that man should be in Him and He in man (John xv 4) Man is in God by a life according to order, because God is omnipresent in the inmost parts of the whole universe, for these are in order, but in those things that are contrary to order, which can only be those outside the inmost parts, God is omnipresent by a continual effort to reduce them to order So far, therefore, as a man allows himself to be reduced to order, God is omnipresent in him throughout, God is then in him and he in God God's absence from a man is as impossible as the absence of the sun's heat and light from the earth, earthly objects, however, do not enjoy the full benefit of the sun, except when they receive its heat and light in spring and summer These considerations may be applied to the omnipresence of God, for a man lives in spiritual heat and light, that is, in the good of love and the truth of wisdom, only in proportion as he lives in and according to

order Spiritual heat and light, however, differ from natural heat and light in this, that natural heat departs from the earth during winter owing to its annual revolution round the sun, and the light departs at night owing to its rotation on its axis, but spiritual heat and light are subject to no such changes, God being present with every one by means of His Sun, which does not vary as the sun of this world appears to do Man turns away from God, just as the earth turns from the sun, and when he turns away from the truths of wisdom, he is like the earth turned away from the sun at night, and when he turns away from the goods of love, he is like the earth turned away from the sun in winter Such is the correspondence between the effects and uses of the Sun of the spiritual world, and the effects and uses of the sun of the natural world

Memorabilia

71 I I once heard beneath me, as it were, the roaring of the sea, I asked what it was, and one informed me that it was a disturbance among the crowds in the lower earth, which is just above hell And presently the ground which formed a roof over them, opened, and lo! through the opening there came forth flocks of owls, flying towards the left, immediately after them there rose up locusts, hopping about on the grass, and making a desert everywhere, and in a little while I heard the owls hooting, and on one side a vague clamour as if from spectres in the woods. After this I saw beautiful birds from heaven, flying towards the right, their wings were like gold interspersed with silvery streaks and spots, and some of them had crests like crowns upon their heads

While I was looking and wondering at these things, suddenly there arose from the lower earth where the tumult was, a spirit who could assume the form of an angel of light, and he cried out 'Where is he who speaks and writes about the order to which the omnipotent God has restricted Himself with regard to man? For his words reached us through the roof' When he was up, he ran towards me along a paved way and, instantly assuming the appearance of an angel of

heaven, he thus addressed me in a feigned tone of voice 'Are you the man who thinks and speaks concerning order? If so, tell me briefly what is meant by order, and what are some of its laws' I replied 'I will tell you some of its general laws, but I will not enter into particulars, because you cannot understand them'. I said. '(i) God is Order itself (ii) He created man from order, in order, and for order (iii) He created man's rational mind according to the order of the whole spiritual world, and his body according to the order of the whole natural world, on which account a man was called by the ancients a little heaven and a little world (iv) Therefore, it is a law of order that a man, from his little heaven or little spiritual world, should govern his microcosm or little natural world, as God from His vast heaven or the spiritual world governs the macrocosm or natural universe in the whole and in every part (v) It is a consequent law of order that a man should enter into faith by truths from the Word, and into charity by good works, and so reform and regenerate himself (vi) It is a law of order that a man should purify himself from sins by his own labour and power, and not stand still in supposed impotence, and expect God to wipe away his sins in an instant (vii) It is a further law of order that a man should love God with all his heart and soul, and his neighbour as himself, and not wait and expect that God will immediately put these loves into his mind and heart, as bread from the bakers is put into his mouth, and so on' When the satan had heard these words, he replied in a mild and gentle tone, which he had the cunning to assume 'What is this you say? A man must enter into order by the voluntary practice of its laws? But I tell you that a man is not under the law, but under grace; and that all is of free grace, and that he can receive nothing except it be given him from above, and that in spiritual things he has no more power to act of himself, than had the pillar of salt into which Lot's wife was turned, or Dagon the idol of the Philistines in Ekron, and that it is consequently impossible for a man to effect his own justification, for which faith and charity are requisite'

In reply I merely continued 'It is also a law of order that a man by his own labour and power ought to acquire faith by

means of truths from the Word, but nevertheless he should believe that not a grain of faith is from himself, but all from God; and further that a man, by his own labour and power, should work out his own justification, yet with this belief, that not a jot of such justification is from himself, but from God Is it not commanded that a man should believe in God, and love Him with all his strength, and his neighbour as himself? Think, and tell me how this could have been commanded by God, if man had no power to obey and to act' When the satan heard this, his countenance changed, and his face, which at first was fair, became gradually swarthy and black, and then with his satanic lips he said 'You speak paradoxes upon paradoxes', and instantly he sank down to his own place, and disappeared The birds on the left hand, together with the spectres, uttered strange cries, and immediately cast themselves into the sea, which is there called Suph, and the locusts hopped after them: so the air was purified, and the earth rid of those dire creatures, the tumult below ceased, and all became quiet and peaceful

72 II I once heard an unusual murmuring at a distance, and following in the spirit the direction of the noise, I drew near, having reached the place, I found a company of spirits disputing about imputation and predestination They were Dutch and English intermingled with a few from other countries, and at the conclusion of every argument they cried out 'Admirable! admirable!' The subject of dispute was, why God does not impute the merits and righteousness of His Son to every man created and afterwards redeemed by Him And they were saying 'Is He not omnipotent? Can He not, if He will, change Lucifer, the Dragon, and all the goats into archangels? Why does He permit the iniquity and impiety of the devil to triumph over the righteousness of His Son, and the piety of His own true servants? What is easier than for God to make all worthy of faith, and so of salvation? What need of more than a single word to accomplish it? If not, does He not act contrary to His own words, that He desire the salvation of all and the death of none? Tell us, therefore, from whom and in whom is the cause of the damnation of those who perish' And a certain Dutch predestinarian and supralapsarian replied 'Is this not

at the good pleasure of the Omnipotent? Shall the clay find fault with the potter, because he has made of it a vessel of dishonour?' And another said: 'The salvation of every one is in His hand, as a balance in the hand of its user'

There were standing on one side certain spirits of simple faith and upright heart, some with their eyes inflamed, others as if stupefied, intoxicated, or suffocated by the preceding discourse, and they now murmured 'What have we to do with these ravings? These people are infatuated with their belief that God the Father imputes the righteousness of His Son to whom He will, and when He will, and sends His Holy Spirit to work out the evidences of this righteousness, to whatever persons, and at whatever times, He pleases, and that, lest man should claim for himself the least share in the work of salvation, he must be like a stone as regards justification, and like a stock as regards spiritual things' And then one of them made his way into the crowd, and said in a loud voice 'O madmen! Your reasoning is utterly futile You evidently do not know that the omnipotent God is order itself, and that the laws of order are myriads—as numerous, indeed, as the truths contained in the Word, and that God cannot act contrary to those laws, because to do so would be to act contrary to Himself, and therefore not only contrary to justice, but also to His own omnipotence'

While he was thus speaking, he saw on his right hand, as it were, a sheep, a lamb, and a dove upon the wing, and on his left hand a goat, a wolf, and a vulture, and he said 'Do you suppose it possible for God, by His omnipotence, to turn that goat into a sheep, or that wolf into a lamb, or that vulture into a dove? By no means, for it is contrary to the laws of His order, not one tittle of which can fall to the ground, as He Himself has declared How then can He impart the righteousness of His Son's redemption to one who resists the laws of His righteousness? Or how can righteousness commit unrighteousness by predestinating any to hell, and casting them into that fire which the devil kindles and feeds? O madmen empty of spirit, your faith has seduced you, it is in your hands like a snare to catch doves'. On hearing these words, a certain magician made, as it were, a snare of that faith, and hung it in a tree, saying 'You shall

see me catch that dove' Presently a hawk flew towards it, put its neck into the snare and was caught, while the dove, seeing the hawk, flew away Then all who stood by were amazed and cried out 'Even this sport is a proof of righteousness'

73 The next day there came to me several of the same company, who believed in predestination and imputation, and said· 'We are, as it were, intoxicated, not with wine, but with the eloquence of that man yesterday. He spoke about omnipotence and order, and he concluded that, as omnipotence is divine, so also is order, in fact, that God Himself is order And he said that there are as many laws of order as there are truths in the Word, not thousands only but myriads of myriads, and that God is bound by His own laws, and man by his What then is the divine omnipotence, if it is bound by laws? Such power would no longer be absolute And God would then have less power than an earthly monarch, who can change the laws at his pleasure, and play the despot like Augustus or Nero After thinking of omnipotence as restricted by laws, we became as it were intoxicated, and are now ready to faint away unless some remedy be immediately applied, for, according to our faith, we used to pray to the Father to be merciful to us for the sake of His Son, and we believed that He can be merciful, and forgive sins to whomsoever He pleases, and save whomsoever He will, and we dared not deprive Him of the least part of His omnipotence To bind God, therefore, with the chains of any of His own laws, appears to us impious wickedness, because it is opposed to His omnipotence'

When they had thus spoken, they looked at me and I at them, and observing their amazement I said 'I will entreat the Lord for you, and give you a remedy from Him, by illustrating this subject with examples' And I said· 'The omnipotent God created the world from the order which is in Himself, thus from the order in which He Himself is, and according to which He rules, and He imparted it to the universe in general and in particular, to each man, beast, bird, fish, worm, tree, and herb, its own particular order Now for a brief list of examples The laws of order relating to man are, that he should learn for himself truths from the

Word, reflect on them naturally and, so far as he is able, rationally, and thus acquire a natural faith. The laws of order relating to God are, that He will draw near and fill those truths with His own divine light, and thus He fills with divine essence man's natural faith, which of itself is merely knowledge and persuasion, thus only can it become a saving faith

'It is the same with charity, about which we will say a few words God, by His laws, cannot remit the sins of any one, unless in accordance with those laws, he abstains from them, nor can God regenerate any one spiritually, unless, in accordance with His laws, he regenerates himself naturally. God is continually striving to regenerate, and thus save every man, but this He cannot do unless the man prepares himself as a recipient, and so clears the way for God and opens a door. A bridegroom cannot enter the chamber of a virgin before she becomes his bride, for she shuts the door and keeps the key herself; but when she becomes a bride, she gives the bridegroom the key God could not by His omnipotence have redeemed mankind, unless He had Himself become a man, nor could He have made His human nature divine, unless it had been at first like that of a child, then like that of a youth, and lastly, had formed itself as a recipient and habitation into which its Father might enter, this was done by the Lord's fulfilling all things in the Word, that is, all the laws of order therein, for so far as this was accomplished, the human nature was united to the Father, and the Father united Himself thereto These few words should make it clear that the divine omnipotence is an orderly one, and that its government, or providence, acts continually and eternally in conformity with the laws of its own order, it cannot act against them, or make the slightest change in them, because order, with all its laws, is Himself'

When I had said this, a brilliant flood of golden light came through the roof, presenting an appearance of flying cherubs, and its ruddy glow shone upon the back part of some of their heads, but not upon the front part as yet for they murmured: 'We do not yet know what omnipotence is'. But I replied: 'It will be revealed to you, as soon as the foregoing considerations have cleared your minds'.

74 III I saw gathered together, at a distance, a number of men with caps upon their heads, the caps of some were bound with silk, and these were clergymen, the caps of others had their rims adorned with bands of gold, and these were laymen, all of them being of deep learning and erudition; and I saw others with turbans, and these were unlearned I drew near and heard them talking about unlimited divine power and saying 'If divine power were to proceed according to any established laws of order, it would not be unlimited but limited, and would thus be power but not omnipotence, surely it is evident that no necessity of law can compel omnipotence to act in one particular manner and no other Certainly, when we think of omnipotence and at the same time of laws of order according to which it is obliged to act, our preconceived ideas of omnipotence collapse like hands leaning on a broken staff' When they saw me near them, some of them ran up to me, and said eagerly 'You are the man that has circumscribed God with laws, as with bonds What insolence! You have thus destroyed our saving faith, in the centre of which we place the righteousness of the Redeemer, next to this the omnipotence of God the Father, and to these we add the operation of the Holy Spirit, and we attribute its efficacy to man's absolute impotence in spiritual things, it being sufficient for him to speak of the fulness of justification inherent in this belief by virtue of God's omnipotence But I have heard that you ridicule this belief, because it says nothing about man co-operating with divine order'

On hearing this, I said in a loud voice 'Learn the laws of divine order, and then contemplate your faith, and you will see, as it were in a vast desert, the long and crooked leviathan, and round about it a network of inextricable knots But do as Alexander is reported to have done, who, when he saw the Gordian knot, drew his sword, severed it, and thus loosed its entanglements, and throwing it on the ground trod it under foot'. At these words those assembled bit their tongues, wishing to sharpen them for invective, but they were afraid, for they saw heaven open above me, and heard thence these words· 'Hear with moderation what that order is, according to whose laws the omnipotent God acts' And I said 'God from Himself, as from order, created the universe

in order, and for order, in like manner He created man, in whom He established the laws of his order, by virtue of which he became an image and likeness of God. The sum of those laws is that a man should believe in God, and love his neighbour, and, so far as he does so from his natural powers, he makes himself a recipient of the divine omnipotence, and so far God unites Himself to man and man to Himself, then a man's faith becomes a living and saving faith, and his actions a living and saving charity But it must be known that God is always present, and continually striving and acting in every man, even touching his free will but never forcing it For, if He should force a man's free will, his dwelling in God would be destroyed, and only God's dwelling in man would remain, this dwelling is in all whether on earth, in heaven, or in hell, for it is the source of their power to will and understand But there is no reciprocal dwelling of man in God, except with those who live according to the laws of order prescribed in the Word These men become images and likenesses of Him, and dwell in paradise, and eat the fruit of the tree of life, but the rest assemble about the tree of knowledge of good and evil, and there talk with the serpent, and eat, and are afterwards driven from paradise, nevertheless God does not forsake them, but they forsake God'

These remarks were understood and approved by those who wore caps, but those who wore turbans denied their truth, saying 'Is not omnipotence hereby limited? and does not a limitation of omnipotence imply a contradiction?' To this I replied; 'It is no contradiction to act omnipotently according to the laws of justice with judgment, or according to laws inscribed on love by wisdom But it is a contradiction to suppose that God can act contrary to the laws of His own justice and love, for this would be to act contrary to this judgment and wisdom. Such a contradiction is implied in this faith of yours, that God can of mere grace justify an unrighteous man, and enrich him with all the gifts of salvation and the rewards of life But I will state briefly what God's omnipotence is. God by His omnipotence created the universe, and at the same time imposed order upon the whole and every part of it, God by His omnipotence

also preserves the universe, and watches perpetually over the order established in it with all its laws, and when anything departs from order, He brings it back, and restores it. Moreover, by His omnipotence, God instituted the church, and revealed the laws of its order in the Word; and when it fell from order, He restored it, and when it totally fell away, He Himself came down into the world and, by means of the human nature which He assumed, clothed Himself with omnipotence, and so restored it again By His omnipotence and omniscience God examines every one after death, and prepares the righteous, or the sheep, for their places in heaven, and forms heaven of them, but He prepares the unrighteous, or the goats, for their places in hell, and of them forms hell He arranges both into societie and communities, according to all the varieties of their love, which in heaven are as many as the stars in the firmament, and He unites the heavenly communities into one, in order that they may be as one man in His sight In like manner He unites the communities of hell, that they may be like one devil, and He separates the latter from the former by a gulf, lest hell should do violence to heaven, and lest heaven should occasion torment to hell, for those in hell suffer torment when they receive influx from heaven Unless God by His omnipotence did this at every moment, a savage nature would enter into and take possession of men, until they could no longer be restrained by any law of order, and thus the human race would perish This and other such things would happen unless God were order, and thereby omnipotent'. Having heard this, those who wore caps departed with them under their arms, praising God, for in that world the intelligent wear caps Not so those who wore turbans, for they were bald, and baldness signifies dulness The latter went away to the left hand, but the former to the right.

The Creation of the Universe

75 Since the subject of this first chapter is God the Creator, we must also deal with His creation of the universe; as in the following chapter concerning the Lord the Redeemer, we shall also treat of redemption. No one, however, can have a correct idea of the creation of the universe, unless

some general principles that will enlighten the understanding are first stated. (i) There are two worlds, a spiritual world where angels and spirits are, and a natural world where men are (ii) In each world there is a sun, and the Sun of the spiritual world is pure love from Jehovah God, who is in the midst of it, and from that Sun proceed heat and light, the heat being in its essence love, and the light in its essence wisdom, and these two affect the will and the understanding of man, the heat his will, and the light his understanding But the sun of the natural world is pure fire, and therefore its heat and light are dead, and serve as covering and support to spiritual heat and light, by which these may be conveyed to man (iii) Moreover the heat and light which proceed from the Sun of the spiritual world, and consequently all things that exist by their means in that world, are substantial, and are called spiritual, and the heat and light that proceed from the sun of the natural world, and consequently whatever exists therein by their means, are material, and are called natural (iv) In each world there are three degrees, called degrees of altitude, and consequently three regions, according to which the three angelic heavens are arranged, there is also a similar arrangement in human minds, which thus correspond to the three angelic heavens, and other things in each world have a similar arrangement (v) There is a correspondence between the things in the spiritual and those in the natural world. (vi) There is an order in which and according to which all things in both worlds were created (vii) A conception of these things must first be acquired, otherwise the human mind from mere ignorance of them is liable to suppose that the universe was created by nature, and then, relying on ecclesiastical authority, asserts that nature was created by God, but because it knows not how, further investigation of the matter leads to materialism, which denies God Since, however, an adequate explanation and proof of these statements would require a large volume, and moreover as this does not properly belong to a system of theology, I shall merely relate some memorabilia, from which the reader may form some conception of the creation of the universe by God, and derive therefrom a suitable mental picture.

MEMORABILIA

76 I On a certain day I was meditating upon the creation of the universe, and because this was perceived by some angels above me on the right side, where dwelt those who sometimes meditated and reasoned on the same subject, one of them descended and invited me to join them, and I was in the spirit and followed him On arrival I was conducted to their prince, in whose court I saw some hundreds assembled, and the prince in the midst of them Then one of them said to me: 'We perceived that you were meditating about the creation of the universe, and we have sometimes meditated on the same subject, but we could never come to any definite conclusion, because our thoughts were perplexed with the idea of a chaos, as of a great egg, out of which the universe and all its parts were brought forth in their order, but since we now perceive that so great a universe could not possibly be thus produced, there also clung to our minds another idea, that all things were created by God out of nothing, and yet we now perceive, that out of nothing nothing comes From these two ideas we have not yet been able to extricate our minds, so as to discover the nature and manner of creation with any degree of clearness, we therefore called you from the place where you were, in order that you might give us the results of your meditation on the subject' 'Your desire,' I replied, 'shall be fulfilled' And I said, 'I had thought much on this subject, but in vain, but, after I had been admitted by the Lord into your world, I perceived that it was useless to form any conclusion about the creation of the universe, until it was first known that there are two worlds, one in which the angels are, and the other in which men are, and that men after death pass from their world into yours On perceiving this, I also saw that there are two suns, from one of which proceed all spiritual things, and from the other all natural things, and that the Sun from which all spiritual things proceed is pure love from Jehovah God, who is in the midst of it, and that the sun from which all natural things proceed is pure fire. These facts being known, it was granted me once, when in a state of enlightenment, to perceive that the universe was created

by Jehovah God by means of the Sun in the midst of which He is, and since there is no love without wisdom, I saw that the universe was created by Jehovah God from His love by means of His wisdom The truth of this is proved by everything that I have seen, both in your world and in that where I am as to the body

'How creation progressed from its primordial state would take too long to explain But when I was in a state of enlightenment, I perceived that, by means of light and heat from the Sun of your world, spiritual atmospheres, which are in themselves substantial, were created one from another As there were three of these atmospheres, and consequently three degrees of them, three heavens were also formed, one for the angels who are in the highest degree of love and wisdom, another for those in the second degree, and a third for those in the lowest degree But as this spiritual universe cannot exist without a natural universe, in which it may work out its effects and uses, I perceived that the sun from which all natural things proceed was created at the same time, and in like manner, by means of heat and light, three atmospheres, encompassing the former as the shell surrounds its kernel, or as the bark of a tree surrounds the wood, and that, finally, by means of these atmospheres, the terraqueous globe was formed, where are men, beasts, and fishes, trees, shrubs, and herbs, all of which are formed from earthly substances composed of soil, stones, and minerals This, however, is only a general sketch of creation and its progress; the detailed explanation would fill volumes But all things point to the conclusion that God did not create the universe out of nothing—since, as you observed, out of nothing nothing comes—but by means of the Sun of the angelic heaven, which is from His being, and consequently is pure love and wisdom That the universe—by which is meant both the spiritual and the natural worlds—was created from the divine love by means of the divine wisdom, everything clearly proves, and if, by the light of your understanding, you study those things in their order and connection, you will be convinced

'But it must be remembered that the love and wisdom, which are one in God, are not abstract love and wisdom,

but are in Him as a substance, for God is the absolute, only, and therefore first substance and essence, which is self-existent and self-subsistent. That everything was created from the divine love and wisdom, is meant by these words in John *The Word was with God and God was the Word, all things were made by him, and the world was made by him* (1 1, 3, 10) In this passage God signifies divine love, and the Word signifies divine truth, or divine wisdom; for which reason the Word is also called light, for by light, when spoken of God, is meant divine wisdom'

When I had finished speaking, and was preparing to take my leave, sparks of light fell from the Sun of the angelic heavens upon their eyes, and through these into their minds, and being thus enlightened, they were inclined to believe what I had said. Afterwards they followed me to the outer court, my former companion escorted me to my house, and thence he reascended to his own community.

77 II One morning, when I awoke from sleep, as I was meditating in the calm early morning light before it was broad day, I saw through the window, as it were, a flash of lightning, and presently I heard, as it were, a clap of thunder Wondering whence this could be, I heard from heaven, that there were some spirits not far from me, disputing sharply about God and nature, and that the flash like lightning, and the sound like thunder, were correspondences, and consequent appearances of the conflict and opposition of arguments—for God on one side, and for nature on the other The occasion of this spiritual combat was this There were some satans in hell who said one to another 'Would that we might talk with the angels of heaven, we would perfectly and fully prove that what they call God, the origin of all things, is nature, and consequently that "God" is a word without meaning, unless nature is meant' And as these satans with all their heart and soul believed this to be true, and desired to converse with the angels of heaven, they were permitted to ascend from the mire and darkness of hell, and to converse with two angels who came down from heaven, they met in the world of spirits, which is intermediate between heaven and hell. The satans, seeing the angels there, ran to them and cried out angrily 'Are you the

angels of heaven, with whom we are permitted to engage in debate concerning God and nature? You are called wise, because you acknowledge God, but oh, how simple you are! Who has seen God? Who understands what God is? Who can conceive that God governs, or is able to govern, the universe and all therein? And who but the ignorant and vulgar acknowledge what they neither see nor understand? What is more obvious than that nature is all in all? For is it not nature alone which we see with our eyes, hear with our ears, smell with our nostrils, taste with our tongues, and touch and feel with our hands and bodies? And are not our bodily senses the witnesses of the truth? Who cannot swear by them that it is so? And is not respiration, by which the body is kept alive, a witness? Are not our heads and yours in nature? Whence comes influx into the thought unless from nature? Apart from nature, can you think at all?' And they said much more in the same strain

When the angels had heard all this, they said 'You speak in this way because you are merely sensual All in hell have their thoughts immersed in the bodily senses, above which they cannot raise them, we therefore excuse you. A life of evil, and a consequent belief in what is false, have closed up your inner minds, so that you cannot rise above the things of sense, except while you are in a state removed from an evil life and a false faith For a satan can understand truth, as well as an angel, when he hears it, but he does not retain it, because evil obliterates truth and introduces falsity But we perceive that you are in a state removed from evil, and can therefore understand the truth that we speak, attend, therefore, to what we are about to say'.

They then said 'You were once in the natural world, you died there, and are now in the spiritual world Did you before this know anything concerning a life after death? Did you not formerly disbelieve in it, putting yourselves on a level with beasts? Had you then any knowledge of heaven and hell, or of the light and heat of this world, or of the fact that you are no longer within the sphere of nature, but above it? For this world, including everything in it, is spiritual, and spiritual things are so far above natural things

that not the least thing of nature, wherein you lived, can enter this world But because you believed nature to be a god, or a goddess, you also believed the light and heat of this world to be the light and heat of the natural world, but that is not so, for here natural light is darkness, and natural heat is cold You knew nothing of the Sun of this world, from which our light and heat proceed You did not know that this Sun is pure love, and the sun of the natural world pure fire; and that it is the sun of the natural world, which is pure fire, from which nature exists and subsists, and that it is the Sun of heaven, which is pure love, from which life itself, which is love united with wisdom, exists and subsists, and thus that nature which you look upon as a god, or a goddess, is absolutely dead Under a proper escort, you may ascend with us into heaven, and we also, under the same protection, can descend with you into hell, and in heaven you will see things magnificent and beautiful, while in hell we shall see things unsightly and unclean. The reason of this difference is that all in heaven worship God, and all in hell worship nature, and that the magnificent and beautiful objects in heaven are correspondences of the affections of the love of good and truth, while the unclean and unsightly objects in hell are correspondences of the affections of the love of evil and falsity. Judge, then, from all this whether God or nature is all in all' To this the satans replied 'In our present state we conclude, from what you have told us, that there is a God, but when the delight of evil takes possession of our minds, we see nothing but nature'.

The two angels and the satans were standing not far from me, so that I could see and hear them And, behold! I saw around them many, who in the natural world had been famous for their learning, and wondering why these learned men at one time stood near the angels, and at another near the satans, I was told that they favoured the opinions of those near whom they stood, and that their changes of position indicated changes in the state of their minds, which favoured first one side and then the other, for, in their faith, they were as changeable as Vertumnus And some said, 'We will tell you a mystery. On looking down upon the earth and

examining those distinguished for their learning, we found sixty per cent in favour of nature, and the rest in favour of God; moreover the latter are in favour of God, not from an understanding of the matter, but only because they have frequently heard and repeated that nature is from God; for frequent speaking about a subject, from memory and recollection, begets a kind of faith, although it may not be based upon thought or intelligence'

After this the satans, under a proper escort, ascended with the two angels into heaven, and saw its magnificence and splendour; and, illumined by the light of heaven, they acknowledged the existence of God. and that nature was created to be subservient to the life that is from God, and that nature in itself is dead and, therefore, does nothing of itself, but is actuated by life Having seen and understood these things, they descended, and during their descent the love of evil returned, closing their understandings above, and opening them below, then there appeared above them a kind of shadow flashing with infernal fire, and as soon as their feet touched the ground, it gaped beneath them, and they sank down to their own place

78 III The next day an angel came to me from another community of heaven, and said 'We have heard that, because of your meditations on the creation of the universe, you were invited to a society near ours, where you gave an account of the creation which they accepted with joy. I will now show you how animals and plants of all kinds were produced by God'. He then led me into a wide green field, and said 'Look around' And I looked and saw birds of most beautiful colours, some flying, some perched on trees, and some scattered over the ground and pecking petals from the roses, some of these birds were doves and swans. When these had vanished, I saw not far from me flocks of sheep with lambs, and of she-goats with kids, and round about these I saw herds of cows with calves, and also of camels and mules, and in a certain grove, deer with branching horns, and also one-horned animals After I had seen these things, the angel said 'Turn to the east'. And I saw a garden full of all kinds of fruit-trees orange-trees, citrons, olives, vines, fig-trees, pomegranates, and also shrubs laden

with berries. The angel then said: 'Look now to the south'. And I then saw crops of various kinds of grain, such as wheat, millet, barley, and beans, and round about them beds of beautiful roses of many colours. Towards the north were thick groves of chestnuts, palms, lindens, planes, and other leafy trees. When I had seen these, the angel said: 'All these things that you have seen are correspondences of the affections of the love of the angels who are near you'. And he told me to what affection each particular thing corresponded, and, moreover, that not only those, but all other visible things, were correspondences, such as houses and their furniture, tables, food, and clothing, and even gold and silver coins, together with the diamonds and other precious stones with which wives and virgins in heaven are adorned. 'We perceive,' added he, 'from all such things, the nature of every person as to love and wisdom. The things that serve for use in our houses remain unchanged, but if any one goes from one community to another, they change their appearance accordingly. These things have been shown you in order that you may see creation, in general, exemplified in a particular type. For God is love itself and wisdom itself, the affections of His love are infinite, and also the perceptions of His wisdom, of which all things on earth, in general and particular, are correspondences. This is the origin of all birds, beasts, trees, shrubs, corn, grain, herbs, and grass. For God is in space everywhere, apart from space, and consequently everywhere in the universe, from first to last, and since He is omnipresent, such correspondences of the affections of His love and wisdom exist throughout the whole natural world, and in our world, which is called the spiritual world, similar correspondences exist with all those who receive affections and perceptions from God. The only difference is that in our world such things are created in a moment by God, according to the affections of the angels; whereas in your world they were similarly created in the beginning, but it was provided that they should be renewed perpetually by the propagation of one from another, and thus that creation should be continued. The reason why creation takes place momentarily in our world, and becomes in yours permanent by propagation, is, that the atmospheres

and soils of our world are spiritual, and those of your world natural, and natural things were created to clothe spiritual things, as the skin clothes the bodies of men and animals, or as the rind and bark clothe the trunks and branches of trees, or as the two membranes clothe the brain, as the teguments clothe the nerves, and as delicate membranes clothe the nervous fibres, and so on It is for this reason that all things in your world are permanent, being renewed year by year'

The angel said further 'Go and tell what you have seen and heard to the inhabitants of your world, because hitherto they have been in total ignorance respecting the spiritual world, without a conception of which it is impossible for any one to know, or even guess, that there is continual creation in our world, and that it was the same in your world, when the universe was created by God'

After this we talked on various subjects, and at length about hell, remarking that no such things as are in heaven appear there, but only their opposites, because the affections of the love of those in hell, which are the lusts of evil, are the direct opposite of the affections of the love of the angels Therefore among those in hell, and particularly in their deserts, there appear birds of night, bats, owls, wolves, leopards, tigers, rats, mice, venomous serpents, dragons, and crocodiles, and where there is any herbage, there spring up briars, nettles, thorns, thistles, and poisonous plants, these at times vanish, and then nothing is to be seen but heaps of stones, and marshes full of croaking frogs These things also are correspondences, but, as before observed, they are correspondences of the affections of the love of those in hell, which are the lusts of evil Such things, however, are not created there by God, nor were they created in the natural world, where similar things exist, for all things that God has created or does create, were and are good, whereas such things on earth took their rise together with hell, which existed from men, who, by turning away from God, became devils and satans after death. But because these terrible statements began to offend our ears, we turned our thoughts from them, and called to mind what we had seen in heaven

79 IV Once, when I was reflecting on the creation of

the universe, there approached from the Christian world some spirits, who in their day had been famous philosophers pre-eminent for their wisdom, and said to me: 'We perceive that your thoughts are engaged upon creation; tell us your opinion of it'; but I replied: 'Let me first hear yours'. Then one of them said: 'My opinion is that creation is from nature, and consequently that nature created herself, and that it has existed from eternity; since there never was, and never can be, such a thing as a vacuum What else indeed do we see with our eyes, hear with our ears, smell with our noses, and breathe with our lungs, but nature, which being outside us, must of necessity also be within us?' Another, on hearing this, said: 'You talk of nature, and make her the creatrix of the universe, but you do not know how nature produced the universe, therefore I will tell you She formed herself into vortices, which rushed together like clouds, or like houses collapsing in an earthquake, and by that collision denser parts collected themselves into one mass, and formed the land, while the more fluid parts separated themselves and, being also collected together, formed the seas, and the still lighter parts, by a further separation, became ether and air; and lastly, from the lightest particles of these, the sun was formed Did you never observe that when oil, water, and pulverized earth are mixed together, they separate of their own accord, and arrange themselves in order one above another?'

Then another, hearing this, said 'Your opinions are fantastic, for who does not know that all things had their origin from chaos, which with its bulk filled a fourth part of the universe, its central portion was fire, around this was ether, and around that again was gross matter, and this chaos cracked open, and through the cracks the fire burst forth as from Mount Etna or Vesuvius, and formed the sun, and after this, the ether rushed forth, and became an atmosphere, and lastly, the remaining matter collected itself into a globe, and formed the earth As for the stars, they are only luminaries in the expanse of the universe, which had their origin in the fire and light of the sun, for the sun was at first like a fiery ocean which, lest it should burn up the earth, sent off from itself small bright flames, which,

taking up positions in surrounding space, completed the universe, thence arose the firmament'.

But there stood one among them who said 'You are in error. You think that you are very wise and that I am very simple, yet in my simplicity I have believed, and do believe, that the universe was created by God And since nature is part of the universe, universal nature was created at the same time, but if nature had created herself, must she not necessarily have existed from eternity? But oh, what insanity!' Then one of the so-called wise men came nearer and nearer and, applying his left ear to the mouth of the speaker, for his right ear was stopped up, as it were, with cotton, asked him what he had been saying The latter repeated his remarks Then the other, looking round to see whether any priest was near, and seeing one standing at the right hand of the speaker replied 'I also acknowledge that universal nature is from God, but . .' Then he went away, whispering to his companions 'I said that, because there was a priest near, but you and I know that nature is from nature, and since nature is thus God, therefore I asserted that universal nature was from God but .' Now the priest, overhearing their whisperings, said 'Your wisdom, which is merely erudition, has deceived you, and closed your inner minds, so that no light from God and His heaven can enter to enlighten you you have utterly extinguished it' And he added 'Consider, therefore, and decide among yourselves the origin of your immortal souls, whether they are from nature, or whether they were in that great chaos of which you speak'

Having heard this, the former went away to his companions, asking them to assist him in solving this difficult question, and they came to the conclusion that the human soul was nothing but ether, and thought merely a modification of that ether by means of the sun's light, and ether a property of nature And they said. 'Who does not know that one speaks by means of the air? And what is thought but speech in a purer air, which is called ether? Therefore thought and speech make one Who cannot see this in a child, who is first taught to speak, and then to talk to himself or think? What then is thought but a modification of the

ether, and the sound of the voice but a modulation of the air? We conclude therefore that the soul, which thinks, is a derivative of nature'

But some of them, not altogether dissenting, illustrated the matter by saying that souls had their birth when the ether separated from that great chaos, and distributed itself in the higher region into innumerable individual forms, that these infuse themselves into men, when they begin to think from the purer air, and are then called souls Another of the company having heard this said 'I allow that innumerable individual forms were produced by the ether in the higher region, but still the number of men born since the creation of the world has exceeded those forms in number; how then could those ethereal forms have been sufficient? It is, therefore, my opinion that souls, issuing from the mouths of men when they die, return to them after many ages, and enter upon and pass through a course of life similar to their former one It is well known that many of the wise believe in such a process, and in metempsychosis'. Several other suggestions were made by the rest, which I pass over as being utterly absurd After a short time the priest returned, and immediately the man who had before spoken about the creation of the universe by God, told him of their conclusions concerning the soul The priest, having heard them, said 'You have spoken precisely as you thought in the natural world, not knowing that you are in that world no longer, but in another which is called the spiritual world All those who have become sensual by confirming their belief in nature, suppose that they are still in the world in which they were born and brought up The reason is that their bodies were material, but here are substantial, and the substantial man sees himself and his companions about him precisely as the material man does, for the substantial is the primitive element of the material; and because you think, see, smell, taste, and speak, just as you did in the natural world, you imagine the same nature to exist in both worlds, although this world differs, and is as remote in its nature from the material world, as the substantial from the material, or the spiritual from the natural, or prior from posterior; and because nature in the world where you once lived is

comparatively dead, therefore you, by confirming your belief in nature, have become dead, as it were, as regards God, heaven, the church, and your own souls Still, all men, bad and good alike, may have their understanding raised into the light of the angels of heaven, and can then see that there is a God and a life after death, and that a man's soul is not ethereal or mundane, but spiritual and therefore immortal The understanding may be raised into angelic light, provided the natural loves, which are from the world and cling to the world and its nature, and are also from the body and cling to the body and its selfhood, are removed'

And immediately those loves were removed by the Lord, and they were permitted to speak with the angels, and from their conversation in that state, they perceived that there is a God, and that after death they were living in another world They were, therefore, covered with shame, and exclaimed 'We have been mad! we have been mad!' But as this was not their proper state, and consequently in a few moments became tiresome and disagreeable to them, they turned away from the priest, and would not listen to him any more So they returned to their former loves, which were altogether natural, worldly, and corporeal, and went away towards the left hand, passing from one community to another, and finally they came to a road along which the delights of their loves were wafted, and they said 'Let us go this way' So they went, and descended, and came at length to those who took delight in similar love And because, in accordance with their delight, they did evil to many on the way, they were put in prison and became demons, and then their delight was turned into misery, because by punishment and the fear of punishment they were restrained from the former delights of their nature, and afterwards they asked those who were in the same prison whether they were to remain there for ever, and some of them answered 'We have been here for centuries, and must continue here for ever, since the nature which we contracted in the world cannot be changed or expelled by punishment, or if it is, it returns after a short interval'

80 V. Once a satan, together with a woman, was allowed to ascend out of hell, and came to the house where I was.

When I saw them I closed the window, but entered into conversation with them through it I asked the satan whence he came He said, from his own companions, and I asked where the woman came from, and received a similar answer She was from a company of sirens, who have the deceptive skill to assume all the modes and forms of beauty and adornment, for at one time they put on the beauty of a Venus, at another the grace of a nymph, at another they adorn themselves with the crowns and robes of queens, and comport themselves majestically, leaning on silver wands In the world of spirits all such are courtesans, and are skilful in deception This deception arises from sensual thought, all ideas of interior thought being excluded I asked the satan if she was his wife, he replied 'What is a wife? I do not know, and my community does not, she is my harlot' And then she inspired him with lust—which sirens can do with great skill—upon which he kissed her and cried out 'Ah, my love!' But to proceed to more serious matters I asked the satan what his employment was, and he said 'I am a scholar do you not see the laurel with which I am crowned?' This his harlot had formed by her magical art, and put on from behind I then said 'Since you come from a community where learning prevails, tell me what you and your companions believe about God' He replied 'To us God is the universe, which we also call nature, the simple among us call it the atmosphere, by which they mean the air, but the wise mean the ether also God, heaven, angels, and such things, about which we hear many stories in this world, are all empty words or fictions suggested by the atmospheric phenomena often seen here Are not all things visible on the earth created by the sun? At his approach in the spring, are not all winged and creeping insects produced? And do not birds, moved by this heat, love one another and propagate their kind? And does not the earth, when warmed by its heat, cause seeds to grow and finally produce fruit? Is not the universe, therefore, God, and nature a goddess? And does she not, as the spouse of the universe, conceive, bring forth, rear, and nourish those things?' I asked further what he and his community believed about religion He replied 'Religion to us, who

are more learned than the mass of men, is nothing but a bewitchment of the common people, which envelops their feelings and imaginations like an atmosphere, in which notions of piety fly about like butterflies, and their faith, which systematizes those ideas, is like a silkworm in its cocoon, from which it emerges as the king of the butterflies. For the illiterate herd love imaginary things that transcend the bodily senses and thought therefrom, and this from their desire to soar upward, and so they make to themselves wings in order that they may soar aloft like eagles, and boastfully cry to those below "Look at me!" But we believe what we see, and love what we touch' Whereupon he touched his harlot, and said 'I believe in her, because I see and touch her. But as for that other nonsense, we throw it out of the window, and drive it away with the breath of laughter'. I then asked him what he and his companions believed about heaven and hell He replied with a laugh· 'What is heaven but the ethereal firmament above? And what are angels there but spots wandering about the sun? And what are archangels but comets with long tails, upon which the whole crowd dwells? And what is hell but bogs and fens inhabited by frogs and crocodiles which, in the imagination of such simple people, are devils? All other ideas concerning heaven and hell are mere trifles devised by some prelate, with a view to win the admiration of the ignorant multitude' He was merely repeating what he had thought about these subjects in the world, not knowing that he was now living after death, and having forgotten what he had heard when he first entered the spiritual world Therefore, when I further questioned him concerning the life after death, he replied that it was all imaginary, and that probably some emanation in human form arising from a buried corpse, or some so-called spectre, had given rise to this figment of the imagination.

On hearing this, I could no longer refrain from laughter, and said· 'Satan, you are raving mad Are you not now in the human form? Do you not talk, see, hear, and walk? Pray remember that you have lived in another world, which you seem to have forgotten, and that now you are living after death, and that you have been talking as you used to do in the body'.

Then, recollecting this, he was ashamed, and cried out: 'I am mad!' I have seen heaven above, and heard angels uttering things ineffable, but that was when I first came here But now I will bear this in mind, and tell it to my companions from whom I came, and perhaps they also, like myself, will be ashamed'

And he kept repeating that he would call them madmen, but, as he descended, forgetfulness took the place of memory, so, when he came among his comrades, he was as mad as they, and said that what he had heard from me was madness. Such is the state of thought and conversation among satans after death Those who have confirmed what is false until they believe it are called satans, and those who have confirmed the evils of their life are called devils

CHAPTER II

THE LORD THE REDEEMER

81 In the previous chapter we treated of God the Creator, and also of creation, in this chapter we shall treat of the Lord the Redeemer and redemption, and in the following chapter of the Holy Spirit and the divine activity By the Lord the Redeemer we mean Jehovah in His human nature, for that Jehovah Himself descended, and assumed a human nature to effect our redemption, will be shown in the following pages He is called the Lord, not Jehovah, because Jehovah in the Old Testament is called Lord in the New, as is evident from the following passages *Hear, O Israel, Jehovah our God is one Jehovah thou shalt love Jehovah God with all thy heart and with all thy soul* (Deut vi 4, 5) But in Mark *The Lord our God is one Lord thou shalt love the Lord thy God with all thy heart and with all thy soul* (xii 29, 30) Again in Isaiah *Prepare ye the way of Jehovah make straight in the desert a highway for our God* (xl 3), which is thus expressed in Luke *Thou shalt go before the face of the Lord to prepare his way* (i 76), and so on The Lord also commanded His disciples to call Him Lord, and therefore He is so called by the Apostles in their Epistles, and afterwards by the apostolic church, as is evident from the Apostles' creed This was because the Jews dared not utter the name Jehovah on account of its holiness, and also because by Jehovah is meant the divine being, which was from eternity, and the human nature which He assumed in time, was not that being What is meant by divine being, or Jehovah, was shown in the previous chapter (nos 18–26 and nos 27–35). For this reason, both here and in the following pages, by the Lord we mean Jehovah in His human nature Now since knowledge of the Lord is far more excellent than all other knowledge, either in the church or even in heaven, we shall deal with the subject in the following order I. *Jehovah the*

Creator of the universe descended and assumed human nature, in order to redeem and save mankind II *He descended as the divine truth, which is the Word, and yet He did not separate the divine good* III *He assumed the human nature according to His own divine order* IV *The human nature, by which He came into the world, is what is called the Son of God* V. *The Lord, by acts of redemption, made Himself righteousness* VI *By the same acts He united Himself to the Father, and the Father united Himself to Him; also according to divine order* VII *Thus God became Man, and Man God, in one Person* VIII *The progress towards union was His state of exinanition and the union itself is His state of glorification* IX *Hereafter no Christian can enter heaven unless he believes in the Lord God the Saviour, and approaches Him alone*

82 I JEHOVAH GOD DESCENDED AND ASSUMED HUMAN NATURE IN ORDER TO REDEEM AND SAVE MANKIND.

It is believed at this day in the Christian churches, that God, the creator of the universe, begat a Son from eternity, and that this Son descended and assumed human nature, in order to redeem and save mankind, but this is an error, and falls to the ground when it is considered that God is one, and that it is utterly opposed to reason to say that the one God begat a Son from eternity, and that God the Father, together with the Son and the Holy Spirit, each of whom is separately God, is one God This absurd notion is dissipated like a meteor, when it is demonstrated from the Word that Jehovah God Himself descended and became Man and the Redeemer The first point that Jehovah God Himself descended and became Man is evident from the following passages *Behold, a virgin shall conceive, and shall bear a son, who shall be called God with us* (Is vii 14, Matt. i 23) *Unto us a child is born, unto us a son is given, the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty, the Father of eternity, the Prince of Peace* (Is ix 6) *It shall be said in that day, Lo, this is our God, we have waited for him, and he will save us, this is Jehovah, we have waited for him, we will be glad and rejoice in his salvation* (Is xxv 9) *The voice of one crying in the wilderness, Prepare ye the way of Jehovah, make straight in*

the desert a highway for our God; and all flesh shall see it together (xl 3, 5) *Behold, the Lord Jehovah cometh in strength, and his arm shall rule for him, behold his reward is with him, He shall feed his flock like a shepherd* (xl 10, 11) *Jehovah said, Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee, and many nations in that day shall cleave to Jehovah* (Zech ii 10, 11) *I Jehovah have called thee in righteousness, and will give thee for a covenant of the people I am Jehovah, that is my name, and my glory will I not give to another* (Is xlii 6, 8) *Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, who shall reign as a King, and prosper, and shall execute judgment and justice in the earth, and this is his name, Jehovah our righteousness* (Jer xxiii 5, 6, xxxiii 15, 16) See also many other passages, where the coming of the Lord is called the Day of Jehovah, as in Is xiii 6, 9, 13; Ezek xxxi 15, Joel i 15, ii 1, 2, 11, iii 1, 14, 18, Amos v 13, 18, 20, Zeph i 7–18, Zech xiv 1, 4–21, and so on That Jehovah Himself descended and assumed human nature is evident from this passage in Luke *Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore the holy thing which shall be born of thee shall be called the Son of God* (i 34, 35) And in Matthew The angel of the Lord said unto Joseph, the bridegroom of Mary, in a dream, that what was conceived in her was of the Holy Spirit And Joseph knew her not till she had brought forth her firstborn son, and *he called his name Jesus* (i 20, 25) That by the Holy Spirit is meant the divine operation, which proceeds from Jehovah God, will be seen in the third chapter of this work Who does not know that every child receives his soul and life from his father, and that the body is from the soul? What then is more plainly expressed than that the Lord received His soul and life from Jehovah God? And, since the divinity cannot be divided, what can be more evident than that the absolute divinity of the Father was His soul and life? Therefore the Lord so often called Jehovah God his Father, and Jehovah God calls Him His Son What can be more ridiculous than to say that the Lord's soul was from His mother Mary, as

both Roman Catholics and Protestants at this day dream, not having as yet been awakened by the light of the Word

83. The belief, that a Son born from eternity descended and assumed human nature, falls to the ground and is dissipated by those passages in the Word where Jehovah Himself says, that He Himself is the Saviour and Redeemer, as in the following. *Am not I Jehovah? and there is no God else beside me a just God, and a Saviour, there is none beside me* (Is xlv 21, 22) *I am Jehovah; and beside me there is no Saviour* (xliii 11) *I am Jehovah God thou shalt know no God but me; for there is no Saviour beside me* (Hos xiii 4) *And all flesh shall know that I Jehovah am thy Saviour, and thy Redeemer* (Is xlix 26, lx 16) *As for our Redeemer, Jehovah Zebaoth is his name* (xlvii 4) *Their Redeemer is strong, Jehovah Zebaoth is his name* (Jer l 34) *Jehovah, my rock and my Redeemer* (Ps xix 14) *Thus saith Jehovah, thy Redeemer, the Holy One of Israel, I am Jehovah thy God* (Is xlviii 17, xliii 14, xlix 7) *Thus saith Jehovah thy Redeemer, I am Jehovah that maketh all things by myself alone* (xliv 24) *Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah Zebaoth, I am the first and the last, and beside me there is no God* (xliv 6) *Thou Jehovah art our Father, our Redeemer: thy name is from everlasting* (lxiii 16) *With the mercy of eternity will I have mercy on thee, saith Jehovah thy Redeemer* (liv 8) *Thou hast redeemed me, Jehovah of truth* (Ps xxxi 5) *Let Israel hope in Jehovah; for with Jehovah there is mercy, and with him is plenteous redemption. he will redeem Israel from all his iniquities* (Ps cxxx 7, 8) *Jehovah God, and thy Redeemer the holy one of Israel, the God of the whole earth shall he be called* (Is liv 5). From these and many other passages every man who has eyes, and a mind that can see through them, may see that God, who is one, descended and became Man, in order to accomplish the work of redemption Who cannot see this, as in the light of morning, when he considers those divine utterances which have been quoted! Those who are in the shadow of night, owing to a confirmed belief in the birth of another God from eternity, and of His descent and redemption, shut their eyes to these divine revelations, and then consider how they may reconcile them with their own falsities, and pervert them.

84 There are many reasons why God could not redeem mankind, that is, deliver them from damnation and hell, except by assuming human nature, these reasons will be stated in the following pages Redemption was the subjugation of the hells, the bringing of the heavens into order, and afterwards the restoration of the church God by His omnipotence could not accomplish this, except through His human nature, just as no man can exert his power without arms, also, in the Word, the human nature is called *the arm of Jehovah* (Is xl 10, liii 1), or as no one can approach a fortified city, and destroy the temples of idols, except by suitable means That God, in the divine work of redemption, was omnipotent by means of His human nature, is also plain from the Word, for, being in inmost and thus in purest things, He could not otherwise descend to ultimates, in which the hells are, and in which mankind were at that time, just as the soul can do nothing without the body, or as no one can conquer an enemy unless he sees and approaches him with weapons For God to have effected redemption without the human nature, would have been as impossible as for men to conquer the Indies without sending soldiers there in ships, or as to cultivate trees by heat and light, without air or soil in which they might grow Indeed, it would have been as impossible as for a man to catch fish by casting nets into the air instead of the water For Jehovah, as He is in Himself, could not by His omnipotence touch any devil in hell or on earth, or restrain his fury and subdue his violence, unless He were the First and the Last; and He is the Last in His human nature, therefore, in the Word, He is called the First and the Last, the Alpha and the Omega, the Beginning and the End

85 II JEHOVAH GOD DESCENDED AS THE DIVINE TRUTH, WHICH IS THE WORD, AND YET HE DID NOT SEPARATE THE DIVINE GOOD

There are two things which consitute the essence of God, divine love and divine wisdom, or what is the same, divine good and divine truth That these two are one with the essence of God has been shown above (nos 36–48) They are also meant, in the Word, by Jehovah God—by Jehovah the divine love or the divine good, and by God

the divine wisdom or divine truth, therefore, in the Word, they are distinguished in a variety of ways, sometimes Jehovah is named alone, and sometimes God alone For when the divine good is meant, the word 'Jehovah' is used, but when the divine truth is meant, the word 'God' is used, and when they are both meant, the expression 'Jehovah God' is used That Jehovah God descended as the divine truth, which is the Word, appears from this passage in John *In the beginning was the Word, and the Word was with God, and God was the Word: all things were made by him, and without him was not anything made that was made, and the Word became flesh and dwelt among us* (1 1, 3, 14) Divine truth is there referred to as the Word, because the Word, which is received in the church, is divine truth itself, for it was dictated by Jehovah Himself, and what is dictated by Jehovah is pure divine truth, and can be nothing else But because that Word passed through all the heavens until it reached the earth, it was accommodated to the angels in heaven, and also to men on earth, therefore there is in the Word a spiritual sense, in which the divine truth is in the light, and also a natural sense, in which it is in the shade, therefore it is the divine truth in this Word that is here meant in John This is further evident from the fact that the Lord came into the world to fulfil all things in the Word, for which reason we so often read that this or that was done that the scripture might be fulfilled Nor is anything else but divine truth meant by the Messiah or Christ, by the Son of Man, or by the Holy Spirit the Comforter, which the Lord sent after His departure We shall show in the chapter on the sacred scripture, that the Lord revealed Himself as that Word, both in His transfiguration before His three disciples on the mount, and also before John in the Revelation That the Lord, when in the world, was the divine truth, is evident from His own words *I am the way, the truth, and the life* (John xiv 6), and from these *We know that the Son of God is come, and hath given us an understanding to know the truth, and we are in the truth in his Son Jesus Christ This is the true God and eternal life* (1 John v 20) It is still further evident from the fact that He was called light, as in these passages *That was the true*

light, which lighteth every man that cometh into the world (John 1 9) *Jesus said unto them, Yet a little while is the light with you walk while ye have the light, lest darkness come upon you. While ye have the light, believe in the light, that ye may be the children of the light* (John XII 35, 36, 46) *I am the light of the world* (IX 5) Simeon said *Mine eyes have seen thy salvation, a light to lighten the Gentiles* (Luke II 30, 32) *This is the condemnation, that light is come into the world He that doeth the truth cometh to the light* (John III 19, 21). And there are many other passages, where by light is meant the divine truth

86 Jehovah God descended into the world as divine truth, in order that He might accomplish the work of redemption, this consisted in subduing the hells, bringing the heavens into order, and after this restoring the church. The divine good alone cannot effect this, but the divine truth from the divine good can The divine good, considered in itself, is like the hilt of a sword, a blunt shaft, or a bow without arrows, but the divine truth from the divine good is like a sharp sword, or a pointed spear-shaft, or a bow with arrows Swords, spears, and bows, in the spiritual sense of the Word, also mean militant truths, as may be seen in the *Apocalypse Revealed* (nos. 52, 299, 436) The evils and falsities which then prevailed, and still prevail, throughout all hell, could not have been attacked, conquered, and subdued by any other weapon than divine truth from the Word; nor could the new heaven, which was then established, have been founded, formed, and ordered by any other means, nor could a new church have been otherwise established on earth Moreover all the strength, might, and power of God belong to the divine truth from the divine good This is why Jehovah God descended as the divine truth, which is the Word, therefore it is said in David, *Gird thy sword upon thy thigh, O mighty, ascend in thy majesty, ride upon the word of truth; and thy right hand shall teach thee wonderful things Thine arrows are sharp, and thine enemies shall fall under thee* (Ps XLV 3, 4, 5) This is spoken of the Lord, and of His conflicts with the hells, and His victories over them

87 The nature of good, separated from truth, and of

truth separated from good, appears plainly in man. For all his good resides in the will, and all his truth in the understanding, and the will, from its own good, can do nothing whatever; it cannot act, speak, or feel, all its virtue and power exist through the understanding, and therefore through the truth of which the understanding is the receptacle and abode It is with these precisely as with the operation of the heart and lungs in the body; for the heart, without the respiration of the lungs, can produce neither motion nor sensation, but the respiration of the lungs from the heart produces both, this is evident in the swooning of suffocated or nearly drowned persons, who cease to breathe and have neither motion nor sensation, although the systolic activity of the heart continues It is the same with the embryo in the mother's womb, and the reason is, that the heart corresponds to the will and its goods, and the lungs to the understanding and its truths In the spiritual world the power of truth is very evident An angel, who is in divine truths from the Lord, although as weak in body as a little child, can put to flight a troop of infernal spirits looking like the Anakim and Nephilim, that is, like giants, he can pursue them to hell and force them into caverns there, and when they emerge from these, they dare not approach him Those in that world, who are in divine truths from the Lord, are like lions, although in body they are no stronger than sheep Men who are in divine truths from the Lord have a similar power against evils and falsities and consequently against whole legions of devils who, considered in themselves, are nothing but evils and falsities. There is such strength in divine truth, because God is good itself and truth itself, and He created the universe by means of divine truth, and all the laws of order by which He preserves the universe are truths It is therefore written in John· *By the Word all things were made, and without it was not any thing made that was made* (1 3, 10), and in David *By the Word of the Lord were the heavens made, and all the hosts of them by the breath of his mouth* (Ps xxxiii 6)

88 That God, although He came down as divine truth, did not separate the divine good, is evident from His conception; concerning which it is written that the power of the

Highest overshadowed the virgin Mary (Luke 1 35); and by the power of the Highest is signified the divine good The same is evident from the passages where He Himself declares that the Father is in Him, and He in the Father, and that all things which the Father hath are His, and that He and the Father are one, and so on By the Father is meant the divine good

89 III GOD ASSUMED HUMAN NATURE ACCORDING TO HIS OWN DIVINE ORDER

In the section on the divine omnipotence and omniscience, it was shown that God imposed order, at the time of creation, on the universe and all its parts, and that therefore God's omnipotence, in the universe and all its parts, proceeds and operates according to His laws of order These laws were explained above (nos 49–74) Now since God did descend, and since He is order itself, as is there proved, it was necessary, in order to become man, that He should be conceived, carried in the womb, born, educated, gradually acquire knowledge, and thereby attain to intelligence and wisdom For this reason He was, as to His human nature, an infant like other infants, a boy like other boys, and so forth, with this sole difference, that He more rapidly, more fully, and more perfectly than others, passed through the stages of that progress That He thus progressed according to order is evident from these words in Luke *The child Jesus grew and waxed strong in spirit, and increased in wisdom and age, and in favour with God and man* (II 40, 52) That He advanced more rapidly, more fully, and more perfectly than others, is evident from the account of Him given in the same Evangelist, as that when He was twelve years old, He sat in the temple in the midst of the doctors and taught, and asked them questions, and that all who heard Him were astonished at His understanding and answers (II 42, 46, 47, IV 16–22, 32) This took place because it is according to divine order that a man should prepare himself for the reception of God, and so far as he thus prepares himself, God enters into him, as into His dwelling-place and habitation Such preparation is effected by means of the knowledge of God and of the spiritual things pertaining to the church, and thus by intelligence and wisdom For it is a law of order that, so far as

a man approaches and draws nigh to God, which he must do entirely as of himself, so far God approaches and draws nigh unto him and inwardly unites Himself to him. That the Lord proceeded according to this order, even to union with His Father, will be further proved in the following sections.

90 Those who do not know that the divine omnipotence proceeds and operates according to order, may conceive a great many ideas contradictory and opposed to sound reason, saying Why did not God instantly assume human nature without such progression? Why did He not create or form a body for Himself out of elements from the four quarters of the world, and thus reveal Himself as God-Man, not only to the Jewish nation, but to the whole world? Or, if it was His will to be born, why did He not infuse His whole divinity into the embryo, or the infant itself? Or why, after His birth, did He not instantly become an adult and speak forthwith from divine wisdom? Such are the ideas suggested by those who think of divine omnipotence apart from order, and thus fill the church with wild and groundless absurdities And in fact it has been believed that God could beget a Son from eternity, and then cause a third God to proceed from Himself and the Son, also, that He could be angry with the human race and give them over to destruction, and be reconciled by the intercession of the Son, and the remembrance of His cross, and further, that He can impart His Son's righteousness to man and implant it in his heart like the 'simple substance' of Wolff, in which, as that author affirms, all the merits of the Son are included, but which cannot be divided, since, if it were, it would come to nothing, and lastly, that He can remit sin to whomsoever He will, as by a papal bull, or purify the most wicked man from his black sins, and thus make him, who is as black as a devil, as white as an angel of light, while the man in the meantime remains motionless as a stone, and exerts himself no more than a statue or an idol, not to mention other insane notions, which those who maintain the absoluteness of divine power, without any reference to order, may scatter abroad in the church, as the winnower's fan blows chaff into the air Such persons with respect to the spiritual things of heaven, the church and eternal life, are liable to wander far from divine truths, like

a blind man in a wood, who now stumbles over stones, now dashes his head against a tree, and now entangles his hair in its branches.

91 Divine miracles were also wrought according to divine order, but according to the order of the influx of the spiritual world into the natural world, of which no one has hitherto known anything, because nothing has hitherto been known of the spiritual world, but the nature of that order will be made clear in its proper place, when we come to speak of divine miracles and magical miracles

92 IV. THE HUMAN NATURE, BY WHICH GOD CAME INTO THE WORLD, IS THE SON OF GOD

The Lord frequently declared that the Father sent Him, and that He was sent by the Father (Matt x 40, xv 24, John iii 17, 34, v 23, 24 36, 37, 38, vi 29, 39, 40, 44, 57, vii 16, 18, 28, 29; viii 16, 18, 29, 42, ix 4, and in many other places) This He said, because being sent into the world means to descend and come among men, and this was done by means of the human nature, which He assumed through the virgin Mary The human nature is also actually the Son of God, because it was conceived of Jehovah God, as Father (Luke i 32, 35) He is called the Son of God, the Son of Man, and the son of Mary, and by the Son of God is meant Jehovah God in His human nature, by the Son of Man, the Lord as to the Word, and by the son of Mary, the human nature which He assumed That by the Son of God and the Son of Man these two are meant, will be proved hereafter That by the son of Mary is meant merely the human nature, is very evident from man's generation, in that the soul is from the father and the body from the mother, for the soul is in the seed of the father, and this is clothed with a body in the mother; or, what is the same, all the spiritual part of a man is from the father, and all the material from the mother As to the Lord, the divine nature in Him was from Jehovah the Father, and the human nature from the mother, and these two united are the Son of God. The truth of this is evident from the Lord's birth as recorded by Luke *The angel Gabriel said unto Mary, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing*

which shall be born of thee shall be called the Son of God (i 35) The Lord also said that He was *sent by the Father*, because 'sent' means 'angel', the word angel in the original meaning one sent, as in Is *The angel of the faces of Jehovah delivered them: in his love and in his pity he redeemed them* (lxiii 9) and in Malachi *The Lord whom ye seek shall suddenly come to his temple, and the angel of the covenant whom ye delight in* (iii 1); besides other passages That the divine trinity—God the Father, the Son and the Holy Spirit—is in the Lord, and that the Father in Him is the creative divinity, the Son the divine humanity, and the Holy Spirit the divine proceeding, will be shown in the third chapter of this work on the divine Trinity

93 As the angel Gabriel said unto Mary, that the holy thing which should be born of her should be called the Son of God, we will quote some passages from the Word to show that the Lord, with respect to His human nature, is called the Holy One of Israel *I saw in visions, and behold a watcher, and a holy one coming down from heaven* (Dan. iv 13) *God shall come from Teman, and the Holy One from Mount Paran* (Habak iii 3) *I am Jehovah, the Holy One, the Creator of Israel, your Holy One* (Is xliii 11, 14, 15) *Thus saith Jehovah, the Redeemer of Israel, His Holy One* (xlix 7) *I am Jehovah thy God, the Holy One of Israel thy Saviour* (xliii 3) *As for our Redeemer, Jehovah Zebaoth is his name, the Holy One of Israel* (xlvii 4) *Thus saith Jehovah your Redeemer, the Holy One of Israel* (xliii 14, xlviii 17) *Jehovah Zebaoth is his name, and thy Redeemer, the Holy One of Israel* (liv 5) *They tempted God, and the Holy One of Israel* (Ps lxxviii 41) *They have forsaken Jehovah, and have provoked the Holy One of Israel* (Is i 4) *They said, Cause the Holy One of Israel to cease from before us, wherefore thus saith the Holy One of Israel* (xxx 11, 12) *That say, Let him make speed and hasten his work that we may see it, and let the counsel of the Holy One of Israel draw nigh and come* (v 19) *In that day they shall stay upon Jehovah, the Holy One of Israel, in truth* (x 20) *Cry out and shout, O daughter of Zion, for great is the Holy One of Israel in the midst of thee* (xii 6) It is said of the day of Israel, *In that day his eyes shall look to the Holy One of Israel* (xvii 7) *The poor among men shall*

rejoice in the Holy One of Israel (xxix 19, xli 16) *The earth is full of guilt against the Holy One of Israel* (Jer li 5, cf Is lv 5, lx 9, etc) In all these passages the Holy One of Israel means the Lord as to His divine humanity, for the angel said to Mary *The holy thing which shall be born of thee shall be called the Son of God* (Luke i 35) That Jehovah and the Holy One of Israel are one, although named separately, is evident from the passages already quoted, which state that Jehovah is the Holy One of Israel That the Lord is called the God of Israel, is also evident from numerous passages in the Word, (Is xvii 6, xxi 10, 17, xxiv 15, xxix 23, Jer vii 3, ix 15, xi 3, xiii 12, xvi 9, xix 3, 15, xxiii 2, xxiv 5, xxv 15, 27, xxix 4, 8, 21, 25, xxx 2, xxxi 23, xxxii 14, 15, 36, xxxiii 4, xxxiv 2, 13, xxxv 13, 17, 18, 19, xxxvii 7, xxxviii 17, xxxix 16, xlii 9, 15, 18, xliii 10, xliv 2, 7, 11, 25, xlviii 1, l 18, li 33; Ezek viii 4, ix 3, x 19, 20, xi 22, xliii 2, xliv 2, Zeph ii 9, Ps xli 13, lix 5, lxviii 8, etc)

94 It is customary in the Christian churches at the present time to call the Lord our Saviour the son of Mary, and seldom the Son of God, unless this means the Son of God born from eternity This is because the Roman Catholics have made the mother Mary a saint superior to all others, and have exalted her as the goddess or queen of all the saints, and yet the Lord, when He glorified His human nature, put off everything pertaining to His mother, and put on everything of His Father, as will be fully proved in the following pages From this custom of speaking of the Lord as the son of Mary, several monstrous opinions have entered the church, especially with those who have neglected what is said in the Word, as that the Father and He are one, that He is in the Father, and the Father in Him, that all things belonging to the Father are His, that He called Jehovah His Father, and that Jehovah His Father called Him His Son The enormities that have entered the church from calling the Lord the son of Mary, and not the Son of God, are that the idea of His divinity is lost, and with it all that is said of Him in the Word as the Son of God Then follow Judaism, Arianism, Socinianism, Calvinism, as it was at first, and at length Materialism, and with it the persuasion

that He was the son of Mary by Joseph, and that His soul was from the mother, and, therefore, that He is called the Son of God when in reality He is not so Let both clergymen and laymen consider and see whether they have conceived and entertained any other idea of the Lord, considered as the son of Mary, than as of a mere man As this idea was already prevalent among Christians in the third century, when the doctrines of Arius arose, the Nicene council, to vindicate the Lord's divinity, invented the dogma of a Son of God born from eternity, but although by this device the Lord's humanity was indeed at that time exalted to divinity, and still is among many, yet it is not so exalted among those who understand by the so-called hypostatic union a union like that between two persons, one of whom is superior to the other But what results from this but the total destruction of the whole Christian church, which was founded solely on the worship of Jehovah in His humanity, that is, the worship of God-Man?

No one can see the Father, or know Him, or come unto Him, or believe in Him, except through His humanity, as is declared by the Lord in many places If this declaration is disregarded, all the noble seed of the church is made ignoble, the seed of the olive becomes that of the pine, the seeds of the orange, the citron, the apple, and the pear become those of the willow, the elm, the linden, and the oak, the vine is turned into a reed, and wheat and barley into chaff Indeed, all spiritual food becomes like dust, fit only to be the food of serpents, for the spiritual light in man becomes natural, and at last corporeal-sensual, which is an essentially delusive light In fact, a man then becomes like a bird which, attempting to fly when its wings are clipped, falls to the ground and, walking about, sees only those things that lie at its feet, and then, with respect to all the spiritual things of the church that concern his eternal life, he thinks like a soothsayer All this must of necessity result when men regard the Lord God, the Redeemer and Saviour, as merely the son of Mary or, in other words, as a mere man

95 V THE LORD, BY ACTS OF REDEMPTION, MADE HIMSELF RIGHTEOUSNESS

That merit and righteousness belong to the Lord alone,

through obedience while in the world to God the Father, and especially by His passion on the cross, is said and believed at this day in the Christian church, but it is imagined that the passion on the cross was the very work of redemption, yet that was not the work of redemption, but the glorification of His humanity, of which we shall speak in the chapter on redemption The acts of redemption, by which the Lord made Himself righteousness, were, that He carried out a last judgment in the spiritual world, separated the evil from the good, or the goats from the sheep, expelled from heaven those allied with the beasts of the dragon, formed a new heaven of the worthy and a new hell of the unworthy, gradually restored all things everywhere to order, and established a new church on earth These acts were the work of redemption, by which the Lord made Himself righteousness For righteousness consists in doing all things according to divine order, and restoring to order whatever has departed therefrom, for divine order is righteousness All this is meant by these words of the Lord *It becometh me to fulfil all the righteousness of God* (Matt III 15), and by these words in the Old Testament *Behold, the days come, that I will raise unto David a righteous Branch, who shall reign a King, and shall do righteousness in the earth and this is his name, Jehovah our righteousness* (Jer XXIII 5, 6, XXXIII 15, 16) *I speak in righteousness, mighty to save* (Is LXIII 1) *He shall sit upon the throne of David to establish it in judgment and in righteousness* (Is IX 7) *Zion shall be redeemed in righteousness* (I 27)

96 The modern rulers of the church give a very different description of the Lord's righteousness, and they regard the imputation of His righteousness as a saving faith But the truth is that the Lord's righteousness, being of such a nature and origin, and in itself purely divine, cannot possibly be imputed to any man, and therefore cannot effect salvation, any more than can the divine life, which is divine love and wisdom The Lord enters indeed, with these, into every man, but though the divine life is in him, it contributes nothing at all to his salvation, unless he lives according to order, it only gives him the power to understand truth and do good To live according to order is to live according

to the commandments of God, and when a man so lives and acts, he then procures for himself righteousness, not the righteousness of the Lord's redemption, but the Lord Himself as righteousness, such men are referred to in these words· *Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall not enter into the kingdom of the heavens* (Matt v 20), *Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of the heavens* (v 10), *In the consummation of the age the angels shall go forth and shall separate the evil from among the righteous* (xiii 49), and so on In the Word the righteous mean those who have lived according to divine order, since divine order is righteousness The righteousness itself, which the Lord became by acts of redemption, cannot be imputed, ascribed, adapted, or conjoined to any man, except as light is to the eye, sound to the ear, will to the muscles in action, thought to the lips of the speaker, air to the lungs in respiration, and heat to the blood But a man acquires righteousness by practising it, and this he does when he acts towards his neighbour from a love of righteousness and truth, for righteousness resides in the good a man does, or the use he performs, and therefore the Lord declares that every tree is known by its fruit Any one may know a man by his deeds, if he observes their end, purpose, intention, and cause. These are observed by the angels, and by all wise men on earth In general, every plant and shrub is known by its flower, seed, and use, every metal by its excellence, every stone by its quality, and likewise every field, food, beast, and bird, how much more then every man? But the nature of a man's works, and on what it depends, will be explained more particularly in the chapter on faith

97 VI BY THE SAME ACTS THE LORD UNITED HIMSELF TO THE FATHER, AND THE FATHER UNITED HIMSELF TO HIM

Union was effected by acts of redemption because the Lord wrought these by His humanity, and, as He did so, the divinity which is meant by the Father, drew nearer, aided, and co-operated, till at length they were so united as to be no longer two, but one, and this union was the glorification, of which we shall speak in what follows

98 That the Father and the Son, that is the divinity and

the humanity, are united in the Lord, like soul and body, is indeed acknowledged by the church, as an article of faith, and is in agreement with the Word, but scarcely five persons in a hundred acknowledge it as a truth This is due to the doctrine of justification by faith alone, to which many of the clergy, who are eager to secure a reputation for learning for the sake of honour and wealth, devote themselves with great zeal, until their minds are obsessed by that doctrine. And because, like the vinous spirit called alcohol, it has intoxicated their thoughts, therefore like drunken men they fail to see this most essential tenet of the church—that Jehovah God descended, and assumed the human nature, nevertheless this alone renders possible the salvation of man by communion with God That salvation depends on the knowledge and acknowledgment of God, must be evident to every one who considers that God is the all-in-all of heaven, of the church, and consequently of theology

But we will first prove that the union of the Father and the Son, or of the divine and human nature in the Lord, is like the union of soul and body, and then, that this union is reciprocal A union like that of soul and body, is expressly referred to in the Athanasian creed, which is accepted by the whole Christian world as the doctrine about God. We there read 'Our Lord Jesus Christ is God and Man, and although He is God and Man, yet they are not two, but one Christ One by the taking of the manhood into God, one altogether in unity of person, for as the reasonable soul and flesh is one man, so God and man is one Christ'. This passage refers to the union of the Son of God born from eternity, and the Son born in time, but God is one and not three Only, therefore, if the union there spoken of relates to the one eternal God, does that doctrine agree with the Word, where we read, that He was conceived of Jehovah the Father (Luke 1 34, 35), whence He derived His soul and life therefore He says that He and the Father are one (John x 30), that he who sees and knows Him, sees and knows the Father (xiv 9), *If ye had known me, ye would have known my Father also* (viii 19), *He that receiveth me, receiveth him that sent me* (xiii 20), that He is in the bosom of the Father (1 18). that all things that the Father hath are His

(xvi 15), that He is called the everlasting Father (Is ix 6), and that, therefore, He has power over all flesh (John xvii 2), and all power in heaven and in earth (Matt xxviii, 18) From these and many other passages in the Word, it may be clearly seen that the union of the Father and the Son is like that of soul and body, this is why in the Old Testament He is frequently called Jehovah, Jehovah of Hosts, and Jehovah the Redeemer, as may be seen above (no 83)

99 That this union is reciprocal is evident from these passages in the Word *Philip, believest thou not that I am in the Father, and the Father in me? Believe me that I am in the Father, and the Father in me* (John xiv 10, 11), *That ye may know and believe, that the Father is in me and I in him* (x 38), *That they all may be one, as thou, Father, art in me, and I in thee* (xvii 21), *Father, all mine are thine, and all thine are mine* (xvii 10) The union is reciprocal, because no union or conjunction can exist between two, unless they mutually approach each other All union in heaven and in the world, and in all parts of man, arises exclusively from the reciprocal approach of one to another, and the desire of each to be one with the other, hence arises homogeneity and sympathy, also unanimity and concord, in the particulars of each Such is the reciprocal union of soul and body in every man, union between a man's spirit and the sensory and motor organs of the body, the union of the heart and lungs, of the will and understanding, of all the members and viscera in man, in themselves and with one another, of minds among all who inwardly love one another, for it is inscribed on all love and friendship, it being the very nature of love to desire to love and be loved. There is such a reciprocal union of all things in the world that are perfectly and completely united, a similar union of the sun's heat with the heat of wood and stone, of the vital heat with that of all the animal fibres, of a tree and its root, of the magnet and iron, and so on Unless union arises from the reciprocal approach of one to another, there is only an external and not an internal one, and such union, in course of time, is mutually and spontaneously dissolved, and sometimes so entirely, that the parties no longer recognize one another

100. Now since union, properly so called, cannot exist,

unless it is reciprocal and mutual, the union of the Lord and man is of that nature, as is evident from the following passages *He that eateth my flesh and drinketh my blood, abideth in me, and I in him* (John vi 56), *Abide in me, and I in you, he that abideth in me, and I in him, bringeth forth much fruit* (xv 4, 5), *If any man open the door, I will come in to him, and will sup with him, and he with me* (Rev iii 20); and so on This union is effected when a man draws nigh to the Lord, and the Lord to him, for it is a fixed law, that so far as a man draws nigh to the Lord, the Lord draws nigh to him But more will be said on this subject in the chapters on charity and faith

101 VII THUS GOD BECAME MAN, AND MAN GOD, IN ONE PERSON

That Jehovah God became Man, and Man God, in one person, follows as a conclusion from all the previous articles of this chapter, and especially from these 'Jehovah the Creator of the universe descended, and assumed human nature in order to redeem and save mankind' (nos 82–4), and 'The Lord by the work of redemption united Himself to the Father, and the Father united Himself to Him, thus reciprocally and mutually' (nos 97–100) From that reciprocal union it is evident that God became Man, and Man God, in one person The same also follows from their union being like that of soul and body That this is in agreement with the faith of the church at this day, as stated in the Athanasian creed, may be seen above (no 98) It is also in agreement with the faith of the Evangelical Protestants, as stated in their chief book of orthodoxy, called the *Formula Concordiae*, where the doctrine that the human nature of Christ was exalted to divine majesty, omnipotence, omnipresence, and that in Christ Man is God, and God Man, is cogently proved, both from holy scripture and the Fathers, and also by rational arguments (see that work, pp 607, 765) Moreover, it has been proved in this chapter that Jehovah God, with respect to His human nature, is called in the Word, Jehovah, Jehovah God, the Lord of Hosts, and also the God of Israel, therefore Paul says that *In Jesus Christ dwelleth all the fulness of the Godhead bodily* (Col ii 9), and John, that *Jesus Christ the Son of God is the true God,*

and eternal life (1 John v 20) That the Son of God, properly speaking, means His human nature, may be seen above (no. 92) And, moreover, Jehovah God calls both Himself and Him Lord, for it is written, *The Lord said unto my Lord, Sit thou on my right hand* (Ps cx 1), and in Isaiah, *Unto us a child is born, unto us a son is given, and his name shall be called God, the Father of eternity* (Ix 6) The Son also means the Lord as to His human nature in the following passages *I will declare the decree, Jehovah hath said unto me, Thou art my Son, this day have I begotten thee Kiss the Son, lest he be angry, and ye perish in the way* (Ps ii 7, 12). A Son born from eternity is not meant here, but the Son born in the world, for this is a prophecy concerning the Lord who was to come, and therefore it is called a decree which Jehovah declared unto David, and it is written before in the same Psalm, *I have anointed my king over Zion* (ver 6), and it follows *I will give him the nations for an inheritance* (ver 8) Therefore 'this day' does not mean from eternity, but in time, for with Jehovah the future is present

102 Some believe that the Lord, as to His human nature, not only was, but also is, the son of Mary but in this the Christian world is deceived That He was the son of Mary, is true, but that He is so still is not true, for by the redemption He put off the human nature which He derived from the mother, and put on a human nature from the Father, consequently the human nature of the Lord is divine, and in Him God is Man, and Man God That He put off the human nature derived from the mother, and put on a human nature from the Father, which is the divine human nature, is evident from this fact, that He Himself never called Mary His mother This may be seen in the following passages *The mother of Jesus saith unto him, They have no wine Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come* (John ii 3, 4), again *When Jesus saw* (from the cross) *his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother!* (John xix 26, 27) And once He refused to acknowledge her as His mother It was told Jesus by some, saying *Thy mother and thy*

brethren stand without, desiring to see thee Jesus said unto them, My mother and my brethren are those who hear the Word of God and do it (Luke viii 20, 21, Matt xii 46–50, Mark iii 31–35) Thus the Lord did not call her 'mother' but 'woman' and gave her to John as a mother, in other passages she is called His mother, but not by Himself This is further proved by the fact, that He did not acknowledge Himself to be the Son of David for we read in the Evangelists, that Jesus asked the Pharisees, saying *What think ye of Christ? Whose son is he? They say unto him, The son of David He saith unto them, How then doth David in spirit call him his Lord, saying, The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word* (Matt xxii 41–46, Mark xii 35–37, Luke xx 41–44, Ps cx 1) To the above I will add this new fact Once I was permitted to speak with Mary, the mother She, on a time, passed by and appeared in heaven above my head, clothed in white raiment like silk, then stopping awhile she said, that she had been the mother of the Lord, for He was born of her, but that He, having become God, put off all the human nature which He had from her, and that, therefore, she worshipped Him as her God, and wished no one to acknowledge Him as her son, because the whole divinity is in Him

From what has been said, then, this truth shines forth clearly that Jehovah from first to last is a Man according to these words *I am Alpha and Omega, the beginning and the end, saith the Lord, who is, and who was, and who is to come, the Almighty* (Rev i, 8, 11) When John saw one like unto the Son of Man in the midst of the seven lampstands, *he fell at his feet as dead, but he laid his right hand upon him, saying, I am the first and the last* (i 13, 17, xxi 6), *Behold, I come quickly, to give every man according to his work I am Alpha and Omega, the beginning and the end, the first and the last* (xxii 12, 13), and in Is *Thus saith Jehovah the King of Israel, and his redeemer, Jehovah of hosts, I am the first and I am the last* (xliv 6, xlviii 12)

103 To the above I will add this mysterious fact The soul, which is from the father, is the real man, and the

body, which is from the mother, is not in itself the man, but derived from him, it is his clothing, composed of natural substances, while the soul is formed of spiritual substances Every man after death lays aside the natural, which he took from his mother, and retains the spiritual which is from the father, together with a kind of border (*limbus*) around it from the purest things of nature But this border in those who go to heaven, is beneath, and the spiritual above, while in those who go to hell, the border is above, and the spiritual beneath It is for this reason that an angelic man speaks from heaven, thus what is good and true, but an infernal man speaks from hell when he speaks from the heart, and as if from heaven when he speaks from the lips, the latter he does when in company, and the former when by himself at home Since a man's soul is the real man and is spiritual in its origin, it is obvious why the mind, temper, disposition, inclination, and affection of the father's love remain in the succeeding offspring, recurring and easily recognizable from generation to generation This is the reason why many families, even whole nations, are known by the resemblance they bear to their original progenitor, there is a common likeness which shows itself in the countenance of every one of the race; and this likeness is not changed except by the spiritual things of the church A common likeness to Jacob and Judah still remains in their posterity, and they are thereby known from others, because they have adhered steadily to their religion, for in the seed, from which every one is conceived, there is a graft, or offshoot, of the father's soul in its fulness, within a kind of covering formed of elements from nature, by means of this, in the womb of the mother, his body is formed, which may resemble either the father or the mother, the likeness of the father still remaining within, and continually endeavouring to come to the surface, if it cannot do this in the first generation, it does so later The likeness of the father is in its fulness in the seed, because, as stated, the soul is spiritual in its origin, and what is spiritual has nothing in common with space, consequently the likeness remains the same, whether in larger or smaller compass As to the Lord, He, when in the world, by acts of redemption, put off all the human nature which He had from the mother,

and put on a human nature from the Father, which is the divine human, therefore in Him Man is God, and God Man

104 VIII THE PROGRESS TOWARDS UNION WAS HIS STATE OF EXINANITION, AND THE UNION ITSELF IS HIS STATE OF GLORIFICATION

It is acknowledged in the church, that the Lord, when in the world, passed through two states, called states of exinanition and glorification The former state, or that of exinanition, is described in many passages of the Word, particularly in the Psalms of David, also in the Prophets, and more especially in Is liii, where it is said, that *He poured out his soul unto death* (ver 12) This same state was His state of humiliation before the Father, for in it He prayed to the Father, and said that He did His will, and ascribed all that He did or said to the Father That He prayed to the Father, is evident from these places Matt xxvi 42, Mark i 35, vi 46, xiv 32–39, Luke v 16, vi 12, xxii 41–44, John xvii 9, 15, 20 That He did the will of the Father, John iv 34, v 30 That He ascribed all He did and said to the Father, John viii 26–28, xii 49, 50, xiv 10, indeed, He even cried out on the cross *My God, my God, why hast thou forsaken me?* (Matt xxvii 46, Mark xv 34), and unless He had been in this state He could not have been crucified The state of glorification is also a state of union He was in this state when He was transfigured before His three disciples, also when He wrought miracles, and when He said that He and His Father were one, that the Father was in Him and He in the Father, and that all things the Father had were His, and, when the union was fully completed, that He had *power over all flesh* (John xvii 2), and that He had *all power in heaven and earth* (Matt xxviii 18), besides many other passages

105 The Lord passed through these two states of exinanition and glorification, because there was no other way of attaining union, since this was according to divine order, which is unchangeable Divine order requires that a man should prepare himself to receive God, and make himself a receptacle and habitation into which God may enter and dwell as in His temple A man must do this of himself, but yet acknowledge that it is from God This he must acknow-

ledge, because he does not feel God's presence and operation, although God by closest presence produces in him all the good of love, and all the truth of faith According to this order must progress every man who, from being natural, wishes to become spiritual The Lord progressed in a similar manner in order to make His human nature divine, therefore, He prayed to the Father, did His will, ascribed to Him whatever He said or did, and cried out on the cross. *My God, my God, why hast thou forsaken me?* for in this state God appears to be absent But this state is succeeded by that of union with God, in which the man acts indeed as before but now from God, nor is it necessary for him, as before, to ascribe to God all the good which he wills and does, and all the truth which he thinks and speaks, because this acknowledgement is inscribed on his heart, and is inwardly contained in all his words and actions In a similar way the Lord united Himself to His Father, and the Father Himself to Him In short, the Lord glorified His human nature, that is, made it divine just as He regenerates a man, that is, makes him spiritual

That every man, who from natural becomes spiritual, passes through two states, and through the first enters the second, and so from the world enters heaven, will be fully proved in the chapters on free will, charity, faith, reformation, and regeneration We shall merely observe here, that in the first state, which is the state of reformation, the man is at full liberty to act according to the rationality of his understanding, and that in the second, which is the state of regeneration, he also enjoys the same liberty, but that he then wills and acts, thinks and speaks, from a new love and a new intelligence given to him by the Lord For in the first state the understanding plays the first part and the will the second, but in the latter state the will plays the first part and the understanding the second, still the understanding acts from the will, and not the will by means of the understanding The union of good and truth, of charity and faith, and of the internal and external man, is brought about in no other way

106 These two states are represented by various things in the universe, this is because they are according to divine

order, and divine order fills every thing in the universe, even to the most minute The first state is represented in the life of every man by his infancy and childhood, until the time of youth and early manhood, this state is one of humiliation before his parents, of obedience, and also of instruction under masters and teachers, but the second state is represented when he comes to be his own master, and at his own disposal, or freely exercises will and understanding, in which state he is master of his own house. The first state is also represented by a prince, or by a duke's son, before he becomes king or duke, also by every citizen before he assumes the office of a magistrate, every subject before he holds any office, every student who is preparing for the ministry, before he becomes a priest, every priest before he becomes a pastor, and every pastor before he becomes a primate, also every virgin before she becomes a wife, and every maid-servant before she becomes a mistress in general every clerk before he becomes a merchant, every soldier before he becomes an officer, and every servant before he becomes a master Their first state is one of servitude and obedience, but the second is one of freedom to exercise their own will and understanding These two states are represented also by various things in the animal kingdom, the first by beasts and birds, so long as they are with their parents, whom they follow continually, and by whom they are nourished and guided, and the second when they leave their parents, and provide for themselves, also by caterpillars—the first state when they creep and feed on leaves, and the second state when they cast their skins, and become butterflies These two states are represented also by the objects of the vegetable kingdom, the first when the plant grows up from seed, and puts forth branches, buds, and leaves, and the second when it bears fruit and produces new seeds, this process may be compared to the union of truth and good, since the several parts of a tree correspond to truths, and its fruits to goods But the man who remains in the first state, and does not enter into the second, is like a tree that bears leaves only and no fruit, of which it is said in the Word that it shall be hewn down and cast into the fire (Matt xxi 19, Luke iii 9, xiii 9, John xv 5, 6). And he is like a servant who is unwilling to be

made free, in which case the law was that he should be brought to the door, or to the door-post, and his ear bored through with an awl (Exod xxi 6) Servants are those who are not united to the Lord, but the free are those who are united to Him, for the Lord says *If the Son make you free, ye are free indeed* (John viii 36)

107 IX HEREAFTER NO CHRISTIAN CAN ENTER HEAVEN, UNLESS HE BELIEVES IN THE LORD GOD THE SAVIOUR, AND APPROACHES HIM ALONE

It is written in Isaiah *Behold, I create a new heaven and a new earth and the former shall not be remembered, nor come into mind Behold, I create Jerusalem a rejoicing, and her people a joy* (lxv 17, 18), and in the Revelation, *I saw a new heaven and a new earth, and I saw the holy Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband, and he that sat upon the throne said, Behold, I make all things new* (xxi 1, 2, 5) It is said in many places that none should enter heaven except those who were written in the Lamb's book of life (Rev xiii 8, xvii 8, xx 12, 15, xxi 27) By heaven here is meant not the visible heaven which we see with our eyes, but the angelic heaven, by Jerusalem, not any city from heaven, but the church which shall descend out of heaven from the Lord, by the book of life, not some book written in heaven, which shall be opened, but the Word which is from the Lord, and treats of Him That Jehovah God, who is called the Creator and Father, descended and assumed human nature in order that men might approach and be united to Him, has been thoroughly proved in the previous parts of this chapter For who, when he approaches another, approaches his soul, or can do so? He approaches the man himself, whom he sees and speaks with face to face It is the same with God the Father and the Son, for God the Father is in the Son, as the soul in its body That men ought to believe in the Lord God and Saviour, is evident from these passages in the Word *God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life* (John iii 16) *He that believeth in the Son is not judged, but he that believeth not is judged already, because he hath not believed in the name of the only-begotten Son of God* (John iii 18)

He that believeth on the Son hath eternal life, and he that believeth not the Son shall not see life, but the wrath of God shall abide on him (John III 36) *The bread of God is he that cometh down from heaven, and giveth life unto the world He that cometh to me shall never hunger, and he that believeth on me shall never thirst* (VI 33, 35) *This is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have eternal life, and I will raise him up at the last day* (VI 40) *They said unto Jesus, What shall we do, that we may work the works of God? Jesus answered, This is the work of God, that ye believe on him whom the Father hath sent* (VI 28, 29) *Verily I say unto you, He that believeth on me hath eternal life* (VI 47) *Jesus cried, saying, If any man thirst, let him come unto me and drink He that believeth on me, out of his belly shall flow rivers of living water* (VII 37, 38) *If ye believe not that I am, ye shall die in your sins* (VIII 24) *Jesus said unto her, I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die* (XI 25, 26) *Jesus said, I am come a light into the world that whosoever believeth on me should not abide in darkness* (VIII 12, XII 46) *While ye have the light, believe in the light, that ye may be the children of light* (XII 36) *That they should abide in the Lord, and the Lord in them* (XIV 20, XV 1–5, XVII 23), and this is effected by faith Paul testified *to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ* (Acts XX 21) *I am the way, the truth, and the life, no man cometh unto the Father but by me* (John XIV 6) That whosoever believes in the Son believes in the Father—since, as we said above, the Father is in Him, as the soul is in the body—is evident from these passages *If ye had known me, ye would have known my Father also* (VIII 19, XIV 7) *He that seeth me seeth him that sent me* (XII 45) *He that receiveth me receiveth him that sent me* (XIII 20) The reason of this is, that no one can see the Father and live (Exod XXXIII 20), therefore the Lord says, *No man hath seen God at any time, the only-begotten Son who is in the bosom of the Father, he hath declared him* (John I 18) *No man hath seen the Father, save he who is with the Father, he hath seen the Father* (VI 46) *Ye have neither heard the voice of the Father at any time, nor seen his shape* (V 37)

But those who know nothing of the Lord, as is the case with numbers in Asia, Africa, and India, are saved by their faith and life if they believe in one God, and live according to the precepts of their religion, for imputation is to those who know, and not to those who do not, as the blind are not blamed when they stumble, for the Lord says *If ye were blind, ye would have no sin, but now ye say, We see, therefore your sin remaineth* (John IX 41)

108 To corroborate what has been said, I will relate the following particulars whose truth I can guarantee as an eye-witness

The Lord is at this day forming a new angelic heaven, consisting of such only as believe in the Lord God the Saviour, and approach Him directly, all others are rejected. If therefore any one hereafter, coming from a Christian country into the spiritual world where every man comes after death, does not believe in the Lord and approach Him alone, and cannot then receive this doctrine because he has lived wickedly or has confirmed his belief in falsities, he is rejected at the threshold of heaven, he then turns away from heaven towards the lower earth whither also he goes and joins its inhabitants, who are meant in the Revelation by the dragon and the false prophet Moreover, no man living in a Christian country who does not believe in the Lord, is listened to, his prayers are in heaven like foul odours or like effluvia from corrupted lungs And although he may fancy that his prayer is like the perfume of incense, yet in its ascent to the angelic heaven, it is like the smoke of a conflagration which, by the violence of the wind, is driven back into his eyes; or like incense from a censer under a monk's cloak Such hereafter will be the fate of all piety directed to a divided instead of to a united Trinity To show that the divine Trinity is united in the Lord, is the chief object of this work

I will here add this new piece of information Some months ago the Lord called together the twelve Apostles, and sent them forth throughout the spiritual world, as He had formerly sent them throughout the natural world, with a command to preach this gospel, and this command they are executing with great zeal and industry, each in the district assigned to him But more will be said on this subject in

the last chapter of this work, dealing with the consummation of the age, the coming of the Lord, and the new church

A Corollary

109 All the churches, before the coming of the Lord, were representative churches, which could see divine truths only in shade, but after the Lord's coming into the world a church was established by Him which saw divine truths, or rather could see them, in light The difference between these two churches was like that between evening and morning, in the Word the state of the church before the Lord's coming is called evening, and its state after His coming, morning The Lord, before His coming into the world, was indeed present with the members of the church, but indirectly through angels who represented Him, whereas, since His advent, He is present with the members of the church directly, for in the world He put on the divine natural, in which He is present with mankind

The glorification of the Lord is the glorification of His human nature which He assumed in the world, and the glorified human nature of the Lord is the divine natural This is evident from the fact that the Lord rose from the sepulchre with His whole body which He had in the world, nor did He leave anything behind in the sepulchre, consequently, He took therefrom with Him the human nature itself from first to last Therefore, after His resurrection, He said to His disciples who believed that they saw a spirit *Behold my hands and my feet, that it is I myself, handle me and see, for a spirit hath not flesh and bones as ye see me have* (Luke xxiv 37, 39) From this it is clear that His natural body by glorification was made divine, therefore Paul says that *in Christ dwelleth all the fulness of the Godhead bodily* (Col ii 9), and John says, that Jesus Christ, the Son of God, *is the true God* (1 John v 20) From this the angels know that the Lord alone, in the whole spiritual world, is fully Man

It is well known in the church, that all worship with the Israelitish and Jewish race was merely external, and but a shadow of the internal worship which the Lord revealed, and thus that all worship before the coming of the Lord,

consisted in symbols and figures, representative of true worship in its proper likeness The Lord indeed was seen by the people of old, for He said to the Jews *Your father Abraham rejoiced to see my day and he saw it and was glad I say unto you, Before Abraham was, I am* (John viii 56, 58). But as the Lord was then only represented—which was effected by angels—therefore all things pertaining to the church were representative; whereas, after He came into the world, those representations vanished The interior reason for this was that the Lord, in the world, put on the divine natural, and from this He enlightens not only the internal spiritual man, but also the external natural man, both of which must be enlightened in order that the man may see as in the light, otherwise he sees only as in the shade For when the internal man alone is enlightened and not the external, or the external alone and not the internal, it is as when a man sleeps and dreams, when he awakes he remembers his dream, and draws from it various conclusions which are nevertheless imaginary; or he is like a person walking in his sleep, who supposes that the objects which he sees are seen in broad daylight The difference between the state of the church before the Lord's coming and after it, is like that between reading a document in the night by the light of the moon and the stars, and in the day by the light of the sun, in the pale light of the moon, the eye is liable to error, but not in the flaming light of the sun On this account it is written concerning the Lord *The God of Israel said, the Rock of Israel spake to me, He shall be as the light of the morning, when the sun riseth, even a morning without clouds* (2 Sam xxiii 3, 4) The God of Israel, and the Rock of Israel, is the Lord In another place *The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord shall bind up the breach of his people* (Is xxx 26) These things are said of the state of the church after the coming of the Lord In a word, the state of the church before the coming of the Lord may be compared to an old woman whose face is painted and who therefore fancies herself beautiful, but the state of the church after His coming may be compared to a young virgin in the beauty of her own complexion Again, the state of the church

before the Lord's coming may be compared to the rind of an orange, an apple, a pear, or a grape, and its flavour, but the state of the church after His coming may be compared to the inner parts of those fruits and their flavour, and so on The reason of this difference is that the Lord, since He put on the divine natural, enlightens the internal spiritual and the external natural man simultaneously, whereas, when the internal man alone is enlightened without the external, or the external alone without the internal, there is no clear light but only obscurity

MEMORABILIA

110 I Once in the spiritual world I saw in the air an *ignis fatuus* falling to the ground in a gleam of light, it was a meteor, which the common people call a dragon I marked the place where it fell, but it disappeared in the morning twilight as an *ignis fatuus* always does I went in the morning to the place where I had seen the meteor fall the night before, and, behold, the ground there was a mixture of sulphur, iron-filings, and clay Suddenly there appeared two tents, one directly over the place, and the other at the side towards the south I then looked up, and saw a certain spirit falling like lightning from heaven, and cast into the tent which stood directly over the spot where the meteor fell Now I was standing in the door of the other tent, which was towards the south, and saw the spirit standing also at the door of his tent, and I asked him why he fell thus from heaven, and he replied that he had been cast down by the angels of Michael as an angel of the dragon, because he had said something about the faith in which he had confirmed himself in the world, among other things that God the Father and God the Son are two, and not one, for, said he at this day, all the angels in heaven believe that they are one, like soul and body, and whatever contradicts this is like an irritant in their nostrils, or an awl perforating their ears and causing great pain, whoever, therefore, maintains a contrary opinion is ordered to depart and, in case of refusal or reluctance, is cast down headlong

Hearing this, I said 'Why did you not believe as they did?' He replied that after leaving the world, no one could

believe anything but what he had impressed upon himself and become confirmed in, this, he said, remained fixed, and could not be rooted out, especially what a person had become confirmed in respecting God, for every one had a place in heaven according to his idea of God I then asked him how he came to believe that the Father and the Son were two. He answered 'By the statements in the Word, that the Son prayed to the Father, not only before but also during His passion on the cross, and also that He humiliated Himself before His Father, for how then could they be one, like the soul and the body of a man? Who ever prays as if to another, or humbles himself as if before another, when he himself is that other? No man would act in such a way, much less the Son of God, and besides, the whole Christian church in my time divided the divinity into persons, and each is one by himself and is defined as that which is self-subsistent' On hearing this, I said 'From your remarks, I perceive that you know nothing at all of how God the Father and Son are one, and in consequence you have confirmed yourself in the false opinions which the church to this day entertains concerning God Do you not know that the Lord, when in the world, had a soul like every other man? Whence had he that soul but from God the Father? This is abundantly evident from the Word of the Evangelists What, then, is called the Son, but the humanity, which was conceived of the divinity of the Father and born of the virgin Mary? A mother cannot conceive a soul, that is totally opposed to the order of every man's birth, nor could God the Father implant a soul from Himself, and then withdraw from it as every human father can, since God is His own divine essence, and this is one and indivisible, and because it is indivisible, it is Himself This is why the Lord declares that He and the Father are one, and that He is in the Father, and the Father in Him, with many other expressions to the same effect Those who wrote the Athanasian creed also had some remote idea of this, therefore, even after they had divided God into three persons, they still said that in Christ, God and Man, that is, the divine and human natures are not two but one, like the soul and body in a man That the Lord when in the world, prayed to the Father as to another,

and humbled Himself before the Father as before another, was according to the order established at creation, this is immutable, and according to it every one must progress towards union with God This order is, that as a man unites himself to God by a life according to the laws of order, which are God's precepts, so does God unite Himself with him, and from natural make him spiritual Similarly, the Lord united Himself to His Father, and God the Father united Himself to Him Was not the Lord, when an infant, like an infant, and when a child, like a child? Is it not written that He increased in wisdom and favour, and afterwards, that He asked the Father to glorify His name, that is, His human nature? To glorify is to make it divine by union with Himself Hence it is evident that the Lord prayed to the Father, in the state of His exinanition, which was the state of His progress towards union

'This same order is by creation inscribed on every man, namely that as a man prepares his understanding by means of truths from the Word, he adapts it to the reception of faith from God, and as he prepares his will by good works, he accommodates it to the reception of love from God For when a workman cuts a diamond, he forms it to receive and reflect the rays of light, and so on To prepare oneself for the reception of God, and for communion with Him, is to live according to divine order, the laws of order are all God's precepts These the Lord fulfilled most minutely, and thus He became a recipient of divinity in all its fulness Therefore Paul says, that in Jesus Christ dwells all the fulness of the Godhead bodily, and the Lord Himself says, that all things that the Father hath are His It must be further borne in mind that the Lord alone is active in man, and that man of himself is merely passive, although, by influx of life from the Lord, he is also active Owing to this perpetual influx from the Lord, it seems to him as if he were active from himself, and because of this appearance, he has free will, and this is given him that he may prepare himself to receive God, and so achieve union with Him, which would not be possible unless it were reciprocal, and it becomes reciprocal when man acts from his freedom, and yet by faith ascribes all activity to the Lord'

After this I asked him whether he and his companions confessed that God was one. He replied that he did Then I said. 'But I am afraid the confession of your heart is that there is no God Does not every word uttered by the mouth proceed from thought? The lip confession that God is one, is bound to drive from the mind the thought that there are three, and on the other hand, this thought will render impossible the confession that there is one What, therefore, will be the necessary conclusion, but that there is no God at all? For will not all the interval between the thought and the lips, and back again between the lips and the thought, be a void? And what conclusion will the mind then form concerning God, but that nature is God? and concerning the Lord, but that He received His soul either from Mary or from Joseph? Both of these opinions are held in utter aversion by all the angels of heaven' After this the spirit was sent away to the abyss, mentioned in the Revelation (ix 2), where the angels of the dragon discuss the mysteries of their faith

The next day when I looked towards the same place, I saw, instead of the tents, two statues in the human form, made of the dust of the earth, which was a mixture of sulphur, iron, and clay One statue appeared to have a sceptre in the left hand, a crown on the head, a book in the right hand, across the breast an oblique band set with precious stones, and a robe flowing behind toward the other statue, but these adornments were produced by fantasy Then a voice was heard thence, uttered by some draconic spirit, saying 'This statue represents our faith as a queen, and the other behind it represents charity as her handmaid' The other statue was made of a similar mixture of dust, and stood at the extremity of the robe which flowed from behind the queen, and it had a paper in its hand, on which was written 'Take heed lest you come so near as to touch the robe' But suddenly a shower of rain fell from heaven and saturated both statues, which, being made of a mixture of sulphur, iron, and clay, began to effervesce as a mixture of those ingredients does when water is poured upon it, and so, burning within, they collapsed into heaps, and afterwards lay there on the ground like burial-mounds

111 II In the natural world man's speech is twofold, because his thought is external and internal, for he can speak from internal and external thought at the same time, and he can also speak from external separated from internal thought, in fact, contrary to it, this is the ground of all dissimulation, flattery, and hypocrisy But in the spiritual world, man's speech is not twofold but single, for he there speaks as he thinks, otherwise the tone of his voice is grating, and offends the ear, he may however be silent, and so conceal his thoughts When therefore a hypocrite comes among the wise, he either departs, or retires into a corner, hides himself, and sits silent

Once in the world of spirits there were many assembled who were talking upon this subject, saying that to be unable to speak except as one thought, when in company with the good, was hard for those who had not thought rightly about God and the Lord In the midst of the assembly were some Protestants with many of their clergy, and next to them some Papists with their monks Both of these first said 'This is not hard, why should any one speak differently from what he thinks? If by chance he does not think aright, can he not close his lips and be silent?' Then one of the clergy said 'Who does not think aright concerning God and the Lord?' But some of the assembly requested that the experiment might be made, and they asked those who had confirmed their belief in a trinity of persons in the Godhead, to utter from their thought the words, 'One God', but they could not They twisted and contorted their lips, yet they could not utter any words but those that were in agreement with their thought, which was about three persons and consequently three gods

Next, those who had confirmed their belief in faith separated from charity, were asked to pronounce the word 'Jesus' but they could not, although they could all say 'Christ', and also 'God the Father' They wondered at this, and on inquiry discovered the reason to be that they had been used to pray to God the Father for the sake of His Son, and had never prayed to the Saviour Himself, and 'Jesus' means Saviour They were then requested, from their idea concerning the Lord's humanity, to say the words

'divine humanity', none of the clergy present were able to do so, but some of the laity were able, therefore it became the subject of serious discussion.

(i) Then the following passages from the Evangelists were read in their presence *The Father hath given all things into the hand of the Son* (John iii 35), *The Father hath given the Son power over all flesh* (John xvii 2), *All things are delivered unto me of my Father* (Matt xi 27), *All power is given unto me in heaven and in earth* (Matt xxviii 18) And it was said to them 'Keep in mind, according to these passages, that Christ is God of heaven and earth, both as to His divine and human nature, and then pronounce the words "divine humanity"' but still they could not, and they said that although from those passages they had acquired a certain idea, yet they did not consent to it and therefore they could not pronounce the words

(ii) Afterwards Luke i 32, 34, 35 was read to them, that the Lord, as to His human nature, was the Son of Jehovah God, and that He is there called the Son of the Highest, and everywhere else the Son of God, and also the only-begotten Then they were requested to keep this in mind, and also that the only-begotten Son of God, born in the world, must of necessity be God, as the Father is God, and then to utter the words 'divine humanity', but they said 'We cannot, because our internal spiritual thought admits no ideas into the external thought of language but such as are similar to itself, thus we perceive that we have no such power to divide our thoughts, as we had in the natural world'

(iii) Then these words of the Lord to Philip were read to them *Philip saith, Lord, shew us the Father The Lord saith unto him, He that hath seen me hath seen the Father Believest thou not that I am in the Father, and the Father in me?* (John xiv 8–11), and other passages also which declare that He and the Father are one, as in John x 30, and they were asked to keep this in their thought, and then to say 'divine humanity' But as that thought was not based on the acknowledgment that the Lord is God, as to His human nature, they contorted and twisted their lips until they were angry, striving to force their mouths to utter the words, but they could not The reason of this was that, among

spirits in the spiritual world, the ideas which flow from acknowledgment are one with the words of the mouth, and where there are no such ideas, there can be no words, for ideas become words in speech

(iv) The following words from the doctrine universally received in the Christian church were then read to them: 'The divine and human in the Lord are not two, but one, yea, one person, united like soul and body in man' This is from the Athanasian creed, and was accepted by the Councils And it was said to them 'You can certainly conceive the idea from this acknowledgment that the human nature of the Lord is divine, because His soul is divine, this being from the doctrine of your own church, which you acknowledged in the world Moreover, the soul is the very essence of a man, and the body is its form, and essence and form make one like being and manifestation, or like cause and effect' This idea they retained, and were desirous under its influence to utter the words 'divine humanity', but they could not, for their interior idea of the Lord's human nature destroyed and obliterated this new-fangled idea, as they called it

(v) The following passages from John were also read to them *The Word was with God, and God was the Word And the Word became flesh* (John i 1, 14), and also this, *Jesus Christ is the true God and eternal life* (1 John v 20), and from Paul, *In him (Christ Jesus) dwelleth all the fulness of the Godhead bodily* (Col ii 9) They were asked to think according to the tenor of these words, that God, who was the Word, became Man, that He was the true God, and that in Him dwelt all the fulness of the Godhead bodily And they did so, but in their external thought only, therefore, because of the resistance of internal thought, they could not say 'divine humanity', and they said frankly that they could form no idea of a divine humanity, because God is God, and man is man, and God is a spirit, and they could only think of a spirit as being wind or ether

(vi) At length they were reminded of the Lord's words *Abide in me and I in you He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing* (John xv 4, 5). And as some of the English clergy

were present, the following passage was read to them from their exhortation at the holy communion 'For when we spiritually eat the flesh of Christ, and drink the blood, then we dwell in Christ, and Christ in us', and it was said to them. 'If now you consider that this is impossible unless the human nature of the Lord is divine, you may then perhaps utter the words "divine humanity" from an intellectual acknowledgment' But still they could not do this, so deeply impressed upon their minds was the idea that what is divine cannot be human, and what is human cannot be divine, and that the Lord's divine nature was that of the Son born from eternity, and His human nature like that of any other man But they were asked how they could possibly think so, or whether a rational mind ever conceived of a Son born of God from eternity

(vii) The inquirers afterwards turned to the Protestants, saying that both Luther and the Augsburg Confession taught that the Son of God and the Son of Man in Christ are one person, and that even as to His human nature He is omnipotent and omnipresent, and that as to that nature He sits at the right hand of God the Father, governs all things in heaven and on earth, fills all things, is with us, and dwells and operates in us, and that there is no division of worship, because through the human nature which is perceived, the divinity which is not perceived is worshipped, and that in Christ, God is Man, and Man God On hearing this they said 'Is it really so?' and they looked around and said 'We did not know this before, that is why we cannot say the words "divine humanity"' And first one and then another said 'We have read this, and even written it, and yet when we thought about it, it was mere verbiage containing no interior idea'

(viii) Lastly, turning to the Roman Catholics, the inquirers said 'Perhaps you can say "divine humanity", because you believe that, in your eucharist, Christ is wholly present in the bread and wine, and in every part of them, and you also worship Him as God most holy when you exhibit and carry about the host, also because you call Mary *Deipara*, or the mother of God, consequently you acknowledge that she gave birth to God, that is, to the divine

human nature'. They then tried to pronounce the words, but because a material idea of the body and blood of Christ then suggested itself, with a belief that His human is separable from His divine nature, and that it actually is separated with the Pope, to whom is transferred not His divine power, but only His human power, they could not utter the words Then one of the monks arose, who said that he could think of the divine humanity of the most holy virgin Mary, and also of a saint of his monastery, and another monk came forward and said 'According to the idea which I now entertain, I can pronounce the words "divine humanity" in reference to His Holiness the Pope rather than to Christ' But some of the Papists pulled him back, and said 'For shame!' After this, heaven was opened and there appeared, as it were, tongues of fire descending, and lighting upon some of the assembly who then began to celebrate the Lord's divine human nature, saying 'Put away the idea of three gods, and believe that in the Lord all the fulness of the Godhead dwells bodily, and that He and the Father are one, as the soul and body are one and that God is not aerial or ethereal, but is Man, and then you will be united with heaven, and the Lord will enable you to name Jesus, and to say "divine humanity"'

112 III Awaking once after dawn, I walked out into the garden before the house, and saw the sun rising in his glory, encompassed with a golden circle, at first faint but afterwards more conspicuous, under its edge was a rising cloud, which from the flame of the sun glowed like a carbuncle Then I fell into meditation about the fables of the ancients, who imagined Aurora with wings of silver and a countenance like gold Pleasantly occupied with these meditations, I entered the spiritual state, and heard several persons talking together, and saying 'We wish we could speak with that innovator, who has cast among the clergy an apple of discord after which so many of the laity have run, and which they hold up for our inspection' By that apple they meant the work, *A brief Exposition of the Doctrine of the new Church* And they said 'It is a schism such as never before occurred to any man' Then I heard one of them exclaim 'Schism? it is heresy!' But some who stood

near him replied 'Hush! hold your tongue, it is not heretical, the author brings forward numerous quotations from the Word, to which the novitiates among us, by whom we mean the laity, attend and assent'

When I heard this, as I was in the spirit, I approached and said 'Here I am, what is the matter?' Immediately one of them who, as I afterwards learnt, was a German, a native of Saxony, said in an authoritative tone 'How dare you overturn the worship which has been established in the Christian world for so many centuries, which teaches that God the Father should be invoked as the Creator of the universe, His Son as the Mediator, and the Holy Ghost as the Operator? and you divest the first and last God of personality, although the Lord Himself says "When ye pray, say *Our Father who art in the heavens, hallowed be thy name Thy kingdom come*" Are we not here commanded to invoke God the Father?' After these remarks there was silence, and all who agreed with the speaker stood like doughty warriors on ships of war, when they see the enemy's fleet and are ready to cry out 'Now let us fight, victory is sure' Then I began to speak, and said 'Who among you does not know that God came down from heaven, and became Man? for it is written, *The Word was with God, and God was the Word. And the Word was made flesh*' And then, looking towards the Protestants, among whom was that dictator who had just addressed me, I said 'Who among you does not know that in Christ, who was born of the virgin Mary, God is Man, and Man is God?' At this the company murmured, so I said 'Do you not know this? It is according to the doctrine of your confession, called the *Formula Concordiae*, where this tenet is stated and proved in many ways' The dictator then turned towards the company, and asked whether they were acquainted with this They replied 'We have not studied much in that book on the person of Christ, but we have laboriously studied what is taught in the article concerning justification by faith alone; however, if it be written in that book, we are satisfied'. Then one of them, calling it to mind, said 'It is so written therein, and furthermore, that Christ's human nature with all its attributes has been exalted to divine majesty, and

also that Christ in that nature sits at the right hand of His Father'

When they heard this they were silent After this agreement I spoke again, saying 'This being so, what is the Father, then, but the Son, and the Son but the Father?' But because this again offended their ears, I proceeded, saying: 'Hear the words of the Lord Himself, and if never before, give heed to them now for He said, *I and my Father are one, the Father is in me, and I in the Father; Father, all mine are thine, and thine are mine, he that seeth me seeth the Father* What now can these words mean, but that the Father is in the Son, and the Son in the Father, and that they are one, like soul and body in a man, and are therefore one person? This must also be your belief, if you believe the Athanasian creed where similar things are stated From the above passages, however, take this one utterance of the Lord's, *Father, all mine are thine, and thine are mine* What else can this mean, than that the divinity of the Father belongs to the humanity of the Son, and the humanity of the Son to the divinity of the Father, consequently, that in Christ God is Man, and Man is God, and thus that they are one, as soul and body are one? Every man also may say this of his own soul and body, that mine are thine, and thine are mine, thou art in me, and I in thee, he that seeth me seeth thee, we are one both with regard to person and life The reason of this is, that the soul is in the whole and every part of a man, for the life of the soul is the life of the body, and there is a mutual connection between them Hence it is plain that the divinity of the Father is the soul of the Son, and that the humanity of the Son is the body of the Father Whence has a child his soul, but from his father? and his body, but from his mother? We speak of the divinity of the Father, but by this we mean the Father Himself, since He and His divinity are the same thing, the divinity being one and indivisible This is evident also from these words of the angel Gabriel to Mary *The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore, also, that holy thing which shall be born of thee shall be called the Son of God*, and a little before He is called *The Son of the Highest*, and in another place

The only-begotten Son; but you, who call Him only the son of Mary, destroy the idea of His divinity This idea, however, is destroyed only among the learned clergy and the erudite laity who, when they raise their thoughts above the bodily senses, look to the glory of their own reputation, which not only obscures but extinguishes the light by which the glory of God enters

'But let us return to the Lord's Prayer, where it is said *Our Father, who art in the heavens, hallowed be thy name; thy kingdom come* You that are present understand by these words the Father in His divinity alone, whereas I understand them as relating to Him in His humanity, the latter is also the name of the Father, for the Lord said, *Father, glorify thy name*, that is Thy humanity; and when this is done, then the kingdom of God comes This prayer was commanded for the present time, in order that God the Father might be approached by means of His humanity The Lord has also declared *No man cometh unto the Father but by me*, and in the Prophet *Unto us a child is born, unto us a son is given, and his name is God, Mighty, the Father of eternity*, and in another place *Thou, Jehovah, art our Father, our Redeemer, Thy name is from everlasting*, also in a thousand other places the Lord our Saviour is called Jehovah This is the true explanation of the words of that prayer'

After I had said this I looked upon them, and noted the changes in their countenances according to the changes in their minds, and I observed some assenting and looking towards me, and others dissenting and turning away from me Then towards the right I saw a cloud of an opaline colour, and towards the left a dusky cloud, and under each as it were a falling shower, that under the latter was like rain at the end of autumn, and that under the former like dew in early spring, and immediately I was back from the spirit in the body, and thus returned from the spiritual to the natural world

113 IV I looked into the world of spirits, and saw an army on red and black horses Those who sat upon them looked like apes, they sat with their faces to the horses' tails, and their backs to the horses' heads, and with the bridles round their necks, and they defied a party that rode on

white horses, but jerked their bridles with both hands, pulling back their horses from the battle, and this continually Then two angels descended from heaven, and came to me, and said 'What do you see?' I told them that I saw an absurd set of horsemen, and I asked what it meant, and who they were The angel answered 'They are from a place which is called Armageddon (Rev xvi 16), wherein some thousands are assembled, to fight against those who belong to the Lord's new church, called the new Jerusalem They were talking there about the church and religion, and yet there was nothing of the church in them because they had no spiritual truth, and nothing of religion because they had no spiritual good They held forth on these subjects for the purpose of acquiring power In their youth they had learned to confirm the doctrine of faith alone, and somewhat concerning God, but after they had been advanced to higher offices in the church, they soon forgot those things, as they began to think no more concerning God and heaven, but only about themselves and the world, consequently no more about eternal blessedness and happiness but only about temporal eminence and wealth, they cast out the doctrines, which they had received in their early years, from the interior of their rational mind, which communicates with heaven and is therefore in the light of heaven, into the exterior of the rational mind, which communicates with the world and is therefore in the light of the world, and at length they relegated them to the region of the senses, so that the doctrines of the church became merely a matter of words, and no longer one of rational thought, much less of affection from love And because they have reduced themselves to such a state, they do not admit the divine truth of the church, nor any of the real good of religion The interior of their minds has become like a bottle filled with a mixture of iron-filings and sulphur, upon which if water be poured, there is first produced heat, then fire, and so the bottles burst, so that, when they hear anything of the living water which is the pure truth of the Word, and it finds entrance into their ears, they are violently excited and inflamed, and reject it as something that would burst their heads These are they who seemed to you like apes, riding on

red and black horses, with the bridles round their necks, and their bodies turned the wrong way, since those who do not love the truth and the good of the church, derived from the Word, have no desire to look to the fore parts of a horse, but only to its hinder parts For a horse signifies the understanding of the Word, a red horse the understanding of the Word destroyed as to good, and a black horse the understanding of the Word destroyed as to truth The reason of their defying those who ride on white horses is that a white horse signifies the understanding of the Word as to truth and good, and they appeared to pull back their horses owing to their fear of the combat, lest the truth of the Word should thus become known to many, and so come to light This is the interpretation'

The angels said, moreover 'We belong to the community in heaven which is called Michael, and we have been commanded by the Lord to descend into the place called Armageddon, whence you saw that troop of horsemen come forth With us in heaven, Armageddon signifies a state and desire of the mind to wage war under the influence of falsified truths, arising from the love of universal power and dominion, and because we perceive in you a desire to know the nature of that war, we will give you some account of it Immediately on our descent from heaven, we went to the place called Armageddon, where we saw several thousands assembled We did not enter the assembly, however, but went into some houses on the southern side of that place, where there were children with their teachers, who received us kindly, and we were delighted with their company The beauty of their faces was heightened by the sparkling of their eyes and the eagerness of their speech, the sparkling of their eyes was due to the perception of truth, and the eagerness of their speech to the affection for good, therefore we made them a present of caps, the borders of which were ornamented with bands of gold thread interwoven with pearls, and we also gave them garments of white and purple intermixed We then asked them whether they ever looked into the neighbouring place called Armageddon They replied that they had seen it through a window beneath the roof of the house, and had seen there a large assembly

of persons, who appeared sometimes like men of authority, and at other times not like men but like statues and graven images, surrounded by a crowd on bended knees. These also appeared to us under various forms, some like men, some like leopards, and some like goats with their horns thrust forward and digging up the ground We interpreted these changes to them, showing who were represented and what they signified

'But to come to the point That assembly of people, when they heard that we had entered those houses, said one to another: "What are they doing among the children? Let us send some of our company to turn them out" So they sent some who, when they came, said to us "Why have you entered these houses? Whence do you come? We by authority order you to leave" To this we replied "You have no right to order us to leave, you appear indeed in your own eyes like giants, and those who are here seem to you like dwarfs, but you have no power or authority here, except by cunning, which will be of no avail, therefore carry back word to your companions that we were sent here from heaven, to see whether you have any religion or not, and if not, you will be cast out from this place. Propose, therefore, to your companions this question, which involves the very essence of the church and of religion, how they understand these words in the Lord's Prayer *Our Father, who art in the heavens, hallowed by thy name, thy kingdom come*

'When they heard this, they at first said: "What is this?" But afterwards they promised that they would propose the question So they went and told their companions, who said "What is this proposal, and what does it mean?" But they understood very well the secret endeavour to find out the nature of their faith in God the Father, and so they said "The meaning of the words is plain, that men ought to pray to God the Father; and as Christ is our Mediator, that prayer ought to be directed to God the Father for the sake of the Son" Then in their indignation they determined to come to us, and say so to our faces, adding further that they would pull our ears.

'So they left that place, and went into a grove near the houses where the children and teachers were, in the centre

of which there was an elevated spot like an amphitheatre; joining hands, they entered this and there they found us waiting for them. In the place were little green mounds, upon which they seated themselves; for they said one to another: "We will not stand in their presence, but sit".

'Then one of them, who could make himself look like an angel of light, and who was put forward by the rest to speak to us, said "You have proposed to us that we should declare our opinion respecting the meaning of the first words of the Lord's Prayer I must inform you, therefore, that according to our interpretation they signify that we ought to pray to God the Father; and because Christ is our Mediator, and we are saved by His merits, we should pray to God the Father from faith in Christ's merits"

'We then said to them "We belong to a community in heaven which is called Michael, and have been sent to see you, and to inquire whether you, who are assembled in this place, have any religion or not, for the idea of God enters into every thing pertaining to religion, and through it union is effected, and by union salvation. We in heaven, like men on earth, repeat that prayer daily, and then we do not think of God the Father, because He is invisible, but we think of Him in His divine humanity, because in this He is visible, and in this He is by you called Christ, but by us the Lord, and thus the Lord is our Father in the heavens Moreover, the Lord taught that He and the Father are one, that the Father is in Him, and He in the Father, and that he that seeth Him, seeth the Father, and also, that it is the will of the Father that we should believe in the Son, and that he that does not believe in the Son does not see life, but the wrath of God abideth on him It is, therefore evident that the Father is to be approached through Him and in Him, and therefore He further taught that all power is given unto Him in heaven and on earth. It is said in that prayer. *Hallowed be thy name, thy kingdom come,* and we have proved from the Word that His divine humanity is the Father's name, and that the Father's kingdom then comes when the Lord is approached directly, and not when God the Father is approached directly, therefore, also, the Lord commanded

His disciples to preach the kingdom of God, and this is the kingdom of God"

'On hearing these words our opponents said. "You quote many passages from the Word, and possibly we may have read them, although we do not remember them; therefore open the Word in our presence, and read them, particularly that which states that the Father's kingdom comes when the Lord's kingdom comes" They then said to the children· "Bring us the Word", and they brought it We then read the following passages John came preaching the gospel of the kingdom, and saying, *The time is fulfilled, and the kingdom of God is at hand* (Mark i 14, 15, Matt iii 2) Jesus Himself preached the gospel of the kingdom, and that the kingdom of God was at hand (Matt iv 17, 23, ix 35) Jesus gave commandment to His disciples that they should preach and teach the kingdom of God (Mark xvi 15, Luke viii 1, ix 60). And likewise the seventy whom He sent out (Luke x 9, 11; Matt xi 5, xvi 28, Mark ix 1, xi 10, Luke iv 43, xxi 31, xxii 18) The kingdom of God which was preached was the Lord's kingdom and thus the Father's kingdom, as is evident from these passages *The Father hath given all things into the hands of the Son* (John iii 35) *All things are delivered unto me of my Father* (Matt xi 27) *The Father hath given the Son power over all flesh* (John xvii 2) *All power is given unto me in heaven and in earth* (Matt xxviii 18) *Jehovah of Hosts is his name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall he be called* (Is liv 5) *I saw, and behold, one like the Son of Man, and there was given him dominion, and glory, and a kingdom, and all peoples and nations shall serve him, his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed* (Dan vii 13, 14) *And the seventh angel sounded, and there were great voices in the heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever* (Rev xi 15, xii 10)

'We further instructed them from the Word that the Lord came into the world, not only to redeem angels and men, but also that they might be united to God the Father through Him and in Him, for He taught that such as believe in Him are in Him, and He in them (John vi 56, xiv 20,

xv 4, 5) When they heard these statements they asked "How then can your Lord be called Father?" We replied: "From what has been read to you already, and also from the following passages *Unto us a child is born, unto us a son is given and his name shall be called God, Mighty, the everlasting Father* (Is ix 6) *Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not, thou, O Jehovah, art our Father, our Redeemer, thy name is from everlasting* (lxiii 16) Did not He say to Philip, who desired to see the Father *Hast thou not known me, Philip? He that seeth me seeth the Father* (John xiv 9, xii 45). Who else then is the Father but He whom Philip saw with his eyes? To this we added It is said throughout the whole Christian world that those who form the church constitute Christ's body, and are in it, how then can any member of the church approach God the Father but through Him in whose body He is? If not, he must necessarily go out of the body, and approach Him. Finally, we informed them that the Lord was now founding a new church, signified by the new Jerusalem in the Revelation, in which there will be the worship of the Lord alone, as in heaven, and that thus everything contained in the Lord's Prayer from beginning to end will be fulfilled All this we proved from the Word in the Gospels, the Prophets, and the Revelation, which from beginning to end treats of that church, and we proved it so copiously that they grew tired of listening

'The Armageddons were so angry at hearing all this, that they continually wished to interrupt our remarks, at length they broke out and exclaimed "You have spoken against the doctrine of our church, in which it is insisted that God the Father is to be approached directly, and that men ought to believe on Him, thus you stand convicted of a violation of our faith, depart therefore or you will be turned out".

'Then their passions being inflamed, they proceeded to the attempt, but at that instant, by power given us, we smote them with blindness, so that they could not see us, but rushed away and ran about in confusion, and some fell into the abyss (Rev ix 2), which is now in the south-eastern quarter, and is occupied by those who confirm the doctrine of justification by faith alone Such of them as confirm that

doctrine by the Word, are banished to a desert, where they are driven to the very confines of the Christian orb, and associate with pagans.'

Redemption

114 It is acknowledged throughout the church that to the Lord there pertain two offices, the priestly and the kingly, but few persons understand the distinction between those two; it shall therefore be explained The Lord, from His priestly office, is called Jesus, and from His kingly office, Christ, in the Word, also from His priestly office, He is called Jehovah and Lord, and from His kingly office, God, and the Holy One of Israel, and also King These two offices are distinct from each other like love and wisdom, or goodness and truth Wherefore everything which the Lord did from divine love or divine good, He did in His priestly office, but whatever He did from divine wisdom, or divine truth, He did in His kingly office In the Word also, priest and priesthood signify divine good, and king and kingship signify divine truth, and these were represented by the priests and kings in the Israelitish church Redemption pertains to both offices, but in what respect to the one, and in what to the other, will be shown in what follows For the clearer understanding, however, of this subject, we shall deal with it under the following heads: (i) *Redemption consisted in the subjection of the hells, the bringing of the heavens into order, and thus the preparation for a new spiritual church* (ii) *Without such redemption no man could have been saved, nor could the angels have continued in a state of purity* (iii) *The Lord thus redeemed not only men, but also angels.* (iv) *Redemption was a work purely divine* (v) *Redemption could only be accomplished by God incarnate* (vi) *The passion on the cross was the last temptation which the Lord endured as the greatest Prophet, and it was the means of glorifying His humanity, that is, of union with the divinity of His Father* (vii) *It is a fundamental error of the church that the passion on the cross was actual redemption, and this error, together with that respecting three divine persons existing from eternity, has perverted the whole church so that nothing spiritual is left in it.*

115 I REDEMPTION CONSISTED IN THE SUBJECTION OF THE HELLS, THE BRINGING OF THE HEAVENS INTO ORDER, AND THUS THE PREPARATION FOR A NEW SPIRITUAL CHURCH.

That redemption consists in these three things, I can declare with the utmost certainty; for the Lord at this day is accomplishing a redemption which began in the year 1757, together with the last judgment which was then carried out. This work of redemption has continued till now; because now is the Lord's second advent, and a new church is to be established, which would be impossible without previous subjection of the hells, and the bringing of the heavens into order As it has been granted me to see all this, I am able to describe the way in which the hells were subdued, and the new heaven was formed and arranged, but the description would take up an entire volume How the last judgment was accomplished, I have shown in a short work published in London in 1758 The subjection of the hells, the bringing of the heavens into order, and the establishment of a new church, constituted redemption, because without these no one could be saved Moreover, they follow in order; for the hells had to be subdued before a new angelic heaven could be formed, and the latter had to be formed before a new church could be established on earth, for men in the world are so connected in their inner minds with the angels of heaven and the spirits of hell, that they make one with them But this subject is dealt with in the last chapter of this work, on the consummation of the age, the Lord's coming, and the new church

116. The Lord, when He was in the world, fought against the hells, and overcame and subdued them, and thus brought them into a state of obedience, as is evident from many passages in the Word, of which I will quote these few only *Who is this that cometh from Edom, with dyed garments from Bozrah? this that is honourable in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winepress? I have trodden the winepress alone, and of the people there was none with me · for I will tread them in mine anger, and trample them in my wrath, hence their victory was sprinkled upon my*

garments For the day of vengeance is in my heart, and the year of my redeemed is come. Mine own arms brought salvation to me, I brought down their victory to the earth He said, Surely they are my people, my sons, so he became their Saviour In his love and in his pity he redeemed them (Is lxiii 1–9) This is spoken of the Lord's combats against the hells By the garments in which He was honourable, and which were red, is signified the Word, which had suffered violence from the Jews, His combats against the hells, and His victory over them, are described by His treading them in His anger, and trampling them in His wrath That He fought alone, and by His own strength, is described in these words *Of the people there was none with me, mine own arm brought salvation to me I brought down their victory to the earth* That He thus saved and redeemed them, is signified by these words *So he became their Saviour In his love and in his pity he redeemed them* That this was the cause of His coming, is signified by these words *The day of vengeance is in my heart, and the year of my redeemed is come* Again it is written in Isaiah *He saw that there was no man, and wondered that there was no intercessor therefore his arm brought salvation unto him, and his righteousness sustained him For he put on righteousness as a breastplate, and the helmet of salvation upon his head, and he put on the garments of vengeance, and covered himself with zeal as a cloak, then came the Redeemer unto Zion* (lix 16, 17, 20) And in Jeremiah *They were dismayed, their mighty ones were beaten down, they fled apace, and looked not back For it was the day of the Lord Jehovah Zebaoth, a day of vengeance, that he may avenge him of his adversaries and the sword shall devour and be satiated* (xlvi 5, 10) These passages relate to the Lord's combats against the hells, and His victory over them

It is written also in David *Gird thy sword upon thy thigh, O thou mighty one Thine arrows are sharp, and the people shall fall under thee Thy throne is for ever and ever thou hast loved righteousness therefore God hath anointed thee* (Ps. xlv 3–7), also in many other places Because the Lord conquered the hells alone, without the aid of any angel, He is called *mighty*, and *a man of wars* (Is ix 6, xlii 13), *the King of glory, Jehovah strong, mighty in battle* (Ps xxiv 8, 10),

The mighty one of Jacob (Ps cxxxii, 2); and in many places He is called Jehovah Zebaoth, that is, Jehovah of Hosts, and His coming is also called *The day of Jehovah, terrible and cruel, a day of indignation, of wrath, of anger, of vengeance, of destruction, of war, of a trumpet, of noise, of tumult,* and so on It is also written in the Evangelists· *Now is the judgment of this world, now shall the prince of this world be cast out* (John xii 31), *The prince of this world is judged* (xvi, 11), *Be of good cheer, I have overcome the world* (xvi 33), *I beheld Satan as lightning fall from heaven* (Luke x 18) The world, the prince of the world, Satan, and the devil, signify hell Moreover, in the Revelation, from beginning to end, the present character of the Christian church, the Lord's coming, His subduing of the hells, a new angelic heaven, and the establishment of a new church on earth are foretold All these things are there predicted, but they have never been disclosed until now The reason of this is that the Revelation, like all the prophetical parts of the Word, was written by pure correspondences, and unless these had been disclosed by the Lord, scarcely any one could rightly have understood a single verse of that book, but now, for the sake of the new church, all things therein have been made known in a work entitled *Apocalypse Revealed,* published at Amsterdam in the year 1766 Those who believe the Lord's words in Matt xxiv concerning the present state of the church and His coming, will understand those things But this belief is wavering with those in whose hearts the belief of the church of to-day in a trinity of divine persons from eternity, and in Christ's passion as constituting actual redemption, is so deeply implanted that it cannot be eradicated Such, however (no 113), are like bottles filled with iron-filings and sulphur, which, when water is poured upon them, first grow hot, and afterwards break out into a flame by which the bottles are burst Also, when they hear anything about the living water, which is pure truth from the Word, and it enters their minds, either through their eyes or their ears, they are violently excited and inflamed, and reject it as something that would burst their heads

117. The subjection of the hells, the bringing of the heavens into order, and the establishment afterwards of a

church, may be illustrated by various comparisons. The hells may be compared to an army of robbers or rebels who invade a kingdom or city, set fire to the houses, plunder the inhabitants, divide the spoil, and then rejoice and triumph, but redemption to a righteous king, who marches against them with his army, and puts some of them to the sword, imprisons others, deprives them of their plunder, restores it to his subjects, and afterwards re-establishes order in his kingdom, rendering it secure against such attacks The hells may also be compared to hordes of wild beasts sallying forth from a forest, and attacking flocks and herds and even men, so that they dare not go beyond the walls of the city to cultivate the ground; in consequence of which the fields become deserts, and the inhabitants of the city are in danger of perishing by famine, but redemption may be compared to the destruction and dispersion of those wild beasts, and the protection of the plains and fields from all further depredations The hells may be compared also to locusts that consume every green thing growing on the earth, and redemption to the means of preventing their further progress The hells may also be compared to swarms of caterpillars, which at the beginning of the summer strip the trees of their leaves, and thus prevent the growth of the fruit, so that the boughs are left bare as in the depth of winter, but redemption, to the destruction of such vermin, and the consequent restoration of the garden to its state of bloom and fruitfulness So would it be with the church, unless the Lord, by redemption, had separated the good from the evil, casting the latter into hell, and taking up the former into heaven. What would become of an empire or kingdom, unless justice and judgment removed the evil from among the good, and secured the latter from injuries, so that every one might dwell safely in his own house and, as it is said in the Word, sit in tranquillity under his own vine and fig-tree?

118 II WITHOUT SUCH REDEMPTION NO MAN COULD HAVE BEEN SAVED, NOR COULD THE ANGELS HAVE CONTINUED IN A STATE OF INTEGRITY

What redemption is shall first be stated To redeem means to deliver from destruction, to save from eternal death, to rescue from hell, and to release from the hands of

the devil those who were captive and bound. This the Lord did by subduing the hells and forming a new heaven. Men could not otherwise have been saved, because the spiritual world is so connected with the natural, that they cannot be separated, the connection is primarily with men's inner minds or souls, those of the good being connected with the souls and minds of angels, but those of the evil with the souls and minds of infernal spirits So close is this connection that, if angels and spirits were removed from man, he would instantly fall down dead, and they, on the other hand, could not subsist, if men were withdrawn from them. Hence it is plain why redemption took place in the spiritual world, and why heaven and hell had first to be brought into order before a church could be established on earth The truth of this is very evident from the book of Revelation, where it is said, that after the formation of the new heaven, the new Jerusalem, which is a new church, came down therefrom (xxi 1, 2)

119. The angels could not have continued in a state of integrity, had not redemption been effected by the Lord, because the whole angelic heaven, together with the church on earth, is, in the Lord's sight, like one man, whose internal constitutes the angelic heaven, and his external, the church; or, to be more precise, whose head constitutes the highest heaven, whose breast and middle region of the body constitute the second and lowest heaven, and whose loins and feet constitute the church on earth, the Lord Himself is the soul and life of that whole man Therefore, unless the Lord had effected redemption, this man would have been destroyed; the feet and loins, by the decline of the church on earth; the abdomen, by the decline of the lowest heaven, the chest by the decline of the second heaven, and then the head, having no connection with the body, would have lost consciousness But we will endeavour to illustrate this by comparisons The course of this declension is like a mortification attacking the feet and gradually ascending, infecting first the loins, then the abdomen, and at length the parts near the heart; and then, as is well known, the man dies It may also be compared to diseases of the abdomen, for when this becomes very weak, palpitation of the heart ensues, the

breathing is laboured, and at length their action ceases. It may be illustrated also by a comparison of the internal with the external man, for the internal man is well, so long as the external obediently discharges its functions, while, if the latter is not obedient but refractory, and especially if it assaults the internal, then the latter is gradually weakened, and finally so far carried away by the pleasures of the external as to prefer and yield to them It may also be illustrated by comparison with a man standing on top of a mountain, who sees a flood of waters inundating the country below, and observes the waves rising gradually towards the summit, when this is reached, he himself must perish in the flood, unless he can take refuge in a boat until the waters have subsided Or as if a person from the top of a mountain should see a dense mist rising higher and higher from beneath, and hiding from his view the plains, the villages, and cities, till at length it reaches himself, and then he can neither see anything, nor know where he is So it is with the angels when the church on earth perishes, for then also the lower heavens pass away This is because the heavens consist of men from the earth, and when there is no longer any goodness of heart or truth from the Word among men, the heavens are inundated by rising evils, and suffocated by them as by Stygian waters, nevertheless they are preserved elsewhere by the Lord, and reserved till the day of the last judgment, and then raised up into a new heaven These are they who are referred to in the Revelation in this passage *I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held, and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them, and it was said unto them that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled* (vi 9–11)

120 Had it not been, therefore, for the redemption which the Lord accomplished, iniquity and wickedness would have pervaded the whole of Christendom, both in the natural and in the spiritual world, and this for several reasons One reason is that every man after death enters the world of

spirits, and is then exactly as he was before death; and no person, on his entrance there, can be prevented from conversing with departed parents, brothers, relatives, and friends Then every husband first seeks his wife, and every wife her husband, and they are introduced by each other into different companies of those who outwardly appear like lambs, but inwardly are like wolves; and even those who have led pious lives are corrupted by them; so that by nefarious arts unknown in the natural world, the world of spirits is as filled with the wicked as a stagnant pool is with the spawn of frogs Association with the evil there produces this result, as is obvious from these considerations, that if any one were to live with robbers or pirates, he would finally become like them, or were he to live with adulterers and harlots, in course of time he would make light of adultery; or were he to associate with outlaws, he would soon think nothing of doing violence to any one For all evils are contagious, and may be compared to the plague, whose contagion is communicated merely by the breath or effluvium of the infected, or to a cancer or gangrene, which spreads slowly and infects first the nearer and then the remoter parts, until at last the whole body is destroyed The delights of evil which are hereditary in every man, are the cause Hence, then, it is clear that, without redemption by the Lord, no man could have been saved, nor could the angels have continued in a state of purity The only refuge from destruction is the Lord, for He says *Abide in me, and I in you; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them and cast them into the fire, and they are burned* (John xv 4–6)

121 III THE LORD THUS REDEEMED NOT ONLY MEN, BUT ALSO ANGELS

This follows from what was stated in the foregoing article, that unless redemption had been wrought by the Lord, the angels could not have continued in a state of purity. To the reasons above mentioned, the following may be added:

(1) At the time of the Lord's first coming the hells had increased to such an extent as to fill the whole world of spirits, which is in the midst between heaven and hell, and so had not only disturbed the ultimate heaven, but had also made attempts upon the middle heaven, which they infested in a thousand different ways, and which would have been destroyed had not the Lord sustained it Such an uprising of the hells is meant by the tower that was built in the land of Shinar, whose top was to reach unto heaven; but the attempt of its builders was prevented by the confusion of tongues, they were dispersed, and the city was called Babel (Gen. xi 1–9). What is there signified by the tower and the confusion of tongues, is explained in the *Arcana Caelestia* The hells had increased to such an extent, because at the time when the Lord came into the world, the whole earth was altogether alienated from God by idolatry and magic; and the church, which had existed among the children of Israel, and lastly among the Jews, was entirely destroyed by the falsification and adulteration of the Word In the meantime both Jews and Gentiles after death passed into the world of spirits, where at length they so increased and multiplied, that they could not be expelled, except by the coming down of God Himself, and by the strength of His divine arm [1] This was accomplished by the Lord when He was in the world. A similar judgment has been accomplished by the Lord at this day because, as before stated, this is the time of His second coming, which is foretold throughout the Revelation (and in Matt xxiv 3, 30, Mark xiii 26, Luke xxi 27, in the Acts of the Apostles i 11, and elsewhere) The difference is, indeed that at His first coming the hells had been greatly increased by idolators, magicians, and falsifiers of the Word, while at His second coming they were full of so-called Christians, both those who were immersed in materialism, and those who had falsified the Word by confirming their groundless belief in three divine persons existing from eternity, and in the Lord's passion as constituting redemption itself; for these are meant in the Revelation (xii and xiii) by the dragon and his two beasts

[1] See the short work *The Last Judgment*, published in London in 1758.

(ii) The second reason, why the Lord also redeemed angels, it that not only every man, but also every angel, is withheld from evil and preserved in good by the Lord, for no angel or man is in good of himself, but all good is from the Lord; when, therefore, the footstool of the angels, which is in the world of spirits, was removed from under them, they were like a person sitting on a throne when its supports are taken away That the angels are not pure in God's sight, is evident from the prophetical parts of the Word, and also from the book of Job, and also from this fact, that there is not a single angel who was not once a man This corroborates what was said in the section on the faith of the new heaven and the new church, in its general and particular forms, prefixed to this work, namely, That the Lord came into the world to remove hell from man, and that He did remove it by combats against and victories over it By such means did He subdue hell and bring it into a state of order and obedience to himself. And, further, That Jehovah God descended and assumed human nature for the purpose of reducing to order all things in heaven and in the church, for at that time the power of the devil, that is, of hell, prevailed over the power of heaven, and on earth the power of evil prevailed over the power of good; consequently a total destruction was at hand, and threatened every creature This impending destruction Jehovah God removed by means of His humanity and thus redeemed both angels and men It is evident from this that, unless the Lord had come into the world, no one could have been saved The same is true to-day; unless the Lord had come again into the world, no flesh could have been saved (nos 2, 3)

122 That the Lord has rescued the spiritual world, and through it will rescue the church, from universal destruction, may be illustrated by comparison with a king who, by victories over his enemies, sets at liberty and brings back to his palace the princes, his sons, who had been taken prisoners, bound in chains and shut up in a dungeon. It may be compared with a shepherd who, like Samson and David, rescues his sheep from the jaws of a lion or a bear, or who drives back those wild beasts into the forests from which they came, pursues them to their retreats, and at last forces them

to take refuge in swamps or deserts, and then returns to his sheep, pastures them in safety, and gives them drink from fountains of pure water It may be compared with one who sees a serpent lying coiled up on a road ready to strike the heel of a traveller, and seizes it by the head and, although it twines itself about his hand, carries it home, where he cuts off its head, and throws the body into the fire It may also be compared with a bridegroom or husband who, seeing an adulterer attempting to do violence to his bride or wife, attacks him, and either wounds his hand with a sword, or strikes him on the back and limbs, or has him thrown into the street by his servants, who pursue him with clubs to his own house, and then he leads his rescued wife or bride to his own chamber Moreover, by a bride and wife, in the Word, is meant the Lord's church, and by adulterers are meant those who violate it, who are such as adulterate His Word This is why the Lord called the Jews an adulterous generation

123. IV REDEMPTION WAS A WORK PURELY DIVINE

He who knows the nature of hell, and the height to which it had risen and overflowed the whole world of spirits at the time of the Lord's coming, and with what power the Lord cast it down and dispersed it, and afterwards reduced both it and heaven to order, cannot but be astonished, and exclaim that all was a work purely divine For first, as to the nature of hell, it consists of myriads of myriads, being composed of all those who, since the creation of the world, have alienated themselves from God by an evil life and a false faith Secondly, the height to which hell had risen, and overflowed the whole world of spirits at the time of the Lord's coming, was in some measure explained above Its state at the time of the Lord's first coming was never made known to any one, because it was not revealed in the literal sense of the Word, but what it was at the time of His second coming, I was permitted to see with my own eyes, and consequently some idea may be gathered of its former state from the description given in my short work *The Last Judgment*, in which is described with what power the Lord cast down the hells, and dispersed them But to transcribe here what is set forth in that book would be useless labour, because the work is extant, and numerous copies of it are

still at the printer's in London Every reader of that book may plainly see, that such subjugation and dispersion of the hells was the work of an omnipotent God Thirdly, the manner in which the Lord afterwards reduced all things to order, both in heaven and in hell, has not yet been described, since the work of bringing the heavens and the hells into order has continued since the day of the last judgment until now, and still continues, nevertheless, if it is desired, it shall be made public after this book is published With respect to myself, I have seen, and do see daily, the divine omnipotence of the Lord, as it were, face to face This ordering of heaven and hell is properly called redemption, whereas the dispersion of the hells was the last judgment Those who regard the two separately may see many things cryptically symbolized in the prophetical parts of the Word, these will stand plainly revealed, if by an explanation of their correspondence they are brought to the light of the understanding

This divine work of redemption can be illustrated only by comparison, and then but faintly It may be compared to a battle against an army of all the nations in the world, armed with spears, shields, swords, and artillery, under skilful and cunning generals and officers They are called skilful and cunning, because the greater number of those in hell excel in arts unknown in our world, and practise them among themselves, studying how they may attack, ensnare, besiege, and assault those who are in heaven The Lord's combat with hell may also be compared, though imperfectly, to a combat against all the wild beasts on earth, and their slaughter and subjection, until not one of them dare stir out of his den and attack any man who is in the Lord, if one of them thrusts forth his threatening jaws, he instantly shrinks back, as if he felt a vulture at his breast endeavouring to pierce him to the heart Infernal spirits are also described in the Word by wild beasts, such is the meaning of the wild beasts with which the Lord is said to have been forty days (Mark 1 13) It may be compared also to resistance against the whole body of the ocean rushing through broken dikes upon countries and cities. The Lord's subjection of hell is also meant by His calming the sea with the words *Peace, be*

still (Mark iv 38, 39; Matt. viii 26; Luke viii 23, 24); for the sea there, as in many other places, signifies hell The Lord, by the same divine power, fights at this day against hell in every one who is being regenerated, for hell attacks all such persons with diabolical fury, and unless the Lord resisted and tamed that fury, man could not but succumb For hell is like a single monstrous man or a huge lion, with which it is also compared in the Word, wherefore, unless the Lord kept that lion or monster bound hand and foot, a man, though rescued from one evil, would of necessity fall into another, and so on into others without end

124 V. REDEMPTION COULD ONLY BE ACCOMPLISHED BY GOD INCARNATE

It was shown in the preceding article that redemption was a purely divine work, consequently that it could only be effected by an omnipotent God Again it could only be accomplished by God incarnate, or God made Man, because Jehovah God, as He is in His infinite essence, cannot approach hell, much less enter it, for He is in things primary and most pure. Therefore if Jehovah God, as He is in Himself, were but to breathe upon those who are in hell, He would destroy them instantly, for when Moses wished to see Him, He said. *Thou canst not see my face, for there shall no man see me and live* (Exod xxxiii 20). If, therefore, Moses could not see Him, much less could those in hell, where all are in things ultimate, most gross, and thus most remote from God, for they are the lowest natural. For this reason, if Jehovah God had not assumed human nature, and thus clothed Himself with a body which was in ultimates, He could not have entered upon the work of redemption For who can attack an enemy without coming near him, or without being armed for the battle? Or who can disperse and destroy dragons, hydras, and basilisks in a wilderness, unless he protects his body with armour, and his head with a helmet, and takes a spear in his hand? Or who can capture whales without a ship and the necessary tackle? By such comparisons, the combat of the omnipotent God with the hells may in some sort be illustrated, though by no means perfectly represented He could not possibly have entered upon this combat, unless He had first assumed human nature.

But it must be understood, that the Lord's combat with the hells was not one of words, as between reasoners and disputants, such a conflict would have no effect there; it was a spiritual combat—that of divine truth from divine good, which was the Lord's vital principle, whose influx through the medium of sight no one in the hells can resist. It has such power that the infernal genii, as soon as they perceive it, flee away, cast themselves into the abyss, and creep into caves to hide themselves, according to the description given by Isaiah. *They shall go into the holes of the rocks, and into the caves of the earth, for fear of Jehovah, when he ariseth to terrify the earth* (ii 19), and in the Revelation *All hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb* (vi 15, 16, 17) What kind of power the Lord possessed from divine good, when He accomplished the last judgment in 1757, is evident from the things described in the short work on that subject, as that it tore from their places the hills and mountains of which the infernal spirits had taken possession in the world of spirits, and cast them to a distance, causing some to sink down into the earth; it also flooded their cities, villages, and fields, uprooted whole districts, and cast them with their inhabitants into whirlpools, swamps, and marshes, and much more All this the Lord alone accomplished by the power of divine truth from divine good

125 Jehovah God could not have undertaken and accomplished such a work except through His humanity, as may be illustrated by various comparisons, for example, no one can shake hands or converse with one who is invisible; not even angels and spirits with a man, though they may be just in front of him, nor can the soul of any one converse with another or act with him, except by means of his body. The sun with its light and heat could have no effect upon any man, animal, or plant, unless it first entered the air, and acted through it, nor upon any fish except through the water, for it acts by means of the element in which the subject lives. No one can scrape off the scales of a fish without a knife, or pluck a crow without fingers, or descend to the

bottom of a lake without a diving-bell. In short, one thing must be accommodated to another before it can communicate with it, or operate either with it or against it

126 VI THE PASSION ON THE CROSS WAS THE LAST TEMPTATION WHICH THE LORD ENDURED AS THE GREATEST PROPHET, AND IT WAS THE MEANS OF THE GLORIFICATION OF HIS HUMANITY, THAT IS, OF UNION WITH THE DIVINITY OF HIS FATHER, BUT IT WAS NOT REDEMPTION.

The two purposes for which the Lord came into the world, and by which He saved men and angels, are redemption and the glorification of His humanity These two are distinct and yet make one with respect to salvation It has been shown in the preceding articles, that redemption was a combat with the hells, their subjection, and afterwards the ordering of the heavens But glorification was the uniting of the Lord's humanity with the divinity of His Father, which was effected gradually and by the passion on the cross fully For every man, on his part, ought to draw near to God, and as far as he does this, so far God enters on His part. The case is similar to that of a church, this must first be built by men's hands, and afterwards dedicated, and lastly prayer must be offered that God may be present and there unite Himself with the church That union was completed by the passion on the cross, because this was the last temptation which the Lord underwent in the world, and union is effected by temptations; for in them a man, to all appearance, is left to himself, but this is not really so, for God is then intimately present with him, and sustains him. Therefore, when any one conquers in temptation, he has then inmost communion with God, and thus it was with the Lord in His union with the Father That the Lord, during the passion on the cross, was left to Himself, is evident from His exclamation upon the cross *My God, why hast thou forsaken me?* and also from His own words *No man taketh my life from me, but I lay it down of myself, I have power to lay it down, and I have power to take it again This commandment have I received of my Father* (John x 18) It is evident then that the Lord suffered not as to His divine but as to His human nature, and that then an inmost and therefore a complete union was accomplished. This may be illustrated

by the fact that, when a man suffers in body, his soul does not suffer but only grieves, but God after victory removes this grief, and wipes it away as one wipes tears from the eyes.

127 These two things, redemption and the passion on the cross, must be considered as distinct; otherwise the human mind is like a ship which strikes upon sandbanks or rocks, and sinks with all on board, that is, it errs in all things pertaining to salvation by the Lord For unless these two things are seen to be distinct, a man is, as it were, in a dream, and sees unreal objects, and draws inferences which he fancies to be real but which at last prove absurd, or he is like one walking by night, who takes hold of the leaves of some tree, supposing them to be the hair of a man's head, and, coming near, entangles his own hair in the branches But although redemption and the passion on the cross are two distinct things, yet with reference to salvation they make one, since the Lord, by union with His Father which was completed by the passion on the cross, became the Redeemer for ever.

128. Concerning the glorification, or the union of the Lord's divine humanity with the divinity of the Father, which was fully completed by the passion on the cross, the Lord speaks thus in the Gospel *When Judas was gone out, Jesus said Now is the Son of man glorified, and God is glorified in him If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him* (John xiii 31, 32) Here glorification is spoken both of God the Father and the Son, for it is said *God is glorified in him, and will glorify him in himself*, it is evident, therefore that glorification signifies union *Father, the hour is come: glorify thy Son, that thy Son also may glorify thee* (John xvii 1, 5). This is said because the union was reciprocal, and it was also said that the Father was in Him, and He was in the Father. *Now is my soul troubled*, and He said *Father, glorify thy name, and there came a voice from heaven, saying, I have both glorified it, and will glorify it again* (John xii 27, 28) This was said because the union was effected successively, or by degrees *Ought not Christ to suffer these things, and to enter into his glory?* (Luke xxiv 26) Glory, in the Word, when spoken of the Lord, signifies divine truth united to divine

good. From these things it is clearly evident that the Lord's human nature is divine

129 The Lord was willing to be tempted, even to the passion on the cross, because He was *the* Prophet; and prophets formerly signified the doctrine of the church derived from the Word, and therefore they represented the state of the church by various things (some difficult, hard, and vile), which they were commanded by God to do But because the Lord was the Word itself, His passion on the cross as *the* Prophet represented the manner in which the Jewish church had profaned the very Word. To this may be added another reason, that He might thus be acknowledged in the heavens as the Saviour of both worlds, for everything pertaining to His passion signified the profanation of the Word, and the angels understand this spiritually, but men on earth naturally That the Lord was *the* Prophet is evident from the following passages the Lord said· *A prophet is not without honour, save in his own country and in his own house* (Matt xiii 57, Mark vi 4, Luke iv 24) *Jesus said, It cannot be that a prophet perish out of Jerusalem* (Luke xiii 33) *And there came fear on all, and they glorified God, saying that a great prophet is raised up amongst us* (Luke vii 16) They said of Jesus, *This is the prophet of Nazareth* (Matt xxi 11; John vii 40) That *a prophet should be raised up out of their brethren, whose word they should obey* (Deut xviii 15–19)

130 The prophets represented the state of their church with respect to doctrine derived from the Word, and with respect to life according to such doctrine, as is evident from the following passages Isaiah the prophet was commanded to loose the sackcloth from off his loins, and the shoe from off his foot, and to go naked and barefoot three years for a sign and a wonder (Is xx 2, 3) The prophet Ezekiel was commanded, for the purpose of representing the state of the church, to prepare stuff for removing, and to remove to another place in the eyes of the children of Israel, and to bring forth his stuff by day, and to go forth at even through a hole dug in the wall, and to cover his face that he might not see the ground, and that thus he should be a sign to the house of Israel, and should say· *I am your sign; like as I have done, so shall it be done unto you* (Ezek. xii 3–7, 11).

The prophet Hosea was commanded to represent the state of the church, by taking to himself a harlot to wife; so he took her, and she bare him three children, one of whom he called Jezreel, and another Not-to-be-pitied, and the third Not-a-people (Hos. i 2–9). And again he was commanded to go and love a woman beloved of her companion, and an adulteress, whom he also took to himself (iii 1, 2). A certain prophet also was commanded to put ashes on his eyes, and to suffer himself to be smitten and beaten (1 Kings xx 35–38) The prophet Ezekiel was commanded to represent the state of the church by taking a tile and portraying upon it Jerusalem, to lay siege to it, to cast a trench and mound against it, to put an iron pan between him and the city, and to lie upon his left side and upon his right side. He was also commanded to take wheat and barley, beans and lentils, millet and vetches, and to make bread of them, also to make a cake of barley baked with human excrement; and because he prayed that it might not be so, he was permitted to make it with cow's dung The injunction was thus expressed *Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it, the number of the days that thou shalt lie upon it, thou shalt bear their iniquity, for I will give the years of their iniquity, according to the number of days, three hundred and ninety days, to bear the iniquity of the house of Israel; and when thou hast accomplished them, thou shalt lie again on thy right side, to bear the iniquity of the house of Judah* (Ezek. iv 1–15) The prophet herein bore the iniquities of the house of Israel and the house of Judah, and did not take them away, thus he represented them, and pointed them out, but did not expiate them, as is plain from what follows in the same chapter. *And Jehovah said, Even thus shall the sons of Israel eat their unclean bread. Behold, I will break the staff of bread, that they may want bread and water, and be desolated a man with his brother, and consume away for their iniquity* (ver 13, 16, 17) The same, therefore, is understood of the Lord, where it is said: *Surely he hath borne our griefs, and carried our sorrows; Jehovah hath laid on him the iniquities of us all by his knowledge shall he justify many, for he shall bear their iniquities* (Is liii 4, 6, 11), the whole of this chapter treats of the Lord's passion. The Lord, as *the* Prophet, represented the state of

the Jewish church with respect to the Word, as is evident from the particulars of His sufferings, as that He was betrayed by Judas, and was taken and condemned by the chief priests and elders, that He was buffeted, struck on the head with a reed, and crowned with thorns; and that they divided His garments, and cast lots upon His vesture, crucified Him; gave Him vinegar to drink, and pierced His side, that He was buried, and rose again the third day. His betrayal by Judas signified that He was betrayed by the Jewish nation, which then possessed the Word and was represented by Judas His being taken and condemned by the chief priests and elders, signified that it was done by that whole church, their buffeting Him and spitting upon Him, scourging Him, and striking Him on the head with a reed, signified that they acted in a similar manner to the Word with regard to its divine truths Their putting a crown of thorns upon His head signified that they had falsified and adulterated divine truths The division of His garments, and the casting of lots upon His vesture, signified that they had dispersed all the truths of the Word, but had not injured its spiritual sense, which the Lord's vesture represented His crucifixion signified that they had destroyed and profaned the whole Word Their offering Him vinegar to drink signified that the truths of the Word with them were altogether falsified, and therefore, He did not drink it Their piercing His side signified that they had totally extinguished all the truth and all the good of the Word His burial signified the rejection of whatever remained from His mother His resurrection on the third day signified His glorification, or union of His humanity with the divinity of the Father Evidently then to bear iniquities does not mean to remove them, but to represent the profanation of the truths of the Word

131 These things may also be illustrated by comparisons, which are used for the sake of the simple, who see better in this way than by analytical and logical deductions from the Word. Every citizen or subject is united to his king by obedience to his commands and injunctions, particularly if he endures hardships for the sake of his sovereign, and still more if he sacrifices his life in his service, as men do in war In the same way a friend is united to his friend, a son to

his father, a servant to his master, by acting according to their wishes, still more by defending them against enemies, and still more by fighting for their honour. Who that desires union with the maiden whom he woos, is not ready to fight with her traducers or with his rival? Such unions are effected by a law of nature. The Lord says *I am the good shepherd; the good shepherd layeth down his life for the sheep, therefore my Father loveth me* (John x 11, 17)

132 VII IT IS A FUNDAMENTAL ERROR OF THE CHURCH THAT THE PASSION ON THE CROSS WAS ACTUAL REDEMPTION, AND THIS ERROR, TOGETHER WITH THAT RESPECTING THREE DIVINE PERSONS FROM ETERNITY, HAS PERVERTED THE WHOLE CHURCH SO THAT NOTHING SPIRITUAL IS LEFT IN IT

No doctrine is more frequent in the books of the orthodox at this day, or more zealously taught and inculcated in the schools, or more constantly preached and proclaimed in the pulpit, than this, that God the Father, being angry with the human race, not only rejected it, but also condemned and excommunicated it, but that, being gracious and merciful, He persuaded or urged His Son to descend and take upon Himself this impending curse, and thus appease the anger of His Father, and that by this means only could the Father look with any favour on mankind Also that this was done by the Son who, in taking upon Himself the curse pronounced against men, suffered Himself to be scourged by the Jews, spit upon, and finally crucified as one accursed of God (Deut xxi 23), moreover, after this was done, the Father was propitiated and, from love of His Son, cancelled the sentence of damnation, yet only on behalf of those for whom the Son should intercede, and that so He became a Mediator in the presence of the Father for ever

These and similar doctrines are at this day proclaimed in the churches, re-echoing from their walls, and filling the ears of all present But any man, whose reason is sound, and who is enlightened by the Word, can see that God is mercy itself and pity itself, because He is love itself and goodness itself, and that these are His essence. It is, therefore, a contradiction to say that mercy itself, or goodness itself, can look upon a man with anger, and decide upon his destruction, and still retain its own divine essence. Such things can hardly

be attributed to an upright man or an angel of heaven, but rather to a wicked man or an infernal spirit; it is, therefore, impious to ascribe them to God But if we inquire into the cause of this, we shall trace it to the fact that men have mistaken the passion on the cross for redemption itself: hence have flowed those ideas as a series of false conclusions flow from one false principle, as from a cask of vinegar nothing but vinegar can come forth, or as from an insane mind, nothing but insanity For from a single root principle there branch forth similar conclusions, because they are concealed in it, and successively grow out of it, and from the belief that the passion on the cross was redemption, many other opinions that are scandalous and dishonouring to God may still arise and go forth into the world, until that prophecy of Isaiah is fulfilled, where it is said *The priest and the prophet err, through strong drink, they stumble in judgment: all tables are full of vomit and filthiness* (xxviii 7, 8)

133 From this idea concerning God and redemption, all theology from being spiritual has become in the lowest degree natural This was the result of ascribing to God merely natural properties, and yet from the idea of God and of redemption, which makes one with salvation, depends everything of the church For that idea is like the head, from which all parts of the body are derived, when, therefore, that idea is spiritual, everything of the church becomes spiritual also; but when it is natural, then everything of the church becomes natural; therefore, as the idea of God and redemption has become merely natural, that is, sensual and material, therefore, everything that the leaders and members of the church have taught, and do teach in their dogmatic theology, is merely natural Nothing but falsity can be derived from this theology, because the natural man acts continually in opposition to the spiritual man, and therefore regards spiritual things as airy and visionary phantoms. It may therefore be truly said that in consequence of that sensual idea of redemption, and therefore of God, the ways to heaven, which are those that lead to the Lord God the Saviour, are beset by thieves and robbers (John x 1, 8, 9); and that the doors of the churches are thrown down, so that dragons and owls, and the wild beasts of the desert and

islands, have entered and made a dreadful discord. That this idea of redemption and God pervades the faith of the present day, is well known; for that faith requires men to pray to God the Father to pardon their sins for the sake of the cross and the blood of His Son, and to God the Son, to pray and intercede for them, and to God the Holy Spirit, to justify and sanctify them.

What is this but praying to three gods one after another? And wherein does this conception of the divine government differ from that of an aristocracy or hierarchy, or a Roman triumvirate, except that instead of triumvirate it may be called a tripersonate? And what then is easier for the devil than to put in practice the old maxim, 'Divide and govern'; that is, to distract men's minds, and excite rebellious movements now against one God, and now against another, as has been done since the time of Arius until now; and thus to expel from His throne the Lord God and Saviour, *who has all power in heaven and in earth* (Matt xxviii 18); and to set one of His creatures in His place and worship him, and thus deprive the Lord Himself of worship?

Memorabilia

134 I In the world of spirits I once entered a temple where there was a large congregation, and before the sermon they were discussing redemption The temple was square, with no windows in the walls, but a large opening in the centre of the roof through which the light from heaven entered and illuminated it better than if there had been windows at the sides As they were talking about redemption, suddenly a black cloud, coming from the north, covered the opening and rendered it so dark that they could not see each other, and could hardly see their own hands While they were standing lost in amazement, the black cloud was divided in the middle, and through the aperture were seen angels descending from heaven, who dispersed the cloud so that the temple was filled with light. And the angels sent down into the temple one of their number who, in the name of the rest, asked the congregation the subject of their dispute, which had caused so dense a cloud to gather over them, depriving them

of light and bringing on darkness. They replied that they were debating about redemption, as having been wrought by the Son of God, through the passion on the cross, by means of which He made expiation for the human race, and delivered it from damnation and eternal death. To this the angel who had been sent down said: 'How through the passion on the cross? Explain why through that?' Then a priest came forward, and said 'I will unfold to you what we know and believe. It is our opinion that God the Father, being angry with mankind, condemned them, shut them out from His mercy, declared all men doomed and accursed, and consigned them to hell, also that He desired His Son to take the condemnation upon Himself, and that the Son consented, and for that purpose descended, and assumed a human nature, suffered Himself to be crucified, and thus transferred to Himself the doom of mankind, for it is written 'Cursed is every one that hangeth on a tree', that thus the Son appeased the Father, by this intercession and mediation, and then the Father, moved by love for the Son, and by His anguish on the cross, determined to forgive men, but only those to whom He imputed the Son's righteousness, these He would make children of grace and blessing, who before were children of wrath and the curse, and would justify and save them, the rest were to remain children of wrath as before decreed This is our faith, and this is the righteousness implanted by God in our faith, which alone justifies and saves'

The angel, on hearing this, was silent for a long time, and stood motionless with astonishment, then he broke the silence and said 'Can the Christian world be so insane, and wander away from sound reason into such madness, and establish the fundamental doctrine of salvation on such paradoxes? Who cannot see that such delusions are diametrically opposed to the very divine essence, that is, to God's divine love and wisdom, and at the same time, to His omnipotence and omnipresence? No upright master would act so towards his men-servants or maid-servants; nor even a wild beast towards its cubs, nor a bird of prey towards its young, it is horrible. It is contrary to God's divine essence to stifle the pity natural to every individual

of the human race; to change the order established from eternity, which declares that every one should be judged according to his life; to withdraw His love and mercy from any man, and much more from the whole race of men; to be brought back again to mercy by the sight of the Son's anguish, that is, to be brought back again to His own essence, since mercy is the very essence of God It is abominable to suppose that He ever departed from it, for that essence is Himself from eternity to eternity. It is also impossible to attribute to an abstraction, such as your faith, the righteousness of redemption, which belongs essentially to divine omnipotence, and to impute and ascribe it to a man, and to declare him for that sole reason righteous, pure, and holy It is impossible by mere imputation to forgive any one's sins, to renew him, to regenerate and save him and thus to change unrighteousness into righteousness, and a curse into a blessing Would it not then be possible to turn hell into heaven, and heaven into hell, or to make the dragon Michael, and Michael the dragon, and thus to end the combat between them? For what is needed to accomplish this, but to remove this supposed imputation from one, and bestow it on the other? But were this possible, we in heaven should live in constant fear Surely justice and judgment could not allow one person to take upon himself the guilt of another, and so make the wicked man innocent, and wash away his guilt. Is not this contrary to both divine and human justice? The Christian world must be ignorant of the existence of order, and especially of what is meant by the order which God introduced into the world at its creation, and contrary to which God cannot act, because He would then act contrary to Himself, for God is order itself'

The priest understood what the angel said, because the angels who were above let in light from heaven, and presently he sighed and said: 'What can we do? At this day all men so pray, believe and preach, every one prays to God, "Good Father, have mercy on us, and forgive our sins for the sake of Thy Son's blood, which He shed for us on the cross", and to Christ, "Lord, intercede for us", to which we priests add, "Send us the Holy Spirit!"'

Then the angel said: 'I observe that, from the Word

superficially understood, you priests prepare an eye-salve which you put upon the eyes of such as are blinded by their faith; or make from it a sort of plaster for the wounds inflicted by your dogmas, which remain unhealed because they are inveterate. Go, therefore, to him who stands yonder,'—and he pointed to me—'he will teach you from the Lord, that the passion on the cross was the uniting of the Lord's humanity with the divinity of the Father, but that it was not redemption, for this consisted in the subjection of the hells, and the bringing of the heavens into order, unless these had been accomplished by the Lord when in the world, there would have been no salvation for any one on earth or in heaven. He will further teach you the order imposed upon all men at creation, according to which they must live so that they may be saved, and that all who live according to it are numbered among the redeemed, and called the elect'.

As the angel ended, there appeared windows in the sides of the temple, through which light entered from the four quarters, and in the brightness of the light flying cherubs were seen, and the angel was taken up to his companions above the opening, and we went away rejoicing

135. II One morning, when I awoke, the Sun of the spiritual world appeared to me in its glory, and I saw the heavens as far below it as the earth is below our sun Then words ineffable were heard from the heavens, the substance of which may be expressed as follows 'There is one God, who is Man and whose abode is in that Sun'. This utterance passed down through the middle heavens to the lowest, and from this to the world of spirits where I was, and I perceived that the idea of one God, which the angels entertained, was changed by degrees into the idea of three gods. When I observed this, I entered into conversation with those who entertain the thought of three gods, and said. 'What an enormity is this! Whence did you conceive it?' They replied 'From our conception of the triune God, but we do not give utterance to this idea, for when we speak, we always say plainly that God is one If there exists a different idea in our minds, let it remain there, provided it does not come forth and divide the unity of God in our

words Yet it does come forth at times, because it is there; and if we were then to speak out, we should say that there are three gods We are, however, on our guard against this, lest we should be exposed to the ridicule of our hearers'. Then they spoke openly from their thought, saying. 'Are there not three gods, since there are three divine persons, each of whom is God? We cannot think otherwise, since the bishop of our church, from his store of sacred dogmas, ascribes creation to one, redemption to another, and sanctification to a third, and especially when he assigns to each his peculiar attributes, which he declares to be incommunicable, these being not only creation, redemption, and sanctification, but also imputation, mediation, and operation Is there not then one who has created us and also imputes, another who redeems us and also mediates, and a third who accomplishes this mediated imputation and also sanctifies us? Who does not know that the Son of God was sent into the world by God the Father to redeem mankind, and so to become the expiator, mediator, propitiator, and intercessor? And since He is one with the Son of God from eternity, are there not two persons distinct from each other? And since these two are in heaven, one sitting at the right hand of the other, must there not be a third person to carry out in the world what is decreed in heaven?' When I heard this I was silent; but I thought to myself, What folly is this! they have no idea of what is meant in the Word by mediation

At that instant, at the Lord's command, three angels descended from heaven and joined me, in order that from interior perception I might converse with those who entertained an idea of three gods, particularly on the subject of mediation, intercession, propitiation, and expiation, which they attribute to the second person, or the Son, but not till after He became Man, and He became Man many centuries after the creation, during which these four means of salvation had no existence, and so God the Father was not propitiated, no expiation was made for the human race, and no one was sent from heaven to intercede and mediate

Then from an inspiration that came upon me, I addressed them, saying 'Come near, as many of you as can, and hear what is meant in the Word by mediation, intercession,

expiation, and propitiation They are four terms expressive of the grace of the one only God in His humanity. God the Father can never be approached, nor can He Himself come to any man, because He is infinite, and dwells in His own being, which is Jehovah, if He were to approach a man, in His own being, He would consume him, as fire consumes wood and reduces it to ashes This is evident from what He said to Moses, who desired to see Him, namely, that no man could see Him, and live (Exod xxxiii 20), and the Lord says that no one hath ever seen God, except the Son who is in the bosom of the Father (John i 18, Matt xi 27), also, that no one hath heard the Father's voice or seen His shape (John v 37) It is stated indeed that Moses saw Jehovah face to face, and conversed with Him face to face, but this was done through an angel, as was the case also with Abraham and Gideon Now since God the Father in Himself is of such a nature, He was pleased to assume human nature, and in this to admit men to Himself, and so converse with them, and it is this human nature which is called the Son of God, and which mediates, intercedes, propitiates, and expiates I will explain, therefore, the signification of these four terms, used in reference to the humanity of God the Father

'*Mediation* signifies that there is a medium by which a man may come to God the Father, and God the Father may come to him, and thus teach and lead him so that he may be saved, therefore the Son of God, by whom is meant the humanity of God the Father, is called the Saviour, and on earth Jesus, that is, salvation *Intercession* signifies perpetual mediation, for love itself, the attributes of which are mercy, clemency, and grace, perpetually intercedes, that is, mediates for those who keep His commandments, and who are the objects of His love *Expiation* signifies the removal of the sins, into which a man would rush headlong, were he to approach the unveiled Jehovah *Propitiation* signifies the operation of clemency and grace, to prevent a man from rushing into damnation by sin, also protection lest he should profane what is holy This was the signification of the mercy seat above the ark in the tabernacle It is known that God spoke in the Word according to appearances, as when it is said that He is angry, takes vengeance, tempts, punishes,

casts into hell, condemns, nay, does evil, the fact is that God is never angry, never takes revenge, tempts, punishes, casts into hell, nor condemns, such things are as far removed from God as hell is from heaven, nay, infinitely farther, these are forms of speech used only according to appearances. The terms expiation, propitiation, intercession, and mediation are also expressions of appearance in another sense, for these are forms of speech expressive of the approach to God, and grace from God through His humanity, and as these terms have not been understood, men have divided God into three, and upon these three have founded the whole doctrine of the church, and so have falsified the word, this is "the abomination of desolation" foretold by the Lord in Daniel, and again in Matthew xxiv' At these remarks, the company of spirits drew aside from me, and I noticed that those who actually entertained an idea of three gods looked towards hell, and that those who thought of one God, in whom there is a divine trinity, and that this trinity is in the Lord God the Saviour, looked towards heaven, and to them appeared the Sun of heaven, in which Jehovah is in His humanity

136 III I saw at a distance five schools, which were bathed in light from heaven, the first in such light as shines in the morning clouds on earth, the second in a golden light like that in the east after sunrise, the third in a bright clear light, like that of noonday in the world, the fourth in a twilight like that which verges upon the shades of evening, and the fifth was enveloped in evening shade These schools in the world of spirits are spacious halls, where the learned assemble to discuss various recondite matters that subserve their knowledge, intelligence, and wisdom On seeing these, I had a strong desire to go to one of them, so I went in the spirit to that which was in twilight I entered and found a company of learned men who were debating about the true meaning of that passage where it is said of the Lord, that He was taken up into heaven, and sat on the right hand of God (Mark xvi 19) The greater part of the assembly said that those words were to be understood literally, and that the Son does so sit beside the Father But the question was asked why He did so, and some said, that He was exalted

to the right hand of the Father on account of the redemption which He accomplished, some, that He was seated there from love; some, that He might be the Father's counsellor, and as such might receive honour from the angels; and some, that He was placed there by the Father to reign in His stead, for it is written that *all power is given unto Him in heaven and in earth* But the majority said that it was in order to hear those on the right hand for whom He intercedes, for all in the church at this day approach God the Father, and pray to Him to have mercy for the sake of the Son, believing that this causes the Father to incline to accept the Son's mediation; some, however, declared that only the Son of God from eternity sits at the right hand of the Father, to communicate His divinity to the Son of Man born in the world.

On hearing this I wondered that people of such learning, who had been for some time in the spiritual world, should yet be so ignorant of heavenly things, but I perceived the reason to be that, from trust in their own intelligence, they had not suffered themselves to be taught by the truly wise. But that they might no longer remain ignorant of the meaning of the Son's sitting at the Father's right hand, I raised my hand, begging them to listen to what I wished to say on the subject; and as they assented, I said 'Do you not know from the Word that the Father and the Son are one, and that the Father is in the Son, and the Son in the Father? This the Lord plainly declares (John x 30; xiv 10, 11) If you do not believe these words, you divide God into two, and then you cannot but think of God naturally, sensually, indeed materially. This has also been done in the world since the time of the council of Nice, which introduced the doctrine of three divine persons from eternity, whereby the church was turned into a theatre, and furnished with a painted curtain, before which the performers exhibited new plays Who does not know and acknowledge that God is one? If you acknowledge this in heart and soul, all that you have said will instantly vanish of itself, like nonsense which never enters the head of a wise man

At these remarks many of the company were enraged, and were eager to pull my ears and order me to be silent; but

the president of the assembly, in great indignation, said 'This discussion is not about the unity and plurality of God, because we believe in both, but we are debating about the true meaning of that passage where it is said that the Son sits at the right hand of the Father, if you know anything about this, speak!' I replied 'I will speak, but I pray you to restore order'. I then said. 'To sit at the right hand does not mean to sit at the right hand literally, but it means God's omnipotence by virtue of the humanity which He assumed in the world, by this humanity He is in all things from first to last By it He entered into, destroyed, and subdued the hells, by it He brought the heavens into orderly arrangement, and consequently, by it He redeemed both men and angels, and redeemed them for ever If you consult the Word of God, and are capable of being enlightened, you will see that the right hand there means omnipotence, as in Isaiah *Mine hand hath laid the foundation of the earth, and my right hand hath spanned the heavens* (xlviii 13) *God hath sworn by his right hand, and by the arm of his strength* (lxii 8) *Let thy right hand uphold me* (Ps. xviii 35) *Look upon the son whom thou hadst made strong for thyself Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself* (lxxx 15, 17) Hence it is evident how the following is to be understood *Jehovah said unto my Lord Sit thou at my right hand, until I make thine enemies thy footstool The Lord shall send the rod of thy strength out of Zion rule thou in the midst of thine enemies* (cx 1, 2) This whole Psalm treats of the Lord's combats with the hells, and of their subjection, and since the right hand of God signifies omnipotence, therefore the Lord says that He shall sit *at the right hand of power* (Matt. xxvi 64), *and at the right hand of the power of God* (Luke xxii 69)'. At this, the assembly grew tumultuous, and I said 'Take heed to yourselves possibly there may appear from heaven a hand which, when it appears—as it has appeared to me—gives an overwhelming impression of its terrific power, and has been to me a proof that God's right hand signifies omnipotence'.

Scarcely had I uttered these words, when there appeared beneath the sky a stretched-out hand, at the sight of which

the company was struck with such terror that they rushed in crowds towards the doors, some ran to throw themselves out at the windows, and some fell down unable to breathe But I remained unterrified, and went out calmly after them, and at some distance from the place I turned round, and saw the school enveloped in a dense cloud; and I was told from heaven that this was in consequence of their having spoken from a belief in three gods, and that the former light would return when a more rational assembly should meet there.

137. IV. I heard that a meeting had been summoned of men celebrated for their writings and learning in the faith of the present day and the justification of the elect thereby. This was in the world of spirits, and I was allowed to be present in the spirit I saw an assembly of the clergy, formed of those who agreed and of those who disagreed On the right stood those who in the world were called apostolic Fathers, and who lived before the time of the council of Nice; and on the left stood men renowned in succeeding centuries for their published works Many of the latter had no beards and wore wigs made of women's hair, some of them wore fluted collars, and some flap-collars, but the former had beards and wore their own hair. In front of them all stood a judge and critic of the writings of the present age, holding in his hand a staff with which he struck the ground and imposed silence He ascended the highest step of the pulpit, groaned deeply, and prepared to declaim, but the groan caused his voice to die in his throat At last, however, he found his voice and said 'O my brethren, what an age is this! From the crowd of the laity there has risen up a man who, having neither gown, cap, nor laurel crown, has plucked our faith from heaven and hurled it into the Styx. What a crime is this! and yet that faith is our star, which shines like Orion at night, and like the day-star in the morning! This person, although advanced in years, is utterly blind to the mysteries of our faith, because he has neither examined it nor seen in it the Lord's righteousness, mediation, and propitiation, and since he does not see these, neither does he see the wonders of His justification, which are the remission of sins, regeneration, sanctification, and

salvation. This man, instead of our faith which is saving to the utmost because it is a faith in three divine persons and thus in the whole Deity, has transferred all faith to the second person, and not even to Him, but to His humanity. This we indeed call divine in consequence of the incarnation of the Son from eternity, but who considers it as anything more than merely human? And what does this lead to but a flood of materialism? Such a faith, not being spiritual, differs little from faith in a pope or a saint. You know what Calvin used to say of worship from this faith; and I beg any one of you to tell me whence faith comes. Is it not direct from God, who is therefore the sole source of salvation?' At this his companions on the left, who had bare chins, wigs, and collars round their necks, clapped their hands, and one of them cried out: 'Most wisely spoken! We know that we cannot receive anything, unless it be given us from heaven. Let that prophet tell us whence faith comes, and what else faith means; it cannot be otherwise or have any other origin. To consider any other faith than this, is as impossible as to ride to one of the constellations, to take thence a star, pocket it and carry it away'. This he said in order that his companions might laugh at every new faith

On hearing this, the men on the right, who had beards and wore their own hair, were indignant And one of them, an old man, although he afterwards had a youthful appearance—for he was an angel from heaven, where every age is youthful—arose and said: 'I have heard the nature of your faith, which your president has so extolled, but what is such a faith but our Lord's sepulchre, closed again after His resurrection by the soldiers of Pilate? I have opened it, and can find in it nothing but the jugglers' wands, with which the magicians in Egypt performed miracles Outwardly this faith of yours is in your eyes like a chest made of gold and set with precious stones, but, when opened, it is found to contain nothing, except perhaps the dust of papal relics in the corners; for Papists have the same faith, except that it is overlaid at the present day with external sanctities. It may therefore be compared to a vestal virgin buried alive for letting the sacred fire go out, and I can assure you that in my eyes it is like the golden calf, around which the children

of Israel danced, after Moses had gone to ascend mount Sinai to Jehovah Do not be surprised that I use such comparisons in speaking of your faith, for so we speak of it in heaven But our faith is, was, and ever will be, a faith in the Lord God and Saviour, whose humanity is divine, and whose divinity is human It is a faith accommodated to man's reception, and by it the spiritual divine is united to what is natural in man, so that it becomes a spiritual faith in the natural, this being as it were illuminated by the spiritual light of our faith The truths which constitute this faith are as many as the verses in the Bible, and all those truths are like so many stars, which by their light manifest and give form to the faith A man acquires this faith from the Word by means of the natural light in which reside knowledge, thought, and persuasion; but the Lord, in such as believe on Him, causes faith to become conviction, trust, and confidence, that is, to become both spiritual and natural, and animated by charity This faith, with us, is like a queen adorned with precious stones as numerous as those in the walls of the holy Jerusalem (Rev xxi 17–20) Do not, however, suppose that what I have said is the language of a fanatic That it may not be thus lightly regarded, I will read you some passages from the holy Word, from which it will be evident that our faith is not, as you suppose, a faith in man, but in the true God, in whom resides all divinity John says, that Jesus Christ *is the true God and eternal life* (1 Epis v 20), Paul says *In Christ dwelleth all the fulness of the Godhead bodily* (Col ii 9), and it is written in the Acts of the Apostles, *he testifieth to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ* (xx 21), and the Lord Himself said that all power was given unto Him in heaven and in earth (Matt xxviii 18) But these are only a few passages'

After this the angel looked at me, and said 'You know what the so-called Evangelical Protestants believe, or profess to believe, concerning the Lord and Saviour, repeat some portion of their creed, that we may know whether they are so foolish as to believe that His humanity is merely human, and whether they ascribe to Him any divinity, and how' Then in the presence of all the assembly, from their standard

orthodox work, called *Formula Concordiae*, published at Leipzig in 1756, I read: In Christ the divine and human natures are so united, as to make one person (pp 606, 762) Christ is truly God and Man in one indivisible person, and remains so for ever (pp 609, 673, 762) In Christ, God is Man, and Man is God (pp 607, 765) Christ's human nature is exalted to all divine majesty, as is proved also from many of the Fathers (pp 844–52, 860–5, 869–78). Christ, as to His human nature, is omnipresent, and fills all things (pp 768, 783–5) Christ, as to His human nature, has all power in heaven and in earth (pp 775, 776, 780) Christ, as to His human nature, sits on the right hand of God (pp 608, 764) Christ is to be invoked, as to His human nature, this being proved by many quotations from Scripture (p 226) The Augustan confession gives great support to this form of worship (p 19)

After reading these passages, I turned towards the President, and said 'I know that all here present are associated with their like in the natural world, tell me, I pray, whether you know with whom you are associated' He replied in a solemn tone of voice 'I do, I am associated with a famous man a leader in the ranks of the army of illustrious men'. And because he spoke so solemnly, I said 'Pardon me, if I ask whether you know where that famous leader lives'. He said 'I do know, he lives not far from Luther's tomb' Upon this, I said, with a smile 'Why do you speak of his tomb? Do you not know that Luther has risen again, and has now renounced his errors respecting justification by a faith in three divine persons from eternity, and has been transferred to a place among the blessed in the new heaven. and sees and laughs at those followers who have adopted his errors?' He replied 'I know it, but what is that to me?' Then addressing him with a solemnity equal to his own, I said 'Tell the celebrated man with whom you are associated that I am afraid that, contrary to the orthodoxy of his church, he has deprived the Lord of His divinity, or has allowed his pen to plough a furrow, in which he has thoughtlessly sown materialism, by writing against the worship of our Lord and Saviour'. To this he replied 'That is impossible, for we are almost agreed on that subject, although he

does not understand what I say, whereas I understand clearly whatever he says'. For the spiritual world enters into the natural world, and perceives the thoughts of men there, but not contrariwise, this is the nature of the association between spirits and men

As I had now commenced a conversation with the president, I said 'If I may be permitted, I will ask another question Do you know that the orthodoxy of the Evangelicals, in the manual of their church called the *Formula Concordiae*, teaches that in Christ God is Man, and Man is God, and that His divinity and humanity are, and will remain for ever, in one indivisible Person? How then could you two men defile the worship of the Lord with materialism?' To this he replied: 'I know it and yet I do not know it'. I, therefore, continued 'I ask your colleague, although he is absent, or you in his place, from whom had our Lord and Saviour His soul? If you answer, from His mother, you talk foolishly, if from Joseph, you profane the Word, but if from the Holy Spirit, you speak truly, provided that by the Holy Spirit you mean the proceeding and operating divinity; and that therefore He is the Son of Jehovah God. Again, I ask what is meant by hypostatic union. If you say that it is a union of two persons, a superior and an inferior, you talk foolishly, for thus you might make God the Saviour two persons, as you make God three But if you say that it is a personal union, like that of soul and body, you speak correctly, for this is agreeable to your own doctrine and that of the Fathers, as you may see by consulting the *Formula Concordiae* (pp. 765-8); and also the Athanasian Creed where it is said: "The right faith is, that we believe and confess, that our Lord Jesus Christ is God and Man; who, although He is God and Man, yet He is not two, but one Christ· one altogether, not by confusion of substance, but by unity of person; for as the reasonable soul and flesh is one man, so God and Man is one Christ". I would ask you further, in what the odious Arian heresy consisted, on account of which the Council of Nice was summoned by the emperor Constantine the Great, but in a denial of the divinity of the Lord's humanity? Tell me, moreover, who is meant by these words in Jeremiah· *Behold, the days come when I will raise*

unto David a righteous Branch, who shall reign as King; and this is his name, Jehovah our righteousness (xxiii 5, 6; xxxiii 15, 16). If you say, the Son from eternity, you talk foolishly, for He was not the Redeemer, but if you say the Son born in time, who was the only-begotten Son of God (John i 18; iii 16), you speak correctly, for He by redemption became the righteousness on which you found your faith Read also Is ix 6, and other passages, in which it is foretold, that Jehovah Himself would come into the world'. On hearing this the president was silent and turned away

After these things, the president wished to close the council with a speech; but suddenly a man started up from those on the left, having on his head a turban and over that a cap, and he touched his cap with his finger, and said 'I also am associated with a man in your world, who there occupies a position of honour, I know this, because I speak from him as from myself' I then inquired where that eminent person lived He replied. 'At Gothenburg, and from him I once got the idea that this new doctrine of yours smacks of Mohammedanism'

At these words, I perceived that all those on the right, where the apostolic Fathers stood, were amazed, and their countenances changed, and I heard them express their thoughts by exclaiming 'Oh, how dreadful! What a blasphemous age!' In order, however, to appease their just indignation, I stretched forth my hand, requesting a hearing, which being granted me, I said 'I know indeed that a person of distinction once wrote something of the kind in a letter which he afterwards published, but if he had known at that time what a blasphemous charge it was, he would have torn the letter to pieces and thrown it into the fire. Such a slander as that is meant by the Lord's words to the Jews, who said that He wrought miracles by other than divine power (Matt xii 22–32), and to this He adds in the same place *Whosoever is not with me is against me, and he that gathereth not with me scattereth abroad* (ver 30)'.

At these words the associate spirit hung down his head, but presently raising it again, he said: 'I have never before heard such hard things as from you'. But continuing my remarks, I said: 'The charge contains two accusations, those

of materialism and Mohammedanism, which are wicked lies invented by the crafty, and two deadly stigmas designed to prejudice the wills of men, and deter them from the holy worship of the Lord' Then addressing myself to the associate spirit, I said 'Tell the man at Gothenburg, if you can, to read what the Lord says in Revelation iii 18 and ii 16' At these remarks an uproar arose, but it was subdued by light sent down from heaven, owing to which many of those on the left passed over to those on the right, only those remained on the left who thought superficially and consequently depended on the word of some teacher, and those who believed the Lord to be merely human From both of these classes the light sent down from heaven appeared to be reflected, and to fall upon those who had passed from the left to the right

CHAPTER III

THE HOLY SPIRIT AND THE DIVINE ACTIVITY

138 WHEN clerics, who have any correct idea of the Lord our Saviour, first enter the spiritual world, which is generally on the third day after their death, they are instructed concerning the divine trinity, and particularly concerning the Holy Spirit The Holy Spirit, they are informed, is not a God by itself but, when mentioned in the Word, means the divine activity proceeding from the one omnipresent God. The reason why they are particularly instructed concerning the Holy Spirit, is that most fanatics, after death, fall into the insane delusion that they themselves are the Holy Spirit, and also that many belonging to the church, who in the world believed that the Holy Spirit spoke through them, terrify others by the words of the Lord in Matthew (xii 31, 32), saying that to speak against what the Holy Spirit has breathed into them is the unpardonable sin Those who, after instruction, abandon the belief that the Holy Spirit is a separate God, are afterwards informed that the unity of God is not divided into three persons, each of whom is separately God and Lord, according to the doctrine of the Athanasian creed, but that the divine trinity is in the Lord the Saviour, as the soul, the body, and the energy thence proceeding, are in every man These are afterwards prepared for the reception of the faith of the new heaven, and after such preparation a way is opened for them to a society in heaven where a similar faith prevails, and a place is given them with their brethren, among whom they live in blessedness for ever Now, as we have treated of God the Creator, and of the Lord the Redeemer, it is necessary also to treat of the Holy Spirit, and the treatment of this subject, like that of the others, shall be under particular heads, as follows

I *The Holy Spirit is the divine truth, and also the divine energy and activity, proceeding from the one God in whom there*

is a divine trinity, thus from the Lord God the Saviour II *The divine energy and activity, signified by the Holy Spirit, consists in general in reformation and regeneration; and according to these, in renewal, quickening, sanctification, and justification, and, according to these again, in purification from evils, remission of sins, and finally salvation* III *The divine energy and activity, meant by the sending of the Holy Spirit, consists in enlightenment and instruction, especially of the clergy* IV *The Lord so acts as to confer these graces upon those who believe in Him* V. *The Lord acts of Himself from the Father, and not contrariwise* VI *Man's spirit is his mind, and whatever proceeds from it*

139. I. THE HOLY SPIRIT IS THE DIVINE TRUTH, AND ALSO THE DIVINE ENERGY AND ACTIVITY, PROCEEDING FROM THE ONE GOD IN WHOM IS THE DIVINE TRINITY, THUS FROM THE LORD GOD THE SAVIOUR.

The Holy Spirit properly signifies the divine truth, thus also the Word, and in this sense the Lord Himself is also the Holy Spirit. But since, in the church at this day, the Holy Spirit means the divine activity, which is actual justification, therefore this is here taken as the Holy Spirit, and is especially treated of; another reason being that the divine activity takes place by means of divine truth which proceeds from the Lord Moreover that which proceeds is of one and the same essence with Him from whom it proceeds, like these three, the soul, the body, and their proceeding activity, which together constitute one essence, this essence is merely human in a man, but in the Lord it is both divine and human, these being united after glorification, like prior and posterior, or like an essence and its form Thus the three essentials, called Father, Son, and Holy Spirit, in the Lord are one. The Lord is the very divine truth, or the divine verity, as was shown above, and that the Holy Spirit is also the same, is evident from these passages *There shall come forth a rod out of the stem of Jesse the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked; and righteousness shall be the girdle of his loins, and truth the girdle of his reins* (Is. xi 1, 2, 4, 5) *He shall*

come in like a pent up river; the spirit of Jehovah shall lift up a standard against him; then shall the Redeemer come to Zion (Is. lix 19, 20). *The Spirit of the Lord Jehovah is upon me. Jehovah hath anointed me; he hath sent me to preach good tidings to the poor* (Is. lxi 1, Luke iv 18) *This is my covenant: My spirit that is upon thee, and my words which I have put in thy mouth shall not depart from out of thy mouth from henceforth and for ever* (Is lix 21) Since the Lord is the very truth itself, therefore everything that proceeds from Him is truth; and this is meant by the Comforter, who is called the Spirit of truth, and the Holy Spirit, as is evident from the following passages *I tell you the truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you* (John xvi 7) *When he, the Spirit of truth, is come, he shall guide you into all truth: he shall not speak from himself; but whatsoever he shall hear, that shall he speak* (xvi 13). *He shall glorify me; for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine; therefore said I that he shall take of mine, and shall shew it unto you* (xvi 14, 15). *I will pray the Father that he may give you another Comforter, the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you I will not leave you comfortless; I will come unto you, and ye shall see me* (xiv 16, 17, 18, 19) *When the Comforter is come, whom I shall send unto you from the Father, even the Spirit of truth, he shall testify of me* (xv 26) He is called the Holy Spirit (xiv 26). That the Lord by the Comforter, or the Holy Spirit, meant Himself, is evident from His saying that the world knew Him not, *But ye know him I will not leave you comfortless; I will come to you, and ye shall see me* And in another place: *Lo! I am with you always, even to the end of the age* (Matt. xxviii 20) And also from this. *He shall not speak from himself, but he shall take of mine.*

140 Thus the divine truth, which was in the Lord, and was the Lord (John xiv 6), is meant by the Holy Spirit; and since the Holy Spirit could proceed from no other source, it is therefore written· *The Holy Spirit was not yet, because Jesus was not yet glorified* (vii 39). And after glorification

He breathed on His disciples, and said. *Receive ye the Holy Spirit* (xx 22). The Lord breathed on His disciples and spoke thus, because breathing was an external representative sign of divine inspiration, but inspiration means an introduction into an angelic community From these things may be understood what the angel Gabriel said concerning the conception of the Lord *The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore that holy thing which shall be born of thee shall be called the Son of God* (Luke 1 35) Again, the angel of the Lord said to Joseph in a dream *Fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Spirit · and Joseph knew her not till she brought forth her firstborn son* (Matt 1 20, 25) The Holy Spirit mentioned in these passages is the divine truth proceeding from Jehovah the Father, and this proceeding is the power of the Highest which then overshadowed the mother, this agrees, therefore, with what is said in John *The Word was with God, and God was the Word, and the Word became flesh* (1 1, 14) The Word there signifies the divine truth, as may be seen in no 3 above, on the faith of the new church

141 It was proved above, and will be shown more fully in the following pages, that the divine trinity is in the Lord At present we shall merely point out certain absurdities arising from the division of the trinity into persons This would be as if the minister of a church should declare from the pulpit what ought to be believed and practised, and another minister standing near him should whisper in his ear 'You say truly, proceed', and they should say to a third minister standing on the steps of the pulpit 'Descend into the church, open the people's ears, and put these things into their hearts, and at the same time make them pure, holy, and pledges of righteousness' A divine trinity, divided into persons, each of whom is separately God and Lord, would be like three suns in the solar system, one placed on high, a second near, and below these a third encompassing angels and men, and transmitting independently the heat and light of the other two to their minds, hearts, and bodies, or like fire acting upon substances in a retort, kindling, purifying, and refining them, any one can see that in such a

case men would be reduced to ashes A government of three divine persons in heaven would also be like a government of three kings in one kingdom, or that of three generals of equal authority in one army, or rather like the Roman government before the time of the Caesars, when there were consuls, a senate, and tribunes of the people, amongst whom the power was distributed, although the sovereignty was in them all conjointly Any one may see the inconsistency, absurdity, and folly of introducing such a government into heaven, by ascribing to God the Father a power like that of the consuls, to the Son a power like that of the senate, and to the Holy Spirit a power like that of the tribunes of the people and yet this is what is done when a peculiar function is ascribed to each, especially when, in addition to this, these attributes are said to be incommunicable

142 II THE DIVINE ENERGY AND ACTIVITY, SIGNIFIED BY THE HOLY SPIRIT, CONSISTS IN GENERAL IN REFORMATION AND REGENERATION, AND, ACCORDING TO THESE, IN RENEWAL, QUICKENING, SANCTIFICATION, AND JUSTIFICATION, AND, ACCORDING TO THESE, IN PURIFICATION FROM EVILS, REMISSION OF SINS, AND FINALLY SALVATION

These are the graces in their order which the Lord imparts to those who believe in Him, and who adapt and prepare themselves to receive Him and become His dwelling-place; and this is done by means of divine truth, and among Christians by means of the Word, this being the sole means by which a man can approach the Lord, and into which the Lord enters, for, as said above, the Lord is the divine truth itself and whatever proceeds from Him is that divine truth. We of course mean divine truth derived from divine good, which is the same as faith derived from charity, for faith is nothing but truth, and charity is nothing but goodness. By means of divine truth from good, that is, by means of faith from charity, a man is reformed and regenerated, then also renewed, quickened, sanctified, justified, and, according to progress and growth in these, is purified from evils, and purification is remission of sins But all these activities of the Lord cannot here be explained in detail, for each requires to be examined, proved from the Word, and rationally illustrated, and this is not the place, the reader is, therefore,

referred to a future part of this work, where we shall treat of charity, faith, free will, repentance, reformation, and regeneration. It is to be understood that the Lord continually strives to produce these saving graces in every man, for they are the steps to heaven, and the Lord desires the salvation of all men, therefore, the salvation of all is the end, and he who desires an end, desires also the means. The Lord's coming, the redemption which He wrought, and the passion on the cross, were all for the sake of man's salvation (Matt. xviii 11, Luke xix 10), and as man's salvation was, and ever will be, the end, it follows that the above-named activities are mediate ends, and salvation the final end.

143 The Lord's activity in imparting these graces is the Holy Spirit, which He sends to those who believe in Him, and prepare themselves to receive Him; and this is meant by the spirit in these passages· *A new heart and a new spirit also will I give you, I will put my spirit within you, and will cause you to walk in my statutes* (Ezek xxxvi 26, 27; xi 19) *Create in me a clean heart, O God, and renew a right spirit within me, restore unto me the joy of thy salvation; and uphold me with thy free spirit* (Ps. li 10, 11, 12). *Jehovah formeth the spirit of man within him* (Zech. xii 1). *With my soul have I looked for thee in the night; yea, with my spirit within me have I looked for thee in the morning* (Is. xxvi 9) *Make you a new heart, and a new spirit; why will ye die, O house of Israel?* (Ezek xviii 31), and so in many other places In these passages a new heart means the desire for good, and a new spirit, the understanding of truth The Lord produces these in all who do good and believe the truth, that is, in all who possess faith from charity, as is very clear from the above statements, that God *giveth His spirit* to those who walk in the way of salvation, and that it is called a free spirit; and that a man also ought to do his part, is evident from the words *Make you a new heart, and a new spirit, why will ye die, O house of Israel?*

144 We read that, when Jesus was baptized, the heavens were opened, and John saw the Holy Spirit descending like a dove (Matt iii 16, Mark i 10; Luke iii 21, 22; John i 32, 33) This took place because baptism signifies regeneration and purification; a dove has also a similar signification. Any

one can see that the dove was not the Holy Spirit, nor the Holy Spirit a dove. Doves are often seen in heaven and, whenever this happens, the angels know that they are symbols of the affections and thoughts concerning regeneration and purification, in some who are near by; therefore, as soon as they approach those persons, and converse with them on some other subject, the doves instantly vanish. The same is true of many things that were seen by the prophets, as when John saw a lamb on Mount Sion (Rev. xiv *et alibi*). Any one can see that the Lord was not that lamb, nor in it, but that it was a symbol of His innocence. This clearly shows the error of those who, from the dove seen when the Lord was baptized, and from the voice heard from heaven, saying· *This is my beloved Son,* conclude that the trinity consists of three persons.

That the Lord regenerates man by means of faith and charity, is signified by these words of John the Baptist: *I baptize you with water unto repentance, but he that cometh after me shall baptize you with the Holy Spirit and with fire* (Matt iii 11, Mark i 8, Luke iii 16) To baptize with the Holy Spirit and with fire, is to regenerate by means of the divine truth of faith, and by the divine good of charity. The signification of the following words of the Lord is similar. *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God* (John iii 5) Water here, as in other parts of the Word, signifies truth in the natural or external man, and spirit, truth from good in the spiritual or internal man

145 Now since the Lord is the divine truth itself from the divine good, and this is His very essence, and every one acts from his essence, it is obvious that the Lord continually desires, and cannot but desire, to implant truth and good, or faith and charity, in every man This may be illustrated by many things in the world, as for instance, every man wills and thinks from his essence, and, so far as he is at liberty to do so, speaks and acts therefrom A faithful man thinks and intends what is faithful, an honest, upright, pious, and religious man thinks and intends what is honest, upright, pious, and religious, on the other hand, a proud, cunning, wily, and covetous man thinks and intends what accords

with his spirit A fortune-teller desires to tell fortunes; a fool to chatter nonsense, in a word, an angel thinks and does what is heavenly, and a devil what is infernal. It is the same with all the lower members of the animal kingdom, namely the birds, beasts, fishes, worms, and insects; each is known by its essence or nature, and according to this is its instinct. So also in the vegetable kingdom—every tree, shrub, and plant is known by its fruit and seed, in which its essence is inherent, nor can anything be produced from it but what is like it or of its own kind, nay, every kind of soil and clay, every stone, both precious and common, and every mineral and metal, is judged by its essence.

146 III THE DIVINE ENERGY AND ACTIVITY, MEANT BY THE SENDING OF THE HOLY SPIRIT, CONSISTS IN ENLIGHTENMENT AND INSTRUCTION, ESPECIALLY OF THE CLERGY

The activities of the Lord, enumerated in the previous article—reformation, regeneration, renewal, quickening, sanctification, justification, purification, the remission of sins, and finally salvation, are effected by influx from the Lord in both clergy and laity, and are received by those who are in the Lord, and who have the Lord in them (John vi 56, xiv 20, xv 4, 5). But the clergy in particular receive enlightenment and instruction because these relate to their office, and inauguration into the ministry carries them with it, and they believe also, when they are preaching with zeal, that they are inspired like the Lord's disciples, on whom He breathed, saying *Receive ye the Holy Spirit* (John xx 22, Mark xiii 11), some of them also declare that they have felt the influx But let them not be too sure that the zeal by which many are animated when they preach, is the divine activity in their hearts. For a similar and even more ardent zeal prevails with fanatics, and also with those whose doctrines are false in the extreme, indeed with those who lightly esteem the Word of God, worship nature instead of God, and carry faith and charity, as it were, behind them in a bag which, when they are preaching or teaching, they hang before them like a kind of ruminatory stomach, from which they draw out and disgorge what they know will serve as food for their hearers For zeal is really intense ardour of the natural man If there is the love of truth within it, it

is then like the sacred fire which descended upon the apostles, which is thus described in the Acts: *There appeared unto them cloven tongues like as of fire, and sat upon each of them · and they were all filled with the Holy Spirit* (II 3, 4) But if the love of falsity is concealed in that zeal or ardour, it is then like fire imprisoned in wood, which bursts forth and consumes the house You, therefore, who deny the holiness of the Word and the Lord's divinity, take, I pray you, the aforesaid bag from off your back, and open it, as you may freely do at home, and you will see I know perfectly well that those meant by Lucifer in Isaiah, and who belong to Babylon, when they enter a church, and still more when they ascend the pulpit, especially those who call themselves members of the Society of Jesus, are animated by a zeal which often arises from infernal love, and rant more vehemently and heave deeper sighs than those who are zealous from heavenly love There are two other spiritual activities that affect the clergy, as may be seen below (no 155)

147 The church hardly knows as yet that in all human will and thought, and in all human action and speech therefrom, there is an internal and an external, and that a man from his infancy is taught to speak from the external mind however much the internal may dissent—whence come dissimulation, flattery, and hypocrisy Consequently a man is a dual being, and he alone possesses true singleness of mind whose external thinks and speaks, wills and acts from the internal These also are called in the Word the simple, as in Luke (VIII 15, XI 34), and in other places, although they are much wiser than people of a double character. That every created thing is twofold and threefold is obvious from the parts of the human body, every nerve therein consists of fibres, and every fibre of fibrils, every muscle is composed of bundles of fibres, and these again of motor fibres, every artery is formed of coats in a triple series It is the same in the human mind, whose spiritual organization is of a similar nature, that is, as remarked above, the human mind is divided into three regions, the highest—which is also the inmost—being called celestial, the middle spiritual, and the lowest natural. The minds of all those who deny the holiness of the Word and the divinity of the Lord, think in

the lowest region, but because from infancy they have been instructed in the spiritual truths of the church, they receive them, but place them beneath natural things, which are various sensuous, political, and civil-moral matters And because the spiritual things thus occupy the lowest place in the mind which is nearest the speech, they speak spiritually in church and in public assemblies, and, strange to say, they really think that they speak and teach from a sincere belief. Nevertheless, as soon as they are free, as they are at home, the door which closed their internal mind is opened, and they then sometimes laugh at their own public utterances, saying in their hearts that religion is but a specious snare to catch doves

148 The internal and external mind of such persons may be compared to poison coated with sugar, and also to the wild gourds, which the sons of the prophets gathered, and cast into pottage, of which when they ate they cried out: *There is death in the pot* (2 Kings iv 38–43) They may also be compared to the beast coming up out of the earth, which had *two horns like a lamb, and spake as a dragon* (Rev xiii 11), and which is afterwards called the false prophet They are also like robbers in a city, who behave there like orderly citizens, acting morally and talking rationally, but on returning again to the forests, they are like wild beasts, they are also like pirates, who are men on land, but savage monsters at sea Both, when on land or in the city, are like panthers in sheep's clothing, or like apes in men's clothing, masked to look like men They may also be compared to a harlot, who anoints herself with ointment, rouges her face, and puts on a garment of white-flowered silk, but when she returns to her house, she strips herself before her visitors, and infects them with her disease Such is the character of those who in heart deny the holiness of the Word and the divinity of the Lord, as I have learnt by many years' experience in the spiritual world For there all are for some time kept in externals, but on the removal of these they are brought into an internal state, and then their comedy is changed to tragedy

149 IV. THE LORD SO ACTS AS TO IMPART THESE GRACES TO THOSE WHO BELIEVE IN HIM.

The Lord so acts as to impart these graces, which are meant by the sending of the Holy Spirit to those who believe in Him; that is, He reforms, regenerates, renews, quickens, sanctifies, justifies, purifies from evils, and finally saves them, as is evident from all those passages quoted from the Word (no. 107), which prove that salvation and eternal life are given to those who believe in the Lord, and also from these words of Jesus *He that believeth in me, as the scripture saith, out of his belly shall flow rivers of living water. This he spake of the Spirit, which they that believe in him should receive* (John vii 38, 39), and also from this passage· *The testimony of Jesus is the spirit of prophecy* (Rev. xix 10) By the spirit of prophecy is meant the truth of doctrine derived from the Word, prophecy signifies nothing but doctrine, and to prophesy signifies to teach doctrine, and by the testimony of Jesus is meant acknowledgment from faith in Him. The same is meant by testimony, when it is said that the angels of Michael overcame the dragon *by the blood of the Lamb, and by the word of their testimony and the dragon went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ* (Rev xii 11, 17)

150 Those who believe in the Lord Jesus Christ will receive those spiritual graces, because He himself is salvation and eternal life He is salvation, because He is the Saviour, this being the meaning of His name Jesus, and eternal life, because men have eternal life when they are in Him, and He in them, therefore also He is called eternal life in John (1 John v 20) Now, because He is salvation and eternal life, it follows that He is all that by which salvation and eternal life are obtained, consequently that He is the all in all of reformation, regeneration, renewal, quickening, sanctification, justification, purification from evils, and finally salvation The Lord so acts as to produce these in every man, that is, He endeavours to impart them; and when man adapts and prepares himself for reception, He does then impart them The active power, indeed, of adaptation and preparation is from the Lord; but if the man does not receive these graces with a willing spirit, the Lord, beyond the effort to do so, which is constant, cannot impart them.

151 To believe in the Lord, is not only to acknowledge Him, but also to keep His commandments; for the mere acknowledgment of Him is a matter of thought, arising only from some partial understanding of Him, but the keeping of His commandments is a matter of acknowledgment by the will Man's mind consists of understanding and will, the understanding thinks and the will acts, wherefore, when a man merely acknowledges the Lord from the thought of his understanding, he comes to the Lord with only half his mind, but when he keeps His commandments, he comes to Him with his whole mind, and this is to believe Otherwise, a man may divide his heart, and compel himself superficially to gaze upwards, while his flesh inclines downwards, so that, like an eagle, he flies between heaven and hell He does not, however, follow his upward gaze but the pleasures of the flesh, and this because he is in hell Therefore he flies thither, and having there sacrificed to his lusts and poured out libations to devils, with mirth in his countenance and fire sparkling in his eyes, he assumes the appearance of an angel of light Those who acknowledge the Lord, and yet do not keep His commandments, become such satans after death

152 It was shown, in the previous article, that the salvation and eternal life of men are the primary and final ends the Lord has in view, and since these ends contain within them the means to those ends, it follows that the above spiritual graces exist simultaneously in the Lord, and also from the Lord in man Yet they come forth by degrees, for the human mind grows like the body, the one in stature and the other in wisdom, thus the mind is exalted from one region to another — from the natural to the spiritual, and from this to the celestial, in the celestial region a man is wise, in the spiritual intelligent, and in the first or lowest he has knowledge, but this exaltation of mind proceeds only gradually as a man acquires truths and unites them to good It is like building a house, the builder first provides materials for the work, such as bricks, tiles, beams, and rafters, he then lays the foundation, raises the walls, divides the intervening space into separate apartments, makes doors to each, puts windows in the walls, and constructs stairs from one storey

to another; all these things are potentially included in the end proposed—a commodious and respectable dwelling, which he foresees and provides for. It is the same with a church while it is building, all the component parts exist potentially in the end proposed, which is the worship of God It is the same in all other things, such as gardens and fields, or offices and employments, in which the end proposed supplies itself with all means needful for its accomplishment

153 V THE LORD ACTS OF HIMSELF FROM THE FATHER, AND NOT CONTRARIWISE

To act here means the same thing as to send the Holy Spirit, since the above-named processes of reformation, regeneration, renewal, quickening, sanctification, justification, purification from evils, and the remission of sins, which are at this day ascribed to the Holy Spirit as a separate God, are the work of the Lord That they are the work of the Lord, from the Father, and not the reverse, shall be first proved from the Word, and afterwards illustrated by rational considerations From the Word, by the following passages *When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me* (John xv 26) *If I go not away, the Comforter will not come unto you, but if I go away, I will send him unto you* (xvi 7) The Comforter, *The Spirit of truth, shall not speak of himself, but shall receive of mine, and shall shew it unto you All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall shew it unto you* (xvi 13, 14, 15) *The Holy Spirit was not yet, because Jesus was not yet glorified* (vii 39) Jesus breathed on His disciples, and said unto them *Receive ye the Holy Spirit* (xx 22) *Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son if ye shall ask anything in my name, I will do it* (xiv 13, 14) From these passages it is clear that the Lord sends the Holy Spirit, that is, that it is He who imparts these graces which are at this day ascribed to the Holy Spirit as a separate God, for He said that He would send the Holy Spirit from the Father, that the Holy Spirit was not yet, because Jesus was not yet glorified, and after His glorification He breathed on His disciples, and said. *Receive ye the Holy Spirit*, and further:

Whatsoever ye shall ask in my name, that will I do; also that the Comforter will receive from Him what He shall announce. The Comforter is the same as the Holy Spirit, as may be seen in John (xiv 26) God the Father does not impart these graces of Himself through the Son, but the Son of Himself from the Father, as is evident from the following *No one hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath declared him* (John i 18). And in another place *Ye have neither heard the voice of the Father at any time, nor seen his shape* (v 37) From these statements it follows that God the Father acts in and upon the Son, but not through Him, and that the Lord acts of Himself from the Father, for He says· *All things that the Father hath are mine* (xvi 15), *The Father hath given all things into the hand of the Son* (iii 35), also *As the Father hath life in himself, so hath he given to the Son to have life in himself* (v 26), and further *The words that I speak are spirit and are life* (vi 63). The Lord says that the Spirit of truth proceedeth from the Father (John xv 26), because it goes from the Father into the Son, and out of the Son from the Father; therefore He also says *In that day ye shall know that I am in the Father, and the Father in me, and ye in me, and I in you* (xiv 20). These plain declarations of the Lord expose the error of the Christian world in supposing that God the Father sends the Holy Spirit to man, and also the error of the Greek church, that God the Father sends the Holy Spirit directly This truth, that the Lord sends it of Himself from God the Father, and not the reverse, is from heaven, and the angels call it a mystery, because it has not hitherto been revealed to the world

154 This may be further illustrated by rational consideration For example, it is well known that the apostles, after they had received from the Lord the gift of the Holy Spirit, preached the gospel throughout a large part of the world, and published it both by preaching and by writing; and this they did of themselves from the Lord For Peter taught and wrote in one manner, James in another, John in another, and Paul in another, each according to his own particular intelligence. The Lord filled them all with His Spirit; but each took a portion according to his particular perception,

and exercised it according to his ability. All the angels in heaven are filled with the Lord, for they are in the Lord, and the Lord in them; but nevertheless each one of them speaks and acts according to the state of his mind, some simply, some wisely, thus with infinite variety; and yet every one speaks of himself from the Lord It is the same with every minister in the church, whether he is under the influence of truth or error, each has his own mode of utterance and intelligence, and each speaks from his own mind, that is, from the spirit which he possesses as his own So with the Protestants, whether evangelical or reformed, after they have been instructed in the dogmas taught by Luther, Melancthon, or Calvin, it cannot be said that those leaders or their dogmas speak of themselves through their disciples, but that their disciples speak of themselves from their leaders and their dogmas Every dogma may be explained in a thousand different ways, for it is like a horn of plenty, from which each person selects what favours and suits his genius, and then explains it according to his peculiar talent.

This may again be illustrated by the action of the heart in and upon the lungs, and by the reaction of the lungs of themselves from the heart, the two are distinct, yet reciprocally united, the lungs breathe of themselves from the heart, but not the heart through the lungs, for then the action of both would cease It is the same with the action of the heart in and upon the organs of the whole body, the heart propels the blood in every direction, but each organ draws from it its share according to the use which it performs, and acts accordingly, thus in its own way The same thing may be illustrated by the so-called hereditary evil derived from parents. This acts in and upon man; so also does good from the Lord, the latter from above or within, the former from beneath or without If evil acted through man, he would neither be capable of reformation, nor culpable, and, if good from the Lord acted through man, he would also be incapable of reformation. But as a man's action depends on his free choice, he is guilty when he acts of himself from evil, and innocent when he acts of himself from good. Now since evil is the devil, and good is the Lord, he is guilty if he acts from the devil, and innocent if he acts from the Lord. On this

free choice, which every man has, depends the possibility of his reformation.

It is the same with the whole internal and external mind of man These are perfectly distinct, and yet reciprocally united, the internal acts in and upon the external, but not through it For the internal includes thousands of things from which the external chooses only such as are suited to its purposes In a man's internal, by which is meant his voluntary and perceptive mind, there are vast collections of ideas which, if expressed in speech, would be like the rush of wind from a pair of bellows The internal mind, by reason of its general contents, may be compared to an ocean, a flower-bed, or a garden, from which the external selects what is sufficient for its use The Word of the Lord is like an ocean, a flower-bed, or a garden, and when it is adequately present in a man's internal, he speaks and acts of himself from the Word, and not the Word by means of him It is the same with the Lord, because He is the Word, that is, the divine truth and the divine good therein The Lord acts from Himself, or from the Word, in and upon a man, but not through him, because a man acts and speaks freely from the Lord, when he acts and speaks from the Word This will be better illustrated by the intimate connection between the soul and the body, which are distinct, but reciprocally united The soul acts in and upon the body, but not through it, but the body acts of itself from the soul. The soul does not act through the body, since they do not consult and deliberate with each other, the soul, too, does not command or request the body to do, or to say, this or that, and on the other hand, the body does not require or request the soul to give or supply anything, for everything that belongs to the soul belongs also to the body, mutually and reciprocally It is the same with regard to the Lord's divinity and humanity, for the divinity of the Father is the soul of the humanity, and the humanity is His body, and the latter does not ask the former what it shall say or do, therefore the Lord says: 'At that day ye shall ask in my name and I say unto you that I will pray the Father for you, for the Father himself loveth you because ye have loved me' (John xvi 26, 27) 'At that day' means after the

glorification, that is, after the perfect and complete union with the Father. This is a mystery revealed by the Lord for those who are to constitute His new church.

155 It was shown above, in the third article, that the divine grace, meant by the sending of the Holy Spirit, consists in enlightenment and instruction, especially of the clergy; but in addition to these there are two intermediate graces —perception and inclination With the clergy, therefore, these four follow one another in this order—enlightenment, perception, inclination, and instruction Enlightenment is from the Lord alone Man has perception, according to the state of his mind formed in him by doctrines If these are true there is a clear and enlightened perception; but if they are false, the perception is obscure, although mistaken reasoning may make it seem clear, this arises from deceptive light which, to merely natural vision, looks like pure light Inclination, however, arises from the affection of the love of the will, the pleasure springing from this love is what gives inclination. If it is pleasure in the love of evil and falsity, it excites a zeal which is outwardly sharp, harsh, glowing, fiery, and inwardly full of anger, rage, and cruelty, but if it springs from the love of good and truth, it fosters a zeal which is outwardly gentle and placid or loud and vehement, yet inwardly full of charity, kindness, and mercy. Instruction follows as the natural result of these causes. Thus enlightenment from the Lord is changed into various forms of light and heat, according to the state of each man's mind

156 VI. MAN'S SPIRIT IS HIS MIND, AND WHATEVER PROCEEDS FROM IT

By a man's spirit is meant nothing but his mind, for it is this which lives after death, and is then called a spirit; if good, an angelic spirit and afterwards an angel, but if evil, an infernal spirit and afterwards a devil The mind of every one is his internal man, which is actually the man, and is within the external man, which constitutes his body, therefore, when the body is laid aside at death, the internal is in a perfect human form Those men are mistaken, therefore, who think that a man's mind is only in his head. It is there only in its first principles, from which originates everything

that a man thinks from the understanding and acts from the will; but it resides in the body in derivatives formed for sensation and action; and because it is inwardly connected with the bodily structures, it imparts to them sense and motion, and also gives them perception, as if the body thought and acted of itself, but this is a fallacy, as every wise man knows Now since a man's spirit thinks from the understanding and acts from the will, and since the body acts not from itself but from the spirit, it follows that a man's spirit means his intelligence and the affection of his love, and whatever proceeds and acts from them That a man's spirit signifies the mind, is obvious from many passages in the Word, which need only be quoted to prove the truth; the following are a few out of many Bezaleel *was filled with the spirit of wisdom, of understanding, and of knowledge* (Exod xxxi 3) Nebuchadnezzar says of Daniel, that *an excellent spirit of knowledge and of understanding and wisdom was in him* (Dan v 12); *Joshua was full of the spirit of wisdom* (Deut xxxiv 9), *Make ye a new heart and a new spirit* (Ezek xviii 31), *Blessed are the poor in spirit, for of such is the kingdom of heaven* (Matt v 3), *I dwell in a contrite and humble spirit, to revive the spirit of the humble* (Is lvii 15), *The sacrifices of God are a broken spirit* (Ps. li 17); *I will give the garment of praise for the spirit of heaviness* (Is lxi 3), and so on The spirit also signifies a perverse and wicked mind, as is clear from the following passages *Woe unto the foolish prophets, that follow their own spirit!* (Ezek xiii 3) *Ye shall conceive chaff, ye shall bring forth stubble, as to your spirit, fire shall devour you* (Is. xxxiii 11) *A man who wandereth in spirit and uttereth a lie* (Mic ii 11) *A generation whose spirit was not steadfast with God* (Ps lxxviii 8) *The spirit of whoredoms* (Hos v 4) *Every heart shall melt, and every spirit shall be contracted* (Ezek. xxii 7) *That which cometh up upon your spirit shall never lie* (Ezek xx 32). *Blessed is the man in whose spirit there is no guile* (Ps. xxxii 2) *The spirit of Pharaoh was troubled* (Gen xli 8) So with Nebuchadnezzar (Dan ii 3) From these and many other passages it is evident that the spirit signifies a man's mind and whatever belongs to it.

157. Since a man's spirit is his mind, 'being in the spirit',

a phrase that sometimes occurs in the Word, means a state of mind separate from the body; and as in that state the prophets saw things as they exist in the spiritual world, that state is called the 'vision of God'. They were then in the same state as spirits and angels in their world, in which state man's spirit, like his mind as to sight, may be transferred from place to place, the body remaining at rest. This is the state in which I have been for six-and-twenty years, but with this difference, that I have been in the spirit and the body at the same time, and only occasionally out of the body That Ezekiel, Zechariah, Daniel, and John when he wrote the book of the Revelation, were in that state, is evident from the following passages Ezekiel says· *The spirit lifted me up, and brought me in a vision by the spirit of God into Chaldea, so the vision that I had seen went up from me* (Ezek xi 1, 24) *The spirit took him up, and he heard behind him a movement of the earth* (iii 12, 14) The spirit lifted him up between the earth and the heaven, and brought him to Jerusalem, and he saw abominations (viii 3). He saw four living creatures, which were cherubs, and various things with them (i and x), and a new earth, and a new temple, and an angel measuring them (xl to xlviii); that he was then in vision, and in the spirit, appears from xl 2 and xliii 3. Zechariah's state was the same when he saw a man riding among the myrtle-trees (i 8); four horns and a man with a measuring-line in his hand (ii 1, 5), Joshua the high priest (iii 1), and four chariots and horses coming out from between two mountains (vi 1, 2, etc) Daniel was in a similar state when he saw four beasts come up from the sea, and many things relating to them (vii 3); and the battles of the ram and the goat (viii 4) That he saw those things in vision, is declared in vii 1, 2, 7, 13, viii 2; x 1, 7, 8 The angel Gabriel appeared to him in vision, and talked with him. The same occurred to John when he wrote the book of Revelation, in which he declares that he *was in the spirit on the Lord's day* (i 10), that he *was carried away in the spirit into the wilderness* (xvii 3)· *and to a great and high mountain in the spirit* (xxi 10); that he saw *in vision* (ix 17); and in other places that *he saw* what he described, for example the Son of Man in the midst of the seven lamp-stands; a tabernacle, a temple, an ark,

and an altar in heaven; a book sealed with seven seals, and horses going out of it, four animals around the throne; the twelve thousand chosen out of each tribe, the lamb on Mount Sion; locusts ascending from the bottomless pit, the dragon, and his war with Michael, the woman bringing forth a male child, and fleeing into the wilderness on account of the dragon, two beasts, one ascending out of the sea, the other out of the earth, the woman sitting upon a scarlet beast; the dragon cast into a lake of fire and brimstone; a white horse and a great supper, the descent of the holy city Jerusalem of which he described the gates, walls, and foundations; the river of the water of life, and the trees of life bearing fruit every month, and many other things Peter, James, and John were in a similar state when they saw Jesus transfigured, and Paul also, when he heard from heaven words ineffable.

A Corollary

158 As this chapter treats of the Holy Spirit, it deserves to be specially noticed, that in the Old Testament there is no mention made of the Holy Spirit, but only of the Spirit of holiness in three places, once in David (Ps li 11), and twice in Isaiah (lxiii 10, 11), whereas in the New Testament, both in the Gospels and in the Acts of the Apostles, as also in the Epistles, it is mentioned frequently This is because the Holy Spirit existed for the first time when the Lord came into the world, for it proceeds out of Him from the Father, for the Lord only is holy (Rev xv 4), therefore also it was said by the angel Gabriel to the mother Mary, the *holy thing which shall be born of thee* (Luke i 35) It is written that the Holy Spirit was not yet, because Jesus was not yet glorified (John vii 39), and yet it is said before, that the Holy Spirit filled Elizabeth (Luke i 41), and Zechariah (Luke i 67), and Simeon (Luke ii 25), this is because they were filled with the Spirit of Jehovah the Father, which was called the Holy Spirit, on account of the Lord who was already in the world This is the reason too why, in the Old Testament, it is nowhere said that the prophets spoke from the Holy Spirit, but from Jehovah, for it is everywhere said. *Jehovah spake unto me, the Word of Jehovah came unto*

me; Jehovah said *Thus saith Jehovah.* That there may be no doubt upon this matter, I will here give the references in Jeremiah, where these expressions occur i 4, 7, 11–14, 19, ii 1, 2, 5, 9, 19, 22, 29, 31, iii 1, 6, 10, 12, 14, 16, iv 1, 3, 9, 17, 27; v 11, 14, 18, 22, 29, vi 6, 9, 12, 15, 16, 21, 22; vii 1, 3, 11, 13, 19, 20, 21, viii 1, 3, 12, 13, ix 3, 6, 9, 12, 13, 17, 22, 23, 24, x 1, 2, 18, xi 1, 6, 9, 11, 21, 22, xii 14, 17; xiii 1, 6, 9, 11–15, 25, xiv 1, 10, 14, 15; xv 1, 2, 3, 6, 11, 19, 20; xvi 1, 3, 5, 9, 14, 16, xvii 5, 19, 20, 21, 24, xviii 1, 5, 6, 11, 13, xix 1, 3, 6, 12, 15, xx 4, xxi 1, 4, 7, 8, 11, 12, xxii 2, 5, 6, 11, 16, 18, 24, 29, 30, xxiii 2, 5, 7, 12, 15, 24, 29, 31, 38, xxiv 3, 5, 8, xxv 1, 3, 7, 8, 9, 15, 27, 28, 29, 32; xxvi 1, 2, 18, xxvii 1, 2, 4, 8, 11, 16, 19, 21, 22, xxviii 2, 12, 14, 16; xxix 4, 8, 9, 16, 19, 20, 21, 25, 30, 31, xxx 1–5, 8, 10, 11, 12, 17, 18, xxxi 1, 2, 7, 10, 15, 16, 17, 23, 27, 28, 31–8, xxxii 1, 6, 14, 15, 25, 26, 28, 30, 36, 42, xxxiii 1, 2, 4, 10, 12, 13, 17, 19, 20, 23, 25, xxxiv 1, 2, 4, 8, 12, 13, 17, 22, xxxv 1, 13, 17, 18, 19, xxxvi 1, 6, 27, 29, 30, xxxvii 6, 7, 9, xxxviii 2, 3, 17; xxxix 15–18, xl 1, xli 7, 9 15, 18, 19, xlii 8, 10, xliv 1, 2, 7, 11, 24, 25, 26, 30, xlv 1, 2, 5, xlvi 1, 23, 25, 28; xlvii 1, xlviii 1, 8, 12, 30, 35, 38, 40, 43, 44, 47, xlix 2, 5, 6, 7, 12, 13, 16, 18, 26, 28, 30, 32, 35, 37, 38, 39, l 1, 4, 10, 18, 20, 21, 30, 31, 33, 35, 40, li 25, 33, 36, 39, 52, 58. These passages are from Jeremiah only, similar expressions occur in all the other prophets, and it is never said, by any of them, that the Holy Spirit spoke by them, or that Jehovah spoke to them by the Holy Spirit

Memorabilia

159 To the above I will add the following Memorabilia I, Once, when I was in company with some angels in heaven, I saw far below me a great smoke, from which fire burst forth at intervals I then said to the angels who were conversing with me, that few persons in that world knew that the smoke seen in the hells arose from falsities confirmed by reasoning, and that the fire was anger kindled against those who maintain contrary opinions To this I added, that it was as little known in the spiritual world as in the natural world where I lived in the body, that flame is nothing

but smoke ignited. That such is the fact I had often proved experimentally by applying a lighted stick to the volumes of smoke that I had observed rising from a wood-fire, the smoke turned into a flame similar in form to the smoke, for all the particles of the latter became little sparks, which blazed up together, as when gunpowder is ignited. It is similar, I said, with this smoke which we see beneath us It consists of numerous falsities, and the fire flaming forth is the heated zeal for those falsities. The angel then said to me: 'Let us pray to the Lord that we may go down and draw near, in order to see what falsities occasion such a smoke and blaze' And permission was given us, and lo! there appeared about us a shaft of light that extended to the place; and then we saw four companies of spirits vehemently maintaining that God the Father, because He is invisible, ought to be approached and worshipped, and not the Son who was born in the world, because He is a man and visible. Then, looking around, I saw on the left a body of clergy, the learned in front and the unlearned behind, on the right were some laymen, arranged in the same way, while between them and us was a yawning gulf

We turned our attention to the left, where the learned and unlearned clergy stood, and overheard them reasoning about God in the following manner. 'We know, from the doctrine of our church concerning God, which is universally received throughout Europe, that God the Father, because He is invisible, ought to be approached, and at the same time God the Son and God the Holy Spirit, who also are invisible, because they are coeternal with the Father. And because God the Father is the Creator of the universe, He is therefore present in the universe wherever we turn our eyes, and graciously hearkens to our prayers and, after accepting His Son's mediation, sends the Holy Spirit who pours into our hearts the glory of the Son's righteousness and blesses us Being ordained doctors of the church, we have felt in our bosoms, when preaching, the holy influence of that sending, and from His presence in our minds have breathed forth our devotion We are thus affected because we direct all our senses to the invisible God, who influences not merely our intellectual sight, but our whole mental and

bodily system, by the Spirit that He sends; such effects could not result from the worship of a visible God, or one thought of as a man'

At these words the unlearned clergy, who stood behind, applauded and said: 'Whence can holiness come but from an unseen and imperceptible Deity? At the bare mention of such a God our countenance expands, we are gladdened as by a soothing fragrant atmosphere, and we beat our breasts; the mention of a visible and perceptible Deity produces no such effect, for when it enters our ears it becomes merely natural and not divine. For a similar reason the Roman Catholics repeat their masses in Latin, bring out the host from the recesses of the altar and exhibit it, ascribing to it certain mystical divine properties, whereat the people fall upon their knees as before something most mysterious, and feel a sense of its holiness'

After this we turned to the right, where stood the laymen, the learned in front and the unlearned behind, and from the learned I heard the following: 'We know that the wisest of the ancients worshipped an invisible God whom they called Jehovah, but that in succeeding ages men made gods of their deceased rulers, such as Saturn, Jupiter, Neptune, Pluto, Apollo, Minerva, Diana, Venus, and Themis, and erected temples to these, and paid them divine worship; and from this worship, in process of time, idolatry arose, with which finally the whole world was obsessed We, therefore, entirely agree with our clergy and presbyters, that there always have been, and now are three divine persons from eternity, each of whom is God, and it is enough for us that they are invisible' To these remarks the unlearned behind them added 'We agree is not God God, and man man? We know, however, that if any one should suggest that God is a man, the common people, who entertain a sensuous idea of God, would agree'.

When they had said this, their eyes were opened, and they saw us near them, and then, being angry because we had heard them, they were silent. But presently the angels, by a power given them, closed up the exterior or lower plane of their thoughts, from which they had spoken, and opened the interior or higher plane, and from this compelled them

to speak of God, and then they said: 'What is God? We have neither seen His form nor heard His voice, what, therefore, is He but nature in her first and last principles? We have seen nature, because she is visible to our eyes, and we have heard her, for she is audible to our ears'. On hearing this, we inquired of them whether they had ever seen Socinus, who acknowledged God the Father only, or Arius, who denied the divinity of the Lord the Saviour, or any of their followers They replied. 'We have not' 'They are in the abyss beneath you', we said, and presently some of these heretics were summoned from the abyss and were questioned about God, and they spoke as the others had done previously, adding. 'What is God? We can make as many gods as we please' We then said 'It is useless to talk with you about the Son of God who was born in the world, yet we will say this much, that lest faith in God should perish because no one has ever seen God, and should, like a bubble which in former times was beautifully coloured, burst in the air in the latter ages of the world, it pleased Jehovah God to descend and assume a human nature. In this way He made Himself visible to convince men that He is not an imaginary entity but the absolute being, who was and is, and will be, from eternity to eternity, and that God is not a word of three letters, but that He is the all of everything from Alpha to Omega, consequently that He is the life and salvation of all who believe in Him as visible, and not of those who say that they believe in an invisible God For to believe, to see, and to know, are one and the same thing, and, therefore, the Lord said to Philip *He that seeth and knoweth me seeth and knoweth the Father*, and elsewhere He declared that it is the will of the Father that men should believe in the Son, and that he who believes in the Son has eternal life, but he who believes not the Son shall not see life, but the anger of God abides on him (John III 15, 16, 36, XIV 6–15) When they heard this, many of the four companies burned so with anger that smoke and flame poured out of their nostrils We therefore went away, and the angels, after accompanying me home, returned to their own heaven.

160 II I was once walking in company with some angels in the world of spirits—which is between heaven and hell,

and which all men enter after death, when the good are prepared for heaven, and the wicked for hell—and conversing with them on a variety of subjects. I said that in the world where I lived in the body, there appeared at night innumerable larger and smaller stars or suns, which only transmitted their light into our solar system, and that when I saw that stars were visible in their world also, I supposed that they might be as numerous as in the world where I lived. The angels, pleased with this remark, replied that perhaps they were as numerous, since every community in heaven was sometimes seen as a bright star by those who are beneath heaven, and that the heavenly communities were innumerable, all arranged according to the varieties of the affections of the love of good, which in God are infinite, and consequently by derivation from Him are innumerable, and, as these were foreseen before creation, therefore, there was reason to suppose that as many stars were provided or created in the world where men lived in a natural material body

As we were conversing, I saw in the north a road so crowded with spirits, that they almost touched one another. I told the angels that I had often seen this road before, and spirits moving along it, like the hosts of an army, that I had heard that this was the road along which all passed on leaving the natural world, and that the reason why it was crowded with such a vast number of spirits was that many thousands of men died every week, all of whom after death entered that world To this the angels added 'That road terminates in the middle of this world where we now are, and it does so, because on the side towards the east are the communities that are in the love of God and the neighbour, on the left towards the west are the communities of those who are in the opposite loves, while forward in the south are those who excel in intelligence, that is why all on arriving from the natural world proceed first to this point When they are here, their outer life is what it last was in the former world, but gradually their inner life is revealed and their characters examined, after examination the good go to their places in heaven, and the wicked to theirs in hell'

We stopped in the middle, at the termination of the crowded road, and said 'Let us stay awhile, and talk with

some of the new-comers' So we chose twelve out of the multitude who, being all newly arrived from the natural world, did not know but that they were still there We asked them their views about heaven and hell, and a life after death To this one of them replied 'The clergy impressed upon my mind the belief that we are to live after death, and that there is a heaven and a hell And therefore, I have believed that all who live a moral life go to heaven and, since all do live a moral life, that no one goes to hell, and, therefore, that hell is a fable invented by the clergy to deter mankind from living wickedly What matters it how I think about God? Thought is only like chaff, or like a bubble which bursts and disappears'

Then another near him said 'It is my belief that there is a heaven and a hell, and that God rules in heaven, and the devil in hell, and since they are enemies, and consequently opposed to each other, one calls evil what the other calls good I think also that a moral man, who can dissemble and make evil look like good and good like evil, will side with both, what then does it matter whether I am under the one master or the other, if he is but kind to me? Good and evil can both give men pleasure'

A third standing beside him said 'What concern is it of mine to believe in the existence of a heaven and a hell, for who has ever come back and told us of their existence? If every man lives after death, why has not one out of so great a multitude returned to tell us of it?'

A fourth near him said 'I will tell you the reason why no one ever returned to tell about these things When a man breathes his last and dies, he either becomes a spectre and vanishes away, or he is like breath which is merely wind, how could such a thing return and speak with men?'

A fifth then said 'Wait, my friends, till the day of judgment, for all men will then return to their bodies, and you shall see them and speak with them, and each will tell his experience to his neighbour'

A sixth, who stood opposite, laughed and said 'How could a spirit, which is merely wind, return into a body devoured by worms, or into a skeleton that has been dried in the sun and reduced to powder? Or how could an

Egyptian, who has first been mummified and then pounded up by an apothecary with emulsions and extracts, and finally swallowed as medicine, return to tell anything? Wait then till the last day, if you believe in such matters, but if you wait to eternity, you will wait in vain'

Then a seventh said 'If I believed in heaven and hell and, therefore, in a life after death, I should believe also that birds and beasts will continue to live, for are not some of them just as moral and rational as men? That beasts live after death is denied, therefore I deny the immortality of man, the same reasoning fits either case, one statement follows from the other, for what is a man but an animal?'

An eighth, who stood behind the former, then came forward and said. 'Believe, if you choose, in a heaven, but I do not believe in a hell Is not God omnipotent and able to save all?'

Then a ninth, touching the hand of the other, said 'God is not only omnipotent but He is also merciful, He cannot therefore cast any one into eternal fire, and if there are any there, He cannot but take them out and deliver them'

A tenth then sprang forward and said 'Neither do I believe in hell Did not God send His Son, and did He not atone for and take away the sins of the whole world? What can the devil do against that? And if he has no power, what then is meant by hell?'

An eleventh, who was a priest, fired up at this and said. 'Do you not know that such as have obtained faith, on which is inscribed the merit of Christ, are saved, and that those whom God elects obtain that faith? Is not election according to the will of the Almighty? and does not His judgment determine who are deserving of it? who can prevail against these?'

The twelfth, who was a politician, was silent, but being asked to comment on the replies, said 'I shall say nothing about heaven, hell, or a life after death, since no one knows anything about them Yet you should refrain from abusing the clergy when they preach about such things, for in that way the minds of the common people are kept bound by an invisible chain to laws and rulers Does not the public welfare depend on this?'

We were amazed to hear such opinions, and said one to another 'Although these are called Christians, they are neither men nor beasts but something between the two' In order however to arouse them from their stupor, we said 'There is a heaven and a hell, and also a life after death, and you will be convinced of this as soon as we have dispelled your ignorance of the state of life in which you now are For during the first days after death, every one imagines that he is still living in the world in which he was before, the past seeming like a sleep, on awakening from which the sleeper believes himself to be still in the same place, this is what has happened to you, therefore you speak as you thought in the former world'

So the angels dispelled their ignorance, and then they saw that they were in another world, and among strangers, and they cried out 'Oh! where are we?' And they were told· 'You are no longer in the natural world but in the spiritual, and we are angels' Then, when they were fully awake, they said 'If you are angels, show us the way to heaven' They were then told 'Stay here awhile, and we will return to you' In about half an hour we returned and found them waiting for us, and we said 'Follow us to heaven' This they did; so we went up with them, and the keepers of the gate, seeing them with us, admitted them We then said to those who received strangers at the entrance 'Examine these', they accordingly turned them round and, seeing that the backs of their heads were quite hollow, they instantly said 'Leave this place, for the delight of your love is to do evil, and you have consequently no part in heaven, for in your hearts you have denied God and despised religion'. Then we said to them Do not delay or you will be cast out' So they hastened down and departed

On the way home we discussed why, in the spiritual world, those who take delight in doing evil have hollow occiputs, and I explained it as follows Man has two brains, one in the back of the head called the cerebellum, and one in the front of the head called the cerebrum, the love of the will resides in the cerebellum and the thought of the understanding in the cerebrum, consequently, when the thought of the understanding does not lead the love of a man's will, the

inmost parts of the cerebellum, which in themselves are heavenly, collapse and leave it hollow

161 III I once heard in the northern quarter of the spiritual world, a noise like the grinding of a mill At first I wondered what it was, till I remembered that a mill, and grinding, mean to search the Word for proofs of doctrine So I went towards the noise and, when I came near, it ceased Then I saw a kind of dugout, the entrance to which was through a cave, on seeing this I descended and entered, and behold, there was a room, in which I saw an old man sitting among his books, holding the Word before him, and searching in it for proofs of his doctrine About him lay sheets of paper, on which he wrote his notes, in the next room were scribes, who collected the sheets of paper and copied out their contents on a fresh sheet I inquired first concerning the books which lay about him He replied 'They all treat of justification by faith The Swedish and Danish works are profound, the German are more so, the English still more so, and the Dutch are the profoundest of all!' He said, moreover 'They differ on various points, yet in the matter of justification and salvation by faith alone, they all agree' He afterwards told me that at that time he was collecting from the Word this first principle of justification by faith 'That God the Father ceased to be gracious towards mankind on account of their iniquities, and that consequently in order to effect their salvation, it was a divine necessity that satisfaction, reconciliation, propitiation, and mediation should be made by someone, who would take upon himself the just condemnation, and that this could only be done by His Son, and that after this was effected, approach to God the Father for the Son's sake was possible, for so we pray. "Father, have mercy upon us for the sake of Thy Son"' He said also 'I have long since seen that this belief is agreeable to reason and to the scriptures, for how could God the Father be approached but by faith in the merit of His Son?' I was amazed to hear him say that it was agreeable both to reason and scripture, when it is contrary to both, as I plainly told him

Then, in the heat of his zeal, he replied 'How can you say so?' I, therefore, began to explain myself, saying 'Is it

not contrary to reason to suppose that God the Father ceased to be gracious towards mankind and condemned and excommunicated them? Is not divine grace an attribute of the divine essence? To cease to be gracious, therefore, would be to depart from His divine essence, and this would mean that He would no longer be God Is it possible for God to be alienated from Himself? Believe me, that God's grace is both infinite and eternal It may be lost by man, if he refuses to receive it, but if God's grace were to cease, the whole heaven, as well as the whole race of mankind, would perish Therefore, God's grace endures to all eternity not only for angels and men but also for devils in hell Since this then is agreeable to reason, why do you say that the only access to God the Father is by faith in the merit of the Son, when perpetual access is open by grace? And why do you say access to God the Father for the sake of the Son, and not through the Son? Is not the Son the Mediator and Saviour? Why then do you not approach Him as your Mediator and Saviour? Is He not God and Man? Who on earth approaches directly any emperor, king, or prince, without having someone to introduce him? Do you not know that the Lord came into the world that He Himself might introduce us to the Father? and that there is no possible access but through Him? And this access is perpetual, since you approach the Lord Himself directly, for He is in the Father, and the Father in Him Search now the scriptures, and you will there see that this is in agreement with them, and that your way to the Father is as contrary to them as it is to reason I say moreover that it is presumption to aspire to see God the Father, and not to approach through Him who is in the bosom of the Father, and is alone with Him Have you never read John xiv 6?' On hearing these things the old man became so angry that he sprang from his chair, and called to his scribes to throw me out And as I walked out of my own accord, he threw after me the book which happened to be in his hand, that book was the Word

162 IV A dispute arose among some spirits, as to whether any one could see any true theological doctrine in the Word, except from the Lord? They all agreed that no one could

do so except from God, since *A man can receive nothing, except it be given him from heaven* (John iii 27), but the point in dispute was whether this is possible without approaching the Lord directly On one side it was urged that the Lord ought to be approached directly, because He is the Word, on the other side, that true doctrine may be seen when God the Father is approached directly The debate therefore turned first on whether it is lawful for any Christian to approach God the Father directly, and so disregard the Lord, and whether this is not disgraceful insolence and gross audacity, since the Lord says that no one cometh to the Father but by Him (John xiv 6) Then they left this subject, and declared that it is possible for a man to see doctrinal truth from the Word by his own natural light, but this was afterwards rejected, they therefore insisted that it may be seen by those who pray to God the Father Something was then read to them from the Word, and they fell on their knees and prayed that God the Father would enlighten them, and in reference to the words read to them from the Word, they said that this or that doctrine was true but it was false So the dispute went on till finally it became tiresome, and at last they confessed their inability Those, however, who approached the Lord directly, saw the truths and explained them to the others

After this dispute had been thus broken off, there ascended from the abyss some spirits who at first looked like locusts and afterwards like dwarfs In the world they had prayed to God the Father, and had confirmed themselves in the doctrine of justification by faith alone, they were such as are referred to in Revelation (ix 1–11) They said that they saw clearly from the Word, that a man is justified by faith alone without the works of the law Being asked by what faith, they replied 'By faith in God the Father' But after they had been examined, they were told from heaven that they did not understand a single doctrinal truth from the Word When they insisted that they saw truths in their own light, they were told that they saw them in a delusive light They said: 'What is a delusive light?' and were told that it was a light arising from the confirmation of falsity and corresponding to the light of owls and bats to

whom darkness is light and light darkness. This was proved to them, for when they looked up to heaven, where the true light shines, they saw darkness, and when they looked down to the abyss whence they came, they saw light Being indignant at this proof, they said that, in that case, light and darkness were nothing but states of the eye, according to which light is called light, and darkness darkness But it was shown them, that theirs was a delusive light arising from the confirmation of falsity, and that it was nothing more than a mental activity originating in the fire of their lusts, not unlike the light of cats' eyes which, at night in cellars, are aflame with the greed for mice Enraged at those remarks, they said that they were neither cats nor like cats, and that they could see if they wished, but, fearing to be asked why they did not wish, they departed and descended into the abyss The inhabitants of that abyss, and all who are like them, are called by the angels owls, bats, and locusts.

When they returned to their companions in the abyss, and told them that the angels had said that they did not understand a single doctrinal truth, and had called them owls, bats, and locusts, a tumult arose, and they said 'Let us pray to God for permission to ascend, and we will prove clearly that we possess many doctrinal truths which the archangels themselves will acknowledge' And because they prayed to God, their prayer was granted, and they ascended to the number of three hundred So when they appeared above ground, they said 'We were distinguished and celebrated in the world, because we understood and taught the mysteries of justification by faith alone, and, from the proofs which we used, we have not only seen the light but have seen it in great splendour, as we see it still in our cells And yet we hear from our companions who have been with you, that our light is not light but darkness because, as you say, we have no doctrinal truth from the Word We know that every truth of the Word shines, and are assured that our brilliance, when meditating profoundly on these mysteries, comes from that source, we will, therefore, prove to you that we possess divine truths in great abundance' Then they said· 'Do we not possess this truth, that there is a

trinity consisting of God the Father, the Son, and the Holy Spirit, and that we ought to believe in this trinity? Do we not possess this truth, that Christ is our Redeemer and Saviour? And this, that Christ alone is righteousness, and that He alone has merit, and that any one is wicked and unjust who desires to claim for himself any part of His righteousness and merit? Do we not also possess this truth, that no man can do spiritual good of himself, and that all good, which is really so, is from God? And this, that there is a merit-seeking and hypocritical good, and that all such good is evil? And this, that good works ought to be done? And this, that men ought to believe in God, and that every one obtains life according to his belief? Not to mention many other truths, which we have learnt from the Word Which of you can deny any one of them? Yet you say that in our schools there is not a single solitary truth Do we deserve this reproach?'

But they were answered in this way: 'All those things which you have adduced are in themselves true, but with you, they are truths falsified, and truths falsified, being deduced from a false principle, are falsities; you shall have ocular demonstration that this is so Not far from here there is a place upon which the light of heaven falls directly, and in the centre of it there is a table, if a piece of paper is placed thereon, with any truth from the Word written on it, by virtue of that truth the paper shines like a star. Write now your truths on a piece of paper, and let it be placed on the table, and you will see' They did so, and gave it to a guard, who placed it on the table, and told them to stand aside and watch, they did so, and lo! the paper shone like a star Then the guard said 'You see that they are truths which you have written on the paper, but come nearer and fix your eyes attentively on the paper' They did so, and lo! the light suddenly disappeared, and the paper became black, as if covered with soot Then the guard said 'Touch the paper with your hands, but take care not to touch the writing'; and as they did so, a flame broke out and consumed the paper

When they had seen this, they were told that if they had touched the writing there would have been an explosion

and they would have burnt their fingers. Then some standing behind said to them 'You see now that the truths, which you have misused in order to establish the mysteries of your justification by faith, are in themselves truths but in you they are truths falsified' They then looked upwards, and the heavens appeared to them like blood, and afterwards like thick darkness, these men, however, in the eyes of the angelic spirits, appeared like bats, owls, and other birds of night So they fled away to their own darkness, which to their eyes shone delusively.

The angelic spirits, who were present, were astonished, because they had before known nothing of that place and its table, and presently a voice came to them from the southern quarter, saying 'Come hither, and you will see something still more wonderful' So they went, and entered an apartment, whose walls shone like gold, and they saw a table there also on which lay the Word, encircled with precious stones in a heavenly form And the angel-guard said 'When the Word is opened, a light of inexpressible brightness beams forth, and there is above and around it the appearance of a rainbow from the precious stones When an angel from the third heaven comes here, there appears above and around the Word a rainbow on a red ground, when an angel from the second heaven comes, the rainbow appears on a blue ground, when an angel from the ultimate heaven comes, the rainbow appears on a white ground, when a good spirit comes, there appears a light variegated like marble' The truth of all this was then demonstrated The angel-guard said further 'If any one approaches who has falsified the Word, first the brightness vanishes, and if he comes nearer, and fixes his eyes on the Word, there is an appearance of blood about it, and he is warned to withdraw, because there is danger'

A certain man, however, who in the world had been a leading writer on the doctrine of justification by faith alone, approached boldly and said 'When I was in the world I did not falsify the Word, I extolled charity with faith, and taught that a man is renewed, regenerated, and consecrated by the Holy Spirit in that state of faith in which he practises charity and good works. I showed also that faith cannot exist

alone, that is, without good works, just as a good tree cannot exist without fruit, or the sun without light, or fire without heat I also blamed those who said that good works were unnecessary, and moreover I insisted on the importance of the commandments of the Decalogue, and of repentance And thus in a wonderful manner I applied everything in the Word to the subject of faith, which I still asserted and proved to be alone saving'

In the confidence of this assertion, that he had not falsified the Word, he approached the table and, contrary to the angel's warning, touched the Book, but suddenly fire and smoke issued therefrom and there was a loud explosion by which he was hurled into a corner of the room, where for about an hour he lay as if dead The angelic spirits were much surprised at this, but they were informed that this distinguished man had especially extolled works of charity as proceeding from faith, but that he meant only those relating to society, called moral and civil works, which are done for the sake of this world and prosperity therein, and by no means for the sake of salvation Moreover, by works he had understood certain hidden workings of the Holy Spirit of which man knows nothing, but which are generated in faith when man is in a state of faith

The angelic spirits then conversed one with another about the falsification of the Word They agreed that to falsify the Word is to select truths therefrom and apply them to the confirming of falsity, which is to separate them from the Word and destroy them, for example, to apply to the faith of the present day all those truths quoted by the spirits from the abyss, and to explain them accordingly This faith is impregnated with falsity, as will be proved below Again, consider this truth, that charity ought to be practised, and that a man should do good to his neighbour If any one takes this truth from the Word and then confirms his belief that this ought to be done, but not for the sake of salvation, since the good which a man does is merit-seeking, and therefore not really good, he takes truth from the Word, separates it from the Word, and destroys it, for the Lord in His Word enjoins every one who would be saved to love his neighbour, and to do good to him accordingly So also with other truths

The Divine Trinity

163. We have now dealt with the following subjects God the Creator and creation, the Lord the Redeemer and redemption, the Holy Spirit and the divine activity Having thus treated of the triune God, we must now discuss the divine trinity, a doctrine which is known and yet not known to the Christian world For by this doctrine alone can a correct idea of God be acquired, and a correct idea of God is, in the church, like the sanctuary and altar of the temple, or like the crown and sceptre of an enthroned king The whole of theology depends thereon, as a chain on its first link, and, if you will believe it, every one has a place in heaven according to his idea of God, for it is a kind of touchstone by which gold and silver, that is, the nature of good and truth in a man, are tried For no saving good can come except from God, nor any saving truth but what derives its quality from the bosom of good But in order to make this doctrine quite clear it shall be explained under the following heads I *There is a divine trinity, which consists of Father, Son, and Holy Spirit* II. *These three, Father, Son, and Holy Spirit, are three essentials of one God, which make one, as soul, body, and activity make one in a man* III *Before the creation of the world this trinity did not exist, but after the creation of the world, when God became incarnate, it was provided and came into existence, and was then in the Lord God, the Redeemer and Saviour, Jesus Christ* IV *A trinity of divine persons from eternity, or before the world was created, is in idea a trinity of gods, and this idea can never be removed by the lip-confession of one God* V *A trinity of persons was unknown in the apostolic church, but was conceived by the Nicene council, and thence introduced into the Roman Catholic church, and from this again into the Protestant churches* VI *From the Nicene and Athanasian trinities together has arisen a faith which has perverted the whole Christian church* VII *Hence has sprung that abomination of desolation, and that affliction such as was not nor shall be, which the Lord foretold in Daniel, in the Evangelists, and in the Revelation.* VIII *For the same reason, unless a new heaven and a new church were formed by the Lord, no flesh could be saved*

IX *From a trinity of persons, each of whom according to the Athanasian creed is separately God, have arisen many discordant and incongruous ideas about God, which are delusive and monstrous*

164 1 THERE IS A DIVINE TRINITY, WHICH CONSISTS OF FATHER, SON, AND HOLY SPIRIT

This is clear from the Word, and particularly from these passages The angel Gabriel said to Mary *The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God* (Luke 1 35) Here mention is made of three, the Highest who is God the Father, the Holy Spirit, and the Son of God When Jesus was baptized, *Lo! the heavens were opened*, and John saw *the Holy Spirit descending like a dove, and lighting upon him, and lo! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased* (Matt iii 16, 17, Mark 1 10, 11, John 1 32) It is still more openly declared in these words of the Lord to His disciples *Go ye and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit* (Matt xxviii 19), and in these words of John *There are three that bear record in heaven, the Father, the Word, and the Holy Spirit* (1st Epistle, v 7). Moreover, the Lord prayed to His Father, and spoke of Him and with Him, and said that He would send the Holy Spirit, and did send it Finally, the apostles in their epistles frequently mention the Father, the Son, and the Holy Spirit From this it is plain that there is a divine trinity which consists of Father, Son, and Holy Spirit

165 But how this trinity is to be understood, whether as consisting of three gods, who in essence and name are one God, or as three qualities or attributes of one God, or in some other way, unaided reason can by no means discern What then is to be done? There is no other way possible than for a man to go to the Lord God the Saviour, and read the Word under His influence, for He is the God of the Word, then he will be enlightened, and see truths to which his reason will assent But if you do not go to the Lord, although you read the Word a thousand times, and perceive the divine trinity and also the unity therein, you will

always imagine that there are three divine persons, each of whom is separately God, and therefore three gods But because this is repugnant to the common sense of all men, to avoid reproach they have invented the dogma that, although in reality there are three gods, yet faith demands that we should say not three gods but one And further, lest they should be overwhelmed with censure, they give out that the understanding, in this case particularly, must be fettered and kept in obedience to faith, and that this must be the established law of order in the Christian church This was the paralytic offspring of reading the Word without the Lord's guidance, for then it is read under the guidance of one's own intelligence, which is as blind as an owl in the spiritual light which illumines all the essentials of the church When, therefore, they read those passages in the Word which relate to the trinity, and suppose that although there are three they are yet one, this appears to them like the response of an oracle, which they mumble in bewilderment If they were to examine it, it would seem to be a riddle, and the more they tried to solve it, the darker it would become, till at last they would begin to think of it without using their intellect, which is like trying to see without using the eyes In short, to read the Word under the guidance of one's own intelligence, as do all those who neither acknowledge the Lord as the God of heaven and earth, nor approach and worship Him alone, may be compared to boys at play, who bind a handkerchief over their eyes, they try to walk in a straight line, and even fancy that they do so, although they turn aside at every step, and at length, going in the opposite direction, stumble over a stone and fall to the ground Such men may also be compared to mariners sailing without a compass, who drive the vessel upon rocks and sands, and perish They are also like a man walking over a wide plain in a thick fog, who sees a scorpion, and supposes it to be a bird, and while trying to catch it and pick it up, he receives a deadly wound They may also be compared to a gull or kite which, spying above the water a small part of the back of some great fish, darts down, fixes its beak in it, and is pulled under water and drowned They are also like one who enters a labyrinth without either guide or clue, the

farther he penetrates, the more he loses his bearings. In a word, he who reads the Word unaided by the Lord, imagines himself to be as keen-sighted as a lynx, and to have more eyes than Argus, when inwardly he does not see a single truth, but only what is false, and when he has persuaded himself that this is true, it seems to him like the polar star by which he steers his thought And then he no more sees truth than a mole, and what he does see he distorts to support his own errors, and so perverts and falsifies the holy things of the Word

166 II THESE THREE, FATHER, SON, AND HOLY SPIRIT, ARE THREE ESSENTIALS OF ONE GOD, WHICH MAKE ONE, AS SOUL, BODY, AND ACTIVITY MAKE ONE IN MAN

In everything there are general and particular essentials which constitute one essence The general essentials of a man are his soul, body, and their activity, and these constitute one essence, as is evident from the fact that one exists from the other, and for the sake of the other, in a continual series For a man derives his origin from the soul, which is the very essence of the seed, this not only initiates, but also produces in order all the parts of the body, and afterwards the activities that proceed from them both Therefore, the production of one from another, and the consequent interweaving and union of one with another, show that these three are the constituents of one essence, and are therefore called three essentials

167 Every one acknowledges that the three essentials, soul, body, and activity, were and are in the Lord God the Saviour That His soul was from Jehovah the Father can be denied only by Antichrist, for in both the Old and New Testaments He is called the Son of Jehovah, the Son of the most high God, the only-begotten, therefore, the divinity of the Father, like the soul in a man, is His first essential. That the Son, whom Mary bore, is the body of that divine soul, follows, for nothing is provided in the womb of the mother but the body conceived and derived from the soul, this, therefore, is the second essential Activity constitutes the third essential, because it proceeds from soul and body together, and whatever proceeds is of the same essence as that from which it proceeds That the three essentials, Father, Son, and Holy Spirit, are one in the Lord, like soul,

body, and activity in a man, is quite clear from the Lord's words which declare that He and the Father are one, and that the Father is in Him and He in the Father; and that in like manner He and the Holy Spirit are one That the Holy Spirit is the divinity proceeding out of the Lord from the Father, has been fully proved above from the Word (nos. 153, 154), therefore, to prove it again would be superfluous, and like overloading a table with food

168 When the Father, Son, and Holy Spirit, are said to be three essentials of one God, like soul, body, and activity in man, it appears to the human mind as if those three essentials were three distinct persons, and that is absurd, but when it is understood that the divinity of the Father which constitutes the soul, and the divinity of the Son which constitutes the body, and the divinity of the Holy Spirit or the proceeding divinity which constitutes their activity, are the three essentials of one God, the statement is then comprehensible For God the Father is His own divinity, the Son from the Father, and the Holy Spirit proceeding from both, are each His own divinity, which being of one essence and unanimous, constitute one God But if these three divinities are called persons, and to each is assigned his own attribute, imputation to the Father, mediation to the Son, and activity to the Holy Spirit, then the divine essence is divided, although it is one and indivisible, and then no one of the three is perfect God, there being a triple division of divine power This is a conception that every man of sound understanding is bound to reject

169 That there is a trinity in the Lord is evident from the trinity in man In every man there is a soul, a body, and their activity, so also in the Lord, for in Him, as Paul says, *dwelleth all the fulness of the Godhead bodily* (Col ii 9), therefore, the trinity in the Lord is divine, while in a man it is human Who cannot see the absurdity of the common mysterious statement, that there are three divine persons, and yet one God, and that this God, although one, is still not one person? Yet a bemused intellect still compels the mouth to talk like a parrot And when the intellect is bemused, what are the words of the mouth, but mere verbiage? And when the mouth speaks what the reason denies, what

are words but deception? Human reason to-day, with respect to the divine trinity, is bound hand and foot like a man in prison, and may be compared to a vestal virgin buried alive for letting out the sacred fire, yet the divine trinity ought to shine like a lamp in the minds of the members of the church, since God in His trinity and in His unity is the all in all of the sanctities of heaven and the church. To make one God of the soul, another of the body, and a third of their activity, is like making three distinct parts out of the same three essentials in man And what would that be but to cut him in pieces and destroy him?

170 III. BEFORE THE CREATION OF THE WORLD THIS TRINITY DID NOT EXIST, BUT AFTER THE CREATION OF THE WORLD, WHEN GOD BECAME INCARNATE, IT WAS PROVIDED AND CAME INTO EXISTENCE, AND WAS THEN IN THE LORD GOD, THE REDEEMER AND SAVIOUR, JESUS CHRIST.

In the Christian church, at the present day, a divine trinity is acknowledged as existing before the creation of the world It is believed that Jehovah God begat a Son from eternity, and the Holy Spirit then proceeded from both, each of these three being God separately or by Himself, since each one is a self-subsistent personality. But this belief, being incomprehensible, is called a mystery, which can be made clear only by regarding these three, as possessing one divine essence, by which is meant eternity, immensity, and omnipotence, and consequently equal divinity, glory, and majesty This trinity, however, is a trinity of three gods, and therefore in no sense a divine trinity, as will be proved below. But that a trinity of Father, Son, and Holy Spirit, which was provided and came into existence after God was incarnated, consequently after the creation of the world, is the divine trinity, because it pertains to one God, is evident from all that was said above This divine trinity is in the Lord God, the Redeemer and Saviour, Jesus Christ, because the three essentials of one God, which constitute one essence, are in Him That in Him dwelleth all the fulness of the Godhead, according to Paul, is clear also from the Lord's own words, where He says that all that the Father hath is His, and that the Holy Spirit does not speak of Himself, but from Him; and from the fact

that when He rose, He took from the sepulchre His whole human body, both the flesh and the bones (Matt. xxviii 1–8, Mark xvi 5, 6, Luke xxiv 1–3, John xx 11–15), unlike all other men This also He testified openly to His disciples, saying *Behold my hands and my feet, that it is I myself, handle me and see, for a spirit hath not flesh and bones as ye see me have* (Luke xxiv 39) From this every man may be convinced, if he is willing, that the humanity of the Lord is divine, and consequently that in Him God is Man, and Man is God

171 The doctrine of the trinity, which the present Christian church has accepted and admitted into its articles of faith, is that God the Father begat a Son from eternity, that then the Holy Spirit proceeded from both, and that each separately is God The mind cannot conceive this trinity except as a triumvirate, or as the rule of three kings in one kingdom, or of three generals in one army, or of three masters in one house, each possessing equal power, the result would be ruin And should any one desire to visualise this triumvirate, and yet associate it with the idea of unity, he would be obliged to conceive it as a man with three heads on one body, or with three bodies and one head Such a monstrous representation of the trinity must occur to those who believe in three divine persons, each of whom by Himself is God, and who unite them into one God and yet deny that God, being one, is one person This notion that a Son of God born from eternity, descended and assumed a humanity, may be compared to the ancient myths about human souls being created from the beginning of the world and entering into bodies and becoming men, and also to the absurdity that the soul of one person passes into another, as many in the Jewish church believed, for example that the soul of Elijah had passed into the body of John the Baptist, and that David would return into his own body or that of some other man and reign over Israel and Judah, because it is said in Ezekiel *I will set up one shepherd over them, and he shall feed them, even my servant David, he shall be their shepherd, and I Jehovah will be their God, and my servant David a prince in the midst of them* (xxxiv 23, 24) and so in other places They did not know that David there means the Lord.

172 IV A TRINITY OF DIVINE PERSONS FROM ETERNITY, OR BEFORE THE WORLD WAS CREATED, IS IN IDEA A TRINITY OF GODS; AND THIS IDEA CAN NEVER BE REMOVED BY THE LIP-CONFESSION OF ONE GOD

That a trinity of Divine persons from eternity is a trinity of gods, is obvious from the following passage in the Athanasian creed 'There is one person of the Father, another of the Son, and another of the Holy Ghost, the Father is God and Lord, the Son is God and Lord, and the Holy Ghost is God and Lord, nevertheless there are not three gods or three lords, but one God and Lord, for as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so are we forbidden by the Catholic religion to say there be three gods or three lords' This creed is universally accepted by the whole Christian church, and from it is derived all that is at this day known and acknowledged concerning God Every one who reads this creed attentively may see that a trinity of gods was the only trinity understood by the Nicene council by which this Athanasian creed, like a posthumous child, was first born into the church That not only a trinity of gods was understood by them, but also that no other trinity is understood throughout the whole Christian world, follows from the fact that all knowledge of God is derived from that creed, to which every one pays an unquestioning obedience I appeal to every one, whether layman or clergyman, to learned masters and doctors of divinity, to consecrated bishops and archbishops, to purple-robed cardinals, and to the Roman pontiff himself, whether any other trinity than a trinity of gods is at this day thought of throughout the Christian world

Let each examine his mind and then candidly declare his opinions From the words of this universally received doctrine concerning God, it is as clear as water in a crystal cup, that there are three persons, each of whom is God and Lord, and that according to Christian verity, men ought to confess or acknowledge each person separately to be God and Lord, but that the Catholic or Christian religion or faith forbids them to say or name three gods and three lords; and thus that verity and religion, or truth and faith, are not one but two different and conflicting things It

was added indeed that there are not three gods and three lords, but one God and one Lord, but this was done to escape the derision of the whole world, for no one can help laughing at the idea of three gods. But who does not see the contradiction in this addition?

Had they said that the divine essence belongs to the Father, and to the Son, and to the Holy Spirit, and yet that there are not three divine essences, but one indivisible essence, then this mystery would be comprehensible That is to say, if by the Father is understood the originating divinity, by the Son the divine humanity therefrom, and by the Holy Spirit the proceeding divinity, which are the three constituents of one God, or if the divinity of the Father is understood to be like the soul in man, the divine humanity like the body of that soul, and the Holy Spirit like the activity proceeding from both, then these three essences are understood as belonging to one and the same person and therefore as constituting one indivisible essence

173 The idea of three gods cannot be destroyed by the lip-confession of one God, because that idea is implanted in the memory from childhood, and every man thinks from the contents of his memory For the memory in men is like the ruminatory stomach in animals, into this they swallow food from which they afterwards derive nourishment, for they draw it thence at intervals and convey it to the true stomach, where it is digested, and distributed for the uses of the body The human understanding corresponds to the latter stomach, as the memory does to the former Any one may see that the idea of three divine persons from eternity, which is the same as the idea of three gods, cannot be destroyed by a lip-confession of one God, for it has not yet been destroyed, and there are many distinguished persons in the church who are unwilling that it should be destroyed For they insist that three divine persons are one God, and obstinately deny that God is one person, although they admit that He is one God What man of sense is there, however, who does not see that by the word 'person' a real person cannot be meant, but that the term is used to denote some unknown quality? and this being unknown, the idea implanted in the memory in childhood remains there like the root of a tree in the

ground, from which, though the tree be cut down, a fresh shoot is sure to spring up.

But do you, my friend, not only cut down that tree, but also dig up its root, and then plant in your garden trees yielding good fruit Beware, therefore, lest the idea of three gods should lurk in your mind, while your mouth mechanically repeats the phrase, 'one God' For then the understanding above the memory thinks of three gods, and at the same time below the memory causes the mouth to confess one God, it is like an actor impersonating two characters by crossing from one side of the stage to the other, and saying one thing on one side and contradicting it on the other, thus calling himself a wise man on one side, and a fool on the other And the result is that when he stands in the middle looking this way and that, he begins to think that there is nothing real in either character, and thus perhaps that there is neither one God nor three, but no God at all This is the source of the materialism prevailing at the present day In heaven no one can utter the words 'a trinity of persons', each of whom separately is God, for the heavenly aura itself, through which their thoughts travel in waves like sounds in our air, offers resistance A hypocrite only can do this, but his voice grates in the heavenly aura like the gnashing of teeth, or croaks like a raven trying to emulate a songbird I have heard from heaven, moreover, that to uproot a confirmed belief in a trinity of gods by a lip-confession of one God, is as impossible as to draw a tree through its seed, or a man's chin through a hair of his beard.

174 V A TRINITY OF PERSONS WAS UNKNOWN IN THE APOSTOLIC CHURCH, BUT WAS DEVISED BY THE NICENE COUNCIL, AND THENCE INTRODUCED INTO THE ROMAN CATHOLIC CHURCH, AND FROM THIS AGAIN INTO THE PROTESTANT CHURCHES

By the apostolic church is meant the church which existed in various places not only in the time of the apostles, but for two or three centuries afterwards But at length men began to wrench the door of the temple off its hinges, and to rush like thieves into its sanctuary The temple means the church, the door the Lord God the Redeemer,

and the sanctuary His divinity, for Jesus says: *Verily I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber I am the door by me if any man enter in he shall be saved* This crime was committed by Arius and his adherents A council was therefore assembled by Constantine the Great at Nice, a city of Bithynia, and to destroy the pernicious Arian heresy, the members of that council conceived the idea and decreed that three divine persons, Father, Son, and Holy Spirit, have existed from eternity, to each of whom belong personality, existence, and subsistence of and in Himself And further, that the second person, or the Son, descended and assumed the humanity and accomplished the work of redemption, and that therefore divinity pertains to His humanity by hypostatic union, through which He has an intimate association with God the Father From that time numerous abominable heresies, respecting God and the person of Christ, began to spring up, and antichrists began to lift up their heads and to divide God into three persons, and the Lord the Saviour into two, and to destroy the temple which the Lord had built by means of His apostles until there was not one stone left upon another that was not thrown down, according to His own words (Matt xxiv 2) There by the temple is meant not only that at Jerusalem, but also the church whose consummation or end is described in that whole chapter But what else could be expected from that council, and those that succeeded it, which similarly divided the divinity, and placed the incarnate God below them on their footstool? For they removed the head of the church from its body by 'climbing up another way' That is, they passed by Jesus Christ and approached God the Father as a separate divinity, merely mentioning Christ's merit in order that God might be merciful and grant them justification with all its accompaniments—remission of sins, renewal, consecration, regeneration, and salvation, and all this without any effort on man's part

175 The apostolic church knew nothing of a trinity of persons, or of three persons from eternity, as is evident from the creed of that church, or the apostles' creed, where it is said. 'I believe in God the Father Almighty, Maker of

heaven and earth; and in Jesus Christ, His only Son our Lord, who was conceived by the Holy Ghost, born of the virgin Mary', and 'I believe in the Holy Ghost' Here no mention is made of any Son from eternity, but of a Son conceived by the Holy Ghost and born of the virgin Mary, for they knew from the apostles that Jesus Christ was the true God (1 John v 20), that in Him dwelt the fulness of the Godhead bodily (Col ii 9), that the apostles preached faith in Him (Acts xx 21); that to Him was given all power in heaven and in earth (Matt xxvii 18)

176 What confidence can be placed in councils, when they do not directly approach the God of the church? Is not the church the Lord's body, and He its head? And what is a body without a head? and what kind of body is that upon which have been put three heads under whose guidance counsel is taken and decrees are made And then, does not enlightenment, which is spiritual—for it descends from the Lord alone, who is the God of heaven and the church, and also the God of the Word—become more and more natural, and at last sensuous? And then genuine theological truth in its internal form is at once expelled from the thought of the rational understanding, like chaff blown away by the winnower's fan In this state fallacies enter the mind instead of truths, and darkness instead of light, and then men stand as in a dark cave, with spectacles upon their noses, and a candle in their hands, and close their eyes to spiritual truths and the light of heaven, and open them to sensual things and the deceptive light of the bodily senses And afterwards when they hear the Word read, their minds are asleep to truths and awake to falsities, and become like the beast described as rising out of the sea with the mouth of a lion, the body of a leopard, and the feet of a bear (Rev. xiii 2) It is said in heaven that, when the Nicene council had finished its work, those things happened which the Lord foretold to His disciples *The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken* (Matt xxiv 29) And in fact the apostolic church was like a new star appearing in the starry heavens, but the church, after the two Nicene councils, became like the same star obscured and rent asunder, as

has sometimes happened in the natural world, according to the observations of astronomers It is written in the Word, that Jehovah God dwells in light inaccessible (Ps civ 2, 1 Tim vi 16), who then could approach Him unless He dwelt in accessible light, that is, unless He had descended and assumed the humanity, and in this had become the light of the world? (John i 9, xii 46) Who cannot see that to approach Jehovah the Father in His own light is as impossible as to take the wings of the morning and fly to the sun, or to feed on the sun's rays instead of on material food, or as it is for a bird to fly in ether, or a stag to run in air?

177 VI FROM THE NICENE AND ATHANASIAN TRINITIES TOGETHER HAS ARISEN A FAITH WHICH HAS PERVERTED THE WHOLE CHRISTIAN CHURCH

Both the Nicene and Athanasian creeds assume a trinity of gods, as was shown above (no 172) From them arose the faith of the present church, which is a belief in God the Father, God the Son, and God the Holy Spirit—in God the Father, as imputing the righteousness of His Son the Saviour and ascribing it to man, in God the Son, as interceding and covenanting, and in God the Holy Spirit, as actually inscribing on man the imputed righteousness of the Son, and sealing it definitely by justifying, consecrating, and regenerating him This is the faith of the present day, which alone is sufficient to prove that a trinity of gods is acknowledged and worshipped From the faith of every church arises its whole worship and doctrine, such as a faith is, such is its doctrine It therefore follows that this faith in three gods has perverted the whole church, for faith is the first principle, and doctrines are its derivatives, and derivatives take their essence from their first principle And if any one examines the current doctrines in relation to God, the person of Christ, charity, repentance, free will, election, baptism, and the Lord's Supper, he will clearly see that a trinity of gods is implied in every one, although it may not actually appear, it is the source from which they flow It is impossible here to undertake such an examination, but for the sake of opening men's eyes, it is expedient to do so, an appendix on this subject shall therefore be added to this work

The faith of the church respecting God is like the soul in the body, and doctrines are like the limbs Moreover, faith in God is like a queen, and dogmas are like the officers of her court, and as such officers are dependent on the queen's words, so are dogmas on the utterances of faith This faith, whatever it may be, shows how the Word is understood in the church, for faith attracts and attaches whatever it can to itself, as it were with cords If it is a false faith, it plays the harlot with every truth in the Word, and puts a wrong interpretation upon it and thereby falsifies it, and makes the members of the church insane in spiritual things, but if it is a true faith, it is in harmony with the whole Word, and the God of the Word, who is the Lord God the Saviour, sheds light and breathes His divine assent upon it, and makes men wise The faith of the present day, which in its internal form is a faith in three gods but in its external form is a faith in one God, has extinguished the light of the Word, and removed the Lord from His church, and has thus turned its morning into night, as will be seen in the appendix This was effected by heretical doctrines before the Nicene council, by the heresies of that council, and by subsequent heresies

But what confidence can be placed in councils which do not enter by the door into the sheepfold, but climb up some other way, according to the words of the Lord in John (x 1, 9)? Their deliberations may be compared to the steps of a blind man by day, or to those of a seeing man by night, neither of whom sees the ditch before he falls into it What confidence, for instance, can be placed in councils that have established the Pope's vicarship, the canonization of the dead, the invocation of them as so many deities, the worship of their images, the authority to grant indulgences, the division of the eucharist, and so on? What trust can be placed in a council that established the abominable doctrine of predestination, and hung it up on its churches as the palladium of religion? But my friend, go to the God of the Word and then to the Word itself, and enter by the door into the sheepfold, that is, into the church, and you will be enlightened, and then you will see, as from a mountain, not only how many others have erred, but also how you

formerly went astray in the dark forest at the foot of the mountain

178 The faith of every church is the origin from which all its dogmas spring, and may be compared to the seed of a tree from which grow all its parts, even to the fruit, and also to the seed of man, from which are begotten a succession of children and families Therefore, when a fundamental faith which from its supreme importance is called a saving faith is known, the character of the church is known This may be illustrated by the following example Suppose the faith to be, that nature is the creator of the universe, from this it follows that the universe is what is called God, that nature is its essence, that the ether is the supreme god whom the ancients called Jupiter, that the air is a goddess whom the ancients called Juno, the wife of Jupiter, that the ocean is an inferior deity whom the ancients called Neptune, and that since the divinity of nature extends to the centre of the earth, there also is a god called Pluto, that the sun is the palace of the gods where they all assemble when Jupiter calls a council, moreover, that fire is life from God, and thus that birds fly, beasts walk, and fishes swim in God Further it follows that thoughts are merely modifications of ether, as words are modulations of air, and that the affections of love are occasional changes of state, due to the influx of the sun's rays, that a life after death, and heaven and hell, are fictions invented by the clergy with a view to their own honour and wealth, but useful nevertheless and not to be ridiculed, because they help to keep simple folk in subjection to rulers, that those, moreover, who are attracted by religion, are dreamers whose thoughts are hallucinations, whose actions are ridiculous, and who, at the bidding of the priests, believe what they do not see, and see what is beyond their comprehension All this is involved in the belief that nature is the creator of the universe, as will appear when it is examined This has been said to show that the faith of the present church, which is internally a belief in three gods but externally a belief in one, involves as many falsities as there are young spiders in a spider's ball of eggs This may be seen by any one, whose mind has become truly rational by light from the Lord But how can others see it, when the door to that

faith and its derivatives is closed and bolted by the decree, that it is unlawful for reason to inspect its mysteries?

179 VII HENCE HAS SPRUNG THAT ABOMINATION OF DESOLATION, AND THAT AFFLICTION SUCH AS WAS NOT NOR SHALL BE, WHICH THE LORD FORETOLD IN DANIEL, IN THE EVANGELISTS, AND IN THE REVELATION

It is written in Daniel *Desolation upon the bird of abominations, even until the consummation and decision, it shall drop upon the devastation* (Dan IX 27) In Matthew, the evangelist, the Lord says *Many false prophets shall arise, and shall deceive many, when therefore ye shall see the abomination of desolation, foretold by Daniel the prophet, stand in the holy place, whoso readeth, let him understand* (Matt XXIV 11, 15), and afterwards in the same chapter *Then shall be great tribulation, such as was not since the beginning of the world until now, nor ever shall be* (ver 21) This affliction and abomination are spoken of in seven chapters of the Revelation They are signified by the black horse, and the pale horse, going out of the book whose seals the Lamb opened (VI 5–8), by the beast rising out of the abyss, which made war with the two witnesses, and slew them (IX 7), by the dragon which stood before the woman, that was about to be delivered, to devour her child, and pursued her into the wilderness, and there cast out from his mouth water as a stream after her, that he might cause her to be carried away of the flood (XII), by the beasts of the dragon, one rising out of the sea, and the other out of the earth (XIII), by the three spirits like frogs, which came forth out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet (XVI 13), and by this, that after the seven angels had poured out the vials of the wrath of God, in which were the seven last plagues, upon the earth, upon the sea, the fountains and the rivers, upon the sun, upon the throne of the beast, upon the river Euphrates, and lastly into the air, there was a great earthquake, such as had not been since men were upon the earth (XVI) The earthquake signifies the overthrow of the church by falsities and the falsifications of truth, and this is signified also by the great tribulation, such as had not been from the beginning of the world (Matt XXIV 21) The same is meant by these words: *And*

the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the anger of God, and the wine-press was trodden, and blood came out, even to the horses' bridles, for a thousand six hundred furlongs (Rev xiv 19, 20) Blood here signifies truth falsified; see also other passages in those seven chapters

180 In the evangelists (Matt xxiv, Mark xiii, Luke xxi) are described the successive states of the decline and corruption of the Christian church, and in the same chapters and in other passages throughout the Word, the great affliction, such as had not been since the beginning of the world nor should be, means the infestation of truth by falsities to such a degree, that not a single truth remains pure and undefiled This is also meant by the abomination of desolation, by the desolation upon the bird of abominations, and by the consummation and decision in Daniel, and the same thing is described in the above quoted passages from the Revelation This was the result of acknowledging the unity of God in trinity, and His trinity in unity, not in one person but in three, the church has, in consequence, been based on the idea of three gods and the lip-confession of one Thus men have separated themselves from the Lord, at length to such an extent that they have no idea left of the divinity in His human nature, although He is God the Father Himself in the humanity, hence He is called the Father of eternity (Is ix 6), and He said to Philip *He that hath seen me, hath seen the Father* (John xiv 9)

181 But it may be asked, what is the original source of the abomination of desolation (Dan ix 27), and of such affliction as never had been, nor should be (Matt xxiv 1, 2) The reply is, the faith that prevails universally through the Christian world, with its influx, operation, and imputation, according to the received traditions It is astonishing that the doctrine of justification by this faith, which is no faith but a mere delusion, so prevails in all Christian churches that the clergy regard it as the paramount dogma All young students of divinity eagerly learn and adopt it in the schools, and, as if inspired with heavenly wisdom, they afterwards teach it in their churches, and publish it in their writings. Thus they pursue and acquire fame and a reputation for

superior learning, and receive diplomas, degrees and rewards; and yet by this same faith the sun at this day is darkened, the moon does not give her light, the stars are fallen from heaven, and the powers of the heavens are shaken, according to the words of the Lord's prophecy in Matthew (xxiv 29) This faith has now blinded men's minds to such an extent that they are unwilling or unable clearly to see any divine truth either by the light of the sun or the moon, but only dimly as it were by the light of the hearth at night This I know and declare that, were the divine truths relating to the true union of charity and faith, to heaven and hell, to the Lord, to a life after death, and to eternal happiness, sent down from heaven written in letters of silver, they would not be considered worth reading by those who maintain the doctrine of justification and sanctification by faith alone On the other hand, were a treatise on justification by faith alone sent up from hell, this they would receive, kiss, and carry home in their bosoms

182 VIII. FOR THE SAME REASON ALSO, UNLESS A NEW HEAVEN AND A NEW CHURCH WERE FORMED BY THE LORD, NO FLESH COULD BE SAVED

It is written in Matthew *Then shall be great tribulation, such as has not been since the beginning of the world until now, nor shall be, and except those days should be shortened, there should no flesh be saved* (xxiv 21, 22) This chapter treats of the consummation of the age, by which is meant the end of the present church, therefore, shortening those days means putting an end to this church, and establishing a new one Who does not know that, unless the Lord had come into the world and accomplished redemption, no flesh could have been saved? and to accomplish redemption means to form a new heaven and a new church That the Lord would come again into the world, He foretold in the evangelists (Matt xxiv 30, 31, Mark xiii 26, Luke xii 40, xxi 27), and in the Revelation, particularly in the last chapter He is also at this day accomplishing a redemption, by founding a new heaven and establishing a new church, to the end that man may be saved, as was shown above in the section on redemption The great mystery that, unless a new church were established by the Lord, no flesh could be saved, is

this, that so long as the dragon with his horde remained in the world of spirits, into which he was cast, no divine truth, united to divine good, could pass through to men on earth, without being perverted, falsified or destroyed. This is what is meant in the Revelation by these words *The dragon was cast out upon the earth, and his angels were cast out with him, woe to the inhabitants of the earth and of the sea, for the devil is come down unto you, having great wrath* (Rev xii 9, 12, 13) But when the dragon was cast into hell (xx 10), then John saw the new heaven and the new earth, and the new Jerusalem descending from God out of heaven (xx 1, 2) The dragon means all those who hold the faith of the present church

I have sometimes conversed in the spiritual world with those who hold the doctrine of justification by faith alone, and I have told them that their doctrine was erroneous and absurd, and that it led men into false security, blindness, sleep, and darkness in spiritual things, and consequently brought death to the soul, and I have exhorted them to desist from it But I have received the reply 'Why desist? Does not the superiority of clerical erudition over laic depend solely on this doctrine?' I replied that they evidently cared nothing for the salvation of souls, but only for the increase of their own reputation, and that by applying the truths of the Word to their own false principles and thus defiling them, they had become angels of the abyss, or Abaddons and Apollyons (Rev ix 11), who destroy the church by the total falsification of the Word But they replied 'How so? By our knowledge of the mysteries of this faith we are oracles, and from it, as from a sanctuary, we give our responses, therefore we are not Apollyons, but Apollos' Indignant at this, I said 'If you are Apollos, you are also leviathans Your leaders are crooked leviathans, and the others great leviathans, whom God will visit with His severe and great sword' (Is xxvii 1) But they laughed at this

183 IX FROM A TRINITY OF PERSONS, EACH OF WHOM ACCORDING TO THE ATHANASIAN CREED IS SEPARATELY GOD, HAVE ARISEN MANY DISCORDANT AND INCONGRUOUS IDEAS ABOUT GOD, WHICH ARE DELUSIVE AND MONSTROUS

From the doctrine of three divine persons from eternity, which is the leading dogma in the Christian churches, have

arisen many improper notions about God, and this is unworthy of the Christian world which ought to and might enlighten all people and nations on the subject of God and His unity All those outside the pale of the Christian church, whether Mohammedans, Jews or Gentiles, hold Christians in aversion because they believe in three gods Christian missionaries know this, and are therefore very careful not to mention a trinity of persons according to the Nicene and Athanasian creeds, because they know that, if they did so, they would be shunned and ridiculed

The discordant, ludicrous, and frivolous ideas which have arisen, and still arise, from a belief in the doctrine of three divine persons from eternity, and which enter the thought from things seen and heard, are the following That God the Father sits overhead on high, the Son at His right hand, and the Holy Spirit before them, listening to what they say, and that the Holy Spirit according to their decision instantly runs through the whole world and dispenses the gifts of justification and inscribes them on the hearts of men, changing them from children of wrath to children of grace, and from the doomed to the elect I appeal to the learned, both clergy and laity, whether they entertain in their minds any other view of the trinity than this, since it flows spontaneously from that very doctrine, as may be seen in a Memorable above (no 16) In some it provokes curious conjectures as to what the three persons conversed about before the world was created, whether about the world that was to be created, or about those who were to be predestined and justified, according to the Supralapsarians, or even about redemption, and also what they conversed about after the world was created, the Father speaking from His authority and power of imputation, and the Son from His power of mediation This leads to the idea that imputation, which is election, comes from the mercy of the Son who intercedes for all collectively, and for some individually, and that the Father is moved to show them favour from love of the Son, and by the agony which He saw Him endure on the cross

But who cannot see that all such notions concerning God are insane? And yet they are considered most holy in the Christian churches, to be kissed by the lips but not examined

by the mind, because they transcend the reason and, if raised from the memory into understanding, would drive a man mad Nevertheless, the idea of three gods remains, and leads to a stupid faith according to which men think about God like sleepers or night-walkers, or as one born blind walks in the light of day

184 That a trinity of gods occupies the minds of Christians, although they deny it for very shame, is evident from the ingenious attempts to prove by geometry, stereometry, arithmetic, and physics, and even by the folding of pieces of cloth and paper, that three are one, and one three, but this is to juggle with the divine trinity Such juggling reminds one of feverish patients, who see a single object as three, or three as one. It may be compared also to the tricks of those who mould soft wax into various forms—into a triangle to represent the trinity, or into a sphere to represent the unity, and point out that it is still one and the same substance. Nevertheless, the divine trinity is like a pearl of very great price; but, when divided into persons, it is like a pearl divided into three parts, whereby it is irretrievably ruined.

Memorabilia

185. I In the spiritual world there are climates and zones just as in the natural world, there being nothing in the latter world that does not exist also in the former, but they differ in origin In the natural world the varieties of climate depend on the sun's distance from the equator, but in the spiritual world they vary according to the distance of the affections and thoughts from true love and faith, to these latter all things in the spiritual world correspond. In the frigid zones of the spiritual world, things are like those in the frigid zones of the natural world The ground is frozen, the water covered with ice, and both are covered with snow. These cold regions are the resort and habitation of those who, in the natural world, had been too lazy to think on spiritual subjects or to do anything useful They are called northern spirits. I was once seized with a strong desire to see some district in the frigid zone where those northern spirits dwell, and accordingly I was led in the spirit to a northern tract of

country where all the land was covered with snow and all the water icebound. It was the Sabbath day, and I saw men, that is, spirits similar in stature to men in the natural world; but on account of the cold their heads were covered with lions' skins, with the jaws hanging in front of their faces, while their bodies, before and behind down to the loins, were covered with leopard skins, and their feet with bear skins. I also saw several riding in sledges, some of which were carved in the shape of a dragon with horns projecting forward The sledges were drawn by small horses, with their tails docked, these rushed along like terrible wild beasts, while the driver, with the reins in his hand, urged them on their course Finally, I saw crowds flocking to a temple which, being covered with snow, was invisible; but the custodians of the building were labouring at the snow, and digging out an entrance for the worshippers who accordingly dismounted and entered. I was then permitted to see inside the temple, which was brilliantly lighted with lamps and candles The altar was of hewn stone, behind which hung a tablet, with this inscription: *The divine trinity, Father, Son, and Holy Spirit, who are one God in essence, but three in person*

Presently, a priest at the altar, after he had three times kneeled before the tablet, ascended the pulpit with a book in his hand, and began his sermon on the divine trinity. He cried in a loud voice: 'Oh, how great a mystery, that God in the highest should beget a Son from eternity, and by Him send forth the Holy Spirit; and that these three should be united in essence, yet separated in their attributes, which are imputation, redemption, and operation! If, however, we think about this matter, our mental sight becomes darkened and blurred, as when one looks at the sun with the naked eye; on this subject, therefore, my brethren, let us keep our reason in subjection to faith'.

After this he again lifted up his voice, saying: 'Oh, how great a mystery is our holy faith, which is, that God the Father imputes the righteousness of His Son, and sends forth the Holy Spirit who from that imputation gives the pledges of justification, which briefly are remission of sins, renewal, regeneration, and salvation! About the influx or working of

these a man knows no more than the statue of salt into which Lot's wife was turned, and about their indwelling or state he knows no more than a fish of the sea. But, my friends, there is in this faith, a treasure so deeply hidden that not a particle can be seen, therefore here again let us keep our reason in subjection to faith'

After a few sighs, he continued 'Oh, how great a mystery is election! He becomes one of the elect to whom God imputes that faith, which of His free will and pure grace He infuses into whomsoever, and whenever, He pleases, and a man is like a dead stock when this faith is being infused, but afterwards he becomes like a living tree The fruit, which is good works, hangs indeed on that tree which symbolizes our faith, but still it does not adhere to it, therefore, the value of that tree is not in its fruit This sounds like a paradox but is a mystical truth, therefore, my brethren, on this subject also let us keep our reason in subjection to faith'.

Then after a short pause, as if something else had occurred to him, he continued 'Of the mass of mysteries I will mention one more, namely, that a man has not a grain of free-will in spiritual things For our bishops and rulers declare in their theological canons that in matters of faith and salvation, which are especially called spiritual, a man has no power to will, think, understand nor even to accommodate and apply himself to their reception Therefore I venture to say that a man of himself has no more power to think rationally or talk sensibly on such subjects than a parrot, a magpie, or a raven, so that in spiritual things he is really an ass, and a man only in natural things But, my beloved friends, lest this subject, like the others, should trouble your reason, let us keep our minds in subjection to faith; for our theology is a bottomless abyss; if you try to fathom it, you will be overwhelmed and drowned Bear in mind nevertheless that we are in the true light of the gospel, which shines aloft, but alas! the hair of our heads and the bone of our skulls prevent it from penetrating into our brains'. When he had thus spoken, he descended from the pulpit, and, after he had offered up a prayer at the altar, the service was at an end

I then approached some of the congregation among whom was the priest, they were saying to him: 'We give you everlasting thanks for your magnificent discourse, so replete with wisdom' But I said to them: 'Did you understand anything he said?' And they replied: 'We listened with all our ears; but why do you ask whether we understood it? Is not the understanding quite stupid in such matters?' And the priest hearing this, said. 'Blessed are ye because you have heard and not understood, for this is the way of salvation'

I afterwards conversed with the priest, and asked him whether he had taken his degrees He replied 'I am a master of arts' I then said 'Master, I have heard you preach mysteries, but if you only know their names, without knowing what they contain, you know nothing. For then they are like boxes fastened with a triple lock; unless you open and look in, which is done by the understanding, you cannot tell whether they contain things valuable or worthless, or even hurtful, they may contain cockatrices' eggs, or spiders' webs, according to the description in Isaiah (lix 5)' On my saying this, the priest glared at me angrily, and the worshippers departed, and entered their sledges, intoxicated with paradoxes, bewildered with verbiage, and enveloped in darkness as to faith and the means of salvation.

186 II I was once considering what region of the human mind is occupied by theological matters At first I supposed that such things, being of a spiritual and celestial nature, occupied the highest region For the human mind is divided into three distinct regions, like the three storeys of a house, and like the three heavens where the angels dwell. Then an angel stood before me, and said 'In those who love truth for itself theology occupies the highest region of the mind, because that is its heaven and where it is in the same light as the angels, and moral philosophy occupies a place beneath this in the second region, because ethics are connected with what is spiritual; politics occupy a place immediately beneath them, but the various kinds of ordinary knowledge form the door to those higher regions. Those in whom things spiritual, moral, political, and sensuous are thus subordinated always think and act from justice and judgment, because the light

of truth, which is also the light of heaven, shines from the highest region upon what is below; just as the light of the sun, passing through the ether and the air, shines upon men, beasts, and fishes It is different, however, with those who do not love truth for itself, but only for their own honour and reputation, with them, theology occupies the lowest region in common with sensuous knowledge, with which it partly agrees, and partly clashes; beneath these, in the same region, are politics, and, beneath these again, ethics Since their two higher regions are not open on the right side, they have no love of justice and no interior reason from judgment, but only ingenuity, this enables them to talk on any subject with apparent intelligence and prove whatever they please with a show of reason But what they most love to demonstrate are falsities, because these agree with the illusions of the senses This is why so many people in the world no more see the doctrinal truths of the Word than men born blind, and when they hear such truths, they hold their noses lest their fragrance should disgust them and make them sick, but they absorb falsities through all their senses, as whales absorb water

187 III I was once meditating about the dragon, the beast, and the false prophet spoken of in the Revelation, when an angelic spirit appeared and asked what was the subject of my meditation I said 'The false prophet' Then he said 'I will lead you to the place of those who are meant by the false prophet'; and he added· 'They are the same as are meant in the thirteenth chapter of the Revelation by the beast rising out of the earth, which had two horns like a lamb and spake like a dragon'. I followed him; and soon I saw a multitude of people, and in their midst prelates of the church These taught that a man is saved only by faith in the merit of Christ; that works are good but not conducive to salvation, and that they must be inculcated as a means of keeping the laity, particularly the simple among them, in strict obedience to the civil law, so that they may be led, as if from an inner religious motive, to practise moral charity

Then one of them, seeing me, said: 'Would you like to see our place of worship, in which there is an image repre-

senting our faith?' I went and looked; and lo! the temple was magnificent, and in its centre was the image of a woman clad in scarlet robes, holding in her right hand a gold coin and in her left a string of pearls. But both the image and the temple were an illusion, for infernal spirits have the power of conjuring up magnificent objects, by closing the inner mind and opening the outer. When I perceived that all this was a mere conjuring trick, I prayed to the Lord. And suddenly my inner mind was opened and then, instead of a magnificent temple, I saw a ruined building on the verge of collapse; and instead of the woman, I saw suspended within the building a figure with the head of a dragon, the body of a leopard, the feet of a bear, and the mouth of a lion, precisely like the description of the beast rising up out of the sea (Rev xiii 2). And instead of a floor, there was a marsh containing a multitude of frogs; and I was informed that beneath the marsh there was a large hewn stone under which the Word lay deeply concealed. On seeing these things, I said to the conjuror: 'Is this your place of worship?' He replied 'It is'; but immediately his inner sight was opened, and then he saw the same things as I, and he exclaimed 'What is the meaning of all this?' And I said: 'This is the result of light from heaven, which exposes the true character of every form, and therefore that of your faith separated from spiritual charity'.

Then suddenly an east wind arose and blew away the temple and the image and dried up the marsh, thus exposing the stone under which lay the Word. After this a vernal warmth was breathed from heaven; and lo! in the very same place there appeared a tabernacle, plain in outward form. And the angels who were with me said. 'Behold the tabernacle of Abraham, as it was when the three angels came to him and predicted the birth of Isaac. It is plain in outward appearance but, when light from heaven is shed upon it, it becomes more and more magnificent'. And they were permitted to disclose the heaven where dwell the spiritual angels, who excel in wisdom And then the light from that heaven made the tabernacle look like the temple at Jerusalem; and, on looking into it, I saw that the foundation stone under which the Word was deposited, was set round with precious

stones, which flashed a beautiful iridescent light upon the cherubim sculptured on the walls. While I was marvelling at these things, the angels said 'You shall see something still more wonderful'. Then they were permitted to disclose the third heaven, where dwell the celestial angels, who excel in love And suddenly the flaming light from that heaven caused the whole temple to vanish, and in its stead was seen the Lord alone, standing on the foundation stone which was the Word, and looking as He did when He appeared to John (Rev 1) But, as the angels' minds were then filled with a holy awe which inclined them to fall prostrate, the way from the third heaven was closed by the Lord, and that from the second heaven reopened. This caused the former appearance of the temple and the tabernacle to return, the latter being in the midst of the former. This revealed the meaning of these words in Revelation (xxi 3) *Behold the tabernacle of God is with men, and he will dwell with them*, and also of these *I saw no temple in the new Jerusalem, for the Lord God Almighty and the Lamb is the temple of it* (ver 22)

188 IV Since the Lord has allowed me to see wonderful things in the heavens and below them, it is my bounden duty to relate what I have seen There appeared to me a magnificent palace and within it a chapel; in the centre of this was a golden table, on which lay the Word, and two angels stood beside it Around the table were three rows of seats; the seats of the first row were covered with crimson silk, those of the second row with blue silk; and those of the third row with white silk Below the roof, high above the table, was spread a wide canopy set with precious stones that sparkled with all the colours of the rainbow Suddenly there appeared on the seats a number of clergy clothed in the garments of their priestly office. On one side stood an angel guarding a wardrobe wherein lay rich vestments in beautiful order It was a council convened by the Lord; and I heard a voice from heaven saying. 'Deliberate', but they said 'On what subject?' The reply was 'Concerning the Lord the Saviour, and the Holy Spirit'. At first they were not in a state of enlightenment, they therefore made supplication, and then from heaven there shone a light which illuminated first the back of their heads, then their

temples, and lastly their faces Then, as they were commanded, they began to deliberate, and first concerning the Lord.

The first inquiry was, Who assumed the humanity in the virgin Mary? Then the angel standing at the table on which lay the Word, read to them these words in Luke The angel said unto Mary, *Behold, thou shalt conceive in thy womb, and shall bring forth a son, and shalt call his name Jesus· he shall be great, and shall be called the Son of the Highest. And Mary said to the angel, How shall this be, seeing I know not a man? And the angel answering said, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, wherefore also that holy thing which shall be born of thee shall be called the Son of God* (i 31, 32, 34, 35) He also read these words in Matthew The angel said to Joseph in a dream, *Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is begotten in her is of the Holy Spirit, and Joseph knew her not till she had brought forth her first-born son, and he called his name Jesus* (i 20, 25) And beside these passages he read many more from the evangelists (Matt iii 17, xvii 5; John i 18, iii 16, xx 31), and many others where the Lord, as to His humanity, is called *The Son of God,* and where He, from His humanity, calls Jehovah *His Father,* and also from the prophets, where it is foretold that Jehovah would come into the world Among others these two passages were read from Isaiah *It shall be said in that day, Lo! this is our God; we have waited for him, and he will save us, this is Jehovah, we have waited for him, we will be glad and rejoice in his salvation* (xxv 9) *The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a highway for our God, for the glory of Jehovah shall be revealed, and all flesh shall see it together behold the Lord Jehovah will come in strength, he shall feed his flock like a shepherd* (xl 3, 5, 10, 11) And the angel said: 'Since Jehovah Himself came into the world, and assumed the humanity, He is called by the prophets the Saviour and the Redeemer'. And then he read to them the following passages *Surely God is in thee, and there is no God besides, verily, thou art a God that hidest thyself, O God of Israel the Saviour* (Is xlv 14, 15) *Am I not Jehovah? and there is no God else beside me,*

a just God and a Saviour, there is none beside me (xlv 21). *I am Jehovah; and beside me there is no saviour* (xliii 11) *I Jehovah am thy God, and thou shalt know no God beside me, for there is no saviour beside me* (Hos. xiii 4). *And all flesh shall know that I, Jehovah, am thy Saviour and thy Redeemer* (Is xlix 26, lx 16) *As for our Redeemer, Jehovah Zebaoth is his name* (xlvii 4) *Their Redeemer is strong, Jehovah Zebaoth is his name* (Jer l 34) *Jehovah is my rock, and my Redeemer* (Ps. xix 14) *Thus saith Jehovah thy Redeemer, the Holy One of Israel, I, Jehovah, am thy God* (Is. xlviii 17; xlix 7; liv 8) *Thou, Jehovah, art our Father, our Redeemer, thy name is from everlasting* (lxiii 16). *Thus saith Jehovah, thy Redeemer, I am Jehovah that maketh all things, and alone by myself* (xliv 24) *Thus saith Jehovah, the king of Israel, and his Redeemer, Jehovah Zebaoth, I am the first, and I am the last, and beside me there is no God* (xliv 6) *Jehovah Zebaoth is his name, and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called* (liv 5) *Behold, the days come that I will raise unto David a righteous Branch, who shall reign as King; and this is his name, Jehovah our Righteousness* (Jer xxiii 5, 6, xxxiii 15, 16) *In that day Jehovah shall be king over all the earth: in that day there shall be one Jehovah, and his name one* (Zech xiv 9)

Convinced by all these passages, those who sat on the seats unanimously declared that Jehovah Himself assumed the humanity to redeem and save mankind But then a voice was heard from some Roman Catholic who had concealed himself behind the altar, saying 'How could Jehovah God become a man? Is not He the Creator of the universe?' And one of those on the second row of seats turned round and said 'Who was it then?' And the other, advancing to the side of the altar, said 'The Son begotten from eternity' But he received this answer· 'Is not the Son born from eternity, according to your confession, also Creator of the universe? And what is a Son, and a God, born from eternity? And how is it possible for the divine essence, which is one and indivisible, to be separated, and one part of it to descend and not the other?'

The second inquiry concerning the Lord was, Whether, according to this reasoning, the Father and He are one, as

the soul and the body are one? This, they said, was a necessary consequence, for the soul is from the Father Then one of those on the third row of seats read the following passage from the Athanasian creed. 'Although our Lord Jesus Christ, the Son of God, is God and Man, yet He is not two, but one Christ, one altogether by unity of person; for as the soul and body make one man, so God and Man is one Christ' The creed containing these words, said the reader, is accepted throughout the whole Christian world, even by the Roman Catholics. They then said. 'What need have we of further proof? The Father and He are one, as the soul and the body are one; and therefore we see that the humanity of the Lord is divine, because it is the humanity of Jehovah; and also, that the Lord ought to be approached as to His divine humanity, because this is the only possible means of approaching the divinity called the Father'

This conclusion the angel confirmed by further quotations from the Word, among which were these· *Unto us a child is born, unto us a son is given; and his name shall be called Wonderful, Counsellor, Mighty, the everlasting Father, the Prince of Peace* (Is ix 6) *Though Abraham be ignorant of us, and Israel acknowledge us not thou Jehovah art our Father, our Redeemer; thy name is from everlasting* (lxiii 16) *Jesus said, He that believeth on me, believeth on him that sent me and he that seeth me seeth him that sent me* (John xii 44, 45) *Philip saith unto Jesus, Shew us the Father Jesus saith unto him, He that hath seen me hath seen the Father, how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me?* (John xiv 8–11) *Jesus said, I and the Father are one* (x 30), and again: *All things that the Father hath are mine, and all mine are the Father's* (xvi 15, xvii 10) Lastly, *Jesus said, I am the way, the truth, and the life, no man cometh to the Father but by me* (xiv 6) To this the reader added that much of what the Lord had said of Himself and His Father might also be said by a man of himself and his soul. Having heard this, they declared unanimously that the humanity of the Lord was divine, and that it is the only means of approaching the Father; for Jehovah God, by this means, entered the world

and made Himself visible to the eyes of men, and thus accessible. He likewise made Himself visible and accessible in a human form to the ancients, but that was by means of an angel; and as this form was representative of the Lord, who was to come into the world, all things in the church at that time were representative

After this followed a deliberation concerning the Holy Spirit. But first was stated the idea widely entertained concerning God the Father, the Son, and the Holy Spirit, namely, that God the Father is seated on high, and the Son at His right hand, and that the Holy Spirit is sent forth from them to enlighten, instruct, justify, and sanctify men But a voice was then heard from heaven, saying 'We cannot endure that idea Who does not know that Jehovah God is omnipresent? He who knows and acknowledges this, must also acknowledge that it is He who enlightens, instructs, sanctifies, and justifies, and not a mediating God distinct from Him, much less one distinct from both of these, as one person from another Therefore let the former idea, which is foolish, be removed, and let the latter, which is correct, be received, and then you will see clearly' But then a voice was heard from the Roman Catholics, who stood near the altar, saying 'What then is the Holy Spirit mentioned in the Word by evangelists and by Paul, by whom so many learned men among the clergy, and particularly our own, profess themselves to be guided? What person in the Christian world at this day denies the Holy Spirit and His operation?'

Upon this, one of those on the second row of seats turned round and said 'You say that the Holy Spirit is a distinct person and a separate god, but what is this so-called person going forth and proceeding from a person but an outgoing and proceeding activity? One person cannot go forth or proceed from another, but activity can. Or what is a God going forth or proceeding from a God, but the outgoing and proceeding divinity? One God cannot go forth or proceed from another, but the divinity can go forth and proceed from one God' On hearing this, those occupying the seats unanimously agreed as follows 'The Holy Spirit is not a distinct person and therefore not a god by himself, but it is the holy

divinity, going forth and proceeding from the one only omnipresent God, who is the Lord'. The angels standing at the golden table upon which was the Word approved this conclusion, saying 'We nowhere read in the Old Testament that the prophets spoke the Word from the Holy Spirit, but from Jehovah; and wherever the Holy Spirit is mentioned in the New Testament, it signifies the proceeding divinity which enlightens, instructs, quickens, reforms, and regenerates

After this followed another inquiry respecting the Holy Spirit, namely. From whom proceeds the divinity meant by the Holy Spirit—from the Father, or from the Lord? While they were investigating this subject, a light from heaven shone upon them, by which they saw that the holy divinity, meant by the Holy Spirit, does not proceed from the Father through the Lord, but out of the Lord from the Father, just as man's activity does not proceed from the soul through the body, but out of the body from the soul. This the angel who stood at the table proved by these passages from the Word *He whom the Father hath sent speaketh the words of God, for God giveth not the Spirit by measure unto him The Father loveth the Son, and hath given all things into his hand* (John iii 34, 35) *There shall come forth a rod out of the stem of Jesse the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might* (Is xi 1, 2) That the spirit of Jehovah was put upon him, and was in him (xlii 1, lix 19, 21, lxi 1, Luke iv 18) *When the Holy Spirit is come, whom I will send unto you from the Father* (John xv 26) *He shall glorify me, for he shall receive of mine, and shall shew it unto you All things that the Father hath are mine, therefore, said I, that he shall take of mine, and shew it unto you* (xvi 14, 15) *If I go away, I will send the Comforter unto you* (xvi 7) That the Comforter is the Holy Spirit (xiv 26) *The Holy Spirit was not yet, because Jesus was not yet glorified* (vii 39), but after His glorification *Jesus breathed on his disciples and saith, Receive ye the Holy Spirit* (xx 22) And in the Revelation *Who shall not glorify thy name, O Lord? for thou only art holy* (xv 4) Since the divine activity of the Lord from His divine omnipresence, is meant by the Holy Spirit, therefore when the Lord spoke

to His disciples concerning the Holy Spirit whom He would send from the Father, He said. *I will not leave you comfortless, I go away and come again unto you, and in that day ye shall know that I am in my Father, and ye in me, and I in you* (John xiv 18, 20, 28); and just before His departure out of the world He said· *Lo I I am with you always, even to the end of the age* (Matt xxviii 20) Having read these passages to them, the angel said· 'From these, and many other passages in the Word, it is evident that the divinity, which is called the Holy Spirit, proceeds out of the Lord from the Father' Then those upon the seats all declared: 'This is divine truth'.

Lastly, this resolution was passed: 'From the deliberations in this council, we clearly see, and therefore acknowledge as holy truth, that in the Lord God the Saviour Jesus Christ there is a divine trinity, consisting of the creative divinity which is called the Father, the divine humanity, which is called the Son, and the proceeding divinity which is called the Holy Spirit'; finally they all said '*In Jesus Christ dwelleth all the fulness of the Godhead bodily* (Col ii 9) Thus there is one God in the church'.

When these deliberations were finished in that magnificent council, they rose to depart; and the angel, the keeper of the wardrobe, came and handed to each of those who had occupied the seats, splendid garments interwoven with threads of gold, saying. 'Accept these wedding garments'. They were then conducted in glory to the new Christian heaven, with which the church of the Lord on earth, which is the new Jerusalem, will be united.

CHAPTER IV

THE SACRED SCRIPTURE, OR THE WORD OF THE LORD

I. THE SACRED SCRIPTURE, OR THE WORD, IS DIVINE TRUTH ITSELF

189 It is commonly agreed that the Word is from God, is divinely inspired and therefore holy; but hitherto nobody has known wherein its divinity resides. For in the letter it seems like ordinary literature, strange in style, neither so sublime nor so brilliant as the literature of the world For this reason the man who worships nature instead of God, or in preference to God, and therefore thinks from his selfhood, and not from heaven and the Lord, may easily fall into error respecting the Word and despise it when he reads it, saying 'What does this mean? What does that mean? Can this be divine? Could God, who is infinite wisdom, speak in this way? Where is its sanctity, or whence derived but from man's religious credulity?'

Whoever thinks in this way, forgets that Jehovah the Lord, who is God of heaven and earth, spoke the Word by Moses and the prophets, and that consequently it must be divine truth For what Jehovah the Lord Himself speaks can be nothing else; and he forgets that the Lord the Saviour, who is the same as Jehovah, spoke the Word written by the evangelists, much of it with his own lips and the rest through His twelve apostles inspired by His breath or the Holy Spirit For this reason, He Himself declares that in His words there are spirit and life, that He is the light which enlightens, and that He is the truth, as is evident from the following passages. Jesus said. *The words which I speak unto you, they are spirit, and they are life* (John vi 63). Jesus said to the woman at Jacob's well *If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest ask of him, and he would have given thee living water Whosoever drinketh of the water that I shall give him, shall*

never thirst; but the water that I shall give him shall be in him a well of water springing up unto eternal life (IV 6, 10, 14) Jacob's well here signifies the Word (as also in Deut XXXIII 28); therefore, the Lord, because He is the Word, sat there and talked with the woman Living water also signifies the truth of the Word *Jesus said, If any man thirst, let him come unto me and drink He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water* (John VII 37, 38) Peter said unto Jesus· *Thou hast the words of eternal life* (VI 68) Jesus said *Heaven and earth shall pass away, but my words shall not pass away* (Mark XIII 31) The words of the Lord are truth and life, because He is the truth and the life, as He teaches in John *I am the way, the truth, and the life* (XIV 6), and in another place· *In the beginning was the Word, and the Word was with God, and God was the Word. In Him was life; and the life was the light of men* (I 1, 4) The Word means the Lord as to divine truth, in which alone there is life and light For this reason the Word which is from the Lord, and which is the Lord, is called a fountain of living waters (Jer II 13, XVII 13; XXXI 9), a well of salvation (Is XII 3), a fountain (Zech XIII 1), and a river of living waters (Rev XXII 1) And it is said that *the Lamb which is in the midst of the throne shall feed them at the living fountain of waters* (VII 17), not to mention other passages, where the Word is also called the sanctuary and the tabernacle, wherein the Lord dwells with man

191 The natural man, however, cannot thus be persuaded to believe that the Word is divine truth itself, in which are divine wisdom and divine life; for he judges it by its style which reveals no such things Yet the style of the Word is a truly divine style, with which no other however lofty and excellent can be compared The style of the Word is such that it is holy in every sentence, in every word, and sometimes in every letter, and therefore the Word unites man to the Lord and opens heaven There are two things which proceed from the Lord, divine love and divine wisdom, or divine good and divine truth, the Word in its essence is both. And because it unites man to the Lord and opens heaven, it fills man's will with the goods of love and his intellect with the truths of wisdom, thus man receives life through the

Word. But it must be understood that those only receive life from the Word, who read it for the purpose of drawing thence divine truths as from their fountain-head, and of applying them to life, the reverse takes place in those who read the Word merely to procure honour and worldly wealth

Unless a man knows that there is a certain spiritual sense in the Word, as the soul is in the body, he must judge it by the sense of the letter, but this is like a casket enclosing precious contents, these being its spiritual sense So long as this internal sense is unknown, men can no more judge of the divine sanctity of the Word than they can of a precious stone by the matrix which encloses it, and which sometimes appears like an ordinary stone, or than they can judge of diamonds, rubies, sardonyxes, topazes, and so on, by the casket of jasper, lapis lazuli, amianthus, or agate in which they are arranged While the contents are unknown, it is no wonder the casket is valued only for its visible material It is the same with the Word as to its literal sense. Lest therefore men should remain in doubt as to whether the Word is divine and most holy, the Lord has revealed to me its internal sense, which in its essence is spiritual, and resides in the external natural sense as the soul in the body. This sense is the spirit which gives life to the letter, it can therefore convince even the natural man, if he is willing to be convinced, that the Word is holy and divine

II IN THE WORD THERE IS A SPIRITUAL SENSE HITHERTO UNKNOWN

193 Who does not acknowledge that the Word, being divine, is in its inmost contents spiritual? But hitherto nobody has known its spiritual nature nor where the spirit is concealed. Its spiritual nature will be shown in the Memorabilia at the end of this chapter, we will now explain where the spirit is concealed The Word is inwardly spiritual, because it descended from Jehovah the Lord and passed through the angelic heavens, in this descent the divinity itself, which is ineffable and incomprehensible, was adapted to the perception of angels and lastly to that of men Hence the spiritual sense is within the natural sense as the soul is in man, as thought is in speech, or as effort is in action. And if we may compare it with natural objects, the spiritual

sense is within the natural sense, as the brain is within its meninges or coverings; or as the young branches of a tree are within their barks and coatings, or as the yolk of an egg is within the shell; and so on. But no one has yet discovered this spiritual sense within the natural sense; it is necessary therefore that this greatest of all mysteries should be explained as follows. (i) *The spiritual sense* (ii) *This sense is in the whole Word and in every part of it* (iii) *This sense makes the Word divinely inspired and holy in every word* (iv) *This sense has been hitherto unknown* (v) *Hereafter it will be made known to none but those who possess pure truths from the Lord* (vi) *Some wonderful things respecting the spiritual sense of the Word*

194 (i) *The spiritual sense*

The spiritual sense of the Word is not that which shines from the literal sense when the Word is studied to prove some dogma of the church. This may be called the literal and ecclesiastical sense of the Word, but the spiritual sense is not apparent in the sense of the letter, it is within it as the soul is in the body, or intelligence in the eyes, or affection in the countenance. It is this sense especially that makes the Word spiritual, not only for men but also for angels; and the Word thereby communicates with the heavens Since the Word is inwardly spiritual, it is written by pure correspondences; and this produces in the ultimate sense a style like that of the prophets, the evangelists, and the Revelation, although it seems commonplace, it yet conceals within it divine and angelic wisdom. What is meant by correspondence may be seen in the work *Heaven and Hell,* where it treats of the correspondence of all things in heaven with all things in men (nos 87–102), and the correspondence of all things in heaven with all things on earth (nos. 103–15). This will be still more fully explained by the examples from the Word given below

195. From the Lord proceed the divine celestial, the divine spiritual, and the divine natural, one after another. Whatever proceeds from His divine love is called the divine celestial, all of which is good, whatever proceeds from His divine wisdom is called the divine spiritual, all of which is truth; the divine natural partakes of both, and

is their combination in ultimates. The angels of the Lord's celestial kingdom, who constitute the third or highest heaven, are in the divine celestial that proceeds from the Lord, for they are in the good of love from the Lord. The angels of the Lord's spiritual kingdom, who constitute the second or middle heaven, are in the divine spiritual that proceeds from the Lord, for they are in divine wisdom from the Lord. The angels of the Lord's natural kingdom, who constitute the first or lowest heaven, are in the divine natural that proceeds from the Lord, for they are in the faith of charity from the Lord But the members of the church are in one or other of these kingdoms, according to their love, wisdom, and faith, and in whichever they are, into that they enter after death Such as heaven is, such also is the Word of the Lord, in the ultimate sense it is natural, in the interior sense it is spiritual, in the inmost sense it is celestial, and throughout divine. It is therefore adapted to the comprehension of the angels of the three heavens and also to that of men.

196. (11) *The spiritual sense is in the whole Word, and in every part of it*

This can best be seen from the following passages. John says in the Revelation: *I saw heaven opened, and behold a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himself, and he was clothed with a vesture dipped in blood, and his name is called the Word of God And the armies in heaven followed him upon white horses, clothed in fine linen, white and clean. And he hath on his vesture and on his thigh a name written, King of kings and Lord of lords. And I saw an angel standing in the sun, and he cried with a loud voice to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great* (xix 11, 12, 13, 16, 17, 18) What these words signify, no one can see but from the spiritual sense of

the Word, and no one can see the spiritual sense of the Word but from a knowledge of correspondences, for all the above words are correspondences, and there is not one of them without a meaning A knowledge of correspondences shows the signification of a white horse, of him that sat upon him, of his eyes which were like a flame of fire, of the crowns which he wore on his head, the vesture dipped in blood, the white linen with which the armies that followed him in heaven were clothed, the angel standing in the sun, the great supper to which they should come and gather themselves, and the flesh of kings, captains, and others, which they were to eat

The particular meaning of each thing in the spiritual sense may be seen explained in *The Apocalypse Revealed* (nos 820–38); and also in the short work on *The White Horse*, therefore it is needless to repeat the explanation In those books it is shown that the Lord as to the Word is here described His eyes, which were like a flame of fire, mean the divine wisdom of His divine love, the crowns which He wore on His head and the name which no one knew but Himself, mean the divine truths of the Word from Him, and that no one knows what the Word is in its spiritual sense, except the Lord and those to whom He reveals it, His vesture dipped in blood means the natural or literal sense of the Word, to which violence had been done That the Word is being described is very evident, for it is said *His name is called the Word of God* That the Lord is meant is also evident, for it is said that the name of him who sat upon the white horse was *King of kings and Lord of lords*, as in Rev. xvii 14, where we find these words *And the Lamb shall overcome them, for he is Lord of lords and King of kings* That the spiritual sense of the Word is to be revealed when the church comes to an end, is signified not only by what is said of the white horse and of him that sat upon him, but also by the great supper to which all were invited by the angel standing in the sun, to eat the flesh of kings and captains, this last phrase meaning the appropriation of good of all kinds from the Lord. All these expressions would be unmeaning and lifeless unless there were a spiritual sense within them, as the soul is within the body.

197 In the Revelation (xxi) the new Jerusalem is described

as follows *Her light was like unto a stone most precious, even like unto a jasper stone, clear as crystal; and she had a wall great and high, having twelve gates, and over the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the sons of Israel And the wall was a hundred and forty-four cubits, which is the measure of a man, that is, of an angel; and the building of the wall was of jasper, and its foundations of all manner of precious stones, of jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprasus, jacinth, and amethyst And the gates were twelve pearls And the street of the city was pure gold, like unto clear glass, and it was four-square, the length, and the breadth, and the height of it were equal, twelve thousand furlongs*, with many other particulars. That all this is to be understood spiritually, is obvious from the fact that the new Jerusalem means a new church which is to be established by the Lord, as is shown in *The Apocalypse Revealed* (no 880) And since Jerusalem there signifies the church, it follows that its walls, the foundations of the walls, its dimensions, and everything else contain a spiritual sense, since whatever relates to the church is spiritual What those things signify has been shown in *The Apocalypse Revealed* (nos 896–925), therefore it is needless here to repeat the explanation It is sufficient to understand that there is a spiritual sense in every detail of the above description, like the soul in the body. Apart from that sense the description could have no reference to the church, as that the city was of pure gold, its gates of pearl, its walls of jasper, the foundations of the walls of precious stones; that the wall was a hundred and forty-four cubits, which is the measure of a man, that is, of an angel; that the city was in length, breadth, and height, twelve thousand furlongs, with many other particulars. But by a knowledge of correspondences, any one may understand the spiritual sense of the Word and see, for instance, that the wall and its foundations signify the doctrine of the new church derived from the literal sense, and that the numbers twelve, one hundred and forty-four, and twelve thousand signify everything belonging to it, or its truths and goods in the aggregate

198. Where the Lord speaks to His disciples about the

end of the age, which is the last time of the church, at the close of His predictions concerning its successive changes of state, He says *Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory And he shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other* (Matt xxiv 29–31) These words, in their spiritual sense, do not mean that the sun and moon shall be darkened, that the stars shall fall from heaven, that the sign of the Lord shall appear in the heavens, or that He shall be seen in the clouds and the angels with trumpets; but each word there means something spiritual relating to the church, of whose final state they are spoken For in the spiritual sense the sun, which shall be darkened, means love of the Lord, the moon, which shall not give her light, means faith in Him, the stars, which shall fall from heaven, mean the knowledges of truth and good; the sign of the Son of man in heaven means the revelation of divine truth in the Word from Him; the tribes of the earth, which shall mourn, mean the failure of all the truth of faith and of all the good of love, the coming of the Son of man in the clouds of heaven with power and glory, means the Lord's presence in the Word and revelation, the clouds of heaven signify the literal sense of the Word, and glory signifies its spiritual sense; the angels with a great sound of a trumpet mean heaven whence comes divine truth; the gathering together of the elect from the four winds, from one end of heaven to the other, means a new heaven and a new church, to be formed of those who have faith in the Lord and live according to His precepts That this passage does not mean the darkening of the sun and moon and the falling of the stars upon the earth, is evident from the writings of the prophets, where similar statements occur relating to the state of the church at the time when the Lord should come into the world. As in Isaiah: *Behold, the day of Jehovah cometh, cruel with wrath*

and fierce anger; the stars of the heavens and the constellations thereof shall not give their light; the sun shall be darkened in his rising, and the moon shall not cause her light to shine; I will visit the world for their evil (xiii 9–11), and in Joel: *The day of Jehovah cometh, a day of darkness and of thick darkness; the sun and moon shall be darkened, and the stars shall withdraw their shining* (ii 1, 2, iii 15); and in Ezekiel. *I will cover the heavens and make the stars dark; I will cover the sun with a cloud, and the moon shall not cause her light to shine; all the luminaries of light will I cover, and set darkness upon the land* (xxxii 7, 8). The day of Jehovah means the Lord's advent, which took place at a time when there was no longer in the church any good of love or truth of faith, or any knowledge of the Lord; therefore it is called a day of darkness and thick darkness.

199 The Lord, when in the world, spoke by correspondences, that is, both naturally and spiritually, as is evident from His parables, in every word of which there is a spiritual sense. Take for example the parable of the ten virgins. He said *The kingdom of heaven is like unto ten virgins, that took their lamps, and went forth to meet the bridegroom and five of them were wise, and five were foolish. Those that were foolish took their lamps, but took no oil with them, but the wise took oil in their vessels with their lamps While the bridegroom tarried they all slumbered and slept, and at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him Then all those virgins arose, and trimmed their lamps, and the foolish said unto the wise, Give us of your oil, for our lamps are gone out; but the wise answered, saying, Not so, lest there be not enough for us and you, but go ye rather to them that sell, and buy for yourselves And while they went to buy, the bridegroom came, and those that were ready went in with him to the marriage; and the door was shut Afterward came also the other virgins, saying, Lord, Lord, open to us, but he answered and said, Verily, I say unto you, I know you not* (Matt. xxv 1–12). That in every part of this parable there is a spiritual sense and therefore something holy, none can see but those who understand the spiritual sense In the spiritual sense, the kingdom of the heavens means heaven and the church, the bridegroom means the Lord; the marriage

means the marriage of the Lord with heaven and the church by means of the good of love and the truth of faith; the virgins mean the church; ten means all, five, a certain part, lamps mean faith, oil means love and its good, sleeping and waking, the natural life of man in the world and his spiritual life after death Buying means to procure for themselves; going to those that sell and buying oil means to procure from others the good of love after death, and because this cannot be done, although they came with their lamps and the oil they had bought to the marriage door, the bridegroom said to them, I know you not This is because man, after his life in the world, remains such as he has been in the world From all this it is evident that the Lord spoke by pure correspondences, and this because He spoke from the divinity that was in Him and was His own Because virgins signify the church, we find in the prophetical Word frequent mention of the virgin or daughter of Zion, Jerusalem, Judah, and Israel And because oil signifies the good of love, all the holy things of the church were anointed with oil The same is true of other parables and of every word spoken by the Lord, and that is why the Lord declares that His words are spirit and life (John vi 63)

200 (iii) *It is owing to the spiritual sense that the Word is divinely inspired, and holy in every word*

The church declares that the Word is holy, because Jehovah the Lord spoke it, but its holiness is not apparent in the sense of the letter And therefore any one who begins to doubt its holiness, confirms his doubts by his subsequent reading, saying 'Can this be holy? Can this be divine?' Lest such thoughts should enter and possess the minds of many, and lest thereby the Word should be rejected as a worthless book and the Lord's union with man cut off, it has pleased the Lord at this time to reveal its spiritual sense, in order to show where its holiness and divinity lie concealed But to illustrate this, let some examples be taken In the Word we find frequent mention of Egypt, Assyria, Edom, Moab, the children of Ammon, the Philistines, Tyre and Sidon, and Gog He who does not know that these names signify things pertaining to heaven and the church, may conclude erroneously that the Word

treats much of peoples and nations but little of heaven and the church, or much about worldly things and little about heavenly things; but when he knows what is signified by these nations, and by their names, he may be led from error to the truth. So when he sees frequent mention of gardens, groves, woods, and trees like the olive, the vine, the cedar, the poplar, and the oak, and of lambs, sheep, goats, calves, oxen; and of mountains, hills, valleys, fountains, rivers, waters, and the like He that knows nothing of the spiritual sense of the Word must suppose that only these things are meant For he does not know that a garden, a grove, and a wood mean wisdom, intelligence, and knowledge, that the olive, the vine, the cedar, the poplar, and the oak mean the good and truth of the church, celestial, spiritual, rational, natural, and sensuous, that a lamb, a sheep, a goat, a calf, and an ox mean innocence, charity, and natural affection, and that mountains, hills, and valleys mean the higher, the lower, and the lowest things of the church. Again, he does not know that Egypt signifies the scientific, Ashur the rational, Edom the natural, Moab the adulteration of good, the children of Ammon the adulteration of truth, the Philistines faith without charity, Tyre and Sidon the knowledge of goodness and truth, Gog external worship without internal In general, Jacob in the Word means the natural church, Israel the spiritual church, and Judah the celestial church

When a man knows these things, he may realise that the Word treats solely of heavenly things, and that the worldly things are merely the outward symbols of the heavenly. But let us take another example from the Word to illustrate this truth. We read in Isaiah *In that day there shall be a highway out of Egypt into Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land whom Jehovah Zebaoth shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance* (xix 23–5) These words in the spiritual sense mean that at the time of the Lord's coming the scientific, the rational, and the spiritual shall be one,

and that then the scientific shall serve the rational, and both the spiritual; for, as said above, Egypt signifies the scientific, Ashur or Assyria, the rational, and Israel the spiritual 'That day', twice mentioned, means the first and second coming of the Lord

201 (iv) *The spiritual sense of the Word has hitherto been unknown*

That everything in nature and in the human body corresponds to spiritual things is shown in *Heaven and Hell* (nos. 87–105) But what correspondence is, has been hitherto unknown, although it was perfectly understood in the most ancient times; for to the men of that time the science of correspondence was the science of sciences, and was so universal that all their manuscripts and books were written by correspondences. The book of Job, a book of the ancient church, is full of correspondences. The hieroglyphics of the Egyptians and the myths of antiquity were the same. All the ancient churches were representative of spiritual things, the ceremonial laws of their worship were pure correspondences, so was everything in the Israelitish church. The burnt-offerings, sacrifices, meat-offerings and drink-offerings were correspondences in every detail, so was the tabernacle with everything in it, and also the feasts of unleavened bread, of tabernacles, and of first fruits, also the priesthood of Aaron and the Levites and their holy garments (The spiritual things to which they correspond are explained in the *Arcana Caelestia*) Moreover, all the laws and judgments relating to their worship and life were correspondences Now, because divine things manifest themselves in the world by correspondences, the Word was written by pure correspondences; and for the same reason, the Lord, because He spoke from the divinity, spoke from correspondences. For, everything from the divinity flows into such natural things as correspond thereto, and these outward things then conceal in their depths the divine things called celestial and spiritual

202 I have been informed that the men of the most ancient church, which existed before the flood, were of so heavenly a genius that they conversed with the angels of heaven, and that they had the power to do so by correspon-

dences. Consequently their wisdom was such that, whatever they saw on earth, they thought of not only naturally but also spiritually, thus in harmony with the angels. Furthermore, I have been informed that Enoch and his associates (Gen. v 21–4), made a glossary of correspondences from the speech of the angels, and transmitted this knowledge to posterity. As a result, the science of correspondences flourished in many kingdoms of Asia, particularly in Canaan, Egypt, Assyria, Chaldea, Syria, Arabia, Tyre, Sidon, and Nineveh, and was thence communicated to Greece, where it became mythical, as may be seen from the oldest Greek literature.

203 To show that a knowledge of correspondences was long preserved among the nations of Asia by their diviners, wise men, and magicians, I will give an example from 1 Sam v and vi We are there informed that the ark, containing the two tables on which the ten commandments were written, was taken by the Philistines and placed in the temple of Dagon in Ashdod, and that Dagon fell to the ground before it, and that his head and the palms of his hands, severed from his body, lay on the threshold, also that the people of Ashdod and Ekron, to the number of several thousand, were smitten with hæmorrhoids, and their land devastated by mice The Philistines therefore called together their lords and diviners and, to put a stop to the destruction, determined to make five golden hæmorrhoids and five golden mice; they also made a new cart and placed the ark upon it, together with the golden hæmorrhoids and mice; then, drawn by two cows which lowed by the way, it was sent back to the children of Israel, by whom the cows and the cart were offered up in sacrifice, and the God of Israel was propitiated.

All these things prescribed by the diviners of the Philistines were correspondences, as is evident from their signification, which is as follows The Philistines signified those who are in faith separated from charity; Dagon represented that religion; the hæmorrhoids, with which they were smitten, signified natural loves, which, if separated from spiritual love, are unclean; and mice signified the devastation of the church by falsifications of truth. The new cart signified the

natural doctrine of the church, for a chariot in the Word signifies doctrine derived from spiritual truths; the cows signified good natural affections, the golden hæmorrhoids, natural loves purified and made good; the golden mice, the purification of the church by means of good, for gold in the Word signifies good. The lowing of the cows by the way signified the difficulty of converting the lusts of evil in the natural man into good affections, the offering up of the cows and the cart as a burnt offering signified that thus the God of Israel was propitiated All these things which the Philistines did by the advice of their diviners were correspondences, hence it is clear that a knowledge of correspondences was long preserved among the Gentiles

204 In the course of time the representative rites of the church, which were correspondences, began to be turned into idolatry and also into magic By the divine providence of the Lord, therefore, the science of correspondences was gradually lost, and amongst the Israelitish and Jewish nation totally obliterated The worship of that nation consisted indeed of pure correspondences, and consequently was representative of heavenly things; but they did not understand the representation of a single thing, for they were altogether natural men And therefore they cared nothing about spiritual and celestial things, and therefore nothing about correspondences, these being representations of spiritual and celestial things in things natural

205. The idolatries of ancient nations originated from correspondences, because all things visible on earth have a correspondence, not only trees, but also beasts, birds, fishes, and everything else The ancients who had a knowledge of correspondences made themselves images corresponding to heavenly things, and they delighted in them because they symbolized the things of heaven and the church They therefore placed those images in their temples and houses, not to worship them, but to call to mind the heavenly things which they signified Therefore in Egypt, and elsewhere, there were images of calves, oxen, serpents, children, old men, and virgins Calves and oxen signified the affections and powers of the natural man, serpents, the prudence and cunning of the sensuous man; children, innocence and

charity, old men, wisdom; and virgins, the affections of truth; and so on. But when the science of correspondences was lost, their descendants began to worship as holy, and at length as deities, the images and figures set up by their forefathers in and around their temples For the same reason, the ancients worshipped in gardens and groves, according to the different kinds of trees growing in them, and also on mountains and hills For the gardens and groves signified wisdom and intelligence, and each tree some particular thereof; thus the olive signified the good of love, the vine, truth from that good, the cedar, rational good and truth, a mountain, the highest heaven; a hill, the heaven beneath

The knowledge of correspondences remained among many eastern nations, even till the coming of the Lord This is evident from the story of the wise men of the East, who came to the Lord at His nativity guided by a star, and bringing with them gifts of gold, frankincense and myrrh (Matt II 1, 2, 9, 10, 11) For the star which went before them signified knowledge from heaven, gold, celestial good, frankincense, spiritual good, and myrrh, natural good, and these are the three constituents of all worship But the science of correspondences was completely unknown to the Israelitish and Jewish nation, although all the details of their worship, and all the statutes and judgments given them by Moses, and everything contained in the Word, were pure correspondences The reason was that they were at heart idolaters, and consequently did not even desire to know that the ceremonial details of their worship had a celestial and spiritual meaning. They believed that all those things were holy in themselves, if therefore the celestial and spiritual things had been revealed to them, they would not only have rejected but even profaned them For this reason heaven was so closed to them, that they hardly knew that there was a life eternal The truth of this is obvious from the fact that they did not acknowledge the Lord, although the whole sacred scripture prophesied concerning Him and foretold His coming They rejected Him for the sole reason that He instructed them about a heavenly and not an earthly kingdom, for they desired a Messiah who should exalt them

above all the nations in the world, and not one who should take care of their eternal salvation.

206 The science of correspondences, which is the key to the spiritual sense of the Word, was not revealed after those times, because the Christians of the primitive church were men of such simplicity that they could neither have understood nor made use of it After those times, darkness settled upon the whole Christian world, first in consequence of many heretical opinions current in the church; and soon after in consequence of the decrees and decisions of the Nicene council concerning the existence of three divine persons from eternity, and concerning the person of Christ as the son of Mary and not the Son of Jehovah God. Hence sprang the present doctrine of justification by faith, according to which three gods are successively approached; on it depends everything of the present church, as the members of the body depend on the head And because men have applied everything in the Word to confirm this erroneous belief, the spiritual sense could not be disclosed, for had it been, they would have applied it to the same purpose, and thereby profaned the holiness of the Word, and would thus have completely shut themselves off from heaven and expelled the Lord from His church

207. The science of correspondences, which is the key to the spiritual sense of the Word, is to-day revealed, because the divine truths of the church are now being brought to light These are the truths of which the spiritual sense consists; and when these are in a man's mind, the literal sense of the Word cannot be perverted. For the literal sense can be used in two ways; if it is diverted to prove what is false, its internal and external holiness both perish, but if it is used to prove what is true, its holiness remains; more however will be said on this subject in what follows. That the spiritual sense of the Word would be revealed at the present day is meant by John's seeing heaven opened, the white horse, and the angel who stood in the sun and called all to a great supper (Rev. xix 11–18) But that this sense would long remain neglected, is meant by the beast and the kings of the earth who were about to make war with him that sat on the white horse (Rev. xix 19), and also by the

dragon which persecuted the woman that brought forth the man-child, until she fled into the wilderness where he cast out of his mouth water as a flood to overwhelm her (Rev xii 13–17)

208 (v) *Hereafter the spiritual sense of the Word will be made known to none but those who possess pure truths from the Lord*

This is because no one can see the spiritual sense unless enlightened by the Lord to see divine truths, for the spiritual sense of the Word treats of the Lord alone and His kingdom, and is the sense possessed by His angels in heaven, for it is divine truth there. It is possible for a man to violate the spiritual sense, if he has a knowledge of correspondences, and desires thereby to examine the Word from his own intelligence; since by a few correspondences known to him, he may pervert the spiritual sense and force it to confirm what is false, thus he would offer violence to divine truth and consequently to heaven where it resides. Therefore, if any one desires to discover that sense unaided by the Lord, heaven is closed against him, and then he either sees no truth, or falls into spiritual insanity. This is also because the Lord teaches every one by means of the Word, and He does so by using the knowledge which man possesses, not by imparting new knowledge. Therefore, if a man possesses no divine truths, or if he possesses a few truths and also some falsities, he may falsify the truths, as is done by every heretic with regard to the literal sense of the Word. Lest therefore any one should enter into the spiritual sense and pervert its pure truth, guards are placed over it by the Lord, these guards are in the Word called cherubim

209 (vi) *Some wonderful things respecting the Word resulting from its spiritual sense*

In the natural world nothing wonderful proceeds from the Word, because the spiritual sense is not there apparent to men, nor do they receive it inwardly as it is in itself. But in the spiritual world many wonders arise from it, because all things in that world are spiritual, and spiritual things affect spiritual men as natural things do natural men. I will here mention a few The Word is kept in the shrines of the angelic temples and shines like a great star, sometimes

like the sun with a halo of beautiful rainbows; this occurs when the shrine is first opened. All the truths of the Word shine, as I learnt on seeing that, when any verse is written on paper and thrown into the air, the very paper shines in the form in which it has been cut, so that spirits can by the Word produce various shining forms, even those of birds and fishes But what is still more wonderful, if any person rubs his face, hands, or clothes against the open Word, so as to touch the writing, his face, hands, and clothes shine as if he were standing in the brilliance of a star This I have often seen with wonder; and it showed me why the face of Moses shone when he brought down the tables of the covenant from Mount Sinai

Again, if any person obsessed by falsities looks at the Word lying in its sacred place, darkness shrouds his eyes, and the Word appears to him black and sometimes as if covered with soot; while, if he touches the Word, a loud explosion follows, and he is hurled into a corner of the room, where he lies for a time as if dead. If any one obsessed by falsity writes a passage from the Word on a piece of paper and throws it in the air, a similar explosion follows, and the paper is torn to pieces and vanishes, the same thing happens if the paper is thrown into the nearest corner This I have often seen It was therefore clear to me that those obsessed by doctrinal falsities have no communication with heaven by means of the Word, but that their reading of it is dissipated on the way, and vanishes like a firework thrown into the air. The reverse happens with those who, aided by the Lord, possess doctrinal truths from the Word, their reading of the Word mounts up to heaven and unites them with the angels The angels themselves, when they descend from heaven to discharge any duty below, appear surrounded, especially as to their heads, with little stars, a sign that they possess divine truths from the Word.

In the spiritual world there are the same things as on earth, but they have a spiritual origin, for example, gold and silver and all kinds of precious stones have their spiritual origin in the literal sense of the Word This is why, in the Revelation, the foundations of the wall of the new Jerusalem are described as twelve precious stones, for the foundations

of its walls signify the doctrines of the new church from the literal sense of the Word. For the same reason Aaron's ephod contained twelve precious stones, called Urim and Thummim, by means of which there was communication with heaven Still greater wonders are connected with the power of the Word for truth, this is so great that a description would surpass all belief In the spiritual world it overturns mountains and hills, removes them to a great distance, casts them into the sea, and does many other such things, in a word, the Lord's power by means of the Word is infinite

III THE LITERAL SENSE OF THE WORD IS THE BASIS, CONTAINANT AND SUPPORT OF ITS SPIRITUAL AND CELESTIAL SENSES

210 In everything divine there is a primary, a middle, and an ultimate, and the primary passes through the middle to the ultimate, and so exists and subsists, consequently the ultimate is the basis Again the primary is in the middle, and thereby in the ultimate, and thus the ultimate is the containant, and because the ultimate is the containant and the basis, it is also the support The learned know that these three may be called end, cause, and effect, and also being, becoming, and manifestation, and that the end is being, the cause becoming, and the effect manifestation, consequently that in every complete thing there is a trine called the primary, middle, and ultimate, or the end, cause, and effect When this is understood, it will be seen that every divine work is complete and perfect in its ultimate, also that the ultimate contains the whole, because the prior things are in it simultaneously.

211 This is why in the spiritual sense of the Word, the number three means what is complete, perfect, and simultaneous; and therefore the number three is used in the Word wherever that meaning is required. Thus Isaiah *walked naked and barefoot three years* (Is xx 3) Jehovah called Samuel *three times*, and Samuel ran *three times* to Eli, and Eli understood him the *third* time (1 Sam iii, 1–8) David told Jonathan to hide himself in the field *three days*; and Jonathan afterwards shot *three arrows* at the side of the stone; and lastly, David bowed himself *three times* before Jonathan (1 Sam. xx 5, 12–42) Elijah stretched himself

three times on the widow's son (1 Kings xvii 21); Elijah commanded to pour water on the burnt-offering *three times* (xviii 34). Jesus said. *The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal till the whole was leavened* (Matt. xiii 33) Jesus told Peter that he would deny Him *thrice* (xxvi 34) Jesus said *three times* unto Peter *Lovest thou me?* (John xxi 15–17). Jonah was in the whale's belly *three days and three nights* (Jonah i 17). Jesus said that the temple might be destroyed, and in *three days* he would raise it up (Matt. xxvi 61) Jesus prayed *three times* in Gethsemane (Matt. xxvi 39–44). Jesus rose again on the *third day* (xxviii 1). So in other passages, where the number three is mentioned, it is used to indicate a work complete and perfect, because this is the meaning of that number

212. There are three heavens, the highest, the middle, and the lowest, the highest heaven is the Lord's celestial kingdom, the middle heaven His spiritual kingdom, and the lowest heaven His natural kingdom And just as there are three heavens, so there are three senses in the Word—the celestial, the spiritual, and the natural, and this agrees with what was said above (no. 210), that the primary is in the middle, and thereby in the ultimate, just as the end is in the cause, and thereby in the effect This shows the true nature of the Word. The literal sense which is natural contains an interior sense which is spiritual, and this again contains an inmost sense which is celestial, thus the ultimate natural or literal sense is the containant, basis and support of the two interior senses

213. From this it follows that the Word, without the literal sense, would be like a palace without a foundation—a palace in the air instead of on the ground, which would be a mere shadow and would vanish away. Or it would be like a temple containing many holy things, whose central shrine had no protecting roof or walls, without these, its holy things would be stolen by thieves, and violated by the beasts of the earth and the birds of the air, and thus destroyed. It would also be like the tabernacle of the children of Israel in the wilderness (in the inmost sanctuary was the ark of the covenant, and in the middle sanctuary

the golden lampstand, the golden altar of incense, and the table for the shewbread) without its ultimates, namely, the courts, veils, and pillars. It would be like the human body without the covering of its skins, or the support of its bones, without these its inner parts would collapse. It would also be like the heart and lungs in the thorax, without the protection of the pleura, or the support of the ribs, and like the brain without its coverings, the dura and pia mater, and without its common covering, containant and support, the skull Thus would it be with the Word without the literal sense, and therefore it is said in Isaiah, that Jehovah will create upon all the glory a covering (IV 5)

IV THE DIVINE TRUTH IN THE LITERAL SENSE OF THE WORD, IS IN ITS FULNESS, HOLINESS, AND POWER

214 The Word in the literal sense is in its fulness, holiness, and power, because the two prior or interior senses, which are the spiritual and celestial, are simultaneously in the literal or natural sense (no 210, 212), but how they exist simultaneously in it shall now be explained In heaven and in the world there are successive order and simultaneous order In successive order one thing succeeds and follows another, from the highest to the lowest, but in simultaneous order one thing exists side by side with another, from what is inmost to what is outmost Successive order is like a column in sections, which diminish in girth from base to summit, simultaneous order is like a work continuous from centre to circumference even to the exterior surface We will now show in what manner successive order becomes, in the ultimate, simultaneous order. It is as follows the highest things of successive order become the inmost of simultaneous order, and the lowest things of successive order become the outmost of simultaneous order, just as if the aforesaid column were to subside into a plane Thus the simultaneous is formed from the successive, and this is true of all things in the natural and spiritual worlds, in general and in particular. For there is everywhere a primary, a middle, and an ultimate, and the primary, by means of the middle, tends and proceeds to the ultimate But it must be well understood that there are also degrees of purity in both these kinds of order Now, to apply this to the Word

the celestial, spiritual, and natural proceed from the Lord in successive order, and in the ultimate they are in simultaneous order, thus the celestial and spiritual senses of the Word are simultaneously in the natural sense When this is understood, it will be easy to see how the natural sense of the Word is the containant, basis, and support of its spiritual and celestial senses, and also how divine good and truth, in the literal sense of the Word, are in their fulness, holiness, and power It is evident therefore that the Word is the Word itself in the literal sense, for it is in this sense that spirit and life are inwardly contained, and this is what the Lord says *The words that I speak unto you, they are spirit and they are life* (John vii 63), for the Lord spoke His words in the natural sense The celestial and spiritual senses are not the Word without the natural sense, for then they would be like spirit and life without a body, or, as was said above (no 213), like a palace without a foundation

215 The truths of the literal sense of the Word are not always naked truths but appearances of truth, being, as it were, similitudes and comparisons taken from natural things and accommodated to the perception of simple people and children But because they are also correspondences, they are the receptacles and abodes of pure truth, they are the vessels that contain it, as a crystal cup contains good wine, or a silver dish nourishing food They are also like garments, such as the swaddling clothes of an infant, or the beautiful dress of a girl, they are also like the knowledge of the natural man, which involves the perceptions and affections of spiritual truth The naked truths which are included, contained, clothed, and involved, are in the spiritual sense of the Word, and the naked goods are in its celestial sense But this shall be illustrated from the Word, Jesus said *Woe unto you, scribes and Pharisees; for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess Thou blind Pharisee, cleanse first the inside of the cup and platter, that the outside of them may be clean also* (Matt xxiii 25, 26) In this passage the Lord spoke by similitudes and comparisons, which are also correspondences A cup actually means the truth of the Word, for by the cup is to be understood wine, and wine signifies

truth, and by the platter is to be understood food, and food signifies good Therefore cleansing the inside of the cup and platter, signifies to purify the internal will and thought by means of the Word, that the outside may thus be clean, signifies that thus are purified the external actions and words, for these derive their essence from the former

Again, Jesus said *There was a certain rich man, who was clothed in crimson and fine linen and fared sumptuously every day, and there was a certain beggar, named Lazarus, who was laid at his gate full of sores* (Luke xvi 19, 20) In this passage also the Lord spoke by similitudes and comparisons, which are correspondences and contain spiritual things The rich man means the Jewish nation, called rich because it possessed the Word which contains spiritual riches, the crimson and fine linen with which the rich man was clothed, signify the good and truth of the Word—crimson is good, and fine linen is truth, faring sumptuously every day signifies the delight which the Jewish people took in possessing the Word and hearing it often read in their temple and synagogues, the beggar Lazarus means the Gentiles, because they did not possess the Word, by Lazarus lying at the rich man's gate is meant that the Gentiles were despised and rejected by the Jews, his being full of sores signifies that the Gentiles from their ignorance of truth were obsessed by many falsities. The Gentiles were meant by Lazarus, because the Lord loved the Gentiles, as He loved Lazarus whom He raised from the dead (John xi 3, 5, 36), who is called His friend (xi 11), and who sat with Him at table (xii 2) From these two passages, it is evident that the truths and goods of the literal sense of the Word are like vessels, and like the clothing of naked good and truth concealed in the spiritual and celestial senses This being so, it follows that those who possess divine truths, and believe that the Word is inwardly divine and holy, see divine truths in natural light, while they read the Word, they are enlightened by the Lord, especially if they believe that the Word is divine and holy by virtue of its spiritual and celestial senses For the heavenly light of the spiritual sense descends by influx into the natural light of the literal sense, and enlightens the rational part of a man's intellect, this causes him to see and acknowledge divine

truths, both where they are evident and where they lie concealed These truths and their heavenly light flow into some men's minds without their being conscious of the fact

216 The inmost or celestial sense of the Word is like a gentle crimson flame, the middle or spiritual sense is like a brilliant snow-white light, the ultimate or natural sense is like a transparent object aglow with both flame and light—like a ruby from the flame, and like a diamond from the light And therefore the literal sense is indicated by the following (i) *The precious stones which formed the foundations of the new Jerusalem* (ii) *The Urim and Thummim on Aaron's ephod* (iii) *The precious stones in the garden of Eden, where the King of Tyre is said to have been* (iv) *The curtains, veils, and pillars of the tabernacle* (v) *The external parts of the temple at Jerusalem* (vi) *The Word in its glory was represented by the Lord when He was transfigured* (vii) *The power of the Word in ultimates was represented by the Nazarites* (viii) *Concerning the inexpressible power of the Word* But these points shall be illustrated separately

217 (i) *The truths of the literal sense of the Word are meant by the precious stones which formed the foundations of the new Jerusalem* (Rev xxi 17–21)

It was stated above (no 209), that there are precious stones in the spiritual world, just as in the natural, and that their spiritual origin is the truths of the literal sense of the Word This seems incredible, but it is true This is why precious stones are so frequently mentioned in the Word, for in the spiritual sense they mean truths The precious stones of which the foundations of the wall round the new Jerusalem were constructed, signify the truths of the doctrine of the new church, because the new Jerusalem signifies the new church as to doctrine from the Word Therefore its wall and foundations can mean nothing but the external of the Word which is the literal sense, for this sense contains the doctrine on which is founded the church, it is like a wall with its foundations that contains and protects the city

The new Jerusalem and its foundations are thus described in the Revelation The angel *measured the wall thereof, a hundred and forty and four cubits, according to the measure*

of a man, that is, of an angel And the wall had twelve foundations adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony, the fourth, an emerald; the fifth, sardonyx, the sixth, sardius, the seventh, chrysolite, the eighth, beryl; the ninth, topaz, the tenth, chrysoprasus, the eleventh, a jacinth, the twelfth, an amethyst (xxi 17–20) The foundations of the wall were twelve precious stones, because the number twelve signifies all things pertaining to truth from good, and therefore, in this passage, everything pertaining to doctrine In *The Apocalypse Revealed*, this passage and its context are explained in detail, and confirmed by parallel passages from the prophets

218 (11) *The goods and truths of the literal sense of the Word are meant by the Urim and Thummim in Aaron's ephod*

The Urim and Thummim were in the ephod of Aaron His priesthood represented the Lord as to divine good and the work of salvation, the garments of his priesthood, or of his holiness, represented divine truths from the Lord, the ephod represented divine truth in its ultimate, and therefore the literal sense of the Word, for this is divine truth in its ultimate Hence the Urim and Thummim, which were twelve precious stones engraved with the names of the twelve tribes of Israel, represented divine truths from divine good in their whole extent Compare the following passage from Exodus *They shall make the ephod of purple and crimson, of scarlet double dyed and fine twined linen, and thou shalt make the breastplate of judgment according to the work of the ephod, and shall set it with settings of stone, four rows of stones the first shall be a ruby, a topaz, and an emerald, and the second row shall be a chrysoprasus, a sapphire, and a diamond, the third row a ligure, an agate, and an amethyst, the fourth row a beryl, a sardius, and a jasper The stones shall be according to the names of the sons of Israel, the engravings of a signet shall be according to the name of every one for the twelve tribes And Aaron shall bear on the breastplate of judgment the Urim and Thummim, and they shall be upon Aaron's heart, when he goeth in before Jehovah* (Ex xxviii 6, 15–21, 29, 30)

The signification of the garments of Aaron, his ephod,

robe, coat, mitre, and girdle is explained in the *Arcana Caelestia*. The ephod represented divine truth in its ultimate, the precious stones represented pellucid truths from good, the twelve arranged in four rows represented all those truths from first to last, the twelve tribes of Israel, everything relating to the church, the breastplate, divine truth from divine good in a universal sense, the Urim and Thummim, the brilliance of divine truth from divine good in its ultimates; for Urim means a shining fire, and Thummim, brilliance in the angelic language and integrity in Hebrew Responses were given by the variegations of their brilliance, accompanied by a silent perception or by a living voice, and so on Clearly, then, those stones signified truths from good in the ultimate sense of the Word, nor are responses from heaven given by any other means, because in the ultimate sense the outflowing divinity is in its plenitude

219 (III) *The same is meant by the precious stones in the garden of Eden, where the King of Tyre is said to have been*

It is written in Ezekiel *King of Tyre, thou who sealest up thy sum, full of wisdom, and perfect in beauty, thou hast been in Eden, the garden of God every precious stone was thy covering, the ruby, the topaz, and the diamond, the beryl, the sardonyx, and the jasper, the sapphire, the chrysoprasus, and the emerald, and gold* (xxviii 12, 13) In the Word, Tyre signifies the church as to the knowledge of good and truth, king signifies the truth of the church, the garden of Eden, wisdom and intelligence from the Word, precious stones signify pellucid truths from good in the literal sense of the Word, and therefore they are called his covering That the literal sense covers the inner contents of the Word may be seen above (no 213)

220 (IV) *Truths and goods in their ultimates, such as occur in the literal sense of the Word, were represented by the curtains, veils, and pillars of the tabernacle*

The tabernacle erected by Moses in the wilderness represented heaven and the church, for its pattern was shown to him on Mount Sinai by Jehovah And therefore everything in the tabernacle, as the lampstand, the golden altar of incense, and the table for the shewbread, represented and signified the holy things of heaven and the church The

holy of holies, containing the ark of the covenant, represented and therefore signified the inmost of heaven and the church; the law written on the two tables of stone signified the Word, and the cherubs above it signified guards to protect from violation the holiness of the Word Now because external things derive their essence from internal things, and both of these derive theirs from what is inmost, which in the tabernacle was the law, therefore the holy things of the Word were represented and signified by all those things in the tabernacle It follows that the ultimates of the tabernacle, its curtains, veils, and pillars, which were its coverings, containants, and supports, signified the ultimates of the Word, which are the truths and goods of the literal sense And therefore all the curtains and veils were made of fine twined linen, and purple, and scarlet double-dyed, with cherubim (Exod xxvi 1, 31, 36). What was represented and signified in general and particular by the tabernacle and everything in it, is explained in the *Arcana Caelestia*, where that chapter is treated of It is there shown that the curtains and veils represented the external things of heaven and the church, thus also the external things of the Word, and further, that the fine linen signified truth from a spiritual origin, purple, truth from a celestial origin, crimson, celestial good, double-dyed scarlet, spiritual good, and cherubim, the guards of the inner contents of the Word.

221 (v) *The representation of the external parts of the temple at Jerusalem was similar.*

This is because the temple, like the tabernacle, represented heaven and the church, but the temple represented the heaven of spiritual angels, whereas the tabernacle represented the heaven of celestial angels. The spiritual angels possess wisdom from the Word, and the celestial angels possess love from the Word. That the temple at Jerusalem, in its highest sense, signified the divine humanity of the Lord, He Himself teaches in these words. *Destroy this temple, and in three days I will raise it up, but he spake of the temple of his body* (John ii 19, 21), and where the Lord is meant, the Word also is meant, because He is the Word Now, since the interior of the temple represented the interior things

of heaven and the church, and also of the Word, therefore its exterior represented and signified the exterior of heaven and the church, and therefore the exterior things of the Word, which are the sense of the letter The temple was built of whole stones unhewn, and of cedar within; and all its walls within were carved with figures of cherubim, palm-trees and open flowers; and the floor was overlaid with gold (1 Kings vi 7, 29, 30) All of these signified the external things of the Word, which are the holy things of the literal sense

222 (vi) *The Word in its glory was represented by the Lord at His transfiguration*

At the Lord's transfiguration before Peter, James, and John, it is said that His face did shine as the sun, and His raiment became like light, and there appeared Moses and Elias talking with Him, and a bright cloud overshadowed the disciples, and a voice was heard out of the cloud, saying *This is my beloved Son, hear ye him* (Matt xvii 1–5) I have been informed that the Lord on this occasion represented the Word, His face, which shone as the sun, represented the divine good of His divine love, His raiment, which became like light, the divine truth of His divine wisdom, Moses, the Word written by him, and in general the historical Word, and Elias, the whole prophetical Word, the bright cloud which overshadowed the disciples, the Word in the sense of the letter, therefore out of this a voice was heard, saying *This is my beloved Son, hear ye him* For no communications or responses are made from heaven except by means of ultimates, such as occur in the literal sense of the Word, for they are thus made in fulness by the Lord

223 (vii) *The power of the Word in its ultimates was represented by the Nazarites*

We read in the book of Judges that Samson was a Nazarite from his mother's womb, and that his strength lay in his hair, moreover, Nazarite and Nazariteship signify hair That his strength lay in his hair is plain from his own words *There hath not come a razor upon mine head, for I have been a Nazarite unto God from my mother's womb, if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man* (Judges xvi 17) It is

impossible to know why the Nazariteship, symbolized by long hair, was instituted, and why Samson's strength lay in his hair, except from the meaning of head in the Word The head signifies intelligence, which angels and men possess from the Lord by means of divine truth, hair therefore signifies intelligence from divine truth in ultimates or extremes. This being so, it was ordained that the Nazarites should not shave the hair of their heads, because it was the Nazariteship of God upon their heads (Num. vi 1–21). And for the same reason it was ordained that the high priest and his sons should not shave their heads, lest they should die, and wrath should come upon the whole house of Israel (Lev x 6) Since the hair, on account of this symbolic signification, was so holy, the Son of man, who is the Lord as to the Word, is described as having hair *white like wool, as white as snow* (Rev i 14) Thus also the Ancient of days is described (Dan vii 9) Since hair signifies truth in its ultimates, and therefore signifies the literal sense of the Word, those in the spiritual world who despise the Word become bald, and those who honour the Word as holy, have beautiful hair On account of this correspondence the forty-two children who called Elisha bald-head were torn in pieces by two she-bears (2 Kings ii 23, 24), for Elisha represented the church as to doctrine from the Word, and she-bears signify the power of truth in its ultimates. The power of divine truth, or of the Word, is in the sense of the letter, because the Word is in its fulness in that sense which is proper both to angels and men.

224 (viii) *Concerning the inexpressible power of the Word* Scarcely any one at this day knows that there is power in truth, for it is generally supposed that truth only has validity as being the utterance of some person of authority, consequently that it is merely the breath of the lips, or a sound in the ears But truth and good are the principles of all things in both the spiritual and natural worlds, and they are the means by which the universe was created and preserved, and also the means by which man was made, therefore these two are the all in all things That the universe was created by divine truth, is expressly declared in John· *In the beginning was the Word, and God was the Word All*

things were made by it, and without it was not anything made that was made. And the world was made by Him (1 1, 3, 10); and in David *By the Word of Jehovah were the heavens made* (Ps. xxxiii 6) The Word in both these passages means divine truth And as the universe was created thereby, so also is it preserved; for subsistence is perpetual existence and preservation is perpetual creation. Man was made by divine truth, because all things in him have relation to the understanding and the will, the understanding being the receptacle of divine truth, and the will that of divine good. Consequently, the human mind, which consists of those two principles, is nothing but a form of divine truth and divine good, spiritually and naturally organized, this form is that of the human brain And because the whole man depends on the mind, therefore all the constituents of the body are appendages actuated and living by those two principles It is now evident that God came into the world as the Word, and became Man for the sake of redemption; for God by means of the humanity, which was divine truth, put on all power, overthrew and reduced to obedience the hells which had encroached upon the angelic heavens—and this, not by a spoken word, but by the divine Word, which is divine truth; and afterwards He set a great gulf between hell and heaven which no devil can cross If any one attempts this, at the very threshold he is tortured, like a serpent on hot iron or on an anthill, for devils and satans no sooner detect the odour of divine truth, than they cast themselves headlong into the abyss, and into caverns, whose entrances they stop up so that not a crevice can be seen This is because their wills and understandings are obsessed by evils and falsities, opposite to divine good and truth, and since the whole man consists of these two vital principles, they are driven headlong to where they can experience their opposites. This shows the ineffable power of divine truth, and since the Word possessed by the Christian church, contains divine truth in three degrees, this is clearly what is meant in John 1 3, 10. That this power exceeds description, I could prove from much experience in the spiritual world; but as such evidence would surpass all belief, I shall say nothing beyond what was said above (no. 209). From the

foregoing this important truth may be deduced, that the church, which possesses divine truths from the Lord, has power over hell, according to what the Lord said to Peter: *Upon this rock I will build my church, and the gates of hell shall not prevail against it* (Matt. xvi 18) The Lord said this after Peter's confession that Christ was *the Son of the living God* (ver. 16) This truth is meant in that passage by the rock, for a rock everywhere in the Word means the Lord as to divine truth

V THE DOCTRINE OF THE CHURCH MUST BE TAKEN FROM THE LITERAL SENSE OF THE WORD AND THEREBY CONFIRMED.

225. It was shown in the previous article that the Word is in its fulness, holiness, and power in the literal sense. And since the Lord is the Word, and the first and the last, as He says in the Revelation (i 17), it follows that He is especially present in that sense, and that from it He teaches and enlightens men. But this shall be proved in the following order. (i) *Without doctrine, the Word is unintelligible* (ii) *Doctrine must be taken from the literal sense of the Word* (iii) *But divine truth in matters of doctrine, is seen only by those who are enlightened by the Lord.*

226 (i) *Without doctrine, the Word is unintelligible.*

The reason is that the literal sense consists of pure correspondences, in order that every single expression may be the containant and support of spiritual and celestial things. For this reason divine truths, in the sense of the letter, are generally not naked but clothed, and truths clothed are called appearances of truth, these being more easily understood by simple people whose thoughts do not rise above visible objects Some things seem to be contradictions, but there is not a single contradiction in the Word when seen in its own spiritual light In some parts of the Prophets, also, there are names of places and persons, which in the letter seem to have no meaning This being the nature of the Word in the literal sense, it cannot possibly be understood without doctrine, but let us take some examples It is said that *Jehovah repenteth* (Exod. xxxii 12, 14, Jonah iii 9, iv 2); and it is also said that *Jehovah doth not repent* (Num xxiii 19; 1 Sam xv 29). These passages cannot be reconciled without doctrine. It is said that *Jehovah visits the iniquity of the*

fathers upon the children, unto the third and fourth generation (Num. xiv 18), and also that *a father shall not die for a son, neither a son for a father, every man shall die in his own sin* (Deut xxiv 16) In the light of doctrine these passages are not contradictory but perfectly consistent Jesus said *Ask, and it shall be given you, seek and ye shall find, knock, and it shall be opened unto you* (Matt vii 7, 8, xxi 21, 22) Without doctrine it might be supposed from these words that every one gets what he asks for, but doctrine teaches that he only gets what he asks for from the Lord, for this the Lord teaches *If ye abide in me, my words abide in you, ye shall ask what ye will, and it shall be done unto you* (John xv 7) The Lord said *Blessed are ye poor, for yours is the kingdom of God* (Luke vi 20) Without doctrine it might be supposed that heaven is for the poor and not for the rich, but doctrine teaches that the poor in spirit are here meant, for the Lord says elsewhere *Blessed are the poor in spirit; for theirs is the kingdom of heaven* (Matt v 3) Again the Lord says· *Judge not, and ye shall not be judged, for with what judgment ye judge, ye shall be judged* (vii 1, 2, Luke vi 37) Without doctrine we might suppose that a wicked man ought not to be judged as wicked, whereas, according to doctrine, we are at liberty to judge, provided the judgment is just; for the Lord says *Judge righteous judgment* (John vii 24) Again Jesus says *Be not ye called teacher, for one is your teacher, even Christ, and call no man your father upon earth, for one is your Father in heaven, neither be ye called masters, for one is your Master, even Christ* (Matt xxiii 8–10) These words, without doctrine, would seem to imply that it is unlawful to call any person teacher, father or master, but doctrine teaches that this is lawful in the natural sense, though not in the spiritual sense Jesus said to His disciples *When the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel* (Matt xix 28) From these words it might be inferred that the Lord's disciples were also to judge, whereas they cannot judge any one Doctrine explains this mystery by teaching that the Lord alone, who is omniscient and knows all hearts, will and can judge, and that His twelve disciples mean the church as to all the truths and goods which it possesses

from the Lord by means of the Word; wherefore, doctrine shows that these will judge every one, according to the Lord's words in John (iii 17, 18, xii 47, 48) Many other similar passages in the Word show that without doctrine it cannot be understood

227 By means of doctrine the Word is not only intelligible but illuminating, for it is then like a lampstand with its lamps alight A man then sees more than he saw before, and understands what before was unintelligible; things obscure and discordant he passes by unnoticed, or he sees and reconciles them by doctrine That the Word may be interpreted by doctrine, is clear from the practice of the Christian world All the Reformed interpret it by their doctrine, the Roman Catholics and the Jews do likewise, consequently, where the doctrine is false men see falsities, but where the doctrine is true, they see truths It is evident, therefore, that true doctrine is like a lamp in the darkness, or a sign-post by the wayside

228 It is now clear that those who read the Word without doctrine are in obscurity concerning every truth, their minds are wavering and unsettled, liable to error, and prone to heresies, and these they eagerly embrace, if they are supported by authority and do not endanger their reputation For the Word to them is like a lampstand without lamps, and they see hardly anything, and what they do see is in the shade, for doctrine is the only lamp I have seen such men examined by the angels, and it was found that they could confirm from the Word whatever they wished, and that they did confirm whatever favoured the love of self and their other predilections. But they were stripped of their garments, a sign that they were destitute of truths, for garments in the spiritual world are truths.

229 (ii) *Doctrine must be taken from the literal sense of the Word and thereby confirmed*

This is because the Lord is present in that sense, teaching and enlightening the mind, for the Lord never acts except in fulness, and the Word is in its fulness in the sense of the letter, as shown above, therefore, doctrine must be drawn from the literal sense. Moreover, the doctrine of pure truth may be fully drawn from the sense of the letter; for the

Word in that sense is like a person clothed, whose face and hands are bare. Everything in the Word pertaining to man's faith and life, and consequently to his salvation, is open and evident. The rest is clothed, but in many places where it is clothed it is nevertheless visible, as things are to a woman looking through her veil And as these truths increase in number and are co-ordinated by love, they become more and more translucent and convincing

230 It may be supposed that doctrine of pure truth can be acquired from the spiritual sense of the Word which depends on a knowledge of correspondences, doctrine, however, cannot be thus acquired, but only illustrated and corroborated. For, as stated above (no 208), it is possible to falsify the Word by means of a few correspondences, connecting and applying them to confirm an inveterate prejudice Moreover, the spiritual sense of the Word is not communicated to any one except by the Lord, and He guards it as He guards the angelic heaven, for heaven is within it

231 (iii) *Pure truth in matters of doctrine, is seen in the literal sense of the Word only by those who are enlightened by the Lord.*

Enlightenment comes from the Lord alone, and is granted to those who love truths for truths' sake, and apply them to the uses of life; for others there is no enlightenment in the Word Enlightenment comes from the Lord alone, because the Word is from Him, and consequently He is in the Word And it is granted only to those who love truths for truths' sake, and apply them to the uses of life, because they are in the Lord, and the Lord in them, for the Lord is truth itself, as was shown in the chapter concerning Him And He is then loved, when men live according to His divine truths, and from them perform uses, according to these words in John *At that day ye shall know that ye are in me, and I in you, he that hath my commandments, and keepeth them, he it is that loveth me, and I will love him, and will manifest myself to him, and will come unto him, and make my abode with him* (xiv 20, 21, 23) These are they who are enlightened when they read the Word, and to whom the Word is lucid and transparent They are enlightened, because a spiritual and celestial sense are contained in every part of the Word, and

these senses are in the light of heaven; therefore the Lord, by means of these and their light, enters by influx into the natural sense of the Word, and into the light of this sense in man Hence a man, who loves truth for its own sake, acknowledges truth from an inward perception, and afterwards sees it in his own thought, for love begets perception, and perception thought, and this produces acknowledgment or faith.

232 The contrary is true of those who read the Word under the influence of false doctrine, and still more when they confirm such doctrine by the Word, with a view to their own reputation and worldly wealth To them the truths of the Word are in the shade of night, and falsities in the light of day, they read truths, but they do not see them; and if they see their shadows, they falsify them These are they of whom the Lord says *They have eyes and see not, and ears, and do not understand* (Matt xii 14, 15). Consequently they view the spiritual things of the church in merely natural light, their mental vision is like the confused vision of a half-wakened sleeper, or like that of a somnambulist who thinks he is awake when he is fast asleep

233 I have been allowed to converse with many after death, who believed they would shine as stars in the firmament because, as they said, they had regarded the Word as holy and had read it often They had made numerous compilations therefrom to confirm the dogmas of their faith, and had acquired a great reputation for learning, in consequence of which they expected to become Michaels or Raphaels But several of them were examined respecting the love which influenced them in their study of the Word; and it was found that some of them had studied it from the love of self, that they might be revered as authorities in the church, and some from worldly love with a view to gain When they were examined respecting their knowledge of the Word, it was found that they did not know a single pure truth, but only truth falsified, which in reality is putrid falsity, for in heaven it stinks. They were informed that this was the result of reading the Word with a view to themselves and the world, and with no regard for the truth of faith and the good of life. For then the mind is immersed

in self and the world, and thought is utterly selfish. Man's selfhood is in darkness respecting everything relating to heaven and the church; in such a state a man cannot be elevated by the Lord into the light of heaven, consequently, he cannot receive any influx from the Lord through heaven I also saw these persons admitted into heaven, but when they were found to be devoid of truths, they were cast out, but the pride of their supposed merit remained It is different with those who have studied the Word with a love of truth for its own sake, and because it helps them to perform the uses of life, not only their own life but also that of their neighbours. I have seen these exalted to heaven, and thus to the light of divine truth and the wisdom and happiness of the angels.

VI BY THE LITERAL SENSE OF THE WORD THERE IS COMMUNION WITH THE LORD, AND ASSOCIATION WITH THE ANGELS

234 There is communion with the Lord by means of the Word, because He is the Word, that is, the very divine truth and good therein And the communion is brought about by the sense of the letter, because the Word in that sense is in its fulness, holiness, and power, as shown above. This communion is not evident to man, but it exists in the affection for and perception of truth There is association with angels by means of the literal sense, because it contains the spiritual and celestial senses, and the angels perceive those senses, the angels of the Lord's spiritual kingdom perceive the spiritual sense, and the angels of the Lord's celestial kingdom, the celestial sense. Those two senses emanate from the natural sense, when the Word is read reverently. This emanation is instantaneous, and brings immediate association with the angels

235. That the spiritual angels perceive the spiritual sense of the Word, and the celestial angels its celestial sense, has been proved to me by much experience For, while I was reading the Word in the literal sense, communication was opened with the heavens, sometimes with one community and sometimes with another. What I understood according to the natural sense, spiritual angels understood according to the spiritual sense, and celestial angels according to the

celestial sense, and this instantly; and, as I have perceived this communication a thousand times, not the least doubt remains respecting it. There are spirits also below the heavens who misuse this communication, for they recite some passages from the letter of the Word, immediately observing and noting the community with which communication is opened. This also I have frequently seen and heard. I therefore know by living experience that the literal sense of the Word is the divine medium of communion with the Lord, and of association with the angels

236 But we will illustrate by example how the spiritual angels perceive their sense, and the celestial angels theirs, when a man reads the Word. Let us take as examples four commandments of the Decalogue, beginning with the fifth

Thou shalt not commit murder By this, a man understands not only killing, but also cherishing deadly hatred and a desire for revenge. By murdering, a spiritual angel understands acting like a devil and destroying men's souls, and a celestial angel understands hating the Lord and the Word.

Thou shalt not commit adultery. By adultery a man understands fornication, obscene practices, lascivious conversation, and filthy thoughts, a spiritual angel understands the adulteration of the good of the Word, and the falsification of its truth; but a celestial angel understands the denial of the Lord's divinity and the profanation of the Word

Thou shalt not steal By stealing a man understands theft, fraud, and taking away another's property by any pretence whatever, a spiritual angel understands depriving others of the truth and good of their faith, by means of falsity and evil, a celestial angel understands attributing to oneself what belongs to the Lord, and claiming for oneself the Lord's righteousness and merit

Thou shalt not bear false witness. By bearing false witness, a man understands lying and slandering, a spiritual angel understands the assertion and contention that falsity is truth, and evil good, and the reverse, a celestial angel understands blaspheming the Lord and the Word

Hence it is evident how the spiritual and celestial senses of the Word are evolved and elicited from the natural sense which contains them. And what is wonderful, the angels

assimilate what is theirs without knowing what men are thinking Yet the thoughts of angels and men make one by correspondence, like end, cause, and effect; for ends actually exist in the celestial kingdom, causes in the spiritual kingdom, and effects in the natural kingdom, hence the association of men with angels by means of the Word

237 A spiritual angel, from the literal sense of the Word, evokes and assimilates spiritual things, and a celestial angel celestial things, because these are in perfect agreement with their natures This may be illustrated from the three kingdoms of nature, the animal, vegetable, and mineral. For instance, from the food when converted into chyle, the blood-vessels draw their blood, the nerves their juices, and the origins of nerves their spirit Again, a tree with its trunk, branches, leaves, and fruit is supported by its roots, and thereby draws from the ground a grosser sap for the trunk, branches, and leaves, a purer for the fleshy part of the fruit, and the purest for the seeds within the fruit And in the interior of the earth, mineral ores are impregnated with gold, silver, copper, and iron, and from the exhalations and effluvia of the rocks borne around them by the water, gold, silver, copper, and iron derive each its own element

238 The Word, in the sense of the letter, is like a casket wherein are arranged precious stones, pearls, and diadems. When a man regards the Word as holy, and reads it with a view to the uses of life, his thoughts, so to speak, project such a casket up to heaven, the casket opening in its ascent and disclosing its precious contents to the angels, who are delighted with them. Their delight is communicated to the man, thereby causing a community of thought For the sake of this association with angels and communion with the Lord, the holy supper was instituted, in which the bread becomes in heaven divine good, and the wine divine truth, both from the Lord Such correspondence is coeval with creation, in order that the angelic heaven and the church on earth, and in general the spiritual and natural worlds, may make one, and that the Lord may enter into communion with both.

239. The association of man with the angels is effected by the natural or literal sense of the Word, because in every

man there are by creation three degrees of life, the celestial, the spiritual, and the natural. A man however is in the natural degree, so long as he is in this world; and he is then so far in the spiritual-angelic degree as he possesses pure truths, and so far in the celestial-angelic degree as his life is according to those truths But he does not really enter the spiritual and celestial degrees till after death, because they are enclosed and concealed within his natural ideas When therefore the natural degree is put off by death, the spiritual and celestial remain, and from them man's thoughts are henceforth derived It should now be evident that the Word alone contains spirit and life, according to these words of the Lord *The words which I speak unto you, they are spirit and they are life* (John vi 63) *The water that I shall give you, shall be a well of water springing up into everlasting life* (John iv 14). *Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God* (Matt iv 4) *Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of Man will give unto you* (John vi 27)

VII THE WORD EXISTS IN ALL THE HEAVENS, AND IS THE SOURCE OF ANGELIC WISDOM

240 The Word exists in the heavens; but this could not be known so long as the church was unaware that angels and spirits are men having faces and bodies like men in our world, and surrounded by things similar in all respects to those on earth. The only difference is that the angels are spiritual, and their environment is from a spiritual origin; whereas men in the world are natural and their environment is from a natural origin So long as this was unknown, it could not be known that the Word exists in the heavens, and is there read by the angels, and also by spirits beneath the heavens But, lest this should remain for ever unknown, I have been allowed to associate with angels and spirits, to converse with them and see their surroundings, and afterwards to relate many things which I have seen and heard This I have done in the work *Heaven and Hell*. In that work it may be seen that angels and spirits are men, and are amply provided with all such things as exist on earth That angels and spirits are men may be seen in that

work (nos 73–7, and nos 453–60) That they live in surroundings similar to those of men (nos 170–90), and that they have divine worship, and preaching in their churches (nos 221–7), also writings and books (nos 258–64), and also the sacred scripture or Word (no 259)

241 The Word in heaven is written in the spiritual style, which differs entirely from the natural style The spiritual style consists of simple letters, each of which involves some particular sense, and above, between, and inside the letters, there are lines, curves, and dots which amplify the sense Among the angels of the spiritual kingdom, the letters are similar to those used in printing in our world, and among the angels of the celestial kingdom they are either like Arabic or ancient Hebrew letters, but inflected above and below, with marks above, between and inside them, each involving some complete sense Such being the nature of their writing, the names of persons and places in the Word are written with these signs Therefore the wise understand the spiritual and celestial significance of each, as, for example, that Moses means the Word of God written by him and, in a general sense, the historic Word, Elijah, the prophetic Word, Abraham, Isaac, and Jacob, the Lord as to His divine celestial, His divine spiritual, and His divine natural, Aaron, the Lord's priesthood, David, the Lord's kingship The names of the sons of Jacob, or the twelve tribes of Israel, signify various things pertaining to heaven and the church, so also the names of the Lord's twelve disciples, Zion and Jerusalem, the church as to doctrine from the Word, the land of Canaan, the church itself, the places and cities there, on both sides of the Jordan, signify various things pertaining to the church and its doctrine With regard to numbers, they are not found in the Word in heaven, but instead of them the things to which the numbers correspond It is therefore plain that the Word in heaven is in its literal sense similar to our Word, and at the same time correspondent to it, and therefore one with it It is a wonderful fact that the Word in heaven is so written that the simple understand it simply, and the wise wisely, for, as stated above, there are many curves and signs above the letters which amplify the sense, but which the simple neither regard nor understand,

whereas the wise interpret them each according to his wisdom. A copy of the Word, written by angels inspired by the Lord, is kept by every large community in its sacred repository, lest any detail should be changed. The Word on earth resembles that in heaven, in that the simple understand it simply, and the wise wisely, but the method is different

242 The angels themselves acknowledge that they derive all their wisdom from the Word, for their light varies in brilliance with their understanding of the Word, the light of heaven being divine wisdom. In the sacred repository where a copy of the Word is kept, the light is bright and flaming, and exceeds the light elsewhere in heaven. The wisdom of the celestial angels exceeds that of the spiritual angels, almost as much as the wisdom of the spiritual angels exceeds that of men This is because the celestial angels possess the good of love from the Lord, and the spiritual angels the truth of wisdom from the Lord, and where the good of love is there is wisdom also, but where the truth is, there wisdom is present only in proportion to the good of love This is the reason why the Word in the Lord's celestial kingdom is written differently from the Word in His spiritual kingdom For in the Word of the celestial kingdom the expressions are goods of love, and the signs are affections of love, but in the Word of the spiritual kingdom the expressions are truths of wisdom, and the signs interior perceptions of truth We may from this conclude how great must be the wisdom in the Word of this world; for in it lies concealed all angelic wisdom, which is ineffable, and he who is made an angel by the Lord through the Word, inherits this wisdom after death

VIII THE CHURCH EXISTS FROM THE WORD, AND TAKES ITS CHARACTER FROM MAN'S UNDERSTANDING OF THE WORD

243 That the church exists from the Word cannot be doubted, for it was shown above that the Word is divine truth (nos 189–94), that the doctrine of the church is from the Word (nos 225–33); and that communion with the Lord is effected by means of the Word (nos 234–9) But it may be doubted that the understanding of the Word constitutes the church, as there are some who imagine that they belong to the church, merely because they possess the Word, read it

or hear it from a preacher, and know something of the sense of the letter But how certain passages are to be understood they do not know, and some do not think it to be a matter of much importance It is necessary, therefore, to prove that it is not the Word, but the right understanding of it, which constitutes the church, and that the character of the church varies accordingly

244 The character of the church varies according to the understanding of the Word, because it is according to the truths of faith and the goods of charity, and these are two universals which are not only distributed throughout the whole literal sense, but are also concealed within it like jewels in a treasury The contents of the literal sense are evident to every man, because they lie open to inspection; but the contents of the spiritual sense are evident only to those who love truths for their own sake, and do good for its own sake To them is revealed the treasure which the literal sense conceals and protects, and these goods and truths are the essential constituents of the church

245 It is generally acknowledged that the nature of the church depends on its doctrine, and that doctrine is derived from the Word, still it is not doctrine, but the understanding of doctrine in its integrity and purity, that establishes the church in general In individuals the church is not established by doctrine, but by a faith and life in agreement therewith Neither does the Word establish and constitute the church in individuals, but a faith according to the truth, and a life according to the good, which each man derives from the Word and applies to himself The Word is like a mine, whose depths contain an abundance of gold and silver; or like a mine which, at greater and greater depths, conceals stones more and more precious. These mines are opened up according to man's understanding of the Word, without this understanding of its deeply concealed contents, the Word could no more constitute the church than the mines of Asia could make a European rich, unless he had some share in their possession and management The Word, with those who search for the truths of faith and the goods of life, is like the wealth of the king of Persia, the Great Mogul, or the emperor of China; and the members of the church are like

its treasurers, who have the privilege of taking as much as they choose for their own use. But those who only have the Word and read it, without seeking pure truth for their faith, or pure good for their life, are like those who only know by hearsay that such great wealth exists, but never receive a single penny of it. Those who have the Word, and yet never acquire therefrom any understanding of pure truth or any desire for real goodness, are like those who fancy themselves rich on the strength of borrowed wealth or hired goods and houses, every one sees the fallacy of this. They are like men, clad in rich garments and driven about in gilded chariots with a numerous train of guards and attendants, who yet have no ownership in all these.

246 Such was the Jewish nation Therefore, because it possessed the Word, it was likened by the Lord to a rich man, clothed in crimson and fine linen, who fared sumptuously every day; yet this rich man had never acquired from the Word so much truth and good as to show pity to the beggar Lazarus, who lay at his gate full of sores That nation not only failed to acquire truths from the Word, but adopted falsities in such abundance that at length it could not see any truth, for truths are not only overlaid, but obliterated and cancelled by falsities For this reason the Jews refused to acknowledge the Messiah, although all the prophets had foretold His advent

247 The prophets often describe the Israelitish and Jewish church as totally destroyed and annihilated by their having falsified the meaning or understanding of the Word, for nothing else destroys the church The understanding of the Word, both true and false, is described in the prophets, particularly in Hosea, by *Ephraim*, for the understanding of the Word in the church is signified by Ephraim. Since the understanding of the Word constitutes the church, Ephraim is called a *precious son* and *a pleasant child* (Jer. xxxi 20), *the firstborn* (xxxi 9), *the strength of the head of Jehovah* (Ps lx 7, cviii 8), *a mighty man* (Zech x 7), *filled with the bow* (ix 13); and the children of Ephraim are called *armed* and *shooters with the bow* (Ps. lxxviii 9), for a bow signifies doctrine from the Word contending with falsities. For the same reason also Ephraim was transferred

to Israel's right hand, and blessed (Gen xlviii 5, 14), and again was accepted in the place of Reuben, and, for the same reason, Ephraim, with his brother Manasseh, under the name of their father Joseph, was exalted above all the rest by Moses in his blessing of the children of Israel (Deut xxxiii 13–17) But the character of the church, when the understanding of the Word is destroyed, is also described by Ephraim in the Prophets, particularly in Hosea, as in the following passages *Israel and Ephraim shall fall together, Ephraim shall be desolate, Ephraim is oppressed and broken in judgment* (v 5, 9, 11–14) *O Ephraim, what shall I do unto thee? For thy holiness is as a morning cloud, and as the early dew it goeth away* (vi 4) *They shall not dwell in the land of Jehovah, but Ephraim shall return to Egypt, and shall eat an unclean thing in Assyria* (ix 3) The land of Jehovah is the church, Egypt is the knowledge of the natural man, Assyria, reasoning therefrom, and by these two the interior understanding of the Word is falsified Therefore it is said that Ephraim shall return into Egypt, and shall eat an unclean thing in Assyria *Ephraim feedeth on wind, and followeth after the east wind, he daily increaseth lies and desolation, he maketh a covenant with Assyria, and oil is carried into Egypt* (xii 1) To feed on wind, to follow after the east wind, to increase lies and desolation, is to falsify truths, and so to destroy the church The same is also signified by the whoredom of Ephraim, for whoredom signifies the falsification of the understanding of the Word, that is, of its pure truth, as in these passages *I know, O Ephraim, that she has altogether committed whoredom, and Israel is defiled* (v 3), *I have seen a foul thing in the house of Israel, there Ephraim has committed whoredom, and Israel is defiled* (vi 10) Israel means the church itself, and Ephraim, the understanding of the Word, which determines the state and character of the church, therefore it is said that Ephraim commits whoredom, and Israel is defiled But as the church among the children of Israel and Judah was totally destroyed by falsification of the Word, it is said of Ephraim· *I will give thee up, Ephraim I will deliver thee up, Israel, I will make thee as Admah, I will set thee as Zeboim* (xi 8) Now since the prophet Hosea, from the first chapter to the last,

treats of the falsification of the true understanding of the Word, and the consequent destruction of the church, therefore he was commanded to represent this state of the church by taking a harlot for his wife, begetting children by her (i 2), and by taking a woman who was an adulteress (iii 1) These passages are quoted to prove from the Word that the character of the church is always according to its understanding of the Word, excellent and precious, if the understanding of it is derived from pure truths in the Word, but ruined and defiled, if from truths falsified

IK IN EVERY DETAIL OF THE WORD THERE IS A MARRIAGE OF THE LORD AND THE CHURCH, AND THEREFORE A MARRIAGE OF GOOD AND TRUTH

248 This has not been known before, nor could it be, because the spiritual sense of the Word has not hitherto been revealed, and this sense alone can make such a marriage evident For the literal sense of the Word conceals two other senses, the spiritual and celestial, the spiritual sense has special reference to the church and divine truth, and the celestial sense to the Lord and divine good, and consequently there is this marriage in the Word But this is only evident to those who, from the spiritual and celestial senses, know the signification of words and names, for some words and names are predicated of good, and some of truth, and some include both, therefore, without a knowledge of their signification, this marriage cannot be seen in the details of the Word That is why this mystery has hitherto remained hidden Owing to this marriage in all the details in the Word, double expressions frequently occur, which seem like repetitions of the same thing, they are, however, not repetitions, for one relates to good and the other to truth, and taken together they are united in one conception Hence the divine sanctity of the Word, for in every divine work there is good married to truth, and truth to good

249 The marriage of good and truth in every detail of the Word is the result of the marriage of the Lord and the church, because where the latter marriage is, there also results the former For when the church, or any member of it, possesses truths, the Lord infuses good into those truths and gives them life, or, what is the same, when any

member of the church understands truth, the Lord infuses the good of charity into his understanding, and gives it life. There are two vital faculties in every man, the understanding and the will, the understanding is the receptacle of truth and therefore of wisdom, and the will is the receptacle of good and therefore of charity. These two faculties must make one, in order that any one may be a member of the church, and they make one when a man forms his understanding from pure truths, this being apparently done by himself, but when his will is filled with the good of love, this is done by the Lord Hence man has the life of truth in his understanding and the life of good in his will, and these, when united, make not two lives but one. This is the marriage of the Lord and the church, and of good and truth in man.

250. There are double expressions in the Word which seem like repetitions of the same thing, as every reader must have noticed For instance, *brother and companion, poor and needy, wilderness and desert, void and empty, foe and enemy, sin and iniquity, anger and wrath, nation and people, joy and gladness, mourning and weeping, justice and judgment,* and so on. These seem to be synonyms but they are not, for the words brother, poor, wilderness, void, foe, sin, anger, nation, joy, mourning, and justice have reference to good and, in the opposite sense, to evil, while the words companion, needy, desert, empty, enemy, iniquity, wrath, people, gladness, weeping, and judgment have reference to truth and, in the opposite sense, to falsity Yet it seems to a reader who has no knowledge of this mystery, as if the terms poor and needy, desert and wilderness, void and empty, and so forth, are one and the same thing, but they are not so, although they become one by conjunction. In the Word also other things are constantly associated, as *fire and flame, gold and silver, brass and iron, wood and stone, bread and water, bread and wine, purple and fine linen,* and so on This is because fire, gold, brass, wood, bread, and purple have reference to good; whereas flame, silver, iron, stone, water, wine, and fine linen have reference to truth. Similarly it is said that God is to be loved with all the heart and with all the soul, and also that God will create in a man a new heart

and a new spirit; for heart means the good of love, and soul and spirit the truth of faith There are some expressions also which, partaking of both good and truth, are used by themselves, but these and many other things are evident only to the angels, and to those who understand both the natural and the spiritual senses.

251 It would be tedious to quote all the double expressions used in the Word But to remove all doubt I will quote some passages where the terms nation and people, joy and gladness are used together The following are passages where nation and people occur together *Woe to the sinful nation, a people laden with iniquity* (Is 1 4) *The people walking in darkness have seen a great light · thou hast multiplied the nation* (IX 2, 3) *O Assyrian, the rod of mine anger, I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge* (X 5, 6) *In that day there shall be a root of Jesse, which shall stand for an ensign of the peoples, to it shall the nations seek* (XI 10) *Jehovah, who striketh the people with an incurable stroke, that ruleth the nations in anger* (XIV 6) *In that day shall be brought an offering to Jehovah Zebaoth, a people scattered and peeled, a nation meted out and trodden down* (XVIII 7) *A strong people shall honour thee, the city of powerful nations shall fear thee* (XXV 3) *Jehovah will destroy in this mountain the face of the covering cast over all peoples, and the veil that is over all nations* (XXV 7) *Come near, ye nations, and hearken, ye peoples* (XXXIV 1) *I have called thee for a covenant of the people, for a light of the nations* (XLII 6) *Let all the nations be gathered together, and let the peoples be assembled* (XLIII 9) *Behold I will lift up my hand to the nations and set up mine ensign to the peoples* (XLIX 22) *Behold, I have given him for a witness to the peoples, a leader and a lawgiver to the nations* (LV 4) *Behold, a people coming from a north country, and a great nation from the sides of the earth* (Jer VI 22). *I will not make thee hear the calumny of the nations any more, neither shalt thou bear the reproach of the peoples any more* (Ezek XXXVI 15) *Let not the nations rule over them, and let them not say among the people, Where is their God?* (Joel II 17) *All peoples and nations shall worship him* (Dan VII 14) *The residue of my people shall spoil them, and the remnant of my nation shall possess them* (Zeph II 9)

Many peoples and numerous nations shall come to seek Jehovah in Jerusalem (Zech viii 22) *Mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples, a light to lighten the nations* (Luke ii 30, 31, 32) *Thou hast redeemed us by thy blood out of every people and nation* (Rev. v 9) *Thou must prophesy again over many peoples and nations* (x 11) *Thou shalt set me as the head of the nations, a people whom I have not known shall serve me* (Ps xviii 43) *Jehovah maketh vain the counsel of the nations; he overturneth the thoughts of the peoples* (xxxiii 10) *Thou makest us a proverb among the nations, a shaking of the head among the peoples* (xliv 14) *Jehovah shall subdue the peoples under us, and the nations under our feet, Jehovah reigneth over the nations, the princes of the peoples are gathered together* (xlvii 3, 8, 9) *The peoples shall confess thee, the nations shall sing for joy, for thou shalt judge the peoples in uprightness, and shalt lead the nations upon earth* (lxvii 2, 4) *Remember me, Jehovah, when thou art well pleased with thy peoples, that I may be glad in the joy of thy nations* (cvi 4, 5), and in other places Peoples and nations are mentioned together, because nations mean those who are in good, and, in the opposite sense, those who are in evil, and peoples those who are in truths, and, in the opposite sense, those who are in falsities For this reason those who belong to the Lord's spiritual kingdom are called peoples, and those who belong to His celestial kingdom are called nations, for all in the spiritual kingdom possess truths, and consequently intelligence, but all in the celestial kingdom possess good, and consequently wisdom

252 Thus also joy and gladness frequently occur together, as may be seen in the following passages *And behold, joy and gladness, to slay oxen* (Is xxii 13) *Joy and gladness shall follow, sorrow and sighing shall flee away* (xxxv 10, li 11) *Joy and gladness are cut off from the house of our God* (Joel i 16) *The voice of joy and the voice of gladness shall be put away* (Jer vii 34, xxv 10) *The fast of the tenth month shall be to the house of Judah joy and gladness* (Zech viii 19) *Be glad in Jerusalem and rejoice in her* (Is lxvi 10) *Rejoice and be glad, O daughter of Edom* (Lam iv 21) *Let the heavens rejoice and the earth be glad* (Ps xcvi 11) *Make me to hear joy and gladness* (li 8) *Joy and gladness shall be found in*

Zion, thanksgiving and the voice of singing (Is li 3) *There shall be gladness, and many shall rejoice at his birth* (Luke i 14) *I will cause to cease the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride* (Jer vii 34, xvi 9, xxv 10) *Again there shall be heard in this place, the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride* (xxxiii 10, 11), and elsewhere Both joy and gladness are mentioned in these passages, because joy is said of good, and gladness of truth, or joy of love, and gladness of wisdom, for joy pertains to the heart, and gladness to the spirit, or joy to the will, and gladness to the understanding The marriage of the Lord and the church is also involved in these words, as is evident from the mention made of *The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride* (Jer vii 34, xvi 9, xxv 10, xxxiii 10, 11), the Lord is the bridegroom and the church the bride That the Lord is the bridegroom may be seen in Matt ix 15, Mark ii 19, 20, Luke v 34, and that the church is the bride, may be seen in Lev xxi 2, 9, xxii 17, therefore John the Baptist said of Jesus *He that hath the bride is the bridegroom* (John iii 29)

253 By reason of the marriage of divine good and divine truth in every part of the Word, the expression *Jehovah God* so frequently occurs, also *Jehovah* and the *Holy One of Israel*, as if they were two, although they are one, for Jehovah means the Lord as to the divine good of His divine love, and God and the Holy One of Israel, means the Lord as to the divine truth of His divine wisdom That the expressions *Jehovah* and *God*, and *Jehovah* and the *Holy One of Israel*, also occur in many parts of the Word, and yet signify one, may be seen in the doctrine concerning the Lord the Redeemer

X HERESIES CAN BE FORMULATED FROM THE LITERAL SENSE OF THE WORD, BUT IT IS HURTFUL TO CONFIRM THEM

254 As explained above, the Word cannot be understood without doctrine, which is like a lamp to reveal pure truths This is because the Word is written by pure correspondences; consequently many things in it are appearances of truth, and not naked truths; but many of these are so adapted to the comprehension of the merely natural man, that they may yet be understood simply by the simple, intelligently by the

intelligent, and wisely by the wise. Now, since the Word is of this nature, the appearances of truth, which are truths clothed, may be mistaken for naked truths, and such appearances, when they are confirmed, become delusions, which in themselves are falsities All the heresies in the Christian world have sprung from this, that men have mistaken appearances of truth for pure truths, and as such have confirmed them. A man is not condemned for heresy, but he is condemned for using the Word to confirm heretical falsities, and for using his reason to excuse an evil life For every one is initiated from infancy into the religion of his country or his parents, and afterwards adheres to it, nor can he get rid of its falsities, being either too busy or too feeble-minded to investigate religious truth. But to live in evil and confirm falsities, so as to destroy pure truth, this condemns No man is perjured who adheres to his religion, believes in God and, if a Christian, believes in the Lord, regards the Word as holy, and lives devoutly according to the ten commandments, for when he hears the truth, and understands it as well as he can, he will accept it and so be delivered from falsity It is otherwise with the man who has confirmed the falsities of his religion, since confirmed falsity is permanent and cannot be eradicated. For the confirmation of falsity is tantamount to perjury, especially if it is tainted with self-love or intellectual pride

255 In the spiritual world I have conversed with some who lived many ages ago, and had confirmed the falsities of their religion, and I found that they still believed them I have also talked with others who had been of the same religion, and had entertained the same ideas, but had not confirmed its falsities, and I found that, when they were instructed by the angels, they rejected falsities and received truths, they were saved but the former were not. Every man after death is instructed by angels, and those who see truths and, by contrast, falsities, are received into heaven, but those who have confirmed themselves in falsities, are unable and unwilling to see truths, if confronted with the truth, they turn their backs and either ridicule or falsify it. The reason is that confirmation enters the will, and the will, being the man himself, controls the understanding; whereas

unconfirmed knowledge enters the understanding only, and the understanding has no control over the will Such knowledge is not in the man, it is, so to speak, in the outer court or gateway but not yet in the house.

256 But this can be illustrated by an example. In many passages of the Word anger, wrath, and revenge are ascribed to God, and He is said to punish, to cast into hell, to tempt and to do other such things Nobody is condemned who believes this in childlike simplicity, and therefore fears God and takes care not to sin against Him But he is condemned, who so confirms himself in these ideas as to believe that God feels anger, wrath, revenge and such evil things, and that in anger, wrath, and revenge, He punishes man and casts them into hell For he has destroyed the pure truth, which is that God is love itself, mercy itself, and goodness itself, and that therefore He cannot be angry, wrathful, or revengeful In the Word such things are attributed to God, because they are appearances of truth

257 Many other things in the literal sense of the Word are appearances of truth, which conceal within them pure truths It is not hurtful to think or even to speak in simplicity according to such appearances, but it is hurtful to confirm them, since by confirmation the divine truth concealed within is destroyed. This may be illustrated by an example from nature, which we adduce because natural illustrations enlighten and instruct the mind more than spiritual To judge by the eye, the sun makes a daily and annual revolution round the earth, we say therefore that the sun rises and sets, that it causes morning, noon, evening and night, and also the seasons of the year, spring, summer, autumn, and winter, and consequently days and years, but in reality the sun's fiery globe is at rest, and the earth revolves daily upon its axis and annually round the sun. The man who, in ignorant simplicity, supposes that the sun revolves about the earth, does not destroy the natural truth that the earth rotates on her axis, and makes an annual revolution in the ecliptic But he who confirms the sun's apparent motion by natural reason, particularly if he quotes the Word as saying that the sun rises and sets, invalidates and destroys the truth, afterwards he can hardly see it, even if he is

shown that the whole starry heaven has also an apparent daily and annual motion, although no star changes its situation in respect to another. That the sun moves is an apparent truth; but that it does not move is pure truth, nevertheless every one speaks according to the apparent truth, saying that the sun rises and sets And this he can hardly avoid doing, but to think in obstinate conformity with such a mode of expression blunts and darkens the reason

258 It is hurtful to confirm appearances of truth in the Word because of the errors which arise, and because the divine truth concealed under such appearances is destroyed The literal sense of the Word, both in general and particular, communicates with heaven, for, as shown above, in every detail of the literal sense there is a spiritual sense, and this is opened in passing from man to heaven, and the whole contents of the spiritual sense are pure truths When, therefore, a man is obsessed by falsities, and uses the literal sense of the Word to confirm them, these falsities invade that sense and truths are dissipated This takes place on the way from man to heaven It is as if a bladder filled with gall were thrown by one person to another, and burst in the air before reaching him, and scattered the gall, smelling the air infected with gall, he would turn away and shut his mouth lest it should reach his tongue It may also be compared to a leather bottle with cedar hoops containing a sour fluid full of worms, which, being thrown in like manner, bursts on the way, the person to whom it is thrown, disgusted by the stench, fans it away to prevent it entering his nostrils. It may be further compared to an almond shell, containing a newly hatched worm instead of an almond, on the shell being broken, the wormlet is blown by the wind towards the eyes of a bystander, who of course turns aside to avoid it. So it is when a reader of the Word is obsessed by falsities, and uses the literal sense to confirm them, the Word is then turned back from its flight to heaven, lest any falsity involved therein should distress the angels For falsity, when it comes into contact with truth, is like the point of a needle coming into contact with the fibril of a nerve or the pupil of the eye; the fibril at once coils up and so shrinks back, and

the eye closes instantly. It is evident therefore, that falsified truth closes up heaven and so prevents communication therewith, and that is why it is hurtful to confirm heretical falsity

259 The Word is like a garden or heavenly paradise, containing delicacies and delights of every kind—delicacies in its fruits and delights in its flowers, in the midst of it there are trees of life, and beside them fountains of living water, and forest trees round about the garden. He who possesses divine truths from doctrine, is in the midst of the garden amidst the trees of life, and in the actual enjoyment of its delicacies and delights. When a man possesses truths, not from doctrine but from the sense of the letter, he is in the boundaries of the garden, and sees only the surrounding trees, but when a man is obsessed by false doctrine and has confirmed its falsities, he is not even in the forest, but outside in a sandy grassless plain This state of some men after death is discussed in *Heaven and Hell*

260 The literal sense of the Word protects from injury the pure truths within it, for the reader may interpret and explain it according to his apprehension without doing injury or violence to the spiritual sense It does no harm that the sense of the letter is understood differently by different persons, but harm results, when falsities are introduced which are contrary to divine truths, this is done only by those who have confirmed themselves in falsity In this way the Word suffers violence, but it suffers no violence from those who are obsessed by religious falsities and yet do not confirm them; here the literal sense is a sufficient guard. This guard is signified and described in the Word by the cherubim who, after the expulsion of Adam and his wife from the garden of Eden, were placed at the entrance; we read that Jehovah God *drove out the man, and placed at the east of the garden of Eden, cherubim, and a flaming sword turning itself every way, to keep the way of the tree of life* (Gen iii 23, 24) To understand these words, one must know the signification of cherubim, the garden of Eden, the tree of life therein, and the flaming sword which turned every way. These are explained in the *Arcana Cœlestia*: cherubim signify a guard, the way of the tree of life signifies access to the Lord, which men obtain by means of the truths in the spiritual

sense of the Word; divine truth in ultimates is signified by a flaming sword turning every way, for like the literal sense of the Word, it can so be turned. The same is meant by the cherubim of gold over the two extremities of the mercy-seat above the ark in the tabernacle (Exod. xxv 17–22) The Word is signified by the ark, because the Decalogue was the most important thing it contained; the cherubim there signify a guard, and that is why the Lord talked with Moses from between them (xxv 22, xxxviii 9, Num vii 89); and He spoke in the natural sense, for He never speaks with man except in fulness; and divine truth is in its fulness in the sense of the letter (nos 214–24) The same is meant by the cherubim over the curtains of the tabernacle, and over the veil (Exod. xxvi 31); for the curtains and the veil of the tabernacle signified the ultimates of heaven and the church, and consequently of the Word (no 220); and also by the cherubim carved on the walls and doors of the temple at Jerusalem (1 Kings vi 29, 32, 35) (no 221); and also by the cherubim in the new temple (Ezek xli 18, 19, 20) Again cherubim, as guards, are mentioned to show that the Lord, heaven, and divine truth concealed in the Word, should not be approached directly, but by means of ultimates, it is therefore said of the king of Tyre *Thou sealest up the sum, full of wisdom, and perfect in beauty, thou hast been in the garden of Eden; every precious stone was thy covering, thou, O cherub, art the spreading forth of the covering, I have destroyed thee, O covering cherub, from the midst of the stones of fire* (xxviii 12, 13, 14, 16). Tyre signifies the church as to the knowledge of truth and good, and hence the king of Tyre signifies the Word whence that knowledge is derived. It is evident that the Word in its ultimate is signified here by the king of Tyre, and a guard by the cherub; for it is said *Thou sealest up the sum, every precious stone was thy covering, thou, O cherub, art the spreading forth of the covering*, and, *O covering cherub* The contents of the literal sense are signified by the precious stones mentioned in the same chapter (nos 217, 218). Since the Word in its ultimate sense is signified by cherubim and also by a guard, it is written in the Psalms of David, Jehovah *bowed the heavens, and came down, and he rode upon a cherub* (xviii 9, 10); *O shepherd of*

Israel, thou that sittest upon the cherubim, shine forth (lxxx 1); *Jehovah sitteth upon the cherubim* (xcix 1) Here the cherubim mean the ultimate sense of the Word The character of divine truth in the Word is described by the four animals, also called cherubim, in Ezekiel (i, ix, and x), and by the four animals in the midst of the throne, and near the throne (Rev iv 6) See *The Apocalypse Revealed* (nos 239, 275, 314).

XI THE LORD, WHEN IN THE WORLD, FULFILLED ALL THINGS IN THE WORD, AND THUS BECAME THE WORD, THAT IS, THE DIVINE TRUTH EVEN IN ULTIMATES

261 This is meant by the following passage in John *And the Word became flesh, and dwelt among us; and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth* (i 14), to become flesh is to become the Word in ultimates What the Lord was, as the Word in ultimates, He showed to His disciples when He was transfigured (Matt xvii 2–9, Mark ix 2–9; Luke ix 28–36) It is there said that Moses and Elias appeared in glory; and by Moses is meant the Word which was written by him, and in general the historical Word, and by Elias the prophetical Word The Lord, as the Word in ultimates, was also represented to John in the Revelation (i 13–16); here the whole description of Him signifies the ultimates of divine truth, or of the Word The Lord before His incarnation was indeed the Word or the divine truth, but only in primaries; for it is said *In the beginning was the Word, and the Word was with God, and God was the Word* (John i 1, 2); but when the Word became flesh, then the Lord became the word in ultimates also; and it is from this fact that He is called *the first and the last* (Rev. i 8, 11, 17; ii 8, xxi 6, xxii 13; Is xliv 6)

262 The Lord fulfilled all things in the Word, as is evident from the passages where the law and the scripture are said to have been fulfilled, and all things finished For example· Jesus said, *Think not that I am come to destroy the law or the prophets, I am not come to destroy, but to fulfil* (Matt v 17) Jesus *went into the synagogue, and stood up to read And there was delivered unto him the book of the prophet Esaias. And when he had unrolled the book, he found the place where it is written, The spirit of Jehovah is upon me, because he hath*

anointed me to preach the gospel to the poor, he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to preach the acceptable year of the Lord And he rolled up the book and said, This day is this scripture fulfilled in your ears (Luke IV 16–21). *That the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me* (John XIII 18) *None of them is lost, but the son of perdition, that the scripture might be fulfilled* (John XVII 12) *That the word might be fulfilled which he spake, of them that thou gavest me have I lost none* (John XVIII 9) *Jesus said unto Peter, Put up again thy sword into his place, how then shall the scripture be fulfilled, that thus it must be? But all this was done that the scripture might be fulfilled* (Matt XXVI 52–6) *The Son of man goeth as it is written of him, that the scripture might be fulfilled* (Mark XIV 21) *And the scripture was fulfilled, which saith And he was numbered with the transgressors* (Mark XV 28, Luke XXII 37) *That the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture did they cast lots* (John XIX 24) *After this, Jesus, knowing that all things were now accomplished, that the scripture might be fulfilled* (John XIX 28) *When Jesus therefore had received the vinegar, he said, It is finished,* that is, fulfilled (John XIX 30) *These things were done, that the scripture might be fulfilled, A bone of him shall not be broken, and again another scripture saith, They shall look on him whom they pierced* (XIX 36, 37) That the whole Word was written concerning Him, and that He came into the world to fulfil it, He taught His disciples, before His departure, in these words *He said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to suffer this, and to enter into glory? And beginning at Moses and all the prophets, he expounded unto them all the scriptures concerning himself* (Luke XXIV 25, 26, 27) Moreover, Jesus said. *All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me* (XXIV 44, 45) That the Lord, when in the world, fulfilled everything in the Word, even to its minutest particulars, is evident from His own words *Verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass from*

the law, till all be fulfilled (Matt v 18) From the above passages it is clear that, by the Lord's fulfilling all things in the law, is not meant that He fulfilled all the commandments of the Decalogue, but everything in the Word That all the contents of the Word are meant by the law, is evident from the following passages *Jesus said, Is it not written in your law, I said, Ye are gods?* (John x 34), it is so written in Ps lxxxii 6 *The people answered him, We have heard out of the law, that Christ abideth for ever* (John xii 34) This is written in Ps lxxxix 30, cx 4, and Dan vii 14 *That the Word might be fulfilled, which is written in their law, They hated me without a cause* (John xv 25), this is written in Ps xxxv 19 *It is easier for heaven and earth to pass, than one tittle of the law to fail* (Luke xvi 17) In these and other passages throughout the Word, the law means the whole sacred scripture

263 Few understand how the Lord is the Word, for they suppose that the Lord, by means of the Word, can enlighten and teach mankind, and yet cannot be called the Word But let it be understood that every man is his own will and his own understanding, and that thus one man is distinguished from another, and since the will is the receptacle of love, and therefore of all the good of that love, and the understanding is the receptacle of wisdom and therefore of all the truth of that wisdom, it follows that every man is his own love and his own wisdom, or his own good and his own truth A man is a man for no other reason, and nothing else in him is man As regards the Lord, He is love itself and wisdom itself, thus good itself and truth itself, and this He became by fulfilling all the good and truth in the Word For he who thinks and speaks nothing but truth, becomes that truth, and he who wills and does nothing but good, becomes that good. and thus the Lord by fulfilling all divine good and truth in the Word, in both its natural and spiritual senses, became good itself and truth itself and thus the Word

XII. PREVIOUS TO THE WORD WHICH THE WORLD NOW POSSESSES, THERE WAS A WORD WHICH IS LOST.

264. Previous to the Word given by Moses and the Prophets to the people of Israel, men worshipped by sacrifices

and prophesied from the mouth of Jehovah, as is evident from what is recorded in the books of Moses. For the children of Israel were commanded to destroy the altars of the Gentiles, to break their images and cut down their groves (Exod. xxxiv 13; Deut vii 5: xii 3), Israel in Shittim began to commit fornication with the daughters of Moab, and called the people unto the sacrifices of their gods, and the people ate with them (Num xxv 1, 2, 3), Balaam, who was from the land of Syria, caused altars to be built, and sacrificed oxen and sheep (Num. xxii 40, xxiii 1, 2, 14, 29, 30), he also prophesied concerning the Lord, saying that there should come a star out of Jacob, and a sceptre should rise out of Israel (xxiv 17), and he prophesied from the mouth of Jehovah (xxii 13, 18, xxiii 3, 5, 8, 16, 26, xxiv, 1, 13) These passages show that divine worship, similar to that instituted by Moses among the people of Israel, existed among the Gentiles That it also existed before the time of Abraham, is plain from what is written by Moses (Deut. xxxii 7, 8), but still plainer from this, that Melchizedek, king of Salem, brought forth bread and wine and blessed Abram, that Abram gave him tithes of all (Gen xiv 18–20). Melchizedek represented the Lord, for he is called the priest of the Most High God (xiv 18), and it is said of the Lord by David *Thou art a priest for ever, after the order of Melchizedek* (Ps cx 4), this was why Melchizedek brought forth bread and wine which were then the holiest things of the church, as they are to-day in the Holy Supper. These and many other things are conspicuous proofs that, previous to the Word given to the people of Israel, there existed a Word making possible such revelations.

265 Moses mentions this Word that existed amongst the ancients and quotes from it (Num xxi 14, 15, 27–30), its historical parts were called 'The Wars of Jehovah' and its prophetical parts 'The Enunciations' From the historical parts of that Word Moses quotes the following *Wherefore it is said in the Book of the Wars of Jehovah, Vaheb in Suphah, and the rivers of Arnon, and the waters of the rivers, that went down, where Ar dwelleth, and stopped at the border of Moab* (Num. xxi 14, 15) The Wars of Jehovah mentioned in that Word, as in ours, described the Lord's combats with the

hells, and His victories over them, when He should come into the world. The same combats are also described in many passages in the historical parts of the Word, as in the wars of Joshua with the inhabitants of the land of Canaan, and in the wars of the judges and of the kings of Israel. From the prophetical parts of that Word Moses has quoted the following *Wherefore say the enunciators, Come into Heshbon, the city of Sihon shall be built and strengthened; for there is a fire gone out of Heshbon, a flame from the city of Sihon, it hath consumed Ar of Moab and the possessors of the high places of Arnon Woe to thee, Moab! thou art undone, O people of Chemosh, he hath given his sons that escaped, and his daughters, into captivity unto Sihon, king of the Amorites, we have shot them; Heshbon is perished, even unto Dibon, and we have laid waste even unto Nophah, which reacheth unto Medeba* (Num. xxi 27–30). The translators render the title 'composers of proverbs', but they are more properly called 'enunciators', and their compositions 'prophetical enunciations', as shown by the signification of the word *m'shalim* in the Hebrew tongue, which means not only proverbs, but also prophetical enunciations (as in Num xxiii 7, 18, xxiv 3, 15). It is there said that Balaam uttered 'his enunciations', which are also prophetical, concerning the Lord, his enunciation is called *Mashal*, in the singular, moreover, Moses quotes therefrom not proverbs but prophecies. That Word, like ours, was divinely inspired, as is shown by a passage in Jeremiah, where nearly the same expressions occur *A fire is gone forth out of Heshbon, and a flame from the midst of Sihon, and hath devoured the corner of Moab, and the crown of the head of the sons of Shaon Woe unto thee, O Moab! the people of Chemosh perisheth, for thy sons are taken away into captivity, and thy daughters into captivity* (xlviii 45, 46) David and Joshua mention a prophetical book of the ancient Word called the Book of Jasher, or the book of the Upright· *David lamented over Saul and over Jonathan, also he bade them teach the children of Judah the bow behold, it is written in the Book of Jasher* (2 Sam i 17, 18): *Joshua said, Sun, stand thou still upon Gibeon, and thou moon, in the valley of Ajalon, is not this written in the Book of Jasher?* (Josh x 12, 13).

266 These quotations show that an ancient Word existed in the world, particularly in Asia, previous to the Israelitish Word That this Word is preserved in heaven among the angels who lived in those times, and that it exists at the present day among the nations of Great Tartary, may be seen in the third of the Memorabilia at the close of this chapter

XIII LIGHT FROM THE WORD REACHES THOSE WHO, BEING OUTSIDE THE CHURCH, DO NOT POSSESS THE WORD

267. There can be no union with heaven unless there exists on earth a church possessing the Word which makes known the Lord; for the Lord is the God of heaven and earth, and without Him there is no salvation. That union with the Lord and association with angels are brought about by the Word, may be seen above (nos 234–40) A church however small suffices, provided that it possesses the Word, for by the Word the Lord is present throughout the whole world, and heaven is in communication with the human race

268 It must now be explained how the Lord and heaven are present throughout the whole earth, and communicate therewith by means of the Word The Lord sees the whole angelic heaven and also the church on earth as one man, and they are sometimes seen in human form by the angels (*Heaven and Hell*, nos 59–86) In this Man the church, where the Word makes known the Lord, is like the heart and lungs, the Lord's celestial kingdom being the heart, and His spiritual kingdom the lungs, and the Gentiles, who have a religion, worship one God and lead good lives, are like the organs and viscera outside the chest where the heart and lungs are. As, in the human body, viscera and organs subsist and live from the heart and lungs, so the Gentiles subsist and live from the union of the Lord and heaven with the church maintained by the Word For the Word in the Christian church gives life to all the rest from the Lord through the heavens, just as the heart and lungs give life to the members and viscera of the whole body The connection is also similar, and this is the reason why Christians who read the Word constitute the breast of the above-mentioned Man They are in the centre and round about them are the rest, first the Roman Catholics, then the Mohammedans who

acknowledge the Lord as the greatest Prophet and the Son of God, then the Africans, and last the peoples and nations of Asia and India

269. The same is true of the whole heaven, and of every community there; for every community is a heaven on a smaller scale and is in the human form (*Heaven and Hell*, nos 41–87) In every community of heaven, those in the centre correspond to the heart and lungs, and have the greatest amount of light This light, and the consequent perception of truth, diffuses itself throughout the community from centre to circumference, and gives rise to its spiritual life If those in the centre or province of the heart and lungs, where is the most brilliant light, were removed, those round about would have their understanding obscured, and so feeble a perception of truth that they would be deeply grieved, but, as soon as those others returned, light would be restored, and with it their former perception of truth This may be illustrated by the sun's heat and light, which cause trees and plants to grow even in cloudy regions of the frigid zones, provided the sun is above their horizon. So it is with the light and heat of heaven proceeding from the Lord as the Sun of heaven, for light in its essence is divine truth, whence angels and men derive all their intelligence and wisdom It is written therefore of the Word, that it was with God, and was God, that it enlighteneth every man that cometh into the world, and that its light shineth in darkness (John 1 1, 5, 9) The Word there means the Lord as to divine truth

270 Thus the Word, possessed by Protestants and the Reformed, enlightens all nations and peoples by spiritual communication The Lord provides that there shall always be on earth a church, where the Word is read and the Lord thereby made known When therefore the Word was almost suppressed by the Romish church, the Lord's divine providence caused the Reformation to take place, whereby the Word was taken from concealment, as it were, and brought back into use When the Word was entirely falsified and defiled by the Jewish nation and became, as it were, of none effect, it pleased the Lord to descend from heaven and to come as the Word and fulfil it, thus He renewed and restored

it, giving light again to the inhabitants of the earth, according to His words· *The people that walked in darkness have seen a great light, to them that sat in the region and shadow of death light is sprung up* (Is. IX 2; Matt. IV 16)

271. It was foretold that, at the end of the present church, darkness would ensue from ignorance of the Lord as the God of heaven and earth, and from the separation of faith and charity Lest therefore the true understanding of the Word should perish, and with it the church, it has pleased the Lord now to reveal the spiritual sense of the Word, and to show that the spiritual sense and, thereby, the natural sense, contain innumerable things by means of which the almost extinct light of truth from the Word may be restored That the light of truth would be almost extinguished at the end of the present church, is foretold in many passages of the Revelation, and is also meant by these words of the Lord· *Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and then they shall see the Son of man coming in the clouds of heaven with glory and power* (Matt XXIV 29, 30) The sun there means the Lord as to love, the moon, the Lord as to faith, the stars, the Lord as to the knowledge of good and truth; the Son of man, the Lord as to the Word, clouds, the literal sense of the Word, glory, the spiritual sense and its effulgence through the literal sense, and power, the power of the Word

272 I have learnt from much experience, that man has communication with heaven by means of the Word. When I read the Word, from the first chapter of Isaiah to the last of Malachi, and also the Psalms of David, and kept my thoughts fixed on the spiritual sense of each passage, I perceived clearly that every verse communicated with some community in heaven; and thus that the entire Word communicated with the whole heaven. This showed that, as the Lord is the Word, so heaven is the Word also; for heaven is heaven from the Lord, and the Lord by means of the Word is the all in all of heaven

XIV. WITHOUT THE WORD MEN WOULD KNOW NOTHING OF GOD, OF HEAVEN, HELL, A LIFE AFTER DEATH, OR THE LORD.

273. Some men firmly maintain that without the Word a man can know of the existence of God, heaven, hell, and all else taught by the Word As they do not believe in that Word but only in themselves, it is useless to argue with them from the Word; one must appeal to the light of natural reason Inquire then by the light of reason, and you will find that there are two vital faculties in man, the understanding and will, and that the understanding is subject to the will, and not the will to the understanding, for the understanding merely indicates what ought to be done by the will This is why many clever men have a particularly clear understanding of the moral duties of life, and yet do not live accordingly; it would be otherwise if their wills consented. Inquire further and you will find that man's will is his selfhood, which is evil from birth and fills his understanding with falsities This being so, you will see that a man of himself thinks of nothing but what is suggested by the selfhood of his will; if this were his only source of knowledge, he would think of nothing but himself and the world, anything beyond this would be in darkness For instance, if he reflected on their origin, he could not but think that the sun, moon, and stars were self-originated. Why should he think more deeply than many of the learned who, although the Word tells them that God created all things, still attribute them to nature? Still more would they do so, had they known nothing from the Word. Is it credible that Aristotle, Cicero, Seneca, and other ancient sages who have written about God and the immortality of the soul, conjured up their knowledge from their own understanding? No, they obtained it from others, to whom the knowledge had descended from the possessors of the ancient Word mentioned above. Nor do the writers on natural religion derive their knowledge from themselves, they merely confirm by rational deductions what they have learnt from the church which has the Word It is possible that some of them do not believe what they are supposed to have proved

274 I have seen people, born in remote islands, who were rational in civil matters, and yet knew nothing about God In the spiritual world, they look like sphinxes, but, being men with a capacity for spiritual life, they are instructed by

angels and vivified by a knowledge of the Lord as a Man What a man is of himself can be seen in hell, where there are eminent and learned men who refuse to hear about God and therefore cannot speak of Him I have seen and spoken with them, and some were consumed with anger and fury when they heard the name of the Lord Consider therefore what kind of man he would be who knew nothing about God, when this is the character of some who have spoken, written, and preached about Him They are such, because their wills are evil, and, as stated above, the will leads the understanding and takes away the truth in it derived from the Word If a man could have known of himself that there is a God and a life after death, why has he never discovered that a man is a man after death? Why does he imagine that his soul or spirit is like wind or ether, which has neither eyes to see, ears to hear, nor mouth to speak, until it is reunited with its dead body and skeleton? Imagine therefore a doctrine derived from the light of reason alone, would it not teach that self should be worshipped, as has been done for ages? Many to-day, who know from the Word that God alone is to be worshipped, still worship self No other worship, not even that of the sun and moon, could be derived from man's selfhood

275 Religion has existed from the most ancient times, and the inhabitants of the earth everywhere have a knowledge of God and some knowledge of the life after death, but this is not from themselves or their own intelligence, but from the ancient Word (nos. 264, 265, 266), and afterwards from the Israelitish Word From these two Words religion spread to India and its islands, through Egypt and Ethiopia to the kingdoms of Africa, from the maritime parts of Asia to Greece, and thence to Italy. But, as the Word could only be written symbolically, that is, by mundane things corresponding to and therefore signifying heavenly things, the religion of the Gentiles became idolatrous, and in Greece mythical, and the divine properties and attributes were looked upon as so many gods, dominated by a supreme deity called Jove, possibly from Jehovah And they had a knowledge of paradise, the flood, the sacred fire, and the four ages, from the golden age to that of iron (Dan II 31–5)

276 Some men think that by their own intelligence they can acquire a knowledge of God, heaven, hell, and the spiritual things of the church, they do not know that the natural man is essentially opposed to the spiritual man, the natural man therefore wishes to destroy the incoming spiritual things, or to entangle them in errors which are like worms that devour the roots of vegetation They are like men dreaming that they are carried aloft on eagles, or flying on winged horses over Mount Parnassus to Helicon; but they are actually like those Lucifers in hell who still call themselves the sons of the morning (Is xiv 12) They are also like the people in the valley of Shinar, who attempted to build a tower whose top should reach to heaven (Gen xi 2, 4), and they are full of self-confidence like Goliath, not foreseeing that like him they may be struck down by a stone from a sling sinking into their foreheads Let me describe their state after death, at first they are like drunkards, then like fools, and lastly they become insane and sit in darkness Let every one, therefore, beware of such madness

Memorabilia

277 I One day I was wandering in the spirit through various parts of the spiritual world, in order to observe the representations of heavenly things to be seen there in many places In a certain house, where there were angels, I saw some sacks containing a great quantity of silver, the sacks were open and it seemed as if any one might steal the silver, but near by sat two young men as guards The sacks were in what looked like the manger of a stable In an adjoining room, there were modest virgins with a chaste married woman, and near by were standing two children, but I was told that they were not to be treated as children but as wise persons Afterwards a harlot appeared, and then a dead horse lying on the ground

When I had examined these things, I was informed that they represented the natural sense of the Word, wherein is the spiritual sense The sacks full of silver signified knowledge of truth in great abundance, their being open, and yet guarded by young men, signified that any one might acquire

therefrom a knowledge of truths; but that he must take care not to violate its spiritual sense which consists of pure truths The manger in the stable signified spiritual nourishment for the understanding. This is the signification of a manger, because a horse, which eats from it, signifies the understanding The modest virgins in the adjoining room signified the affections for truth; the chaste married woman, the conjunction of good and truth, and the young children, the innocence of wisdom For the angels of the highest heaven are the wisest of all, and their innocence makes them look like little children, when they are seen at a distance The harlot with the dead horse represented the latter-day falsification of truth, which causes all understanding thereof to perish, a harlot signifies falsification, and a dead horse an understanding dead to all truth.

278 II There was once sent down to me from heaven a piece of paper covered with Hebrew characters; the letters were curved as among the ancients, not straight as they are to-day, and had little extensions at the top. The angels with me said that each letter had a complete meaning which was largely expressed by the curves and their extensions They explained the meanings of the letters singly and collectively, they said, for example, that the H, which changed the names of Abram and Sarai to Abraham and Sarah, signified the infinite and eternal And they interpreted verse 2 of Ps xxxii by the letters or syllables only, saying that the general sense is that the Lord is merciful even to the evil They told me that writing in the third heaven consists of letters variously curved and inflected, each of which has a special meaning, that the vowels there have a tone expressing affection, that the vowels I and E are replaced by Y and EU, and that A, O, and U have a specially rich sound; that they do not pronounce consonants roughly, but smoothly, and for this reason some Hebrew letters had dots in them to indicate a soft pronunciation They added that hard sounds are used in the spiritual heaven because the truth of that heaven admits of hardness, whereas the good of the Lord's celestial kingdom, or third heaven does not Their Word, being written in curved letters with important little extensions, shows the meaning of these words of the Lord:

One jot or one tittle shall in no wise pass from the law, till all be fulfilled (Matt v 18); and again *It is easier for heaven and earth to pass, than one tittle of the law to fail* (Luke xvi 17).

279 III. Seven years ago I was collecting what Moses transcribed in Numbers xxi from the two books called *The Wars of Jehovah*, and *The Enunciations* Some angels were present who told me that those books were the ancient Word, the historical parts being the Wars of Jehovah, and the prophetical parts, the Enunciations They said that that Word was still preserved in heaven, and was in use among the men of old time, who possessed it when they were in the world Some of those ancient peoples were from the land of Canaan and the adjoining countries of Syria, Mesopotamia, Arabia, Chaldea, Assyria, Egypt, Zidon, Tyre, and Nineveh, the religion of all these was representative and was based upon a knowledge of correspondences. That knowledge was the basis of their wisdom and gave them interior perception and communication with heaven Those who understood the correspondence of their Word were called wise and intelligent, and afterwards diviners and magi, but, as the correspondence to celestial and spiritual things was remotely expressed, it began in the course of time to be falsified by many Hence the Lord's divine providence caused it to disappear, and caused the Hebrew prophets to write another Word, in which the correspondences were less remotely expressed In this Word the names of many Canaanitish and Asiatic places are retained, all of which signify things and states of the church; but the significations are adopted from the ancient Word For this reason Abram was commanded to go into Canaan, and his descendants were brought back thither from Egypt

The ancient Word, which existed in Asia before the Israelitish Word, is still preserved among the people of Great Tartary In the spiritual world I have conversed with spirits and angels who came from that country. They told me that they had possessed from the most ancient times and still possessed a Word, and that they performed their divine worship in accordance with this Word which consisted of pure correspondences. They said also that it contains the Book of Jasher, mentioned in Joshua (x 12, 13), and 2 Sam

(i 17, 18), and that they possess the books called *The Wars of Jehovah* and *The Enunciations*, mentioned by Moses (Num xxi 14, 15, 27–30). When I read to them the words that Moses quotes from these books, they looked to see whether they were in the original, and found them there, thus I was convinced that they still possess the ancient Word During our conversation they said that they worship Jehovah, some as an invisible God, and some as a visible one They told me further that they do not admit to their country any foreigners except the Chinese, with whom they are at peace because the emperor of China is from their country, and also that they believe their country to be more thickly populated than any other This is rendered credible by the great length of the wall which the Chinese formerly built as a protection against them The angels told me that the ancient Word contained the first eleven chapters of Genesis, and that they were copied from it by Moses The angels and spirits from Great Tartary occupy the south-eastern quarter. They live in isolation on an elevated plateau to which they admit nobody from the Christian world, if any one ascends thither, they refuse to let him depart They live thus isolated, because they possess a different Word

280 IV. In the spiritual world I once saw at a distance some walks bordered by trees, and throngs of youths assembled there conversing on subjects of wisdom I went to join them and, as I approached, I noticed their leader whom the rest venerated for his superior wisdom On seeing me, he said 'When I watched you coming along the road towards us, I noticed with surprise that you were sometimes visible and sometimes invisible; surely you are not in the same state of life as we are' I replied with a smile 'I am neither a play-actor nor a Vertumnus, but I am alternately in your light and in your shade, so that here I am both at home and abroad' On this the wise youth looked at me, and said. 'You say strange and wonderful things, tell me who you are' I said 'I am in the natural world in which you once were, and which you have left, and I am also in the spiritual world, where you are now Consequently I am in a natural state, and at the same time in a spiritual state, in a natural state with men on earth, and in a spiritual state with you

When I am in a natural state, I am invisible to you, but, when I am in a spiritual state, I become visible; and that I am so is the Lord's doing. It must be known to you in your wisdom, that an inhabitant of the natural world is invisible to an inhabitant of the spiritual world, and vice versa So when my spirit returns to its body, I am invisible to you, but when it leaves the body, I become visible, and this results from the difference between the spiritual and natural'. When he heard the words 'the difference between spiritual and natural', he said 'What do you mean by that difference? Is it not like that between things more or less pure? What then is the spiritual but a purer form of the natural?' I replied 'Such is not the distinction The natural can never by any sublimation become spiritual, for the difference between them is like that between prior and posterior, which have no common measure For the prior is in the posterior, as a cause in its effect, and the posterior is from the prior, as the effect from its cause The one, therefore, is not visible to the other' To this the wise youth replied 'I have meditated on this difference, but so far in vain; I wish I could understand it'. I said 'You shall not only understand it, but also experience it'

I then proceeded as follows 'You are in a spiritual state when with your companions, but in a natural state with me. For you converse with them in the spiritual language, which is common to every spirit and angel, but you converse with me in my native tongue Every spirit and angel, when conversing with a man, uses the man's own language, consequently French with a Frenchman, Greek with a Greek, Arabic with an Arab, and so forth That you may know the difference between spiritual and natural language, go back to your companions, say something to them, remember the words and come back and repeat them to me' He did so, and the words were altogether strange and utterly unlike any language in the world This experiment, several times repeated, proved that all in the spiritual world speak a language which has nothing in common with any natural language, and that every one automatically speaks that language after death I once proved also that the very sound of spiritual language differs so much from that of

natural language, that even a loud spiritual sound is inaudible to a natural man, and vice versa.

Afterwards I asked him and the bystanders to withdraw and write any sentence on a piece of paper, and then to return and read it to me They wrote something down and returned to me with the paper; but when they tried to read it, they could not, for the writing consisted only of certain letters with little extensions above, each of which had some particular meaning (Since each letter of their alphabet has a particular meaning, it is evident why the Lord is called the Alpha and the Omega) When they repeated the experiment, they found that their writing had an elaborate and recondite meaning which no natural writing could express; and they were told that this was because the spiritual man's thoughts are ineffable and incomprehensible to the natural man, and cannot be expressed in his writing or speech But as the bystanders failed to see this, I said to them 'Try this experiment. withdraw to your spiritual society, think on some subject, remember it, and come back and tell me' They thought of a subject as I suggested, but when they tried to express it, they were not able, for they could find no natural thought adequate to purely spiritual thought, consequently no words expressive of it, for thoughts become words in speech. This experiment they repeated, and thus convinced themselves that spiritual ideas are supernatural, that is, inexpressible, ineffable, and incomprehensible to a natural man, and they admitted that spiritual ideas or thoughts, being so superior to natural, are ideas of ideas and thoughts of thoughts, and thus express qualities of qualities, and affections of affections, consequently, that spiritual thought is the fount and origin of natural thought It therefore became evident that spiritual wisdom is the wisdom of wisdom, and inexpressible by any natural man however wise.

It was then declared from the higher heaven that there is an interior or higher wisdom called celestial, which bears the same relation to spiritual wisdom as spiritual wisdom bears to natural; and that celestial, spiritual, and natural wisdom proceed according to the order of the heavens from the Lord's divine wisdom which is infinite. On this the

youth with whom I was conversing said: 'I see this, because I perceive that one natural idea contains many spiritual ideas, and that one spiritual idea contains many celestial ideas It follows from this that what is analysed does not become more and more simple, but more and more complex, because it approaches nearer and nearer to the infinite, which contains all things infinitely'.

After this I said to the bystanders: 'From these three experiments, you can see the difference between the spiritual and natural, and why the natural man is invisible to the spiritual man, and the spiritual to the natural. They are both in a perfect human form, and might therefore expect to see each other; but the inner mind constitutes that form, and the minds of spirits and angels are spiritual, while the minds of men, so long as they live in the world, are natural'. After this, a voice was heard from the higher heaven saying to one of the company: 'Come up hither'. He ascended and returned, and said that the angels had not previously known the difference between spiritual and natural, because never before had there been any opportunity of comparing them together in a man who was in both worlds at the same time, without such comparison the difference would not be known.

Before we separated, we had some further conversation on this subject, and I said: 'The true difference originates in the fact that you in the spiritual world are substantial and not material, and substantial things are the components of material things, for what is matter but the aggregation of substance? You are concerned with principles and components, we with derivatives and composites, you are concerned with things general, and we with things particular. And as the former are incommensurate with the latter, so are spiritual and substantial things incommensurate with natural and material; as well might a ship's cable go through the eye of a needle, or a nerve enter one of the fibres of which it is composed. This now is the reason why the natural man cannot think or speak as the spiritual man does, what therefore Paul heard from the third heaven he called ineffable Moreover to think spiritually is to think apart from space and time, but to think naturally is to

think in space and time; for to every natural thought there adheres something of space and time, though not to spiritual thought This is because the spiritual world is not in space and time, as the natural world is, but only in their semblance In this respect also, spiritual differ from natural thoughts and perceptions For this reason, you can think of the essence and omnipresence of God as existing from eternity, that is, you can think of God as existing before the creation of the world, for you think of the essence of God apart from time, and of His omnipresence apart from space, and thus you comprehend things which transcend the natural ideas of man'

And then I told them that I had once thought about the essence and omnipresence of God from eternity, that is, about God as existing before the creation of the world. As I could not eliminate space and time from my thought, I was afflicted with anxiety, because the idea of nature entered my mind instead of the idea of God But I was enabled to eliminate the idea of space and time, and then I saw, and ever since then I have been able to think of God, but not of nature, as existing from eternity For God is in all time apart from time, and in all space apart from space, but nature is inseparably bound up with time and space, nature with her time and space must have had a beginning, but not so God, who is apart from time and space, therefore nature with her time and space is from God but not from eternity

281 V. I have been permitted by the Lord to be in the spiritual and natural worlds at one and the same time, thus I have conversed with angels as with men, and have become acquainted with the state of those who after death pass into that hitherto unknown world I have conversed with all my relatives and friends, also with departed kings, dukes and men of learning, and this continually for twenty-seven years I am able therefore, from living experience, to describe the state of men after death, whether they have lived good or evil lives. But here I will only describe the state of those who from the Word have confirmed themselves in false doctrines, particularly the doctrine of justification by faith alone Their successive states are as follows: (1) They

generally revive as to the spirit on the third day after the heart has ceased to beat, to all appearance they are in a body similar to that which they had in the world, so that they imagine themselves to be still living there, yet their body is substantial, not material, though to them it seems so. (ii) After some days they see that they are in the world of spirits which is intermediate between heaven and hell All the innumerable communities there are wonderfully arranged according to their good or evil natural affections, the good societies have communication with heaven, and the evil with hell (iii) The newly-arrived spirit, or spiritual man, is introduced to various communities, both good and evil, and is examined as to how he is affected by good and truth, and by evil and falsity (iv) If he is in harmony with good and truth, he is taken away from evil and introduced into good communities, visiting one after another until he enters one that corresponds with his own natural affection. There he enjoys the good that corresponds with that affection, until he has put off the natural affection and put on the spiritual, and then he is raised up to heaven, but this takes place with those only who in the world have lived a life of charity and faith, that is who have believed in the Lord and shunned evils as sins (v) But it is otherwise with those who have confirmed their belief in falsities, especially by means of the Word, and have in consequence lived a merely natural life or an evil life—for falsities attend evils, and evils adhere to falsities Being antipathetic to good and truth, but sympathetic with evil and falsity, they are led away from good and introduced into evil communities, till they come to one that corresponds to the lust of their love. (vi) In the world they had assumed the outward appearance of good affections, although internally they were nothing but evil affections or lusts, they are therefore allowed for a time to retain their outward appearance Those who in the world have occupied positions of authority are given a similar position in the world of spirits, presiding over this or that community, or over a part of it, according to the extent of their former authority. But they have no love for either truth or justice, and cannot even be taught what truth and justice are; so, after a few days, they are deposed.

I have seen such men invested with power in one community after another, and yet always quickly deposed (vii) After frequent deposition, some through weariness do not wish, and some through fear of infamy do not dare, to seek further office; they therefore sit apart in sadness And then they are led away to a wilderness, where there are huts which they enter, work is given them there and, if they do it, they receive food; otherwise they go hungry, so that necessity compels them to work Food there is similar to the food in our world, but it has a spiritual origin and is given from heaven by the Lord to all, according to the uses they perform, to the idle none is given, because they are useless (viii) After a while they become tired of their work, and then go out of their huts. If they have been priests, they are seized with a desire to build, and immediately there appear heaps of hewn stone, bricks, beams, boards, reeds, rushes, clay, lime, and bitumen At sight of these their desire to build is kindled, and they begin to construct a house. They pick up now a stone, now a piece of timber, a reed or some mud, and pile up these materials at random, but to their own eyes methodically What they build by day falls down at night, but the next day they collect the fallen rubbish, and start building again, and this they do till they are tired of the work All this takes place according to correspondence, because they have collected passages from the Word to confirm the falsities of their faith, and this kind of edification is the consequence (ix) Afterwards they go away weary, and sit in solitary idleness, and since, as stated above, no food is given from heaven to the idle, they begin to grow hungry, and to think of nothing but how to obtain food and satisfy their craving When they are in this condition, they ask alms of certain persons, who say to them 'Why do you sit thus idle? Come home with us, and we will find you work and give you food' Then they gladly get up and go home with them, and each has his work assigned to him and receives food for doing it But the confirmers of a false faith cannot do useful but only noxious work, and even this they do fraudulently and unwillingly, and so they neglect their work, and care only to talk, saunter about and sleep; and, as they cannot be induced by their masters to do any

more work, they are dismissed as useless (x) When dismissed, their eyes are opened, and they see a path leading to a certain cavern, on arriving there, the door is opened and they enter, and ask if there is food within; on being told that there is, they ask permission to remain, accordingly leave is given them, they are admitted and the door is shut behind them Then the overseer of the cavern comes and says to them 'You cannot leave this place any more You see your companions, they all work and food is given them from heaven accordingly I tell you this that you may know' Their companions also say to them 'Our overseer knows for what work every one is fitted, and assigns it daily; when you have finished it, food is given you, otherwise you receive neither food nor clothing If any one harms another, he is thrown into a corner of the cavern upon a bed of infernal dust, where he is miserably tormented until the overseer sees some sign of penitence, then he is released and sent back to work' He is also told that every one, when he has done his work, is at liberty to walk about, talk, and sleep He is then led farther into the cavern where there are harlots, and each man is allowed to take one and call her his woman; but he is threatened with punishment if he tries to indulge in promiscuous connections

Hell consists of such caverns, which are nothing but eternal workhouses I have been permitted to enter and examine some of them, in order that I might describe them. All who were there seemed degraded, none of them knew who he had been or what he had done in the world. But the angel who was with me pointed out a former servant, a soldier, a magistrate, a priest, a person of rank and a man of wealth, and yet they did not know but that they had been then, as now, an assorted gang of slaves The reason was that in spite of appearances they had been inwardly alike, and in the spiritual world all are associated according to inward resemblance

The hells in general consist exclusively of such caverns and workhouses, but the abodes of satans differ from those of devils Satans are and were obsessed by falsities and their consequent evils, and devils, by evils and their consequent falsities In the light of heaven satans appear livid like

corpses or black like mummies, but devils dusky and fiery or black as soot, in form and features they are all monstrous Yet in their own light, which is like that from burning charcoal, they look like men; this appearance is granted them, to make companionship possible to them.

CHAPTER V

THE DECALOGUE EXPLAINED AS TO ITS EXTERNAL AND INTERNAL SENSES

282 EVERY nation in the world knows that it is wicked to murder, to commit adultery, to steal, and to bear false witness, also that, unless those evils were forbidden by law, there would be an end of every form of society One cannot suppose therefore that the Israelitish nation was so stupid as not to know that these were evils Why then were those laws, so universally known in the world, proclaimed from Mount Sinai in a miraculous manner by Jehovah Himself? They were thus proclaimed as a sign that they are not only civil and moral but also divine laws, and that a man who acts contrary to them not only wrongs his neighbour, that is, his fellow-citizens and society, but also sins against God Jehovah therefore proclaimed those laws from Mount Sinai, and thus gave them a religious sanction, for whatever Jehovah commands becomes a religious duty to be done for the sake of salvation But before discussing the commandments, something must be said concerning their holiness, in order to show their religious character

IN THE ISRAELITISH CHURCH THE DECALOGUE WAS HOLINESS ITSELF

283 The commandments of the Decalogue were the first-fruits of the Word, and consequently the first-fruits of the church to be established among the Israelitish nation Moreover they are an epitome of the whole of religion, by which communion of God with man, and of man with God, is effected Hence their supreme holiness, which is also evident from the following facts The Lord Jehovah attended by angels descended upon Mount Sinai in fire, and Himself dictated them, bounds were set about the mount lest any one should approach and die, neither the priests nor the elders drew near, but Moses only, the commandments were written by the finger of God on two tables of stone, the face

of Moses shone, when he brought down the two tables the second time, the tables were afterwards deposited in the ark, and the ark in the inmost sanctuary of the tabernacle, and over them were set the mercy-seat and the golden cherubim, the inmost sanctuary of the tabernacle, where the ark was kept, was called the holy of holies, outside the veil, behind which the ark was placed, were many objects representing the holy things of heaven and the church, namely, the table of shewbread overlaid with gold, the golden altar of incense, the golden lampstand with seven lamps, and the curtains of fine linen, crimson and scarlet The sanctity of the whole tabernacle was due solely to the law within the ark On account of this holiness, all the people of Israel were commanded to encamp about it in order, according to their tribes, and to march in order after it, and then a cloud was over it in the daytime, and a pillar of fire by night For the same reason Jehovah talked with Moses from over the mercy-seat between the cherubim, and the ark was called *Jehovah there.* Aaron was not permitted to enter within the veil, except with sacrifices and incense, lest he should die Again miracles were wrought by the ark wherein the law was deposited, thus the waters of Jordan were divided and, while the ark rested in the midst of the river, the people passed over on dry ground. The walls of Jericho fell because the ark was carried round them, Dagon, the god of the Philistines, fell on his face before it, and was afterwards found lying upon the threshold with his head and the palms of his hands cut off The Bethshemites, to the number of several thousands, were smitten on account of it, and Uzzah died because he touched it David brought it to Zion with sacrifices and rejoicings, and finally placed it in the sanctuary of the temple at Jerusalem These and many other things recorded of it plainly show that, in the Israelitish church, the Decalogue was holiness itself.

284. What has been stated above concerning the proclamation, holiness, and power of the law, is recorded in the following passages of the Word Jehovah descended in fire on Mount Sinai, and then the mountain smoked and trembled, and there were thunders, lightnings, thick clouds, and the voice of a trumpet (Exod xix 16, 17, 18, Deut iv 11;

v 19–23). The people, before the descent of Jehovah, prepared and sanctified themselves three days (Exod. xix 10, 11, 15). Bounds were set round about the mount, lest any one should approach and die, and not even the priests were permitted to approach, but Moses only (xix 12, 13, 20–23, xxiv 1, 2) The law was proclaimed from Mount Sinai (xx 2–14, Deut v 6–21) The law was written on two tables of stone by the finger of God (Exod xxxi 18, xxxii 15, 16, Deut ix 10) Moses's face did so shine, when he brought the two tables down from the mount the second time, that he covered his face with a veil while he talked with the people (Exod xxxiv 29–35). The tables were laid up in the ark (xxv 16, xl 20, Deut x 5, 1 Kings viii 9). The mercy-seat was put over the ark, and the cherubim of gold placed over the mercy-seat (Exod xxv 17–21). The ark, with the mercy-seat and the cherubim, was put in the first or inmost part of the tabernacle, the table of shewbread overlaid with gold, the golden altar of incense, and the golden candlestick with its golden lamps were in the outer part of the tabernacle, and the ten curtains of fine linen, crimson and scarlet constituted its outermost part (xxv 1 to the end; xxvi 1 to the end, xl 17–28) The place where the ark stood was called the holy of holies (xxvi 33) The whole body of the people of Israel encamped round about the tabernacle in order, according to their tribes, and marched in order after it (Num ii 1 to the end), then there was a cloud on the tabernacle by day, and a pillar of fire by night (Exod xl 38, Num ix 15 to the end, xiv 14, Deut. i 33). Jehovah spoke with Moses above the ark, between the cherubim (Exod. xxv 22, Num. vii 89). The ark, owing to the law which it contained, was called Jehovah, for Moses said, when the ark set forward, *Rise up, Jehovah*, and when it rested, *Return, Jehovah* (Num x 35, 36, Ps cxxxii 7, 8) It was not lawful for Aaron to enter within the veil except with sacrifices and incense (Lev. xvi 2–14). The Lord's power, present in the ark of the law, divided the waters of Jordan and, while the ark rested in the middle, the people passed over on dry ground (Josh iii 1–17; iv 5–20) When the ark was carried round the walls of Jericho, they fell down (vi 1–20). Dagon, the god of the Philistines, fell to the ground before the ark,

and afterwards lay on the threshold, with his head separated from his body, and the palms of his hands cut off (1 Sam v). The Bethshemites, on account of the ark, were smitten to the number of many thousands (v and vi) Uzzah, because he touched the ark, died (2 Sam vi 7) The ark was introduced into Zion by David, with sacrifices and rejoicings (vi 1–19) It was introduced also by Solomon into the temple at Jerusalem, where it made holy the sanctuary (1 Kings vi 19 *et seq.*, viii 3–9)

285 Because there is communion of the Lord with man, and of man with the Lord, by means of the law, it is called *the Covenant*, and *the Testimony*, the covenant, because it unites, and the testimony, because it confirms the articles of the covenant For a covenant in the Word signifies union, and testimony the confirmation and witnessing of its articles For this reason there were two tables, one for God, and the other for man Union is effected by the Lord, but only when a man obeys the laws written on his table For the Lord is continually present, and desires to enter, but it is man's part, by the freedom which he enjoys from the Lord, to open the door, for the Lord says, *Behold, I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me* (Rev iii 20) The tables of stone on which the law was written, were called *the tables of the covenant*, and the ark was called from them *the ark of the covenant*, and the law itself *the covenant* (Num. xx 33, Deut iv 13, 23, v 2, 3, ix 9, Josh iii 3, 1 Kings viii 21, Rev xi 19, and in other places) Since a covenant signifies union, it is said of the Lord that *He shall be for a covenant to the people* (Is xlii 6, xlix 8), and He is called *the angel of the covenant* (Mal iii 1), and His blood *the blood of the covenant* (Matt xxvi 28, Zech ix 11, Exod xxiv 6–10) And therefore the Word is called the old covenant, and the new covenant, for covenants are entered into for the sake of love, friendship, association and union.

286 This great holiness and power resided in the law because it contained the sum and substance of all religion. For it was written on two tables, one of which was an epitome of all duty to God, and the other of all duty to man, there-

fore the commandments of the law are called the *ten words* (Exod. xxxiv 28; Deut iv 13, x 4) There were more than ten words, but they are so called, because ten signifies all and words signify truths That ten signifies all, and that tenths, or tithes, were appointed on account of that signification, may be seen in *The Apocalypse Revealed* (no 101) That the law is the sum and substance of all religion, will be seen in the following pages

THE DECALOGUE, IN THE SENSE OF THE LETTER, CONTAINS THE GENERAL PRECEPTS OF DOCTRINE AND LIFE, BUT IN THE SPIRITUAL AND CELESTIAL SENSES ALL PRECEPTS UNIVERSALLY

287 The Decalogue in the Word is called *par excellence* The Law, because it contains everything relating to doctrine and life, for it contains not only everything relating to God, but also everything relating to man. The law was therefore written on two tables, one of which treats of God, and the other of man The whole doctrine of life has relation to love of God and love of the neighbour, and everything pertaining to these is contained in the Decalogue That the whole Word teaches nothing else, is plain from these words of the Lord *Jesus said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself, on these two commandments hang all the law and the prophets* (Matt xxii 37–40), the law and the prophets signify the whole Word And in another place a certain lawyer, tempting Jesus, said *Master, what shall I do that I may inherit eternal life? And Jesus said unto him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself And Jesus said, This do, and thou shalt live* (Luke x 25–8) Now since love of God and love of the neighbour are the whole of the Word, and the first table of the Decalogue is a summary of all things relating to love of God, and the second a summary of all things relating to love of the neighbour, it follows that the Decalogue contains everything relating to doctrine and life. These two tables are so connected that God from His table regards man, and man from his regards God, so that the regard is reciprocal God never ceases to regard man,

and to do whatever may concern his salvation; and if man receives and obeys the laws written in his table, reciprocal union is effected, and the Lord's words to the lawyer are verified *This do and thou shalt live*

288 In the Word the law is frequently mentioned, we will now state what this means in a strict sense, in a wider sense, and in the widest sense. In a strict sense the law means the Decalogue, in a wider sense the statutes given by Moses to the children of Israel, and in the widest sense the whole Word

That in a strict sense the law means the Decalogue is well known, but that in a wider sense it means the statutes given by Moses to the children of Israel, is evident from particular statutes in Leviticus being so called, for instance, *This is the law of the sacrifice* (Lev vii 1) *This is the law of the sacrifice of peace-offerings* (vii 11) *This is the law of the meat-offering* (vi 9, etc) *This is the law of the burnt-offering, of the meat-offering, of the sin-offering, and of the trespass-offering, and of the consecrations* (vii 37) *This is the law of the beasts and of the fowls* (xi 46) *This is the law for her that hath borne a son or a daughter* (xii 7) *This is the law of the leprosy* (xiii 59, xiv 2, 32, 54, 57) *This is the law of him that hath an issue* (xv 32). *This is the law of jealousy* (Num. v 29) *This is the law of the Nazarite* (vi 13, 21) *This is the law of cleansing* (xix 14) *This is the law concerning a red heifer* (xix 2) *The law for a king* (Deut xvii 15–19) The whole book of Moses, indeed, is called the Law (Deut xxxi 9, 11, 12, 26), as also in the New Testament (Luke ii 22; xxiv 44; John i 45, vii 23, viii 5, and in other places) Paul calls those statutes the works of the law, when he says that a man is justified without the works of the law (Rom iii 28), and when he blames Peter for Judaizing, saying three times in one verse that no man is justified by the works of the law (Gal ii 16)

That the law, in its widest sense, means the whole Word, is plain from these passages· *Jesus said, Is it not written in your law, Ye are gods ?* (John x 34), this is written in Ps. lxxxii 6 *The people answered him, We have heard out of the law that Christ abideth for ever* (John xii 34), this is in Ps. lxxxix 29, cx 4; Dan. vii 14 *That the word might be fulfilled that is*

written in their law, They hated me without a cause (John xv 25); this is in Ps xxxv 19 *The Pharisees said, Have any of the rulers believed on him? but this people, who know not the law, are cursed* (John vii 48, 49) *It is easier for heaven and earth to pass away, than one tittle of the law to fail* (Luke xvi 17) The law there and in a thousand places in David means the whole sacred scripture

289 The Decalogue, in its spiritual and celestial senses, contains the whole doctrine of life, and therefore all things relating to faith and charity For the Word, in all and every part of the literal sense, contains two interior senses, the spiritual and the celestial, and these senses contain divine truth in its own light, and divine good in its own heat (nos 193–208) Such being the nature of the Word, in general and in particular, it is necessary to explain the natural, spiritual, and celestial senses of the ten commandments

290 Unless a man understands the nature of the Word, he cannot realise that there is infinity in all its details, that is, that every detail contains things innumerable which the angels themselves cannot exhaust Each thing therein may be compared to a seed which may become a great tree, producing abundance of other seeds, from which again groups of similar trees may be produced, and so on to infinity Such is the Word of the Lord in all its parts, and particularly in the Decalogue, for this teaches the love of God and the love of the neighbour, and is therefore an epitome of the whole Word This the Lord teaches in the following comparison *The kingdom of God is like unto a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds, but when it is grown it is greater then the herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof* (Matt xiii 31, 32; Mark iv 31, 32, Luke xiii 18, 19) Compare also Ezekiel xvii 2–8. The infinity of spiritual seeds, or truths in the Word, is evident from the wisdom of the angels, which is all from the Word and which increases to eternity. And the wiser they become the more clearly do they see that wisdom is without end, and that they themselves are but in its outer court, and can never, in the smallest particular, attain to the Lord's divine

wisdom, which they call a fathomless deep Now, since the Word is of this nature, because from the Lord, it is plain that in all its contents there is a certain infinity.

The First Commandment

THOU SHALT HAVE NO OTHER GOD BEFORE ME

291. *In the natural sense,* which is that of the letter, its most obvious meaning is that idols ought not to be worshipped, for there follows *Thou shalt not make unto thee any graven image, or the likeness of anything that is in the heavens above, or that is in the earth beneath, or that is in the waters under the earth, thou shalt not bow down thyself unto them, nor serve them, for I am Jehovah thy God, a jealous God* (Exod xx 3–6) This commandment means, in the first place, that idols ought not to be worshipped, because before that time and after it, until the Lord's coming, idolatrous worship was prevalent in Asia The reason of this was that all the churches before the Lord's coming were representative and typical, divine things being represented by various figures and sculptures, and these, when their signification was forgotten, the common people began to worship as gods. Such worship prevailed among the people of Israel in Egypt, for in the wilderness they worshipped the golden calf instead of Jehovah, and they never really forsook that worship, as is evident from many passages in the historical and prophetical Word.

292 In the natural sense this commandment also means that no man, dead or alive, ought to be worshipped as a god, as was done in Asia and various neighbouring countries. Many of the gods of the Gentiles, as Baal, Ashtaroth, Chemosh, Milcom, and Baalzebub, had been men, and so with Saturn, Jupiter, Neptune, Pluto, Apollo, Pallas, and others at Athens and Rome Some of these were first regarded as sacred and holy, and finally worshipped as divine That living men were also worshipped as gods, is evident from the decree of Darius the Mede, that no one for thirty days should ask anything of God but from the king alone, on pain of being cast into the den of lions (Dan vi 7)

293 This commandment also means in the natural sense

that no one but God, and nothing but what proceeds from God, is to be loved above all things, according to the Lord's words (Matt xxii 35, 37, Luke x 25–8). For any person or thing loved above all else, is worshipped and becomes a god to the worshipper. For example, any one who loves himself or the world above all things, worships himself or the world, and these are his gods. This is the reason why such men acknowledge no other god They therefore consort with their like in hell, the abode of all those who love themselves and the world above all things

294. *The spiritual sense* of this commandment is that no other god is to be worshipped but the Lord Jesus Christ; because He is Jehovah, who came into the world and accomplished the redemption, without which neither man nor angel could have been saved That there is no other God beside Him, is evident from these passages in the Word *It shall be said in that day, Lo! this is our God, we have waited for him to save us, this is Jehovah, we have waited for him, we will be glad and rejoice in his salvation* (Is xxv 9) *The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a highway for our God; and the glory of Jehovah shall be revealed, and all flesh shall see it together Behold, the Lord Jehovah cometh in strength, he shall feed his flock like a shepherd* (xl 3, 5, 10, 11) *Surely God is in thee, and there is none else, verily thou art a God that hidest thyself, O God of Israel, the Saviour* (xlv 14, 15) *Am not I Jehovah? and there is no God else beside me, a just God and a Saviour; there is none beside me* (xlv 21) *I am Jehovah, and beside me there is no Saviour* (xliii 11, Hos xiii 4) *And all flesh shall know that I Jehovah am thy Saviour, and thy Redeemer* (Is xlix 26, lx 16) *As for our Redeemer, Jehovah Zebaoth is his name* (xlvii 4, Jer l 34) *Jehovah is my rock and my Redeemer* (Ps xix 14) *Thus saith Jehovah thy Redeemer, the Holy One of Israel, I Jehovah am thy God* (Is xlviii 17, xliii 14, xlix 7). *Thus saith Jehovah thy Redeemer, I am Jehovah that maketh all things by myself* (xliv 24) *Thus saith Jehovah the King of Israel, and his Redeemer, Jehovah Zebaoth, I am the first and the last, and beside me there is no God* (xliv 6) *Jehovah Zebaoth is his name, and thy Redeemer the Holy One of Israel, the God of the*

whole earth shall he be called (liv 5) *Though Abraham be ignorant of us, and Israel acknowledge us not, thou, Jehovah, art our Father, our Redeemer, thy name is from everlasting* (lxiii 16) *Unto us a child is born, unto us a son is given, and his name shall be called Wonderful, Counsellor, Mighty, the everlasting Father, the Prince of Peace* (ix 6) *Behold, the days come that I will raise unto David a righteous branch, who shall reign as a king, and this is his name, Jehovah our righteousness* (Jer xxiii 5, 6) *Philip said unto Jesus, Shew us the Father Jesus saith unto him, He that seeth me seeth the Father. Believest thou not that I am in the Father and the Father in me?* (John xiv 8–10) *In Jesus Christ dwelleth all the fulness of the Godhead bodily* (Col ii 9) *We are in the truth in Jesus Christ This is the true God and eternal life Little children, keep yourselves from idols* (1 John v 20, 21) From these passages it is evident that the Lord our Saviour is Jehovah Himself, who is at once Creator, Redeemer, and Regenerator This is the spiritual sense of this commandment

295 *The celestial sense* of this commandment is that Jehovah the Lord is infinite, immeasurable, and eternal, that He is omnipotent, omniscient, and omnipresent, that He is the first and the last, the beginning and the end, who was, is and will be, that He is love itself and wisdom itself, or good itself, consequently life itself, and thus the one only Being from whom all things are

296 All those who acknowledge and worship any God but the Lord and Saviour Jesus Christ, who is Jehovah God Himself in a human form, sin against this first commandment, so also do those who persuade themselves of the existence of three divine persons from eternity As they confirm their belief in this error, they become more and more natural and corporeal, until they cannot inwardly comprehend any divine truth, if they hear and accept it, they defile it and involve it in error They may be compared to the lodgers in the lowest or basement storey of a house, who hear nothing that is said in the second or third storeys, because the ceiling prevents the sound from reaching them For the human mind is like a house of three storeys, in the lowest are those who have confirmed their belief in three gods from eternity, while in the second and third storeys are those who acknow-

ledge and believe in one God in a visible human form who is the Lord God the Saviour The sensual and corporeal man, being merely natural, is really nothing but an animal, and differs from brute beasts only in being able to talk and argue He is therefore like one living in a menagerie where there are all kinds of wild beasts, where he acts either like the lion, the bear, the tiger, the leopard, or the wolf; nay he can also act like the sheep, but he then laughs in his heart. The merely natural man thinks of divine truths in terms of worldly things, thus from the illusions of the senses above which he cannot raise his mind The doctrine he believes in may be compared to pottage made of chaff on which he feeds as a dainty, or to the bread and cakes which Ezekiel the prophet was commanded to make of wheat, barley, beans, lentils, and fitches, mixed with the dung of a man or of an ox, in order that he might represent the church as it was among the people of Israel (iv 9)

It is similar with the doctrine of the church which is founded and built on the conception of three divine persons from eternity, each of whom is separately a god Who would not see the enormity of such a belief, were it faithfully represented in a picture? For example, if the three stood in a row, the first distinguished by a sceptre and crown, the second holding in his right hand the Word, and in his left a cross of gold sprinkled with blood, and the third on the point of spreading his wings to fly forth and act, and above them the inscription 'These three persons, being so many gods, are one God' What wise man, seeing such a picture, would not say to himself 'What a grotesque composition!' But he would speak differently if he saw a picture of one divine person, with rays of heavenly light about his head, surmounted by the inscription 'This is our God, at once the Creator, Redeemer, Regenerator, and Saviour' Would not a wise man kiss such a picture as this, carry it home in his bosom, and therewith make glad his wife, his children, his servants, and himself?

The Second Commandment

THOU SHALT NOT TAKE THE NAME OF JEHOVAH THY GOD IN VAIN, FOR JEHOVAH WILL NOT HOLD HIM GUILTLESS THAT TAKETH HIS NAME IN VAIN

297. *In the natural sense,* to take in vain the name of Jehovah God means the abuse of the name itself in various ways, especially in uttering lies, in taking unnecessary oaths, in protestations of innocence, and in sorceries and incantations. But to swear by God and His holiness, or by the Word and the Gospel, at coronations, inaugurations into the priesthood, or on appointment to a position of trust, is not to take the name of God in vain, unless the oath is subsequently broken Moreover, the name of God, being holiness itself, must continually occur in worship and in the holy offices of the church, as in prayers, hymns, sermons, and theological writings For God is in all things that pertain to religion and, when He is solemnly invoked by His name, He is present and hears, by all these things the name of God is hallowed Since the name of Jehovah God is in itself holy, the Jews, from the first time that name was used, have never dared to say 'Jehovah'; and for their sake neither the evangelists nor the apostles mention it Instead of Jehovah they said 'Lord', as may be seen in various passages of the Old Testament quoted in the New (Matt xxii 37, Luke x 27, cf Deut vi 5, etc) That the name Jesus is also holy, is well known from the declaration of the apostle that at that name every knee shall bow, both in heaven and on earth On account of its holiness no devil in hell can give utterance to it There are many names of God which must not be taken in vain, as Jehovah, Jehovah God, Jehovah Zebaoth, the Holy One of Israel, Jesus, Christ, and the Holy Spirit

298. *In the spiritual sense,* the name of God means all those things collectively that the church teaches from the Word, whereby the Lord is invoked and worshipped So that to take the name of God in vain, means to use any of those things in idle talk, in false assertions, lying, curses, sorcery, and incantations, for this also is to revile and blaspheme

God, and consequently His name. That the name of God means the Word, and therefore all religion founded thereon, is evident from the following passages: *From the rising of the sun shall my name be invoked* (Is xli 25) *From the rising of the sun, even to the going down of the same, my name shall be great among the nations, and in every place incense shall be offered unto my name Ye profane my name, in that ye say, The table of Jehovah is polluted; and ye snuffed at it when ye brought the torn, the lame, and the sick* (Mal i 11–13). *All people will walk every one in the name of his God, and we will walk in the name of Jehovah our God* (Mic iv 5) They were to worship Jehovah in one place where He would put His name (Deut xii 5, 11, 13, 18, xvi 2, 6, 11, 15, 16), that is, where He should establish His worship Jesus said: *Where two or three are gathered together in my name, there am I in the midst of them* (Matt xviii 20) *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name* (John i 12) *He that believeth not is judged already, because he hath not believed in the name of the only-begotten Son of God* (iii 18) *I have declared unto them thy name, and will declare it* (xvii 26) *Believing ye shall have life in his name* (xx 31) *Jesus said, I have manifested thy name unto men, and I have declared unto them thy name* (John xvii 6, 26) The Lord said. *Thou hast a few names in Sardis* (Rev iii 4, and elsewhere) In all the foregoing passages the name of God means the divinity which proceeds from God, and according to which He is worshipped The name Jesus Christ means everything pertaining to salvation —Jesus, everything pertaining to salvation by redemption, and Christ, everything pertaining to salvation by His doctrine

299 *In the celestial sense*, taking the name of God in vain means what the Lord said to the Pharisees, namely, that all sin and blasphemy should be forgiven unto men, but blasphemy of the Spirit should not be forgiven (Matt xii 31). Blasphemy of the Spirit, means blasphemy against the divinity of the Lord's human nature, and against the holiness of the Word That the divine humanity of the Lord is meant by the name of Jehovah God in its celestial and highest sense, is evident from the following passages. Jesus said: *Father, glorify thy name, and there came a voice*

from heaven, saying, I both have glorified it, and will glorify it again (John xii 28) *Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it* (xiv 13, 14) In the Lord's Prayer, in the celestial sense, nothing else is signified by the words, *Hallowed be thy name,* and also by *name* in Exod xxiii 21, Is lxiii 16 Blasphemy of the Spirit is never forgiven, according to the Lord's words (Matt xii 31), and as this blasphemy is meant in the celestial sense, there is added to this commandment, *for Jehovah will not hold him guiltless that taketh his name in vain*

300 The name of any one means not only his name but his whole personality, as is evident from names in the spiritual world No man there retains his baptismal or his family name, but he receives a new name according to his character, and angels are named according to their moral and spiritual life These also are meant by these words of the Lord *I am the good Shepherd The sheep hear his voice, and he calleth his own sheep by name, and leadeth them out* (John x 3, 11) *I have a few names in Sardis which have not defiled their garments Him that overcometh, I will write upon him the name of the city new Jerusalem, and my new name* (Rev iii 4, 12) Gabriel and Michael are not the names of two persons in heaven, they mean all those in heaven who are in the enjoyment of wisdom concerning the Lord, and who worship Him The names also of persons and places mentioned in the Word, do not mean persons and places, but the things of the church In the natural world, also, a name connotes the character of the person to whom the name belongs, because this is associated therewith; it is therefore usual in common parlance to say of a man that he does this or that for the sake of his name, or to acquire a good name, and of another, that he has a great name, which means that he is distinguished either for skill, learning, virtue, or some other notable quality To cast a slur on a man's name, stigmatizes his actions, they are so closely associated that they must suffer together To slander the name of a king or any great personage, casts opprobrium upon their majesty and dignity, to utter a person's name in a tone of contempt belittles his conduct It is therefore a

general law of all nations to forbid any abuse of a person's name, because his character and reputation must necessarily suffer.

The Third Commandment

REMEMBER THE SABBATH DAY, TO KEEP IT HOLY SIX DAYS SHALT THOU LABOUR AND DO ALL THY WORK, BUT THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD.

301 *In the natural sense* it means that six days are for man and his labours, and the seventh for the Lord, and for man's rest in Him The Hebrew word sabbath means rest. The sabbath with the children of Israel was the sanctity of sanctities because it represented the Lord The six days represented His labours and combats with the hells, and the seventh His victory over them and consequent rest, and because the sabbath represented the end of the Lord's work of redemption, it was holiness itself But when the Lord came into the world, and all representations of Him ceased, the sabbath became a day for instruction in divine things, a day of rest from labour and of meditation on salvation and eternal life, and for the exercise of the love of the neighbour. That it became a day of instruction in divine things is plain, from the fact that the Lord on that day taught in the temple and the synagogues (Mark vi 2, Luke iv 16, 31, 32, xiii 10); and that He said to the man who was healed *Take up thy bed and walk*, and to the Pharisees, that it was lawful for His disciples on the sabbath day to gather the ears of corn, and eat (Matt xii 1–9, Mark ii 23 to the end, Luke vi 1–6; John v 9–19), all these in the spiritual sense signify instruction in doctrine That the sabbath was also a day for the exercise of the love of the neighbour, is evident from what the Lord both did and taught on the sabbath day (Matt xii 10–14, Mark iii 1–9, Luke vi 6–12, xiii 10–18, xiv 1–7, John v 9–19, vii 22, 23, ix 14–16) These and the previous passages show why the Lord said that He is Lord also of the sabbath (Matt xii 8, Mark ii 28, Luke vi 5), and because He said this, it follows that the sabbath day was representative of Him

302. *In the spiritual sense* this commandment signifies the

reformation and regeneration of man by the Lord. Six days of labour signify man's combats against the flesh and its lusts, and also against the evils and falsities that are in him from hell, while the seventh day signifies his union with the Lord, and regeneration thereby. That during such combat man undergoes spiritual labour, but enters into rest when he is regenerated, will be seen below in the chapter concerning reformation and regeneration, particularly under the following heads: (i) Regeneration takes place in a manner analogous to that in which man is conceived, carried in the womb, born, and educated. (ii) The first step of the new birth is called reformation, which pertains to the understanding, and the second is called regeneration, which pertains to the will, and thence to the understanding (iii) The internal man has first to be reformed, and then the internal man reforms the external. (iv) For a conflict then commences between the internal and external man, and whichever conquers has dominion over the other (v) The regenerate man has a new will and a new understanding.

The reformation and the regeneration of man are signified in the spiritual sense by this commandment, because they resemble the Lord's labours and conflicts with the hells, and with His victory over them and subsequent rest For the Lord reforms and regenerates man, and makes him spiritual, in the same way as He glorified His humanity and made it divine, this is what is meant by the command to 'follow Him' That the conflicts of the Lord are called labours, is evident in Is liii and lxiii, and that man's struggles are also called labours may be seen in Is lxv 23, Rev ii 2, 3

303 *In the celestial sense*, this commandment means communion with the Lord and peace as the result of protection from hell For the sabbath signifies rest and, in this highest sense, peace, hence the Lord is called the Prince of Peace, and He also calls Himself Peace, as may be seen in the following passages: *Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, Mighty, Everlasting Father, the Prince of Peace Of the increase of his government and peace there shall be no end* (Is ix 6, 7) Jesus said. *Peace I leave with you, my peace I give unto you*

(John xiv 27) Jesus said *These things have I spoken unto you, that in me ye may have peace* (xvi 33) *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that saith, Thy God reigneth* (Is lii 7) *Jehovah shall redeem my soul in peace* (Ps lv 18) *The work of Jehovah is peace, the labour of righteousness, rest, and security to eternity, that they may dwell in a habitation of peace, and in the tents of security, and in tranquil resting-places* (Is xxxii 17, 18) Jesus said unto the seventy: *Into whatsoever house ye enter, first say, Peace be to this house; and if the Son of peace be there, your peace shall rest upon it* (Luke x 5, 6, Matt. x 12–14) *Jehovah will speak peace unto his people, righteousness and peace shall kiss each other* (Ps lxxxv 8, 10) When the Lord Himself appeared to His disciples, He said *Peace be unto you* (John xx 19, 21, 26). Moreover the state of peace conferred by the Lord is treated of in Isaiah (lv, lvi, etc); into this state will come those who are received into the new church now being established by the Lord The essential nature of the peace enjoyed by the angels of heaven and by those who are in the Lord, may be seen in *Heaven and Hell* (nos 284–90) These considerations also show why the Lord calls Himself Lord of the sabbath, that is, of rest and peace

304 Heavenly peace, which results from protection against the assault of evils and falsities from hell, may be compared to various kinds of natural peace, as with peace after war when every one is secure from his enemies, and lives safe in his own home, or in the figurative language of the prophet *They shall sit every man under his vine, and under his fig-tree, and none shall make them afraid* (Mic iv 4, Is lxv 21–3). It may be compared also to mental recreation and rest after severe labour, and to the consolations of a mother after child-birth, when she feels the tender love of her child. It may be compared also to serenity after storms, dark clouds, and thunder, and also to spring after a severe winter, when the lands seem to express their joy in the new herbage, and the gardens, fields and woods, in their buds and blossoms. Lastly, it may be compared to the state of mind of those who, after storms and dangers at sea, reach the haven and set foot on the longed-for shore

The Fourth Commandment

HONOUR THY FATHER AND THY MOTHER, THAT THY DAYS MAY BE PROLONGED UPON THE LAND, AND THAT IT MAY BE WELL WITH THEE

305 *In the natural sense* it means that children should honour and obey their parents, should be attentive to them, and grateful for benefits, for their parents feed and clothe them, start them in life, so that they may act as good citizens, and prepare them for heaven by the precepts of religion. Thus parents provide for the temporal prosperity and the eternal happiness of their children, all of which they do from the love implanted in them by the Lord for whom they act In a relative sense, this commandment means that orphans should honour their guardians In a wider sense, it means that men should honour the king and magistrates, since they provide the public necessaries of life, as parents do the private In the widest sense, it means that men should love their country, since it nourishes and protects them, and that is why it is called the fatherland Of course, parents themselves should honour their country and king and magistrates, and teach their children to do the same

306 *In the spiritual sense,* to honour father and mother means to venerate and love God and the church In this sense father means God, who is the Father of all, and mother means the church Children and angels in heaven know no other father or mother, since they are there born anew from the Lord by the church The Lord therefore says *Call no man your father on the earth, for one is your Father who is in the heavens* (Matt xxiii 9), this was said for angels and children in heaven, but not for children and men on earth. The Lord teaches the same thing in the universal prayer of the Christian churches *Our Father, who art in the heavens, hallowed be thy name* In the spiritual sense mother means the church because, as a natural mother nourishes her children with natural food, so the church nourishes her children with spiritual food, in the Word therefore the church is everywhere called mother, as in Hosea *Plead with your*

mother; for she is not my wife, neither am I her husband (ii 2), and in Isaiah· *Where is the bill of your mother's divorcement, whom I have put away?* (l 1; see also Ezek xvi 45; xix 10; and in the Evangelists), Jesus stretching out his hands towards his disciples, said *My mother and my brethren are those who hear the word of God, and do it* (Matt xii 46, 49, Mark iii 33–5, Luke viii 21, John xix 25-7)

307 *In the celestial sense,* father means our Lord Jesus Christ, and mother the communion of saints, or His church throughout the whole world. That the Lord is the Father, is evident from these passages· *Unto us a child is born, unto us a son is given, and his name shall be called God, Mighty, the Everlasting Father, the Prince of Peace* (Is ix 6) *Thou art our Father, though Abraham be ignorant of us and Israel acknowledge us not, thou art our Father, our Redeemer, thy name is from everlasting* (lxiii 16) *Philip said, Shew us the Father, and it sufficeth us, Jesus saith unto him, He that seeth me seeth the Father, how sayest thou then, Shew us the Father? Believe me, that I am in the Father, and the Father in me* (John xiv 8–11, xii 45) That the church of the Lord is meant by mother in this sense, is evident from these passages *I saw the holy city, new Jerusalem, prepared as a bride adorned for her husband* (Apoc xxi 2) *The angel said to John, Come hither, I will shew thee the bride, the Lamb's wife; and he shewed me that great city, the holy Jerusalem* (xxi 9, 10). *The marriage of the Lamb is come, and his wife hath made herself ready, blessed are they that are called to the marriage supper of the Lamb* (xix 7, see also Matt ix 15, Mark ii 19, 20, Luke v 34, 35, John iii 29, xix 25–7) That the new Jerusalem means the new church, which is at this day being established by the Lord, may be seen in *The Apocalypse Revealed* (nos 880, 881), this church, and not the former, is the wife and mother in this sense The spiritual offspring, which are the fruits of this marriage, are the goods of charity and the truths of faith, and those who possess these from the Lord are called the sons of the marriage, the sons of God, and born of God

308 It must be observed that from the Lord there continually proceeds a divine heavenly sphere of love to all those who embrace the doctrine of His church and who, like

children in regard to their parents, obey Him, devote themselves to Him and desire to be nourished, that is, instructed by Him From this heavenly sphere arises a natural sphere, which is that of the love of infants and children, this is a universal sphere which affects not only men, but also birds, beasts, and reptiles, and not only animate but also inanimate things But that the Lord might influence not only spiritual but also natural things, He created in the natural world a sun, which should be like a father, the earth being like a mother For the sun is like a universal father, and the earth like a universal mother, from whose marriage springs all the vegetation that adorns the face of the earth. The influx of that heavenly sphere into the natural world causes the wonderful growth of vegetation from the seed to the fruit, and so again to new seeds For this reason many flowers turn to the sun, until he goes down, and some flowers open at sunrise, and close again at sunset, hence too the birds sing sweetly in the morning, and again when they have been fed by their mother earth Thus all these honour their father and mother All this shows that the Lord, by means of the sun and the earth in the natural world, provides all things necessary for animate and inanimate creation It is therefore said in David *Praise Jehovah from the heavens, praise him, sun and moon, praise him from the earth, ye sea-monsters and deeps, praise him, ye fruitful trees and all cedars, beasts and all cattle, creeping things and flying fowls, kings of the earth and all people, young men and maidens* (Ps cxlviii 1–12), and in Job *Ask now the beasts, and they shall teach thee, and the fowls of the air, and they shall tell thee, or the shrub of the earth, and it shall instruct thee, and the fishes of the sea shall declare unto thee who knoweth not by all these that the hand of the Lord hath wrought this?* (xii 7–9) 'Ask and they shall teach', means observe, study, and judge from these things that the Lord Jehovah created them.

The Fifth Commandment

THOU SHALT NOT COMMIT MURDER.

309 *In the natural sense* this commandment forbids taking a man's life, inflicting a wound which may be mortal, or

mutilating his body; it also forbids any deadly injury to his good name; for a good name is often tantamount to life itself In a wider natural sense murder signifies enmity, hatred and revenge; for murder lurks within these, like fire smouldering under ashes. Infernal fire is nothing else, and therefore we speak of being inflamed with hatred and burning with revenge These are murder in intention and, if fear of the law and of retaliation and revenge were taken away, they would break forth into act, especially if they are linked with treachery and ferocity That hatred is murder, is evident from these words of the Lord. *Ye have heard that it was said by them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment, but I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment* (Matt. v 21, 22) This is because intention is of the will, and willing is potential action

310 *In the spiritual sense,* murder means all the various methods of killing and destroying the souls of men; such as turning them from God, from religion and from divine worship; this is done either by suggesting difficulties or infusing dislike and aversion In this sense all the devils and satans in hell are murderers; and with them are associated those in this world who violate and defile the holy things of the church. The destroyers of souls by means of falsities are meant by the king of the abyss, called Abaddon or Apollyon, that is, the destroyer (Rev ix 11), and in the prophetic Word their victims are called 'the slain'; as in these passages· *Thus saith Jehovah God, Feed the sheep of the slaughter, whose possessors slay them* (Zech xi 4, 5) *We are slain all the day long, we are counted as sheep for the slaughter* (Ps xliv 22) *Jacob shall cause them that shall come to take root, is he slain according to the slaughter of them that are slain by him?* (Is xxvii 6, 7) *The thief cometh not but to steal, and to kill, and to destroy I am come that they might have life, and that they might have it more abundantly* (John x 10, cf Is xiv 21, xxvi 21, Jer. iv 31, xii 3, Rev ix 4; xi 7). This is why the devil is called *A murderer from the beginning* (John viii 44)

311. *In the celestial sense,* to commit murder means to be rashly angry with the Lord, to hate Him, and to desire to

blot out His name Those who do so are said to crucify Him; and this they would actually do, as the Jews did formerly, were He to come again into the world This is meant by a Lamb standing *as it had been slain* (Rev v 6, xiii 8); and by *the crucified* (Rev xi 8, Heb vi 6, Gal iii 1)

312 The nature of the internal man, unless it is reformed by the Lord, was made clear to me from the devils and satans in hell For they continually cherish the idea of killing the Lord, and, as they cannot do this, they strive to kill those who are devoted to Him, they cannot do this as men in the world can, and so they strive to destroy their souls, that is, to destroy their faith and charity Hatred appears among them like lurid fire, and revenge like pale fire, although these are not fires but appearances The ferocity of their hearts sometimes causes the appearance in the sky of aerial battles, in which the angels are overthrown and slaughtered, it is their wrath and hatred against heaven which give birth to such dreadful imagery Moreover, they themselves appear at a distance like fierce creatures, such as tigers, leopards, wolves, foxes, dogs, crocodiles and all kinds of snakes, and when they see gentle creatures in their representative forms, they rush upon them in imagination and attempt to destroy them Some devils were once presented to my sight in the form of dragons, standing near women, and these had infants with them whom the dragons endeavoured, as it were, to devour, according to what is related in the Revelation (xii), this appearance was a representation of their hatred against the Lord and His new church Men in the world, who wish to destroy the Lord's church, resemble these devils This fact is not apparent to their associates, because the material body, which enables man to perform his earthly duties, screens such things from view, but to the angels who see not their bodies but their spirits, they look like the devils above described Who could have known such things as these, unless the Lord had opened the sight of someone, and enabled him to see the spiritual world? Otherwise would not these, and many other most important matters, have remained hidden from mankind for ever?

The Sixth Commandment

THOU SHALT NOT COMMIT ADULTERY

313 *In the natural sense,* this commandment means not only the committing of adultery, but also obscenity of will and conduct, and consequently impurity of thought and speech That merely to lust is to commit adultery, is evident from these words of the Lord *Ye have heard that it was said by them of old time, Thou shalt not commit adultery . but I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart* (Matt. v 27, 28) This is because lust, when in the will, acquires the nature of an act, for into the understanding enters allurement only, but into the will, intention, and the intention of lust is the deed More, however, may be seen on this subject in the work entitled *Marriage Love and scortatory Love,* where the following subjects are dealt with The opposition between marriage and scortatory love (nos 423–43), fornication (nos 444–60), the several kinds and degrees of adultery (nos 478–99), the lust of deflowering virgins (nos 501–5), the lust of indulging in variety (nos 506–10), the lust of violation (nos 511, 512), the lust of seducing innocence (nos 513, 514), the imputation of love, both scortatory and conjugal (nos 523–31) All these things are meant by this commandment in its natural sense

314 *In the spiritual sense,* to commit adultery means to defile the goods of the Word, and to falsify its truths It has been hitherto unknown that this also is meant by committing adultery, because the spiritual sense of the Word has been hidden, but that this is meant in the Word by committing adultery, fornication and prostitution, is obvious from these passages *Run ye to and fro through the streets of Jerusalem, and seek if ye can find a man that executeth judgment, that seeketh the truth . when I had fed them to the full, then they committed adultery* (Jer v 1, 7) *I have seen also in the prophets of Jerusalem a horrible obstinacy , they commit adultery, and walk in lies* (xxiii 14). *They have wrought folly in Israel, they have committed adultery and have spoken lying words in my name* (xxix 23). *They committed whoredom, because they*

have forsaken Jehovah (Hos. IV 10) *The soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, him will I cut off from among his people* (Lev XX 6) *A covenant must not be made with the inhabitants of the land, lest they go a whoring after their gods* (Exod. XXIV 15). Because Babylon above all others defiles and falsifies the Word, she is called the great whore, and it is said of her in the Revelation that she made all nations drink of the wine of the wrath of her whoredom (Rev XIV 8) The angel said unto John *I will shew thee the judgment of the great whore, with whom the kings of the earth have committed whoredom* (XVII 1, 2) *He hath judged the great whore which did corrupt the earth with her whoredom* (XIX 2) Because the Jewish nation had falsified the Word, it was called by the Lord *an adulterous generation* (Matt XII 39, XVI 4, Mark VIII 38), and *the seed of the adulterer* (Is LVII 3), not to mention other places in the Word, where adulteries and whoredoms mean the defilement and falsification of the Word (as in Jer III 6, 8; XIII 27, Ezek XVI 15, 16, 26, 28, 29, 32, 33; XXIII 2, 3, 5, 7, 11, 14, 16, 17, Hos V 3, VI 10, Nahum III 4)

315 *In the celestial sense,* to commit adultery means to deny the holiness of the Word, and to profane it This follows from the spiritual sense, which is to defile the goods of the Word, and to falsify its truths Those deny the holiness of the Word and profane it, who in heart ridicule the church and religion, which in the Christian world are founded upon the Word

316 There are various reasons why a man appears chaste, not only to others but also to himself, although he may be wholly unchaste, for he does not know that lust in the will is equivalent to the act, and that it can only be removed by the Lord after repentance Abstinence from act does not make a man chaste, but abstinence from willing does, where the act is possible But if a man abstains from adultery and fornication, only from fear of the civil law and its penalties, from fear of the loss of reputation and honour, from fear of diseases which may be contracted, from fear of domestic quarrels with the wife, and the unquiet life which might follow, from fear of the vengeance of husbands and relatives, or of being beaten by their servants; from avarice, from

infirmity arising from disease, abuse, or age, or from any other cause of impotence; nay, more, if he abstains on account of any natural or moral law, and not on account of spiritual law, he is nevertheless inwardly an adulterer and fornicator For he none the less believes that adultery and fornication are not sins, and therefore he does not regard them as unlawful in the sight of God, and so he commits them in spirit, even if he does not commit them in act, therefore, when he becomes a spirit after death, he declares openly in their favour Moreover, adulterers may be compared to the violators of covenants, and also to the satyrs and priapi of the ancients, who wandered about in forests, crying out: 'Where shall we find virgins, betrothed maidens, and married women to sport with?' Adulterers in the spiritual world actually appear like satyrs and priapi They may further be compared to rank goats, and to dogs that run about the streets looking about and smelling for other dogs to satisfy their lust Their virility, when they become husbands, may be compared to tulips in spring, which in a few weeks drop their flowers and wither away.

The Seventh Commandment

THOU SHALT NOT STEAL

317 *In the natural sense,* this commandment forbids stealing, robbing, and piracy, and in general, cheating any one of his goods under any pretence It extends also to imposture, and unlawful gain, usury, and exaction, and again to fraud in the payment of rates, taxes, and private debts. Workmen transgress this commandment when they scamp their work, merchants, when they use false weights and measures or falsify their accounts, officers, when they deprive soldiers of their just wages, judges who, for the sake of kinship, friendship, or bribes, pervert the law and thus deprive others of their lawful rights

318 *In the spiritual sense,* to steal means to deprive others of the truths of their faith, which is done by means of falsities and heresies. Priests who do their work solely for gain and worldly honour, and who teach what they know, or should know, from the Word to be untrue, are spiritual thieves; for they rob the people of the means of salvation,

which are the truths of faith. They are also called thieves in the following passages of the Word *He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber The thief cometh not but to steal, and to kill and to destroy* (John x 1, 10). *Lay not up for yourselves treasures on earth, but in heaven, where thieves do not break through and steal* (Matt vi 19, 20) *If thieves come to thee, if robbers by night, how art thou cut off, will they not steal till they have enough?* (Obad ver 5) *They shall run to and fro in the city, they shall run upon the wall, they shall climb up into the houses, they shall enter in at the windows like a thief* (Joel ii 9) *They have made a lie, and the thief cometh in, and the troop spreadeth itself without* (Hos vii 1)

319 *In the celestial sense,* thieves signify those who deny the divine power of the Lord, and also those who claim for themselves His merit and righteousness. These men, even if they worship God, do not trust or believe in Him but in themselves

320. Those who teach what is false and heretical as being true and orthodox (although they might know from the Word what is true and what is false), and thus delude others into believing falsities, may be compared to impostors of every kind They are thieves in the spiritual sense, and are like coiners who gild over and pass as genuine their counterfeit coins, or like those who skilfully cut, polish, and harden crystals and pass them off as diamonds, or like those who dress up apes and monkeys as men, veil their faces, mount them on horseback and lead them through the city, proclaiming them to be noblemen of ancient lineage, or like those who conceal the human face under a painted mask, thereby hiding all its beauty, or like those who display selenite and quartz, which shine as with gold and silver, and sell them as containing those precious metals, or like those who by theatrical exhibitions lure people away from the church to the playhouse. Those priests who, regardless of truth, confirm falsities of every kind, and discharge their duties merely for gain or reputation, are spiritual thieves, and may be compared to burglars who possess keys to open the doors of any house, they are also like leopards and eagles searching with their sharp eyes for their favourite prey.

The Eighth Commandment

THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOUR

321 *In the natural sense*, this commandment means, in its most direct application, to bear false witness either in a court of justice or elsewhere against any one accused of any evil, and to affirm this by the name of God, or by anything else that is holy, or by oneself or one's honour In a wider natural sense, this commandment forbids all kinds of malicious lying and hypocrisy, and also all slandering or defaming the neighbour to the injury of the honour, fame, and reputation on which his whole character depends In the widest natural sense, it forbids all treachery, deceit, or premeditated evil born of enmity, hatred, revenge, envy, rivalry, and so forth; for all such evils involve a kind of false witness

322 *In the spiritual sense*, to bear false witness means to persuade people that what is false in faith is true, and that the evil of life is the good of life, and the reverse—but to do this purposely, and not from ignorance, that is, to do so after one knows what is true and good, not before, for the Lord says *If ye were blind, ye would not have sin, but now ye say, We see, therefore your sin remaineth* (John ix 41) In the Word this kind of falsity is called a lie, and the intention is called deceit, as in the following passages. *We have made a covenant with death, and with hell have we made a covenant, we have made lies our refuge, and in falsehood have we hid ourselves* (Is xxviii 15) *This is a rebellious people, lying children, children that will not hear the law of Jehovah* (xxx 9) *From the prophet even unto the priest, every one maketh a lie* (Jer viii 10) *The inhabitants thereof have spoken a lie, and as for their tongue, deceit is in their mouths* (Mic vi 12) *Thou shalt destroy them that speak a lie, Jehovah will abhor the deceitful man* (Ps. v 6) *They have taught their tongues to speak a lie, their habitation is in the midst of deceit* (Jer ix 5, 6) Since falsity is meant by a lie, the Lord says *The devil, when he speaketh a lie, speaketh from his own* (John viii 44). A lie also signifies falsity and false speaking

in the following passages (Jer. xxiii 14, 32, Ezek xiii 6–9; xxi 29; Hos vii 1; xii 1, Nahum iii 1; Ps. cxx 2, 3)

323 *In the celestial sense*, to bear false witness means to blaspheme the Lord and the Word, and thus to banish truth from the church, for the Lord is truth itself, as is also the Word On the other hand, in this sense, to bear witness means to speak the truth, and testimony means the truth itself, therefore the Decalogue is also called the testimony (Exod xxv 16, 21, 22, xxxi 7, 18, xxxii 15, xl 20, Lev. xvi 13; Num xvii 4, 10) And because the Lord is the truth itself, He says of Himself that He testifieth, that He is the truth (John xiv 6, Rev iii 7); and that He testifieth and is His own witness (John iii 11; viii 13–19, xv 26; xviii 37)

324 Those who deliberately utter falsities in a tone of pretended spiritual affection, especially if they mingle them with truths from the Word which are thus falsified, were called by the ancients enchanters (see *The Apocalypse Revealed*, no 462), and sometimes pythons and serpents of the tree of the knowledge of good and evil Such falsifiers and deceivers may be compared to those who converse with their enemies in a courteous and friendly manner, holding meanwhile a dagger behind them to stab them to death; or to those who attack their enemies with poisoned swords, or to those who mix hemlock with water, and poison with sweetmeats They may also be compared to beautiful and seductive harlots, infected with a foul disease, to plants which sting any one who tries to smell them, to sweetened poison and to dung which, when dried in autumn, emits a fragrant odour In the Word they are called leopards (see *The Apocalypse Revealed*, no 572)

The Ninth and Tenth Commandments

THOU SHALT NOT COVET THY NEIGHBOUR'S HOUSE, THOU SHALT NOT COVET THY NEIGHBOUR'S WIFE, NOR HIS SERVANT, NOR HIS MAIDSERVANT, NOR HIS OX, NOR HIS ASS, NOR ANYTHING THAT IS THY NEIGHBOUR'S

325 In the prayer-book now in use, the above is divided into two commandments, one forming the ninth, which is *Thou shalt not covet thy neighbour's house*, and the other, the

tenth, which is, *Thou shalt not covet thy neighbour's wife, nor his servant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.* As these two commandments make one, and are contained in the same verse in Exod. xx 17, and Deut v 21, I have treated them together; but they are really two, as is implied by the fact that the commandments are called the *Ten Words* (Exod xxxiv 28; Deut iv 13, x 4)

326 These two commandments relate to all the preceding commandments, teaching and enjoining that evils must neither be done nor lusted after They refer therefore not only to the external, but also to the internal; for he who abstains from committing evils, and yet lusts after them, really does commit them; for the Lord says: *If any one covets the wife of another, he hath committed adultery with her already in his heart* (Matt. v 28), and the external man never becomes internal, nor acts as one with the internal, until lusts are removed This also the Lord teaches when He says: *Woe unto you, scribes and Pharisees! for ye make clean the outside of the cup and the platter, but within they are full of extortion and excess Thou blind Pharisee, cleanse first that which is within the cup and the platter, that the outside of them may be clean also* (Matt xxiii 25, 26), and He teaches the same throughout the chapter The internal contents, which are pharisaical, are the lust for what is forbidden in the first, second, fifth, sixth, seventh, and eighth commandments. It is well known that the Lord, when in the world, advocated the internal things of the church, which consist in not desiring evils He so taught in order that the internal and external man might be united and act in unison, for this is to be born again (see what the Lord spoke to Nicodemus, John iii); and none can be born anew, or be regenerated, and so become internal, except from the Lord In order that these two commandments might reaffirm the prohibitions contained in those that precede, mention is made first of a house, then of a wife, and afterwards of a servant, a maidservant, an ox, and an ass, and lastly of everything that is the neighbour's; for the word 'house' involves all that follows, as containing the husband, the wife, the servant, the maidservant, the ox, and the ass The word 'wife', which is next mentioned, also

involves all that follows· for she is the mistress, as the husband is the master, in the house, the servant and maid-servant are under the master and mistress, and the oxen and asses are under the servants Last come all things below or without, referred to as everything that is the neighbour's, thus all the preceding commandments are reaffirmed in these two, both in general and in particular, both in a wide and a restricted sense

327 *In the spiritual sense,* these commandments forbid lusts that are contrary to the spirit and to the spiritual things of the church, especially to faith and charity, for unless lusts are subdued, the flesh will voluntarily rush into every kind of wickedness For Paul says, that *the flesh lusteth against the spirit, and the spirit against the flesh* (Gal v 17), and James says *Every man is tempted when he is drawn away of his own lust and enticed then when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death* (i 14, 15), and Peter says that the Lord *reserves the unjust unto the day of judgment to be punished but chiefly them that walk after the flesh in the lust of uncleanness* (2nd Epistle, ii 9, 10) In short, these two commandments, in the spiritual sense, reaffirm the prohibitions contained in the spiritual sense of the former commandments, and the same is true of their celestial sense, here repetition is needless

328 The lusts of the flesh, of the eyes and of the other senses, when separated from the affections, desires, and delights of the spirit, are exactly like the lusts of beasts, they are therefore in themselves bestial But the affections of the spirit are like those of the angels, and may therefore be called truly human So far therefore as any one indulges in the lusts of the flesh, he is a beast and a wild beast, but so far as he delights in the affections of the spirit, he is a man and an angel The lusts of the flesh may be compared to parched and withered grapes, and also to wild grapes, but the affections of the spirit may be compared to juicy and delicious grapes, and also to the taste of the wine made from them The lusts of the flesh may be compared to stables where there are asses, goats, and swine, but the affections of the spirit may be compared to stables where there are thoroughbred horses, and also sheep and lambs They

differ as an ass from a horse, a goat from a sheep, or a pig from a lamb; in general as dross differs from gold, limestone from silver, coral from a ruby, and so on Lust and act cohere like blood and flesh, or like flame and oil, for lust is within the act, as breath is in speech, or wind in the sails of a ship, or water in a water-wheel which drives the machinery.

THE TEN COMMANDMENTS OF THE DECALOGUE CONTAIN EVERYTHING RELATING TO THE LOVE OF GOD AND THE NEIGHBOUR

329 In eight commandments of the Decalogue, the first, second, fifth, sixth, seventh, eighth, ninth, and tenth, nothing is said of the love of God and the neighbour It is not said that God is to be loved, or that the name of God is to be hallowed, or that the neighbour is to be loved, or that he should be dealt with sincerely and uprightly, but only *Thou shalt have no other gods before me; thou shalt not take the name of God in vain, thou shalt not commit murder; thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet what is thy neighbour's* Thus it is commanded in general that evil, whether against God or the neighbour, must neither be willed, thought, nor done No direct command is given relating to love and charity, but only a command to shun their opposites, because in so far as a man shuns evils as sins, he desires the good of love and charity. That the first principle of the love of God and the neighbour is to shun evil, and the second is to do good, will be seen in the chapter on charity. There are two opposite loves, the love of willing and doing good, and the love of willing and doing evil, the latter is infernal, and the former heavenly, for all hell consists in the love of doing evil, and all heaven in the love of doing good Man is born into evils of every kind, and is consequently inclined from his birth to all things infernal He cannot enter heaven unless he is born again, or regenerated, and therefore the evils of hell must be removed before he can will the good of heaven, for no one can be adopted by the Lord until he is separated from the devil How evils are removed, and man is led to do good, will be shown in the chapters on repentance and reformation. That evils must be removed, before the

good which a man does becomes good in the sight of God, is thus taught by the Lord in Isaiah: *Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do good, then, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool* (i 16–18) There is a similar passage in Jeremiah *Stand in the gate of Jehovah's house and proclaim there this word; Thus saith Jehovah of hosts, the God of Israel Amend your ways and your doings; trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah* (i e the church) *is here Will ye steal, murder, commit adultery, and swear falsely; and come and stand before me in this house, which is called by my name, and say, We are delivered, while ye do all these abominations? Is this house, which is called by my name, become a den of robbers? Behold, I have seen it, saith Jehovah* (vii 2–4, 9–11). That prayer to God is not heard before the soul is washed and purified from evils, is also taught in Isaiah· *Jehovah saith, Ah, sinful nation, a people laden with iniquity! they are gone away backward when ye spread forth your hands, I will hide mine eyes from you, yea, when ye make many prayers, I will not hear* (i 4, 15) That love and charity follow of course, when a man keeps the commandments of the Decalogue by shunning evils, is evident from these words of the Lord in John· Jesus said, *He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him, and we will make our abode with him* (xiv 21, 23) In this passage commandments mean especially those of the Decalogue, which are that evils must neither be done nor lusted after, then the love of man to God and of God to man, follow of course, as good follows the removal of evil

330 So far as a man shuns evil, he wills good, because evil and good are opposites, for evil is from hell and good from heaven, therefore, so far as a man avoids hell or evil, he approaches heaven and looks to good Consider eight of the commandments in this light (i) So far as any one avoids worshipping other gods, he worships the true God (ii) So far as any one avoids taking the name of God in vain, he loves what is from God (iii) So far as any one shuns

murder, hatred, and revenge, he wishes well to the neighbour. (iv) So far as any one shuns adultery, he wishes to live in chastity with his wife (v) So far as any one avoids stealing, he lives sincerely. (vi) So far as any one refuses to bear false witness, he wishes to think and speak the truth. (vii and viii) So far as any one avoids coveting what is his neighbour's, he wishes his neighbour to prosper in the enjoyment of his possessions It is therefore clear that the commandments of the Decalogue contain all that relates to the love of God and the neighbour; and so Paul says· *He that loveth another hath fulfilled the law For this, Thou shalt not commit adultery, thou shalt not kill; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet; and if there be any other commandment, it is comprehended in this saying, Thou shalt love thy neighbour as thyself Love worketh no ill to his neighbour, therefore love is the fulfilling of the law* (Rom xiii 8–10) To the above must be added these two canons for the use of the new church, (i) No one of himself can shun evils as sins, nor do good that is good in the sight of God, but so far as any one shuns evils as sins, he does good, not of himself, but from the Lord (ii) A man ought to shun evils as sins, and fight against them as of himself, if he shuns evils for any other reason than that they are sins, he does not really shun them but only conceals them from his fellow men

331 Evil and good cannot exist together; so far as evil is removed, good is regarded and felt as good For in the spiritual world there exhales from every one the sphere of his love, which diffuses itself around and gives rise to sympathies and antipathies, by means of these spheres the good are separated from the evil That evil must be removed before good can be known, perceived, and loved, may be illustrated by comparison with many things in the natural world. For example, no one can visit a man who keeps a leopard and a panther in his chamber, and is himself safe from their attacks because he feeds them, until those wild beasts are removed What person, invited to the table of a king and queen, does not wash his face and hands before he presents himself? Who enters into the bridechamber with the bride after the marriage ceremony, before he has washed

himself thoroughly and put on a wedding garment? Who does not refine metallic ores in the fire and separate the dirt and dross, before obtaining pure gold and silver? What farmer does not separate his wheat from weeds and tares, before he puts it in his barn, and thresh his barley, to separate the grain from the chaff, before he stores it in his granary? Is not raw food cooked to make it eatable, before it is brought to table? Who does not shake the trees of his garden and clear them of grubs and insects, to save the leaves from being devoured and the fruit from being spoiled? Who does not cleanse his house of unsightly dirt, particularly when about to entertain a prince, or his bride, the daughter of a prince? Who could be in love with and intend to marry a maiden who is covered with pimples and blotches, however she may paint her face, adorn herself with splendid clothes, and endeavour to charm by her conversation? A man must purify himself from evils, and not expect the Lord to do this for him, he would be like a servant, with his face and clothes befouled with soot and filth, who should go to his master and say 'Master, wash me' Would not his master say to him 'You foolish servant, what do you mean? See, there are water, soap, and a towel, have you not hands of your own, and strength to use them? Go, and wash yourself' And so the Lord God will say 'You have from me the means of purification, the will and the strength, use these my gifts as your own, and you will be purified' That the external man must be purified, but by means of the internal, is taught by the Lord throughout the twenty-third chapter of Matthew

MEMORABILIA

332 I I once heard loud shouts which sounded as if they were bubbling up through water from the lower regions, from the left came the shout 'Oh, how just!' from the right 'Oh, how learned!' and from behind 'Oh, how wise!' And as I wondered whether there could be any just, learned, and wise persons in hell, I strongly desired to see the truth of the matter. A voice from heaven then said to me 'You shall see and hear'. So I departed in the spirit, and saw

before me an opening, which I approached and examined; and behold! there was a ladder, and by this I descended. When I had got down, I saw a plain covered with shrubs intermixed with thorns and nettles I inquired whether this was hell, and was told that it was the lower earth which is immediately above hell Then I continued in the direction of the shouts First I went towards the cry 'Oh, how just!' and I saw an assembly of those who in the world had been corrupt judges Then I went towards the second cry 'Oh, how learned!' and I saw an assembly of those who in the world had been reasoners; then to the third cry. 'Oh, how wise!' and I saw an assembly of those who in the world had been confirmers I went back, however, to the first, consisting of judges who had a reputation for justice, but were in fact corrupt I saw on one side, as it were, an amphitheatre built of brick and roofed with black tiles, and I was told that it was their tribunal There were three entrances on the north side and three on the west but none on the south and east, an indication that their decisions were not just but partial In the midst of the amphitheatre appeared a fireplace, into which stokers were casting pitch-pine dipped in sulphur and bitumen, the light of which, by its flickerings on the plastered walls, formed representations of birds of the twilight and night But the fireplace and the flickering of the light represented their decisions as being partial and arbitrary After half an hour, some old men and youths entered the amphitheatre They were clad in gowns and cloaks and, laying aside their caps, they took their seats at the tables and proceeded to judgment, and I noticed how skilfully and ingeniously they could give to their partial decisions an appearance of justice. This they did so thoroughly that they themselves could not see the difference between injustice and justice, as was evident from the expression of their faces and the tone of their voices I then received enlightenment from heaven, and this enabled me to see the rights and wrongs of the case I saw how industriously they veiled over injustice and gave it the appearance of justice, selecting some particular statute which favoured their own side, twisting the matter in question into conformity with it, and artfully glossing over everything else After

judgment had been given, it was announced outside to their clients, friends, and partisans, a long row of whom kept shouting 'Oh, how just! Oh, how just!'

After this I conversed with the angels of heaven about these judges, and told them some of the things which I had seen and heard And the angels said: 'To other men these judges seem gifted with the keenest intellectual vision, although they have not the least conception of justice and equity, for, if you take from them their motives of partiality, they sit in judgment like statues, and merely say, "I grant it, I agree to this or that". This is because all their decisions are prejudiced, and prejudice and partiality attend the case from beginning to end, they see in it nothing but the interest of their own party, thus taking an entirely one-sided view, they look askance at the interest of the other party, and involve it in the intricacies of arguments, as a spider entangles his captives in his web and devours them Apart therefore from the bias of their prejudice, they have no conception of legal right They have been examined as to this matter, and the result was as just stated At this the inhabitants of your world will doubtless wonder, but tell them that this is a truth which the angels of heaven have thoroughly tested Since such judges have no conception of justice, in heaven we regard them not as men, but as monstrous images whose heads are composed of partiality, their breasts of injustice, their hands and feet of sophistry, and the soles of their feet of justice, and if justice is unfavourable to their clients, they trample it under their feet But you shall now see their true character, for their end is near at hand' And, behold! the ground suddenly opened, the tables collapsed together with the whole amphitheatre, and the men were swallowed up, cast into caverns and imprisoned

I was then asked whether I wished to see them there, and lo! I saw them with faces like polished steel, with bodies like graven images clothed in leopard skins, and with nether limbs like serpents I also saw their law-books, which had been piled upon the tables, turned into playing cards, and now, instead of sitting in judgment, their business was to make vermilion into paint to bedaub the faces of harlots and give them the semblance of beauty. After seeing these

things, I wished to go to the other two assemblies of mere reasoners and confirmers. But my companions said: 'Rest awhile, angels from the community immediately above them shall be your escort, thus you will receive light from the Lord and see marvellous things'.

333 II. After some time I heard again from the lower earth the exclamations 'Oh, how learned! Oh, how learned!' and I looked around to see who were present, and lo! there were angels from the heaven immediately above the shouters. I spoke to them about the shouting, and they said 'These learned spirits only argue about a thing, but seldom come to a conclusion They are therefore like winds which pass idly by, like bark about hollow trees, like almond shells without a kernel; or like the rind of fruit without any pulp, for their minds are devoid of interior judgment, and enslaved to the bodily senses, unless the senses themselves decide, they can form no conclusion, in short, they are mere sensualists. We call them reasoners, because they never come to any definite conclusion about anything, they make whatever they hear a matter of discussion, disputing and arguing without end They love nothing better than to attack truths and pull them to pieces by debating about them, yet these in the world laid special claim to the title of learned'.

Having heard this, I asked the angels to conduct me to them, so they took me to a cave, from which a flight of steps led us down to the lower earth There we proceeded in the direction of the cry 'Oh, how learned!' and lo! there were several hundred persons standing in one place and stamping on the ground Surprised at this sight, I inquired the reason, adding that they would soon stamp a hollow in the ground At this the angel smiled, saying 'They appear to remain in the same place, because they are always arguing on some subject without ever coming to a conclusion, and, so long as their thought makes no progress, they seem merely to be marking time without advancing a step forwards'. The angels said further 'When they come from the natural world, and learn that they are in another world, they form themselves into companies in various places and ask where heaven is, and where hell is, and also where God is, and, after they have been told, they nevertheless begin to

reason and argue and dispute whether there is a God. In the natural world there are many such materialists Whenever the conversation turns upon religion, they debate about the existence of God, and seldom come to any conclusion In the spiritual world they associate more and more with the wicked, for no one can do good for its own sake, except by the help of God'

I was then conducted to their assembly, and to me they seemed good-looking and well-dressed men But the angels said 'This is their appearance when seen in their own light, but when the light of heaven shines upon them, their faces and their clothes are changed' The light of heaven was admitted, and then their faces took on a dusky hue, and they seemed to be wearing coarse black garments, but, on the removal of this light, they appeared as before Soon I conversed with some of the congregation, saying 'I heard the multitude about you shouting "Oh, how learned!" Permit me, therefore, to converse with you on some matters of the deepest learning'. They replied 'Say what you please, and we will reply' I then asked 'What kind of religion is necessary for the salvation of men?' To this they replied 'We will divide this question into several, which must all be answered before we can give a final decision Our inquiry must proceed as follows (i) Is religion anything? (ii) Is there such a thing as salvation? (iii) Is one religion more efficacious than another? (iv) Is there a heaven and a hell? (v) Is there eternal life after death? besides other questions' Then I asked about the first question is religion anything? They accordingly began to discuss the subject with a wealth of arguments, so I begged them to refer it to the assembly They did so, and the general answer was, that it was a point which required so much investigation that it could not be finished before evening Then I asked whether a year would be sufficient, and one of them replied, that a hundred years would not suffice I rejoined 'In the meantime you are without religion, and since salvation depends upon it, you are without any faith in or hope of salvation' He replied: 'Ought it not first to be proved whether there is such a thing as religion, and, if so, what it is? If there is such a thing,

it must be for the wise, if it is a fiction, this must be for the common people Religion is generally looked upon as a restraining influence, but for whom? If it is only for the common people, it is nothing in itself, but if for the wise, then it is something'

Hearing this, I replied 'You are anything but learned, because you can only argue about a matter, taking first one side and then the other How can a man be learned, unless he knows something for certain, and then advances step by step, till he gradually arrives at wisdom? Otherwise the truth is never reached, nay, it recedes farther and farther out of sight To keep up an incessant debate is like arguing whether a cap or shoe will fit without ever trying them on. By acting thus, you never know whether anything is a reality or a fiction, for example you do not know whether there is such a thing as salvation or eternal life, whether one religion is better than another, or whether there are such places as heaven and hell On these subjects you cannot form any definite conception, so long as you halt at the first step, and then mark time instead of setting one foot before the other in order to make progress Take heed lest your minds, halting outside the door of judgment, become hardened like statues of salt'

With these remarks I left them, and they in their indignation threw stones at me They then looked to me like graven images devoid of human reason I inquired of the angels concerning their lot, and they told me that the basest of them were sent below to a desert and compelled to carry burdens, and then, being incapable of rational discourse, they gabble and talk nonsense, and, when seen from a distance, they appear like asses bearing burdens

334 III After this, one of the angels said to me 'Follow me to the place where they are shouting "Oh, how wise!" '; and he added 'You will see prodigies with faces and bodies that are human and yet not human' 'Are they beasts, then?' I asked, and he answered 'No, they are not beasts, but men-beasts, for they cannot discern whether truth is truth or not, and yet they can make whatever they please seem true, such persons we call confirmers' So we went towards the shouting, and came to a place where there was

an assembly of men, and round about them a crowd of people; in the crowd were some of noble blood who, on hearing their own opinions approved and confirmed by the assembly, turned round and cried out 'Oh, how wise!'

The angel said to me 'Let us not approach them, but let us summon one of the company to us' So we called up one of them and, taking him aside, talked with him on various subjects, and he confirmed everything until it seemed true. We then asked him whether he could prove the contrary propositions, and he said he could do so easily He then revealed the real sentiments of his heart, saying 'What is truth? Nothing is true but what a man makes true. State any proposition you please, and I will prove it true' I then said 'Prove this proposition true, that faith is the all in all of the church' This he did so artfully and dexterously, that the learned bystanders applauded I then desired him to prove this proposition true, that charity is the all in all of the church, and he did so, and afterwards, that charity has nothing to do with the church, and he presented both sides of the question so plausibly, that the bystanders looked at one another and said 'Is not this a wise man?' I then said 'Do you not know that charity is to live well, and that faith is to believe truly? Does not he who lives well, also believe truly? and consequently does not faith belong to charity, and charity to faith? Do you not see that this proposition is true?' He replied 'I will prove it true, and then I shall see it', and having done so, he said 'Now I see it' But, soon after, he proved the contrary proposition to be true, and then said 'I see that this also is true'. At this we smiled and said 'Are they not contrary propositions? How then can they both be true?' To this he replied hotly. 'You are mistaken both propositions are true, for nothing is true but what a man makes so'.

There was a certain man standing near, who in the world had been an ambassador. He was surprised at this assertion, and said to the confirmer· 'I have heard something of this sort in the world, nevertheless you are out of your mind. Prove this to be true if you can, that light is darkness, and darkness light' He replied. 'I can do so easily, for what are light and darkness but states of the eye? Is not light

changed into shade, when the eyes are dazzled by strong sunlight, or kept fixed on the sun? The state of the eye is then changed, and therefore light appears as shade; but, when the eye recovers its former state, shade appears as light Do not owls see darkness as light and light as darkness, and even the sun itself as an opaque and dusky orb? If a man had eyes like an owl's, which would he call light and which darkness? What, then, is light but a state of the eye? And if it is only a state of the eye, is not light darkness, and darkness light? therefore both propositions are true'

As this confirmation puzzled some of those present, I said: 'This confirmer is evidently not aware that there is true light and false light, and that both appear like light, although false light is in reality darkness as compared with true light Owls are in false light; for within their eyes is the lust of pursuing and devouring other birds, and this light causes their eyes to see in the dark So with cats, the false light, arising from the lust of pursuing and devouring mice, makes their eyes gleam in the dark Evidently, therefore, the light of the sun is true light, and the light of lust is false light'

After this the ambassador asked the confirmer to prove this proposition true 'That a raven is not black, but white'. He replied 'I can do this, too, with ease', and said 'Take a needle or a sharp knife, and lay open the quills and feathers of a raven, remove also the quills and feathers, and look at the raven's skin, is it not white? What, then, is the blackness surrounding it but a shade, which by no means determines the true colour of the raven? Consult writers on optics, and they will tell you that blackness is merely shade; if you grind a black stone or a piece of black glass into a fine powder, it will be white'. But the ambassador replied: 'Does not a raven appear black to the eye?' The confirmer answered 'Do you, who are a man of sense, wish to consider a thing from appearances? You may speak indeed according to appearance, and say that a raven is black, but you cannot imagine that to be the fact For example, you may speak according to appearance, and say that the sun rises and sets; but, as a man of sense, you cannot think so,

because the sun is motionless and the earth moves. So with the raven, appearance is but appearance; say what you please, a raven is altogether and entirely white; I have myself seen a raven white with age'.

The bystanders now looked at me I said therefore 'It is true that the quills and feathers of a raven are within of a whitish colour, as is the skin also, but this is true not only of ravens but of every other bird Yet all men distinguish birds by their colours, otherwise we might say that every bird is white, which would be absurd' The ambassador then put this question to him 'Can you prove it true that you are insane?' To this he replied 'I could, but I do not choose, who is not insane?' Finally, they asked him to tell them sincerely, whether he was joking, or whether he believed that nothing is true but what a man makes true, and he replied 'I swear that I believe it'

After this, that universal confirmer was sent to the angels, to be examined as to his true character And, after examination, they reported that he did not possess a single grain of understanding, as all the region above his rational faculty was closed, and only that below was open 'Spiritual light', they said, 'is above the rational faculty, and natural light below it, and natural light can confirm whatever it pleases, unless spiritual light flows into natural light, a man cannot see whether truth is truth, nor whether falsity is falsity This can only be seen from spiritual light in natural light, and spiritual light is from the God of heaven, who is the Lord This universal confirmer is therefore neither a man nor a beast, but a beast-man'

I then asked the angels concerning the lot of these men, whether they could be with the living, since a man has life and understanding from spiritual light They said that these men, when alone, cannot think or speak, but stand as in a deep sleep or like dumb automata, but that they awake as soon as any sound strikes their ears This is the lot of the inwardly evil, into them can flow no spiritual light from above, but only something spiritual through the world, whence they derive their skill in sophistry After this, I heard a voice from the examining angels, saying. 'Form a general conclusion from what you have heard'. I accord-

ingly said· 'The sign of an intelligent man is not to be able to prove anything he pleases, but to recognize truth as true and falsity as false'.

After this I looked towards the assembly of the confirmers with the crowd about them crying 'Oh, how wise!' and behold! a dusky cloud covered them, and in the cloud were seen owls and bats on the wing I was told that the owls and bats were correspondences, and therefore symbolised the thoughts of those confirmers, for plausible confirmations of falsities are represented in the spiritual world by birds of night whose eyes, illuminated within by a false light, can see objects in the dark This is the false spiritual light of those who give to falsities the appearance of truths, and afterwards believe them Such men may be said to see from behind and not from in front.

335 IV Once, when I awoke at daybreak, I saw, as it were, diversely shaped apparitions floating before my eyes; and when it was morning, I saw a various display of false lights Some were covered with writing like sheets of paper which, being folded over and over, at last vanished like falling stars, and others were like open books, shining like moons or candles Some of these books mounted to a great height and vanished, and others fell to the ground and were reduced to dust I conjectured that, below these meteors, were some spirits disputing about abstractions which they deemed of great importance, for in the spiritual world such atmospheric phenomena are produced by the reasonings of those below Presently my spiritual sight was opened, and I saw a number of spirits with laurel-wreaths on their heads and wearing flowered robes, this indicated that, in the natural world, they had been distinguished for their learning, and, as I was in the spirit, I approached and joined their company I then observed that they were disputing sharply about connate ideas, as to whether men had them as well as beasts Those who denied this turned away from those who maintained it, and at length they separated into two distinct parties, like two armies ready to fight sword in hand, but as they had no swords, they sharpened their tongues But suddenly a certain angelic spirit stood in the midst and, speaking with a loud voice, said 'From quite a

distance I heard you disputing about connate ideas, whether men have them as well as beasts; I tell you that men have no connate ideas, and that beasts have no ideas at all. You are therefore disputing about nothing, or about mere absurdities' On hearing this they were all enraged, and cried: 'Turn him out, he is contradicting all common sense'

But, as they were preparing to turn him out, they saw him encompassed with heavenly light, through which they could not break; for he was an angelic spirit They therefore retired a few paces, and, after the light had been withdrawn, he said to them 'Why are you so angry? Hear first what I have to say, and then come to a decision. I foresee that those who excel in judgment will agree with me, and calm the tempest of their minds' To this they replied, though still in an indignant tone 'Speak then, and we will listen'. Then he began as follows 'You believe that beasts have connate ideas, because their actions seem to proceed from thought, but they have no thought and therefore no ideas, for ideas are only predicable of thought It is characteristic of thought to act in a certain manner for a definite purpose. Consider, therefore, whether the spider, which weaves its web with the most perfect art, thinks in its little head "I will extend my threads in this order, and connect them with cross-threads, so that my web may not be torn by a rush of air, and at the centre of the threads I will provide a place from which I may watch events, and run to the spot, so that, if a fly gets entangled, I can rush upon him instantly, bind him fast, and eat him" Or does a bee think in its little head "I will fly abroad, where I know there are fields of flowers, and from them I will gather wax and honey, of the wax I will build rows of cells so arranged that my companions and I may easily go in and out, then I will lay up a stock of honey sufficient for the coming winter, that we may not die", not to mention other wonderful things, in which they not only rival but surpass the political and economical prudence of men (See above, no 12) Again, does the hornet think in its tiny head: "My companions and I will build ourselves a little house of a thin, paper-like substance, whose walls we will construct in the form of a labyrinth, and in its inmost recess we will make a sort of market-place, to

which there shall be a way in and a way out; and it shall be formed with such art, that no living creature, outside our own family, will be able to find its way to our secret place of assembly"? Further, does the silkworm, while a caterpillar, think to itself "Now is the time to prepare for the spinning of silk, in order that I may afterwards fly abroad in the hitherto inaccessible air, there I will sport with my companions and provide for myself a future progeny"? Or do other caterpillars so think when they creep along a wall and become nymphs, aurelias, chrysalises, and finally butterflies? or have flies any idea where they are going to meet one another?

'So with the larger creatures, do birds think the matter out before they pair, build their nests, lay their eggs, sit on them, hatch their young, provide them with food, watch over them till they are able to fly, and then drive them away from the nest as if they were no longer their offspring? It is the same also with beasts, serpents, and fishes Which of you cannot now see that the spontaneous acts of these creatures do not flow from thought, of which alone ideas can be predicated? The error that beasts have ideas is based solely on the belief that they think just as men do, and that their lack of speech alone makes the difference'

After this the angelic spirit looked around, and when he saw them still hesitating whether to believe that beasts have thought or not, he continued his discourse, and said: 'I perceive that, from a similarity in the actions of animals and men, you still entertain the vain idea that animals think, I will therefore tell you whence their actions proceed. Every bird, beast, fish, reptile, and insect has its own natural, sensual, and bodily loves which reside in their brains, by means of the brain, the spiritual world directly influences their bodily senses, and through these determines their actions, this is why their bodily senses are far keener than those of men This influx from the spiritual world is rightly called instinct, because it exists quite apart from thought. There are also some things accessory to instinct derived from habit But their desires, through which the spiritual world moves them to action, are solely concerned with feeding and propagation, they have no desire for knowledge, intelligence,

or wisdom, by means of which love is gradually formed in man

'Man also has no connate ideas, because he has no connate thought, for where there is no thought, there are no ideas, these being interdependent Consider new-born infants, who can do nothing but suck and breathe That they can suck is not from anything connate, but from continual sucking in the mother's womb, and they can breathe because they are alive, breathing being the universal concomitant of life Their bodily senses are in a state of great obscurity, out of which they gradually emerge by means of the objects on which they are exercised, just as their movements are perfected by repeated practice And, gradually, as they learn to utter words, pronouncing them at first without knowing what they mean, there arises a certain obscure element of fancy; as this becomes clearer and more distinct, it gives birth to an obscure element of imagination, and finally of thought As this state of mind develops, ideas begin to exist, and ideas, as stated above, are one with thought, and thought grows and increases by instruction Thus men have ideas, not connate but acquired and formed, and from these flow their speech and actions' That nothing is connate in man, except the power of acquiring knowledge, intelligence, and wisdom, and the inclination to love not only these but also the neighbour and God, may be seen above in one of the Memorabilia (no 48), and also in another below

After this, I looked round and saw Leibnitz and Wolff standing near, both very interested in the discourse of the angelic spirit Leibnitz then approached, and gave his assent, but Wolff went away, unable to make up his mind, for his interior judgment was weaker than that of Leibnitz.

CHAPTER VI

FAITH

336 It was a maxim of the ancients that the universe, in general and in particular, has relation to good and truth, and consequently that everything of the church has relation to love or charity, and faith, for everything proceeding from love or charity is called good, and everything proceeding from faith is called true Now, since charity and faith are two things, and yet must make one in man, in order that he may be a member of the church, or that the church may be in him, therefore it was a matter of controversy among the ancients which of the two came first, and should be called the firstborn Some said that truth and consequently faith was first, and some that good and consequently charity was first For they saw that a man, soon after birth, learns to speak and think and is perfected by knowledge in understanding Thus he learns and understands what is true; and in process of time he also learns and understands what is good; consequently he first learns what faith is, and afterwards what charity is Those who thus understood the matter supposed that the truth of faith was the firstborn, and that the good of charity came later, to faith therefore they attributed the honour and privilege of primogeniture. These philosophers, however, were so bewildered by these arguments, that they could not see that faith is not faith unless united to charity, and similarly that charity is not charity unless united to faith; for, unless they thus make one, neither of them is a constituent of the church That charity and faith are absolutely one, will be proved in the following pages

In the meantime, I will explain briefly how they make one, this being of importance to what is to follow Faith or truth is first in time; but charity or good is primary in object, and that which is primary in object, being first in

importance, is consequently the firstborn; whereas that which is first in time is not actually first, but only apparently so To make this clear let us illustrate the matter by comparing it to the building of a church and of a house, the laying out of a garden, and the cultivation of a field In the building of a church, the first thing in time is to lay the foundation, to erect the walls, to cover them with a roof, and afterwards to put in an altar and a pulpit, but the primary object is the worship of God, for this is the object of the whole work In the building of a house, the first thing in time is to build its exterior, and to furnish the interior, but the primary object is a commodious dwelling for the man and his household In the laying out of a garden, the first thing in time is to level the ground, to prepare the soil, to plant trees, and to sow appropriate seeds, but the primary object is the enjoyment of the fruits produced In the cultivation of a field, the first thing in time is to level the ground, plough, harrow, and sow, but the primary object is the utility of the crop These comparisons should make clear what is first in reality For in building a church or a house, and in the preparation of a garden or field, every one looks in the first place to their use, and concentrates his mind on the necessary means for procuring it. We conclude therefore that the truth of faith is first in time, but that the good of charity, being first in importance, is actually the firstborn in the mind

It is now necessary to explain what faith and charity are in their essence, and this shall be done in the following sequence of articles I *A saving faith is faith in the Lord God the Saviour, Jesus Christ* II. *The sum and substance of faith is that he who lives well, and believes aright, is saved by the Lord* III *A man acquires faith by approaching the Lord, learning truths from the Word, and living according to them* IV *Faith is exalted and perfected by truths systematically arranged* V *Faith without charity is not faith, and charity without faith is not charity, and neither has any life except from the Lord* VI *The Lord, charity, and faith make one, like life, will, and understanding in man; and if they are divided, each perishes like a pearl reduced to powder* VII *The Lord is charity and faith in man, and man is charity and faith*

in the Lord. VIII *Charity and faith exist together in good works* IX. *There is a true faith, a spurious faith, and a hypocritical faith.* X. *The wicked have no faith*

I. A SAVING FAITH IS FAITH IN THE LORD GOD THE SAVIOUR, JESUS CHRIST

337 A saving faith is faith in God the Saviour, because He is God and Man, and He is in the Father, and the Father in Him, and thus they are one, therefore, those who approach Him approach the Father also, and thus the one and only God, and no other faith can save. That we ought to believe or to have faith in the Son of God, the Redeemer and Saviour, conceived of Jehovah, born of the virgin Mary, and called Jesus Christ, is evident from the commands so frequently repeated by Him and His apostles That He enjoined faith in Himself is evident from the following passages: *Jesus said, This is the will of him that sent me, that every one that seeth the Son and believeth in him, may have everlasting life; and I will raise him up at the last day* (John vi 40) *He that believeth in the Son hath everlasting life, and he that believeth not on the Son shall not see life, but the wrath of God abideth on him* (iii 36) *That whosoever believeth in him should not perish, but have everlasting life for God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life* (iii 15, 16). Jesus said *I am the resurrection and the life he that believeth in me shall never die* (xi 25, 26) *Verily, verily, I say unto you, he that believeth in me hath everlasting life. I am the bread of life* (vi 47, 48) *I am the bread of life, he that cometh to me shall not hunger, and he that believeth in me shall never thirst* (vi 35) *Jesus cried, saying, If any man thirst, let him come unto me, and drink, he that believeth in me, as the scripture hath said, out of his belly shall flow rivers of living water* (vii 37, 38) *They said unto Jesus, What shall we do that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe in him whom he hath sent* (vi 28, 29) *While ye have the light, believe in the light, that ye may be the children of light* (xii 36). *He that believeth in the Son of God is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God* (iii 17, 18) *These*

things are written, that ye may believe that Jesus is the Son of God, and that believing ye may have life in his name (xx 31). *If ye believe not that I am, ye shall die in your sins* (viii 24). Jesus said *When the Comforter is come, he will reprove the world of sin, of righteousness, and of judgment, of sin, because they believe not in me* (xvi 8)

338 That the faith of the apostles was a faith in the Lord Jesus Christ is evident from many passages in their epistles, of which I will quote only the following *I live, no longer I, but Christ liveth in me, that which I now live in the flesh, I live by faith which is in the Son of God* (Gal ii 20) Paul testified *to the Jews, and also to the Greeks, repentance towards God, and faith in our Lord Jesus Christ* (Acts xx 21). *And he brought Paul out and said, What must I do to be saved? and he said, Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house* (xvi 30, 31) *He that hath the Son, hath life but he that hath not the Son of God, hath not life These things have I written unto you that believe in the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe in the name of the Son of God* (1 John v 12, 13). *We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ* (Gal ii 15, 16) As their faith was in Jesus Christ and was inspired by Him, they called it the faith of Jesus Christ, as above (Gal ii 16), as well as in the following passages. *The righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe, that he might be the justifier of him who believeth in Jesus* (Rom iii 22, 26) *But having the righteousness, which is through the faith of Christ, even the righteousness which is of God by faith* (Phil iii 9) *These are they that keep the commandments of God, and the faith of Jesus* (Rev. xiv 12) *Through faith, which is in Christ Jesus* (2 Tim iii 15). *In Jesus Christ is faith which worketh by love* (Gal v 6) These passages show what is meant by faith in that oft-repeated passage of Paul *Therefore we conclude that a man is justified by faith without the deeds of the law* (Rom iii 28), namely, that it is not a faith in God the Father but in His Son, still less is it a faith in three gods from one of whom, for the sake of another of whom, and

through a third of whom comes salvation The church believes that its tri-personal faith is meant by Paul in this passage, because, since the Nicene Council, this has been regarded as true faith and the only one possible, therefore, whenever the word 'faith' occurs in the New Testament, a tri-personal faith is understood, and everything is made to accord therewith The consequence is that the only saving faith, which is a faith in God the Saviour, has perished, and as a result many errors and absurd paradoxes have crept into the church's doctrines For every edifying doctrine depends on faith, and because all these errors and paradoxes have crept into faith, the dogma was proclaimed that the understanding must be kept in subjection to faith But 'faith' in the above quotation from Paul (Rom iii 28) means faith not in God the Father, but in His Son, and the 'deeds of the law' mean not those of the Decalogue but of the Mosaic law intended for the Jews, as is evident from the subsequent part of that epistle, and also from similar passages in the epistle to the Galatians (ii 14, 15) Hence the foundation of the faith of to-day has given way, and the temple built upon it has subsided into the earth, like a house whose roof alone appears above the surface

339 Men ought to believe, that is, have faith in God the Saviour Jesus Christ, because this is a faith in the visible God in whom is the invisible, for faith in a visible God, who is at once Man and God, is such that man can receive it Faith is spiritual in its essence, but natural in its form, and therefore in man it becomes spiritual-natural For whatever is spiritual must be received in what is natural for man to possess it as a reality The purely spiritual enters indeed into man, but it is not received by him, it is like ether, flowing in and out without affecting him In order to affect him, there must be both perception and reception of it in his mind; and this is not possible except in his natural mind. On the other hand a faith merely natural, or deprived of spiritual essence, is not faith but only persuasion or knowledge. Persuasion looks like faith externally, but being internally destitute of spirituality there is nothing saving in it Such is the faith of all who, like the Arians and Socinians, deny the divinity of the Lord's humanity. What is faith without

an object toward which it is directed? It is like gazing into space, when the sight loses itself in an empty void. It is like a bird flying above the atmosphere into the ether, where it expires as in a vacuum. Such faith remains no longer in the human mind than wind in the wings of Æolus, or light in a falling star; like a comet with a long tail, it rises but soon passes away and disappears In short, faith in an invisible God is blind, because the human mind does not see its God And the light of such a faith, not being spiritual-natural, is a false light like that of a glow-worm, or like the light emanating from marshy ground, sulphurous earth or decaying wood Whatever is seen by this light is mere hallucination, the apparent being mistaken for the real

Such is the light of faith in an invisible God, particularly when God is thought of as an ethereal spirit For then man regards God as he does the ether, and therefore seeks Him in the material universe, and, not finding Him there, he believes nature to be the God of the universe This is the source of the prevailing materialism The Lord has declared that no one has ever heard the voice of the Father, or seen His shape (John v 37), and also, that no man hath seen God at any time, and that the only-begotten Son, who is in the bosom of the Father, hath declared Him (i 18), and that not any man hath seen the Father, save He who is with God, He hath seen the Father (vi 46) Likewise that no man cometh to the Father, but by Him (xiv 6) And again, that He sees and acknowledges the Father, who sees and acknowledges Him (xiv 7–9)

But faith in the Lord God the Saviour is different, because He is God and Man, He may be approached and seen in thought Such a faith is not indeterminate, but has a definite object and, being once received, it remains, as anyone can recall the likeness of an emperor or a king whom he has once seen. The vision of that faith is like a bright cloud with an angel in its midst inviting men to come and be taken to heaven Thus does the Lord appear to those who have faith in Him, and He draws near to every man, so far as the man knows and acknowledges Him, that is, so far as he knows and obeys His commandments by shunning evil and doing good And at length He comes into his

house, and makes His abode with him, together with the Father who is in Him, according to these words in John; Jesus said· *He that hath my commandments and keepeth them, he it is that loveth me . and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him , and we will come unto him, and make our abode with him* (XIV 21, 23) The above was written in the presence of the Lord's twelve apostles, who were sent to me by the Lord while I was writing

II THE SUM AND SUBSTANCE OF FAITH IS THAT HE WHO LIVES WELL, AND BELIEVES ARIGHT, IS SAVED BY THE LORD

340 Every Christian believes that man was created to inherit eternal life, and that he will inherit it, if he adopts the means of salvation prescribed in the Word, and a similar belief is held by every intelligent heathen who has a religion The means of salvation are many and various, and yet they all have relation to living well and believing aright, consequently to charity and faith, for to live well is charity, and to believe aright is faith These two general means of salvation are not only stated in the Word, but are also commanded It follows that man can obtain eternal life by the power freely given him by God, so far as he uses this power, and at the same time looks to God, God increases it, and transforms natural charity into spiritual charity, and natural faith into spiritual faith Thus God gives life to dead charity and faith, and to the man himself.

There are two things which must be united before it can be said that a man lives well and believes aright, these two are called by the church the internal man and the external man When the internal man wills what is good, and the external does what is good, they are united, the external acting from the internal, and the internal from the external; or man acting from God, and God through the man But if the internal man wills what is evil, although the external does what is good, they both act from hell, because the man's will is from hell and his deeds are hypocritical; and in all hypocrisy there lies concealed an infernal intention, like a snake in the grass or a worm in the bud.

Any man is rich in heavenly and mundane knowledge, who knows that there is an internal man and an external

man, that they can act as one either in reality or in semblance, and that the internal man lives after death, but that the external man is buried And he who unites these two in good, becomes happy to eternity; but he who separates them or, what is worse, unites them in evil, becomes miserable to eternity

341 To suppose that a man who lives well and believes aright will not be saved, and that God of His free-will and pleasure can save and condemn whomsoever He pleases, would be to accuse God of unmercifulness, inclemency, and even cruelty, nay, it would be equivalent to a denial of His existence Such a belief would suggest that God, in His Word, has spoken words without meaning, and issued commands of no importance, and that He has violated His own covenant, which He made on Mount Sinai, and wrote upon the two tables That God cannot but save those who live according to His commandments and have faith in Him, is evident from the words of the Lord in John (xvi 21–4), and every intelligent man, who has a religion, will arrive at the same conclusion For God is continually with man, and gives him life and power to understand and love, He therefore must needs unite Himself in love with the man who lives well and believes aright Is not this inscribed by God on every man and every creature? Can a father and mother reject their children, a bird its young, or a beast its cubs? Even tigers, panthers, and serpents love their offspring For God to do otherwise would be contrary to the order of His being, and to the order in which He has created mankind It is impossible, then, for God to condemn any one who lives well and believes aright, but it is also impossible for Him to save any one who lives an evil life and believes what is false For this again would be contrary to order, and contrary to God's omnipotence, which cannot proceed except along the path of justice The laws of justice are truths, which cannot be changed, for the Lord says. *It is easier for heaven and earth to pass than one tittle of the law to fail* (Luke xvi 17)

The foregoing must be clear to any one who knows anything of God's essence and man's free-will He knows, for example, that Adam was at liberty to eat of the tree of life,

and also of the tree of knowledge of good and evil. If he had eaten only of the tree or trees of life, would it have been possible for God to drive him out of the garden? Certainly not But, after he had eaten of the tree of the knowledge of good and evil, would it have been possible for God to keep him any longer in the garden? Again, certainly not. Similarly, God cannot cast into hell any angel of heaven, nor introduce into heaven any devil of hell That from His divine omnipotence He cannot do either, may be seen above (nos 49–70)

342 In the preceding articles (337–9) it is shown that a saving faith is a faith in the Lord God, the Saviour Jesus Christ But it may be asked What is the first principle of a faith in Him? The answer is The acknowledgment that He is the Son of God This was the first principle of faith which the Lord, when He came into the world, revealed and announced For, unless men had first acknowledged that He was the Son of God, and thus God from God, He Himself, and His apostles after Him, would have preached faith in Him in vain As at that time, so to-day, there are men who, reasoning from their own selfhood, that is, from the external and natural man only, say in themselves How could Jehovah God conceive a Son, and how could a man be God? It is necessary therefore that this first principle of faith should be confirmed and established from the Word, consult therefore the following passages The angel said unto Mary: *Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus, he shall be great, and shall be called the Son of the Highest And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God* (Luke 1 31, 32, 34, 35) *When Jesus was baptized there came a voice from heaven, saying, This is my beloved Son, in whom I am well pleased* (Matt III 16, 17, Mark 1 10, 11; Luke III 21, 22) *So again, when Jesus was transfigured, a voice came from heaven, saying, This is my beloved Son, in whom I am well pleased, hear ye him* (Matt. XVII 5; Mark IX 7; Luke IX 35) *Jesus asked His disciples, Who do men say*

that I am? Peter answered, Thou art the Christ, the Son of the living God. And Jesus said, Blessed art thou, Simon, son of Jonas I say unto thee, Upon this rock will I build my church (Matt. xvi 13, 16–18). The Lord said that He would build His church upon 'this rock', meaning that He would build it on the truth and confession that He is the Son of God, for rock signifies truth, and also the Lord as to divine truth Therefore, the church does not exist in any man who does not confess this truth, for this is the first principle and origin of a faith in Jesus Christ John the Baptist saw and testified that *this is the Son of God* (John i 34). Nathaniel the disciple said unto Jesus *Thou art the Son of God, thou art the King of Israel* (John i 49). The twelve disciples said *We believe that thou art the Christ, the Son of the living God* (John vi 69) He is called *the only-begotten of the Father*, and *the only-begotten Son of God, who is in the bosom of the Father* (John i 14, 18, iii 16) Jesus Himself confessed before the high-priest that He was the Son of God (Matt xxvi 63, 64, xxvii 43; Mark xiv 61, 62; Luke xxii 70) Those who were in the ship came and worshipped Jesus, saying *Of a truth thou art the Son of God* (Matt xiv 33). The eunuch, who desired to be baptized, said to Philip *I believe that Jesus Christ is the Son of God* (Acts viii 37). Paul, after his conversion, straightway preached Christ *that He was the Son of God* (Acts ix 20) Jesus said *The hour shall come when the dead shall hear the voice of the Son of God, and they that hear shall live* (John v 25) *He that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God* (iii 18) *These things are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life through his name* (xx 31) *These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe in the name of the Son of God* (1 John v 13) *We know that the Son of God is come, and hath given us to know him that is true, and we are in him that is true, in his Son Jesus Christ, this is the true God and eternal life* (v 20). *Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God* (iv 15) See also other places, as Matt. viii 29, xxvii 40, 43, 54, Mark i 1, iii 11,

xv 39; Luke viii 28; John ix 35; x 36; xi 4, 27; xix 7, Rom. i 4, 2 Cor. i 19, Gal. ii 20; Eph. iv 13, Heb. iv 14; vi 6; vii 3; x 29, 1 John iii 8; v 10; Rev. ii 18; and there are many other passages, where Jehovah calls Him Son, and where He Himself calls Jehovah His Father, as in the following: *What things soever the Father doeth, these doeth the Son as the Father raiseth the dead and quickeneth them, so doth the Son. As the Father hath life in himself, so hath he given to the Son to have life in himself, that all should honour the Son as they honour the Father* (John v 19–27) And in several other places; as in David *I will declare the decree Jehovah hath said unto me, Thou art my Son; this day have I begotten thee. Kiss the Son, lest he be angry, and ye perish in the way, for his anger is shortly kindled, blessed are all they that put their trust in him* (Ps ii 7, 12).

These passages show that every one who desires to be truly a Christian, and to be saved by Christ, ought to believe that Jesus is the Son of the living God Others, who believe that He is only the son of Mary, implant in their minds various ideas concerning Him that are hurtful and destructive of salvation (nos 92, 94, 102) Of such it may be said, as of the Jews, that they put on His head a crown of thorns instead of a royal crown, and give Him vinegar to drink, and cry 'If thou art the Son of God, come down from the cross', or like the devil they tempt Him, saying 'If thou art the Son of God, command that these stones be made bread', or 'If thou art the Son of God, cast thyself down' (Matt iv 3, 6) Such men profane His church and temple, and make it a den of thieves They make the worship of Christ like that of Mohammed, making no distinction between true Christianity, which is the worship of the Lord, and materialism They may be compared to men riding in a carriage or sledge over thin ice which breaks under them, so that they all sink into the icy water, or to men who make a boat of reeds and rushes daubed with pitch, which dissolves when they put to sea, so that they are all drowned.

III A MAN ACQUIRES FAITH BY APPROACHING THE LORD, LEARNING TRUTHS FROM THE WORD, AND LIVING ACCORDING TO THEM.

343. Before I proceed to show that this is the origin of

faith, it will be necessary to give a general view of faith, from which an idea may be formed of its particulars, for thus the reader will understand more clearly not only this chapter on faith, but also those on charity, free-will, repentance, reformation, regeneration, and imputation, for faith permeates and vivifies a theological system, as blood does the body The doctrine of the present church concerning faith is known throughout the Christian world, particularly by its clergy, for the ecclesiastical libraries are filled with books on faith only, or faith alone, for in the theology of to-day anything beyond this is considered immaterial But before we examine and consider what the present church teaches about faith (which will be done in an appendix), we will state the general principles which the new church teaches respecting its faith They are as follows

344 The inmost life of the faith of the new church is: (1) Confidence in the Lord God, the Saviour Jesus Christ (11) A trust that he who lives well and believes aright will be saved by Him

The essence of the faith of the new church is truth from the Word

The manifestation of the faith of the new church is (1) Spiritual sight (2) Concordance of truths (3) Conviction (4) Acknowledgment inscribed on the mind

The states of the faith of the new church are (1) Childhood faith, adolescent faith, adult faith (2) Faith in pure truth, and faith in apparent truth (3) Faith of the memory, faith of reason, faith of light (4) Natural faith, spiritual faith, celestial faith (5) Living faith, and miraculous faith (6) Free faith, and compulsory faith The actual form of the faith of the new church, in general and particular, may be seen above (nos 2 and 3)

345 As we have given a summary of the constituents of spiritual faith, we will do the same for merely natural faith, which in itself is a sham faith, and a heretical belief in what is false. Its designations are (1) Spurious faith in which falsities are mixed with truths (2) Meretricious faith from truth falsified, and adulterous faith from good defiled (3) Occluded or blind faith in things mystical, which are

believed without any discernment whether they are true or false, or whether they transcend reason or contradict it. (4) Erratic faith in several gods (5) Purblind faith in any other than the true God and, among Christians, in any but the Lord God, the Saviour (6) Hypocritical or pharisaical faith of the lips, and not of the heart (7) Visionary and perverted faith in falsity cleverly disguised to look like truth

346 It was stated above that faith is manifested in man as spiritual sight Now there is a correspondence between the spiritual sight of the understanding and the natural sight of the eye, and therefore every state of faith may be compared to some state of the eyesight—faith in what is true to normal eyesight, and faith in what is false to abnormal eyesight. But we will point out the correspondence in detail *Spurious faith,* in which falsities are mixed with truths, may be compared to the dimness of sight caused by the disease called *white speck on the cornea* *Meretricious faith* from truth falsified and *adulterous faith* from good defiled, may be compared to the imperfect sight caused by the disease called *glaucoma,* which is a drying-up and hardening of the crystalline humour *Occluded* or *blind faith* in things mystical, without any discernment whether they are true or false, or whether they transcend reason or contradict it, may be compared to the loss of sight caused by the disease called *gutta serena* and *amaurosis,* which is an obstruction of the optic nerve although the eye looks normal. *Erratic faith* in several gods may be compared to loss of sight from *cataract,* which is an obstruction between the sclerotic coat and the uvea *Purblind faith* in any other than the true God and, among Christians, in any but the Lord God, the Saviour, may be compared to *strabismus,* or squinting *Hypocritical* or *pharisaical faith* of the lips and not of the heart, may be compared to *atrophy of the eye* and consequent loss of sight *Visionary* and *perverted faith* in falsity, cleverly disguised as truth, may be compared to that vision in darkness by false light which attends the disorder of the eye called *nyctalopia*

347 A man acquires faith by approaching the Lord, learning truths from the Word, and living according to them.

Faith is formed by approaching the Lord. Faith, properly so called because leading to salvation, is from the Lord and in the Lord That it is from the Lord, is evident from His words to His disciples *Abide in me, and I in you; for without me ye can do nothing* (John xv 4, 5) That it is faith in the Lord, is evident from the passages quoted above (nos 337, 338), to the effect that a man ought to believe in the Son. Now since faith is from the Lord and in Him, it may be said that the Lord is faith itself, for its life and essence are in Him, and consequently from Him

Faith is formed by learning truths from the Word For faith in its essence is truth, because all the ingredients of faith are truths Faith, therefore, is nothing but a system of truths illuminating the mind, for truths teach not only that we ought to believe, but also in whom we ought to believe, and what we ought to believe Truths must be taken from the Word, because all truths leading to salvation are contained therein, and are effective because they are given by the Lord and are therefore inscribed on the whole angelic heaven, so that when a man learns truths from the Word, he enters unawares into communion and consociation with angels Faith without truths is like husks yielding nothing but bran, whereas faith formed of truths is like good corn yielding flour In a word, truths are the essentials of faith, and without them faith is a meaningless utterance, but with them faith is like a message of glad tidings

Faith is formed by living according to truths For spiritual life is a life according to truths, and truths do not really live till they are manifested in deeds Truths without deeds are matters of thought only, and, if they do not become matters of the will, they are only superficially in man, and not inwardly, for the will is the real man, and thought is so far the man, as it unites with the will. He who learns truths and does not act accordingly, is like one who scatters seed in a field, but does not harrow it in, the result is that the grain becomes swollen with the rain and worthless. But he who learns truths and acts accordingly, is like one who sows his field with seed, and harrows it in, then the seed is quickened by the rain and ripens into nourishing corn. The Lord says *If ye know these things, happy are ye if ye do*

them (John xiii 17); and in another place: *And that which was sown in good ground is he that heareth the Word, and attendeth to it, who also beareth fruit and doeth* (Matt. xiii 23); and again *Whosoever heareth my words, and doeth them, I will liken him unto a wise man, that built his house upon a rock, but every one that heareth my words, and doeth them not, shall be likened unto a foolish man, that built his house upon the sand* (Matt vii 24, 26) All the Lord's words are truths

348 It should now be evident that there are three means by which man's faith is formed, namely, by approaching the Lord, by learning truths from the Word, and by living according to them Now, these three means being distinct, it follows that they may be separated For instance, a man may approach the Lord, and yet not know any but historical truths concerning God and the Lord, another may know truths in abundance from the Word, and yet not live according to them But for the man in whom these three things are separated, that is, in whom there is one without the others, there is no saving faith; a saving faith arises when the three are united, and it varies according to the nature of the union There is the same difference between an ineffectual faith and a saving faith, as there is between barren seed which, when sown in the earth, moulders into dust, and a seed which grows up into a fruitful tree, or between a barren egg and an egg that produces a beautiful bird, or between the eye of a boiled fish or crab and a bright pellucid eye, or between a picture painted in dark colours on a black stone and a picture painted in beautiful colours on a transparent crystal The light of ineffectual faith is like that of a firebrand in the hand of a traveller at night, but the light of saving faith is like that of a blazing torch illuminating every step of the way Faith without truths is like a vine bearing wild grapes, but faith together with truths is like a vine bearing grapes productive of generous wine Faith in the Lord, without truths, may be compared to a new star which gradually fades from the expanse of heaven, but faith in the Lord together with truths may be compared to a fixed star which endures for ever. Truth is the essence of faith, therefore as the truth is, such is the faith. Faith without truths is an

unstable faith, but faith with truths is constant; and in heaven such faith shines like a star

IV FAITH IS EXALTED AND PERFECTED BY TRUTHS SYSTEMATICALLY ARRANGED

349 No one conversant with the prevalent idea of faith would suppose that it is an aggregate of truths, or that a man may contribute anything towards its attainment Nevertheless faith in its essence is truth, for it is truth in its own light, and, as such truth may be acquired, so also may faith Who cannot approach the Lord if he is so disposed? Who again, if he so desires, cannot collect truths from the Word? And every truth in and from the Word affords light, and truth in the light is faith The Lord, who is light itself, enters by influx into every man, and wherever there are truths from the Word, He causes them to shine so that they become truths of faith This is what the Lord says in John, where He teaches that they should abide in the Lord, and His words should abide in them (xv 7) The words of the Lord are truths But in order to understand how a number of truths arranged in an orderly system exalt and perfect faith, the subject shall be dealt with under the following heads (i) The truths of faith can be multiplied to infinity. (ii) They are arranged in series, and thus systematized (iii) Faith is perfected according to the number and systematic arrangement of its truths (iv) Truths, however numerous and different they may seem, are united in one by the Lord, who is the Word, the God of heaven and earth, the God of all flesh, the God of the vineyard or church, the God of faith, light itself, and truth and life eternal

350 (i) *The truths of faith can be multiplied to infinity*

This is evident from the angels' wisdom which increases to eternity Moreover, the angels say that wisdom has no end or limit, since it is derived solely from divine truths systematically arranged by the influx of light from the Lord, human intelligence, so far as it is truly intelligence, is from the same source Divine truth can be multiplied to infinity, because the Lord is divine truth itself or truth in its infinity, and He attracts all towards Himself. This attraction remains for ever constant, but angels and men, being finite, can follow

the current of the attraction only according to their capacity. The Word of the Lord is a fathomless ocean of truths, from which all angelic wisdom is derived, although to a man who knows nothing of its spiritual and celestial senses, it seems a mere pitcherful of water The multiplication of the truths of faith to infinity may be compared to human seed from which endless generations may be propagated, or to the seeds in a field or garden, which may produce endless myriads of plants Seed in the Word means truth, a field doctrine, and a garden wisdom The human mind is like ground in which spiritual and natural truths are implanted, like seeds which may multiply without end Man derives this from the infinity of God, who is continually present with His light and heat and generative power

351 (ii) *The truths of faith are arranged in series, and thus systematized*

This has been hitherto unknown, because spiritual truths, of which the whole Word is composed, could not be seen; for the mystical and enigmatical faith of modern theology has relegated them, as it were, to underground store-houses. The following illustration will show what is meant by systematic series The first chapter of this book, which treats of God the Creator, is divided into series, the first of these treats of the unity of God, the second, of the being of God or Jehovah, the third, of the infinity of God, the fourth, of the essence of God, which is divine love and wisdom, the fifth, of the omnipotence of God, and the sixth, of creation, now the subdivisions of each subject form series and systematize them into groups These series, in general and in particular, or conjointly and separately, contain truths which, according to their number and correlation, exalt and perfect faith The human mind is a spiritual organism terminating in a natural organism, in and according to which the mind produces its ideas or thinks Unless this is known, it must be supposed that perceptions, thoughts, and ideas are only so many radiations and variations of light flowing into the head, and assuming there the forms which a man sees and acknowledges as reasons and arguments. But this is foolishness; for it is universally acknowledged that the head contains the brains, that the brains are

organized, that the mind has its seat in them, and that its ideas are fixed therein, becoming permanent when they are accepted and confirmed

What then is the nature of this organism? It is an arrangement of all things in systematic series, and the truths of faith have such an arrangement in the human mind The subject may be illustrated as follows. The brain consists of two substances, one of which is glandular, and is called the cortical and cineritious substance, and the other fibrillous, and is called the medullary substance The glandular substance is arranged in a series of clusters like grapes on a vine; the medullary substance consists of a series of fibres proceeding from the glands of the former substance. All the nerves which proceed from the brain, and pass down into the body for the performance of various functions, are groups and bundles of fibres, and so are all the muscles, and in general all the viscera and organs of the body All these correspond to the series in which the mental organism is arranged, and owe their arrangement to that fact Moreover everything in nature is formed into such systematic series, every tree, shrub, herb, and plant, nay every ear of corn and blade of grass, in general and in particular, is so formed The reason of this is that divine truths have such an arrangement, for it is written that all things were created by the Word, that is, by divine truth, and that this world also was made by it (John 1 1 *seq*) It is evident therefore that, unless there were such an arrangement of substances in the human mind, no man would possess the power to reason analytically This power every one enjoys according to the systematic arrangement of a number of truths, and this arrangement is according to the use he makes of his freedom of thought

352 (iii) *Faith is perfected according to the number and systematic arrangement of truths*

This follows from what was said above, and must be obvious to every one who takes a rational view of the subject and considers the effect of a number of series systematically arranged For then one series strengthens and confirms another, the whole being arranged in a form which acts as one. Now, since faith in its essence is truth, it follows that faith becomes more and more spiritually perfect in proportion

to the number and correlation of truths, and consequently less and less sensual-natural. For it is thus raised to a higher region of the mind, from which it sees below it in the natural world numbers of facts that confirm it. True faith, by means of such a number of truths systematically arranged, becomes more and more lucid, reasonable, and intelligible, it also becomes readier to unite with the good of charity, and to banish evil, and thus more and more remote from the allurements of the eye and the lusts of the flesh, and therefore happier in itself Especially does it become more powerful against evils and falsities, and thus more and more a living and saving faith

353 It was stated above that all truths shine in heaven and, therefore, that lucid truth is faith in its essence And therefore the beauty and grace of a lucid faith, composed of many truths, may be compared to the beautiful colour scheme of various objects, forms, and pictures, also to the precious stones of various colours in Aaron's breast-plate, to the precious stones of the foundations of the wall of the new Jerusalem (Rev xxi), to the precious stones of different colours in a king's crown (precious stones signify the truths of faith), to a rainbow, a flowery mead, or the vernal efflorescence of a garden The light and glory of faith, composed of harmonious truths, may be compared to the illumination of temples by numerous candelabra, of houses by chandeliers, and streets by lamps The exaltation of faith by a number of truths, may be compared to the heightened effect when a melody is played by a large orchestra, or to the increase of fragrance arising from a mass of sweet-smelling flowers, and so on The power of faith, due to the number of truths set in array against falsity and evil, may be compared to the solidity of a temple, built of stones well cemented together, with columns supporting its fretted roof; or to a battalion of soldiers formed into a square; or to the muscles throughout the whole body, which, although so numerous and widely distributed, can concentrate their power in a single act

354 (iv) *The truths of faith, however numerous and different they may seem, are united in one by the Lord,* who is the Word, the God of heaven and earth, the God of all flesh, the God

of the vineyard or church, the God of faith, light itself, truth, and life eternal.

The truths of faith are various and may seem diverse, for example, some relate to God the Creator, some to the Lord the Redeemer, others to the Holy Spirit and the divine activity, to faith and charity, to free-will, repentance, reformation, regeneration, imputation, and other subjects Nevertheless they make one in the Lord, and with man from the Lord, like the many branches in one vine (John xv 1, etc), for the Lord unites scattered and separate truths into one form, in which they are seen as one and act in unity. Compare the members, viscera, and organs in one body, notwithstanding their variety and apparent diversity, man—who is their common form—only feels them as one, and, when he acts, he does so as a unit So heaven, although divided into innumerable communities, yet in the Lord's sight appears as one (see above) A kingdom on earth, although divided into several governments, provinces, and cities, is yet one under a king who governs according to justice It is the same with the truths of faith which constitute the Lord's church, because He is the Word, the God of heaven and earth, the God of all flesh, the God of the vineyard or church, the God of faith, light itself, truth, and life eternal

That the Lord is the Word and therefore all the truth of heaven and the church, is plain in John *The Word was with God, and the Word was God , and the Word became flesh* (1 1, 14) That the Lord is the God of heaven and earth, is evident from this passage in Matthew Jesus said *All power is given unto me in heaven and on earth* (xxviii 18) That the Lord is the God of all flesh, is shown in John *The Father hath given the Son power over all flesh* (xvii 2) That the Lord is the God of the vineyard or church, is shown in Isaiah *My well beloved had a vineyard*, etc. (v 1, 2), and in John *I am the vine, ye are the branches* (xv 5) That the Lord is the God of faith, is plain from Paul *Having the righteousness which is through the faith of Christ, which is from the God of faith* (Phil iii 9) That the Lord is light itself, is plain from John *That was the true light, which lighteth every man that cometh into the world* (i 9), and in another place. Jesus said. *I am come a light into the world, that whosoever believeth*

in me may not abide in darkness (xii 46). That the Lord is truth itself, is also shown in John: Jesus said: *I am the way, the truth, and the life* (xiv 6). That the Lord is eternal life, is declared by John *We know that the Son of God is come, that we may know him that is true, and we are in him that is true, in his Son Jesus Christ · this is the true God and eternal life* (1 Ep v 20)

Owing to his worldly occupations, a man can acquire only a few truths of faith, but, if he approaches the Lord and worships Him alone, he receives the power to know all truths Thus every true worshipper of the Lord, on hearing any truth of faith which he had not known before, instantly sees, acknowledges, and accepts it, for the Lord is in him, and he is in the Lord Consequently the light of truth is in him, and he is in the light of truth; for, as said above, the Lord is light itself and truth itself This has been proved as follows There was shown me a certain spirit who seemed to be a simple-minded member of society, because he had acknowledged the Lord alone as the God of heaven and earth, and had confirmed this faith by a few truths from the Word He was taken up into heaven among the wiser angels, and I was told that there he was as wise as they, displaying a wisdom of which he had before known nothing Those who come into the Lord's new church will have a similar experience Their state is thus described in Jeremiah *This shall be the covenant that I will make with the house of Israel, After those days, I will put my law in their inward parts, and write it in their hearts And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them* (xxxi 33, 34) Again in Isaiah *There shall go forth a rod out of the stem of Jesse; truth shall be the girdle of his reins Then the wolf shall dwell with the lamb, and the leopard shall lie down with the kid The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the den of the basilisk, for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea. In that day there shall be a root of Jesse; to it shall the Gentiles seek, and his rest shall be glorious* (xi 1, 5, 6, 8, 10)

V. FAITH WITHOUT CHARITY IS NOT FAITH, AND CHARITY

WITHOUT FAITH IS NOT CHARITY, AND NEITHER HAS ANY LIFE EXCEPT FROM THE LORD

355 The present church has separated faith from charity, and asserts that faith alone justifies and saves without the works of the law It asserts that charity cannot be united with faith, because faith comes from God, and charity in actual works is from man Such ideas never entered the mind of any of the apostles, as is evident from their epistles, this separation of faith from charity was introduced into the Christian church when they divided God into three persons, and ascribed to each an equal divinity. But there is no faith without charity, nor any charity without faith, and neither has life but from the Lord, as will be shown below Here, to clear the way, we will prove the following (i) *A man can acquire faith for himself* (ii) *And also charity* (iii) *And also the life of both* (iv) *But faith, charity, and their life are not from man, but wholly from the Lord*

356 (i) *A man can acquire faith for himself*

It was shown above (nos 343–8) that faith in its essence is truth, and that every one can acquire truths from the Word, and that, as far as he acquires truths for himself and loves them, he initiates himself into faith To this we will add that, unless a man could acquire faith for himself, the commands in the Word respecting faith would be senseless We there read that it is the will of the Father that men should believe in the Son, and that whosoever believeth in Him hath eternal life, and whosoever believeth not shall not see life We also read, that Jesus would send the Comforter, who should *reprove the world of sin, because they believe not in me* (see also nos 337, 338) To this may be added that all the apostles preached faith, and taught that it should be in the Lord God, the Saviour Jesus Christ But these passages would be devoid of sense, if a man were like a graven image with movable joints, and if he should stand there, with his hands dangling in front of him, and await a mysterious influence which should excite his lifeless limbs to perform some act devoid of faith. Yet this is the orthodox doctrine of the Protestant churches According to this doctrine, man is altogether corrupt and dead to what is good; so that in human nature, since the fall, there remains,

before regeneration, not a single spark of spiritual strength to prepare for God's grace, or to apprehend and retain it when offered or infused Nor can he of himself, in spiritual things, understand, believe, embrace, think, will, begin, finish, act, operate, co-operate, apply, or adapt himself to grace, or do anything at all towards conversion Again a man, in spiritual things which regard the salvation of the soul, is like the statue of salt into which Lot's wife was turned, and like a lifeless stock or stone without the use of eyes, mouth, or any of the senses; nevertheless he has the power of motion, that is, of making his legs walk to public assemblies, in order that he may hear the Word and the gospel. This is the faith of the Evangelical Protestants, as expressed in their *Formula Concordiae*; their ministers therefore swear at their induction to adhere to the faith expressed in this book. The Reformed churches profess a similar faith. But what man possessing reason and a religion would not deride such opinions as absurd? For he says to himself 'If this is true, what is the Word, or religion, or the preaching of the ministry, but empty verbiage?' Tell any intelligent pagan whom you wish to convert, that he is merely passive in regard to conversion and faith, and will he not look upon Christendom as an empty vessel? For if you take away from a man all active power of believing, what is he but an empty vessel? This subject, however, will be placed in a clearer light in the chapter on free-will

357 (11) *A man can acquire charity for himself*

This is true of charity as well as of faith, for what does the Word teach but faith and charity, since these are the two essentials of salvation? For it is written. *Thou shalt love the Lord with all thy heart, with all thy soul, and thy neighbour as thyself* (Matt xxii 37–9) And Jesus said *A new commandment I give unto you, that ye love one another by this shall all men know that ye are my disciples, if ye love one another* (John xiii 34, 35, xv 9, xvi 27) It is also said that a man ought to bear good fruit, like a good tree, that he who does good shall be recompensed at the resurrection; and so on But what would be the sense of these passages, unless a man had power of himself to practise charity, and in some way to procure it for himself? Has not a man power to

give alms, to relieve the needy, and to do good at home and in his employment? Can he not live according to the commandments of the Decalogue? Has he not a mind and soul by which he can determine to act for this or that purpose? Can he not resolve that he will do certain things because they are commanded in the Word, and are consequently from God? There is no man that does not possess this power, because the Lord imparts it to every one, and He gives it to every one as his own possession, for who, when he practises charity, does not suppose that he does so of himself?

358. (iii) *A man can also procure for himself the life of faith and charity*

This again is similar, for a man procures for himself the life of charity and faith when he approaches the Lord, who is life itself And the way to Him is closed to none, for the Lord continually invites every man to come to Him, saying *He that cometh to me shall never hunger, and he that believeth in me shall never thirst, and him that cometh to me I will in no wise cast out* (John vi 35, 37) *Jesus stood and cried, If any man thirst, let him come unto me and drink* (vii 37) *The kingdom of the heavens is like unto a certain king, who made a marriage for his son, and sent his servants to call them that were bidden, and at last he said, Go ye, therefore, into the highways, and as many as ye shall find, bid to the marriage* (Matt xxii 2–9) Who does not see that the invitation or call is universal, and also the grace of reception? A man procures life by approaching the Lord, because the Lord is life itself, not only the life of faith, but also that of charity The Lord is that life, and man receives life from Him, as is evident from the following passages *In the beginning was the Word in him was life, and the life was the light of men* (John i 1, 4) *As the Father raiseth the dead and quickeneth them, so the Son quickeneth whom he will* (v 21) *As the Father hath life in himself, so hath he given to the Son to have life in himself* (v 26) *The bread of God is he that cometh down from heaven and giveth life unto the world* (vi 33) *The words which I speak unto you, they are spirit and life* (vi 63) *Jesus said, He that followeth me shall have the light of life* (viii 12) *I am come that they might have life, and that they might have it more abundantly* (x 10). *He that believeth in me, though he were*

dead, yet shall he live (xi 25). *I am the way, the truth, and the life* (xiv 6). *Because I live, ye shall live also* (xiv 19). *These things are written that ye might have life in his name* (xx 31) *He is eternal life* (1 John v 20) By a life of faith and charity is meant spiritual life, which is given by the Lord to man in his natural life

359 (iv) *Nevertheless faith, charity, and their life are not from the man, but wholly from the Lord*

It is written *A man may receive nothing, except it be given him from heaven* (John iii 27), and Jesus said *He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing* (xv 5) But these passages must be interpreted as follows A man of himself can acquire nothing but natural faith, which is a belief entertained on the authority of some eminent theologian, and of himself he can acquire nothing but natural charity, which is exercised only for the sake of some reward, such faith and charity contain man's selfhood, but no life as yet from the Lord Still, by both of them a man prepares himself to become a receptacle of the Lord, and, so far as he does so, the Lord enters and causes his natural faith and charity to become spiritual and living, and this is done when a man approaches the Lord as the God of heaven and earth Man was created an image of God, and therefore a habitation of God, that is why the Lord says *He that hath my commandments, and keepeth them, he it is that loveth me, and I will love him, and will come unto him, and make my abode with him* (John xiv 21, 23), and again *Behold, I stand at the door, and knock, if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me* (Rev iii 20). It follows that, as a man prepares himself in a natural way to receive the Lord, so the Lord enters and makes all things within him spiritual and living On the other hand, when a man does not so prepare himself, he rejects the Lord and does everything of himself, and whatever a man does of himself is dead But this subject will be rendered clearer by the chapters on reformation and regeneration.

360 It was stated above that faith is at first natural, and that it becomes spiritual as man approaches the Lord A similar statement was made in regard to charity, but, as no

one hitherto has understood the difference between natural and spiritual faith and charity, this great mystery shall be revealed There are two worlds, the natural and the spiritual, and in each world there is a sun, and from each sun there proceed heat and light, but the heat and light of the spiritual Sun have life within them from the Lord, who is in the midst of that Sun, while the heat and light of the natural sun have no life in them, but are instrumental in transmitting the heat and light of the spiritual Sun to men The heat and light of the spiritual Sun are the origin of things spiritual, and this heat and light are spiritual, because they have spirit and life within them But the heat and light of the natural sun are the origin of all things natural, and they, considered in themselves, are devoid of spirit and life

Now, since faith is from light, and charity from heat, it is evident that so far as a man is in the light and heat proceeding from the spiritual Sun, he is in spiritual faith and charity; but that, so far as he is in the light and heat proceeding from the natural sun, he is in natural faith and charity. Evidently, therefore, as spiritual light and heat are in natural light and heat as in their receptacle or repository, so spiritual faith and charity are in natural faith and charity. This infusion of spiritual heat and light gradually takes place as man progresses from the natural world to the spiritual world, and this he does as he comes to believe in the Lord who, as He Himself teaches, is light itself, the way, the truth, and the life This being so, it is evident that, when a man is in spiritual faith, he is also in natural faith, for, as was stated, spiritual faith is within natural faith And, since faith relates to light, it follows that by the infusion of spiritual light the natural mind becomes as it were transparent, and acquires a beautiful tint according to the nature of the union of faith and charity, for charity is tinted red by the flame of spiritual fire, and faith is rendered white by the splendour of the light therefrom The reverse takes place if the spiritual is not in the natural, but the natural in the spiritual, as with men who reject faith and charity, their internal mind, which is operative when they are alone, is infernal, moreover they think from hell, although they do not know this. And although their external mind,

which is operative when they are in company, seems to be spiritual, it is filled with the unclean things of hell, for they are in an inverted state compared with the former.

361 Those, then, who have faith in the Lord and exercise charity to their neighbour, have the spiritual within the natural, thus their natural mind becomes translucent and they are proportionately wise in spiritual and natural things; and, when they consider, hear, or read anything, they know intuitively whether it is true or not This is from the Lord, who infuses spiritual light and heat into the higher sphere of their understanding So far as a man's faith and charity become spiritual, he is withdrawn from his selfhood, and regards neither himself nor any reward nor recompense, for he delights only in seeing the truths of faith and doing the works of charity, and as his spirituality is increased, his delight becomes the blessedness of salvation and eternal life. This state of a man is compared in the Word to the most beautiful and pleasant objects on earth, for example, to fruit trees and the gardens in which they grow, to fields full of flowers, to precious stones, delicacies, marriages, festivities, and rejoicings But when the natural is within the spiritual, a man, though outwardly an angel, is inwardly a devil He may then be compared to a dead man in a coffin of gilded and costly wood, or to a skeleton dressed in beautiful clothes and drawn about in a magnificent chariot, or to a corpse buried in a sepulchre as splendid as the temple of Diana. Nay, the inner mind of such a man may be aptly compared to a knot of serpents in a cavern, and his outer mind to butterflies with painted wings, which lay their filthy eggs on the leaves of trees and so destroy their fruit. Lastly, his outer mind may be compared to a dove, and the charity and faith of his inner mind to the flight of a hawk, which pursues, wears out, and finally seizes and devours the fugitive dove

VI THE LORD, CHARITY, AND FAITH MAKE ONE, LIKE LIFE, WILL, AND UNDERSTANDING IN MAN, AND, IF THEY ARE DIVIDED, EACH PERISHES LIKE A PEARL REDUCED TO POWDER

362 First shall be stated some truths hitherto unknown in the learned and ecclesiastical world They are like treasures of wisdom which must be dug up and given to the

public; otherwise a man can have no just knowledge of God, faith, charity, his own life, and how he ought to regulate it in preparation for eternal life They are as follows. A man is a mere organ of life Life, with all pertaining to it, enters by influx from the God of heaven who is the Lord There are two vital faculties in man, the will and the understanding; the will is the receptacle of love or charity, and the understanding the receptacle of wisdom or faith Whatever a man wills and understands enters into him by influx from without, the goods of love and charity and the truths of wisdom and faith from the Lord, but the opposites of these from hell. The Lord has provided that a man shall feel as his own what is thus received by influx from without, and consequently shall bring it forth as his own, although none of it is his Nevertheless it is imputed to him as his own, on account of the freedom of his will and thought, and on account of the knowledge of good and truth imparted to him, owing to these he can freely choose whatever is conducive to his temporal and eternal life He who carelessly considers these truths, may draw from them many irrational conclusions, but he who considers them carefully, may draw from them wise conclusions It was necessary therefore to begin this work with definite statements concerning God and the divine trinity, and to conclude it with others concerning faith, charity, free-will, reformation, regeneration, imputation, repentance, baptism, and the holy supper

363. This article of faith, namely, that the Lord, charity, and faith make one, like life, will, and understanding in man, and that if they are divided, each perishes like a pearl reduced to powder, shall now be discussed under the following heads (i) *The Lord enters by influx into every man with all His divine love, wisdom, and life.* (ii) *Consequently He enters with the whole essence of faith and charity* (iii) *But every man receives them according to his form* (iv) *The man, however, who separates the Lord, charity, and faith is a form not recipient but destructive of them.*

364. (i) *The Lord enters by influx into every man with all His divine love, wisdom, and life*

In the book of Genesis it is written: *God created man in his own image, and breathed into his nostrils the breath of*

life (Gen. i 27; ii 7); this means that man is an organ of life, and not life itself. God could not create another being like Himself; had this been possible, there would have been as many gods as men. And He could not create life, just as light cannot be created; but He could create man a form receptive of life, as He created the eye a form receptive of light Also God could not and cannot divide His essence, that being one and indivisible Since therefore God alone is life, it follows that it is by His life that a man is vivified; otherwise a man would be a mere sponge as to his flesh, and a mere skeleton as to his bones, having in him no more life than there is in the works of a clock. It follows that God enters with all the divine love and wisdom that constitutes His divine life (nos. 39, 40); for the divine is indivisible. How God thus enters may be illustrated by comparison with the sun of this world. For the sun, with all its essential heat and light, enters by influx into every tree, fruit, flower, and stone; every object receives its own portion of this general influx, and yet the sun does not divide its heat and light and distribute a part here and a part there. And so it is with the Sun of heaven, from which divine love and wisdom proceed as heat and light. These two enter by influx into men's minds, as the heat and light of the sun enter into their bodies; and they vivify them according to the recipient forms, each receiving as much as it needs from the general influx To this may be applied the following words of the Lord: *Your Father maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust* (Matt v 45).

The Lord also is omnipresent, and wherever He is present, there He is with His whole essence; it is impossible for Him to subdivide it and give part of it to one and part of it to another, He gives it all, imparting to man the power of taking either little or much. He says also that He makes His abode with those who keep His commandments, and that the faithful are in Him, and He in them In short, the universe is filled with God, and every one takes his portion from that fulness It is the same with the atmospheres and oceans and all such universal elements. The atmosphere has the same character throughout and does not

distribute a part of itself for man's respiration, another for the flight of birds, another for the sails of a ship, and another to the sails of a windmill; but each of these takes from the atmosphere what it requires for its own purpose So with a granary full of corn; the granary does not distribute the corn, but the owner takes daily what he requires

365. (ii) *Consequently the Lord enters by influx into every man with the whole essence of faith and charity.*

This follows from the former proposition The life of divine wisdom is the essence of faith, and the life of divine love is the essence of charity; wherefore, when the Lord is present with the divine wisdom and love proper to Him, He is also present with all the truth of faith and good of charity For faith is all the truth which a man perceives, thinks, and speaks from the Lord, and charity all the good with which he is affected by the Lord, and which he consequently wills and does As was stated above, the divine love, radiating from the Lord as the Sun, is felt by the angels as heat, and the divine wisdom seen as light A superficial thinker might suppose this heat and light to contain no more than the heat and light of this world; but the heat and light proceeding from the Lord as a Sun contain all the infinities of the Lord The heat contains all the infinities of His love, and the light all the infinities of His wisdom, and thus also in infinity every good of charity and every truth of faith This is because the spiritual Sun is everywhere present with its heat and light. It is the sphere most nearly encompassing the Lord, and emanating from His divine love and wisdom; for, as has been repeatedly stated above, the Lord is in the midst of that Sun. It should now be clear that nothing is wanting to render man capable of receiving from the omnipresent Lord all the good of charity and all the truth of faith. This is shown by the love and wisdom which the angels of heaven receive from the Lord; their love and wisdom are ineffable, incomprehensible to the natural man, and capable of being increased to eternity.

Various things in the natural world will illustrate the fact that the heat and light proceeding from the Lord contain within them infinities, although they are perceived as simple

phenomena. For example· a man's speech is heard only as simple sound; yet, when the angels hear it, they perceive therein all the affections of his love, and can tell what is their nature, and indeed any one can tell whether a man's tone of voice implies contempt, sarcasm, hatred, love, benevolence, joy, or other emotion Much is revealed by the glance of the eye, when one man looks at another. The fragrance emitted by a mass of flowers may consist of thousands and even myriads of different odours, which nevertheless are perceived as one So with many other things, sympathy and antipathy are nothing but mental attraction and repulsion caused by exhalations of the affections; these exhalations, although innumerable and unperceived by any bodily sense, are yet perceived as one by the senses of the soul, and all intercourse in the spiritual world is regulated according to them And so with the spiritual light which proceeds from the Lord It contains within it all things pertaining to wisdom and faith, and it enables the understanding to see rational things analytically, as the eye sees natural things symmetrically

366 (iii) *But every man receives faith and charity according to his form*

Form here means the man's state as to love and wisdom, or as to his affection for the good of charity and his perception of the truth of faith God is one, indivisible, and the same from eternity to eternity, He is the same not simply but infinitely, and all variation arises from the subject in which He dwells The form or recipient state is the cause of variations, as is evident from the vicissitudes of man's life, the same soul resides in him from infancy to old age, but his state of life varies according to age and circumstances. The plenitude of God's life is present not only with the good and pious but also with the wicked and impious, with the angels of heaven and the spirits of hell But there is this difference, the wicked obstruct the way and shut the door, lest God should enter the lower regions of their minds; but the good prepare the way and open the door, and invite God to dwell in the lower regions of their minds as well as in the highest, thus they adapt their will to the reception of love and charity, and their understanding to the reception of

wisdom and faith, consequently to the reception of God. But the wicked obstruct His passage by various lusts of the flesh and spiritual defilements, nevertheless God, with all His essence, resides in the highest regions of their minds, and thus renders them capable of willing good and understanding truth. All men, including the wicked, have this power, which they could by no means possess unless the life of God resided in their soul. This I know from abundant experience.

That every one receives life from God according to his form may be illustrated by comparisons with plants of all kinds. Every tree, shrub, herb, and blade of grass receives heat and light according to its form; and this is true whether they are useful or noxious; the sun's heat does not change their forms, but their forms change its operation on them. It is the same with the objects of the mineral kingdom; each, whether worthless or valuable, receives an influx of light which is modified by the organic form of its parts; some of them split the light into most beautiful colours, some transmit it unchanged, and some blur and absorb it Thus the sun of this world, with its heat and light, is equally present in all objects, although the recipient forms vary its effects. In like manner the Lord, from the midst of the Sun of heaven, is universally present with its heat, which in its essence is love, and with its light, which in its essence is wisdom; but man's form, which results from the state of his life, varies the effects, consequently, if a man is not born again and saved, the cause is not in the Lord, but in himself.

367. (iv) *But the man who separates the Lord, charity, and faith is a form not recipient but destructive of them*

He who separates charity and faith from the Lord deprives them of life, and then charity and faith either cease to exist, or else are abortive, for the Lord is life itself (no. 358). He who acknowledges the Lord, and yet knows no charity, acknowledges Him with lips only, it is a frigid acknowledgment and is devoid of faith, because it lacks spiritual essence; for charity is the essence of faith. But he who exercises charity without acknowledging the Lord as the God of heaven and earth and one with the Father, as He Himself

teaches, exercises merely natural charity, in which there is no eternal life. A member of the church knows that all good, properly so called, is from God, and consequently from the Lord who is *the true God and eternal life* (1 John v 20) Similarly charity is from Him, because good and charity make one. Faith separated from charity is not faith, because faith is the light, and charity is the heat, of a man's life, if then charity is separated from faith, it is like heat separated from light, and then a man's state becomes like that of the earth in winter, when everything dies. Charity and faith, to be real, can no more be separated than will and understanding, for the understanding is nothing without the will, nor the will without the understanding. It is the same with charity and faith, because charity resides in the will, and faith in the understanding. To separate charity from faith is like separating essence from form, and it is well known to the learned that essence is nothing without form nor form without essence, for essence has no quality apart from form, and form is an entity subsisting only from essence; consequently nothing can be predicated of either separated from the other. Charity also is the essence of faith, and faith is the form of charity, just as good is the essence of truth, and truth is the form of good, as stated above. These two, good and truth, are in each and every particular thing that essentially exists, therefore the good of charity and truth of faith may be compared to many things in the human body and on earth They may be fitly compared to the breathing of the lungs and the beating of the heart; for charity is as closely associated with faith, as the heart is with the lungs, when the pulse of the heart ceases, so does the respiration of the lungs, when the respiration of the lungs ceases, all sensation is suspended, the muscles cease to act, the heart soon ceases to beat, and death ensues. This is a true comparison, since the heart corresponds to the will, and therefore also to charity, and the respiration of the lungs corresponds to the understanding, and therefore also to faith; for, as said above, charity resides in the will, and faith in the understanding, and this is what is meant in the Word by 'heart' and 'breath'. The separation of charity and faith may be fitly compared also with the separation

of flesh and blood; for blood separated from flesh is gore, and becomes corrupt, and flesh separated from blood putrifies and breeds worms; moreover blood, in the spiritual sense, signifies the truth of wisdom and faith, and flesh the good of love and charity, as shown in *The Apocalypse Revealed* (nos. 379 and 832) Charity and faith are as closely associated as meat and drink, or bread and wine; for meat and bread, taken without either water or wine, distend the stomach, ruin the digestion, and become putrescent Water and wine, taken without meat and bread, distend the stomach, the vessels, and the pores, whilst the body dies for lack of nutrition This also is a true comparison, for meat and bread, in the spiritual sense, signify the good of love and charity, and water and wine, the truth of wisdom and faith, as may be seen in *The Apocalypse Revealed* (nos. 50, 316, 778, 932) Charity mutually united with faith, may be likened to the complexion of a beautiful girl; this also is an apt comparison, because love and charity glow red with the fire of spiritual Sun, and truth and faith are white with its light. Charity separated from faith may be compared to a face inflamed with pimples, and faith separated from charity to the pallid face of a corpse. Faith separated from charity may also be compared to hemiplegia, or the paralysis of one side, which spreads until death ensues It may also be compared to St Vitus's dance, occasioned by the bite of a tarantula The rational faculty becomes like one so bitten; like him it dances furiously, and fancies itself particularly alert; yet it is no more able to marshal its arguments and reason about spiritual truths, than a sleeper oppressed with the nightmare Enough has now been said to prove these two propositions, namely (1) Faith without charity is not faith, and charity without faith is not charity, and neither of them has any life except from the Lord, and (2) The Lord, charity, and faith make one, like life, will, and understanding in man, if they are divided, each perishes like a pearl reduced to powder

VII. THE LORD IS CHARITY AND FAITH IN MAN, AND MAN IS CHARITY AND FAITH IN THE LORD.

368. Every member of the church is in the Lord, and the Lord is in him, as is evident from these passages in the

Word: Jesus said: *Abide in me, and I in you. I am the vine, and ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit* (John xv 4, 5). *He that eateth my flesh, and drinketh my blood, abideth in me, and I in him* (vi 56) *At that day ye shall know that I am in my Father, and ye in me, and I in you* (xiv 20) *Whosoever shall confess that Jesus Christ is the Son of God, God abideth in him, and he in God* (1 John iv 15) It is not the man himself who is in the Lord, but his charity and faith; these he has from the Lord and they make him essentially a man In order to explain this mystery, it shall be dealt with as follows: (i) *It is by union with God that a man has salvation and eternal life* (ii) *The only possible union is with the Lord, and through Him with God the Father* (iii) *Union with the Lord is reciprocal, that is, the Lord is in man, and man in the Lord.* (iv) *This reciprocal union is effected by means of charity and faith* The truth of these propositions will be obvious from the following explanations.

369. (i) *It is by union with God that a man has salvation and eternal life*

Man was created capable of union with God; for by creation he is a native both of heaven and of the world. So far as he is a native of heaven he is spiritual, but so far as he is a native of the world he is natural, and the spiritual man has power to think of God, to know his attributes, and to love and be affected by Him It follows that he is capable of being united with God

It cannot be doubted that a man has power to think of God, and to know His attributes. For he has power to think of the unity of God, of the being of God, which is Jehovah, of the immensity and eternity of God, of the divine love and wisdom which are His essence; of His omnipotence, omniscience, and omnipresence; of the Lord the Saviour His Son, and of redemption and mediation; of the Holy Spirit; and of the divine trinity. All these relate to God, in fact they are God Moreover he can think of the effects of God, which are chiefly faith and charity, and of many other things proceeding from these two.

A man has not only the power to think of God, but also to love Him, as is evident from the two following

commandments: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul: this is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbour as thyself* (Matt xxii 37, 39; Deut vi 5) That a man can obey God's commandments, and that this is to love Him, and to be loved by Him, is evident from these words Jesus said *He that hath my commandments, and keepeth them, he it is that loveth me and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him* (John xiv 21). Moreover, faith is merely union with God by means of truths, which are matters of the understanding and thought. And love is union with God by means of good, which is a matter of the will and affections. God's union with man is a spiritual union within the natural, and the man's union with God is a natural union from the spiritual To make this union possible, man was created a native both of heaven and the world; as a native of heaven he is spiritual, and as a native of the world he is natural. If therefore he becomes spiritual-rational, and at the same time spiritual-moral, he is united with God, and thereby obtains salvation and eternal life. But if a man is only natural-rational and natural-moral, God is present with him, but he is not united with God This results in spiritual death, which in itself is natural life devoid of spiritual; for the spiritual, wherein is the life of God, is extinct in him

370 (ii) *The only possible union is with the Lord, and through Him with God the Father*

This is consonant with scripture and with sound reason Scripture teaches that God the Father can never be seen or heard; consequently, man cannot be affected by Him, as He is in His being and in His essence; for the Lord says: *No man hath seen God, save he who is with the Father; he hath seen the Father* (John vi 46) *Neither knoweth any man the Father, save the Son, and he to whom the Son will reveal him* (Matt xi 27) *Ye have neither heard his voice at any time, nor seen his shape* (John v 37) This is because He resides in the first principles of all things, and consequently far transcends the human mind. For He resides in the first principles of all things relating to wisdom and love, and with

these man cannot possibly have union. If, therefore, God should draw near to man, or man to Him, the man would be burnt up like a piece of wood in the focus of a powerful burning-glass, or rather like an image cast into the sun itself; when Moses therefore wished to see God, he was told that no man could see God and live (Exod. xxxiii 20). But that there is union with God the Father through the Lord, is evident from the passages quoted above, that not the Father, but the only-begotten Son, who is in the bosom of the Father, and who has seen the Father, has declared and revealed the things that are of and from God. It is evident also from the following: *In that day ye shall know that I am in my Father, and ye in me, and I in you* (John xiv 20). *The glory which thou hast given me, I have given them, that they may be one, as we are one; I in them, and thou in me* (xvii 22, 23, 26). *Jesus said, I am the way, the truth, and the life: no man cometh unto the Father but by me* (John xiv 6). And then Philip desired to see the Father, and Jesus answered him *He that seeth me seeth the Father also, and he that knoweth me knoweth the Father also* (xiv 9) And in another place: *He that seeth me seeth him that sent me* (John xii 45) And again: Jesus said that He was the door; if any man entered in by Him he should be saved, but he that climbed up some other way, was a thief and a robber (x 1, 9) And also: *If a man abide not in me, he shall be cast forth, and as a withered branch shall be cast into the fire* (xv 6) The reason is that the Lord our Saviour is Jehovah the Father Himself in a human form; for Jehovah descended and became Man in order that He might draw near to man, and man to Him; thus man could be united with God and so obtain salvation and eternal life For when God became Man or Man-God, He accommodated Himself to man's reception and could draw near to and be united with him. There are three things which follow in order, accommodation, effort towards union, and union There must be accommodation before there can be any effort towards union, and both these must precede union. God accommodated Himself by becoming Man; the effort towards union is perpetual on God's part and possible on man's part; when the effort is mutual, union is the result. These three must follow in their order,

whenever things general or particular are to coexist as one.

371. (iii) *Union with the Lord is reciprocal, that is, the Lord is in man, and man in the Lord.*

Scripture teaches and sound reason sees that union is reciprocal The Lord, speaking of His union with His Father, teaches that it is reciprocal, for He says to Philip *Believest thou not that I am in the Father, and the Father in me? Believe me that I am in the Father, and the Father in me* (John xiv 10, 11) *That ye may know and believe that I am in the Father, and the Father in me* (x 38) Jesus said: *Father, the hour is come glorify thy Son, that thy Son also may glorify thee* (xvii 1) *Father, all mine are thine, and all thine are mine* (xvii 10) The Lord says the same concerning His union with man, for He says *Abide in me, and I in you He that abideth in me, and I in him, the same bringeth forth much fruit* (John xv 4, 5) *He that eateth my flesh and drinketh my blood, abideth in me, and I in him* (vi 56) *At that day ye shall know that I am in the Father and ye in me, and I in you* (xiv 20) *He that keepeth the commandments of Christ abideth in him, and he in him* (1 John iii 24, iv 13). *Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God* (iv 15) *If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me* (Rev iii 20)

These plain statements prove that the union of the Lord and man is reciprocal It follows that a man must unite himself with the Lord, in order that the Lord may unite with him, otherwise instead of union there will be withdrawal and separation, but the man alone is responsible for this For the sake of this reciprocal union, man is endowed with freedom of choice, so that he can walk in the way that leads to heaven or to hell This freedom gives him the power of reciprocation, so that he can unite with the Lord or the devil. But the nature and object of that liberty will be explained more fully in the chapters on free-will, repentance, reformation, regeneration, and imputation It is a melancholy fact that the reciprocal union of the Lord and man, although so conspicuously referred to in the Word, is unknown in the Christian church, this is because of the prevalent hypotheses

concerning faith and free-will. These are, that faith is bestowed upon man without his contributing anything thereto, or making the slightest effort to receive it, and that he does not possess a single particle of free-will in spiritual things. But this reciprocal union of the Lord with man, on which the salvation of the human race depends, must no longer remain unknown. It is therefore imperative that it should be explained, and this cannot better be done than by illustrative examples.

There are two kinds of reciprocation which produce union; one is alternate, the other mutual Alternate reciprocation may be illustrated by the action of the lungs in breathing. The air is inhaled, and thus the chest is expanded, then the air is exhaled, and the chest is contracted. The inhalation and expansion depend on atmospheric pressure; but the exhalation and contraction are caused by the intercostal muscles Such is the reciprocal union of the air and lungs, on which depend all bodily sense and motion, for when respiration ceases, these also cease. Reciprocal union by alternation may also be illustrated by the heart and lungs. The heart pours the blood from its right ventricle into the lungs, and the lungs send it back into the left ventricle of the heart, and thus is effected that reciprocal union on which the life of the whole body depends. Similar is the union of the blood with the heart, and of the heart with the blood. The blood of the whole body flows through the veins into the heart, and then back through the arteries into every part of the body, this is a union of action and reaction. There is a similar union of action and reaction between the embryo and the womb of the mother.

But the union of the Lord and man is not alternate, but mutual, and is effected not by action and reaction but by co-operation, for the Lord acts, and the man also acts of himself, although he receives the power to do so from the Lord This action of man is imputed to him as his own, for he is continually kept in free-will by the Lord. Free-will means that he has power to will and think from the Lord, that is, from the Word, and also has power to will and think from the devil, that is, contrary to the Lord and the Word. The Lord gives a man this freedom, in order that he may unite with Him, and thereby attain eternal life and happiness;

for otherwise this would be impossible. This reciprocal union, which is mutual, may also be illustrated by comparisons. It is like the union of soul and body, of will and action, and of thought and speech, or of the two eyes, the two ears, and the two nostrils. The union of the two eyes is in a sense reciprocal, because fibres from both hemispheres of the brain are interwoven in the optic nerve and thus extend to both eyes It is the same with ears and nostrils There exists a similar relation between light and the eye, sound and the ear, smell and the nose, taste and the tongue, touch and the body; for the eye is in the light, and the light is in the eye, sound is in the ear, and the ear is in sound; smell is in the nose, and the nose is in smell, taste is in the tongue, and the tongue is in taste, and touch is in the body, and the body is in touch It may also be compared to the union of a horse and chariot, an ox and a plough, a wheel and a machine, a sail and the wind, a musical pipe and breath, in short, it is the union of the end and the cause, or of the cause and the effect But space is lacking to explain all these in detail

372. (iv) *This reciprocal union of the Lord and man is effected by charity and faith*

It is known at the present day, that the church constitutes the body of Christ, and that every true Christian is in some member of that body, according to what is said by Paul (Eph. i 23, 1 Cor xii 27, Rom. xii 4, 5) But what is the body of Christ but divine good and truth? This is meant by the Lord's words in John· *He that eateth my flesh, and drinketh my blood, abideth in me, and I in him* (John vi 56). The Lord's flesh, and also bread, mean divine good, and His blood, and also wine, mean divine truth This is their true meaning, as will be shown in the chapter on the holy supper. It follows that, so far as a man possesses the good of charity and the truth of faith, he is in the Lord, and the Lord in him, for union with the Lord is spiritual, and spiritual union is brought about exclusively by charity and faith. That throughout the Word there is a union of the Lord and the church, and of good and truth, was shown in the chapter on the sacred scripture (nos 248–53) And because charity is good and faith is truth, there is in every part of the Word

a union of charity and faith. We may now conclude that the Lord is charity and faith in man, and that man is charity and faith in the Lord. For the Lord is spiritual charity and faith in man's natural charity and faith, and man is natural charity and faith from the spiritual charity and faith of the Lord, these, when united, produce spiritual-natural charity and faith

VIII CHARITY AND FAITH EXIST TOGETHER IN GOOD WORKS

373. The whole essential nature of man is displayed in his works By his nature is meant the affection of his love and his consequent thought; for these form his nature, and in general his life. Works, viewed in this light, are like mirrors reflecting the man The same may be said of animals; a wolf is a wolf in all its acts, and so with a tiger, a fox, a lion, a sheep, and a kid It is similar with a man, but he takes his nature from the inner man, if this is like a wolf or a fox, all his acts will be inwardly wolfish and vulpine; but the contrary is true, if he is like a sheep or a lamb A man's true nature is not obviously displayed in the acts of the external man, for the external man is capable of concealing the truth. The Lord says *A good man, out of the good treasure of his heart, bringeth forth that which is good ; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil* (Luke vi 45) And again: *Every tree is known by its own fruit , for of thorns men do not gather figs, nor of a bramble-bush gather they grapes* (vi 44) After death, a man's acts clearly reveal the nature of his inner mind, for he lives then an internal, and no longer an external man That both the man and his actions are good, when the Lord, charity, and faith reside in his internal man, will be shown as follows: (i) *Charity is goodwill, and good works are the consequent actions* (ii) *Charity and faith are fleeting abstractions unless, whenever it is possible, they are manifested in good works.* (iii) *Good works are not produced by charity alone, still less by faith alone, but by charity and faith together*

374 (i) *Charity is goodwill, and good works are the consequent actions.*

Charity and works are distinct, like will and act, or an emotion of the mind and an action of the body, consequently

also, like the internal and external man. And these are distinct like cause and effect; for all causes are in the internal man, and the consequent effects are produced in and by means of the external man Therefore charity, being of the internal man, consists in willing what is good; and works, being of the external man, consist in doing good in consequence. Still, there is an infinite diversity between the goodwill of different persons Anything done for another is generally supposed to flow from goodwill or benevolence, but it cannot be known whether such action is inspired by true or spurious charity This infinite diversity arises from the end, intention, and consequent purpose, for these lie concealed in the will and mark its true character. The will selects in the understanding the means of attaining its ends or effects, for there it seeks enlightenment as to ways and means of manifesting itself in action, and thus producing its effects or works, thus the will acquires in the understanding its power to act It follows that works are essentially of the will, formally of the understanding, and practically of the body; this is how charity issues in good works

This may be illustrated by a tree A man is in all respects like a tree. In its seed there lie hidden, as it were, the end, intention, and purpose of producing fruits, here the seed corresponds to man's will, wherein lie hidden the end, intention, and purpose of producing acts Again, the seed thrusts up a shoot which clothes itself with branches, twigs, and leaves, and thus provides itself with the means of producing fruit, in this a tree corresponds to the man's understanding Lastly, at the season of reproduction, it blossoms and produces fruits, and in this it corresponds to the man's good works Thus the fruits are essentially of the seed, formally of the branches and leaves, and practically of the substance of the tree

As a second illustration, take a temple, for a man is a temple of God, according to Paul (1 Cor iii 16, 17, 2 Cor vi 16, Eph. ii 21, 22) Salvation and eternal life are the end, intention, and purpose of man, as a temple of God, here there is a correspondence, as before, with the will Then he learns the doctrines of faith and charity from parents, masters, and preachers and, when his judgment matures, from the Word

and other books; all these are means conducive to the same end, and here there is a correspondence with the understanding. Lastly, and by means of these doctrines, he performs uses or good works. Thus the end, by mediate causes, produces effects; and these effects are essentially of the end, formally of doctrine, and practically of use Thus does a man become a temple of God

375. (ii) *Charity and faith are fleeting abstractions unless, whenever it is possible, they are manifested in good works.*

A man has a head and a body, joined by the neck In his head he has a mind to will and think, and in his body he has power to perform and act Now goodwill or charitable thought that never expressed itself in good acts or uses, would be like a head or a mind without a body. Who cannot see, then, that charity and faith are nothing, unless they are in the body as well as in the head and mind? They would be like birds flying in the air without a resting-place on the ground, or like birds which, having no nests, must drop their eggs in the air or on the branch of some tree, from which they would fall to the ground and be broken. There is nothing in the mind that does not correspond to something in the body, which may be called its embodiment Therefore charity and faith, while merely in the mind, are not embodied in the man, and they may be likened to such an airy phantom as the ancient Fame, with her laurel-wreath and horn. Such phantoms, however, retain the capacity of thinking, and must needs be disturbed by fanciful and sophistical ideas, just as reeds are shaken by the wind, while hollow shells lie at the bottom of the marsh, and frogs croak at the surface. Such is the state of all those who merely know something about charity and faith from the Word, and do not practise them Moreover, the Lord says *Whosoever heareth my words and doeth them, I will liken him to a prudent man who built his house upon a rock, and every one that heareth my words, and doeth them not, shall be likened to a foolish man who built his house upon the sand, or upon the ground, without a foundation* (Matt. vii 24, 26, Luke vi 47–9). In spite of all their factitious ideas, such charity and faith may be compared to butterflies, which a sparrow darts upon and devours. The Lord also says *A sower went forth to*

sow; and some fell on the hard ground, and the fowls came and devoured them (Matt. xiii 3, 4)

376 That charity and faith do not profit a man, while they remain in his head and are not manifested in works, is evident from a thousand passages in the Word, of which I shall quote only the following. *Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire* (Matt. vii 19–21). *He that received seed into the good ground is he that heareth the Word, and understandeth it, who also beareth fruit, and doeth* When Jesus had said these things, He cried saying: *Who hath ears to hear, let him hear* (xiii 23, 43) Jesus said *My mother and my brethren are these who hear the Word of God, and do it* (Luke viii 21) *We know that God heareth not sinners; but if any man is a worshipper of God, and doeth his will, him he heareth* (John ix 31) *If ye know these things, happy are ye if ye do them* (xiii 17). *He that hath my commandments, and doeth them, he it is that loveth me; and I will love him, and will manifest myself to him, and make my abode with him* (xiv 21–3) *Herein is my Father glorified, that ye bear much fruit* (John xv 8) *Not the hearers of the law are just before God, but the doers of the law* (Rom ii 13, Jas i 22) *In the day of wrath and of just judgment, God will render to every man according to his works* (Rom ii 5, 6) *For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to what he hath done, whether it be good or bad* (2 Cor v 10) *The Son of Man will come in the glory of his Father, and then shall he render unto every man according to his deeds* (Matt xvi 27) *I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth, yea, saith the spirit, that they may rest from their labours, and their works do follow with them* (Rev. xiv 13). *A book was opened, which is the book of life, and the dead were judged according to those things which were written in the books, according to their works* (xx 12) *Behold, I come quickly, and my reward is with me, to give every man as his works shall be* (xxii 12). *Jehovah whose eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his works* (Jer xxxii 19). *I will punish them for their ways, and reward them for their works* (Hos. iv 9).

According to our ways, and according to our works, so hath he dealt with us (Zech. i 6). So also in a thousand other passages. From all this it is evident that charity and faith are unreal until they are manifested in works. If they merely exist in the mind apart from works, they are like a mirage of airy tabernacles or temples that vanish away; or like pictures on moth-eaten paper, or like lodging on a bare house-top, instead of in a house. Hence charity and faith are fleeting abstractions unless, whenever it is possible, they are manifested in works.

377 (iii) *Good works are not produced by charity alone and still less by faith alone, but by charity and faith together*

This is because charity without faith is not charity, and faith without charity is not faith (nos 355–8) Therefore charity cannot exist by itself, nor faith by itself, it cannot be said, therefore, that either charity or faith by itself produces good works The same is true of the will and the understanding For the will alone cannot produce anything, neither can the understanding; but all work results from both acting together, and is done by the understanding from the will The will is the seat of charity, and the understanding of faith; hence the similarity Faith alone is still less able to produce good works, than charity alone, because faith is truth, and its function is to produce truths, and these throw light upon charity and its exercise. This the Lord teaches when He says· *He that doeth truth, cometh to the light, that his works may be made manifest, that they are wrought in God* (John iii 21). So long, therefore, as a man does good works according to truths, he does them in the light, that is, intelligently and wisely.

The union of charity and faith is like the marriage of a husband and wife. From the husband as a father, and the wife as a mother, all natural offspring are born Similarly, all spiritual offspring, which are the perceptions of good and truth, are born of charity as a father, and faith as a mother; such is the generation of spiritual families. In the Word also, according to its spiritual sense, husband and father signify the good of charity, and wife and mother, the truth of faith This again shows that neither charity alone, nor faith alone, can produce good works, any more than a husband

alone, or a wife alone, can produce offspring. The doctrines of faith illuminate charity, give it its special character, and nourish it, a man therefore, who has charity but no doctrine, is like one walking in a garden at night, who plucks fruit from the trees without knowing whether it is good or bad. Since doctrine gives to charity its special character, it follows that charity without doctrine is like dried-up fruit, parched figs, or grapes that have been pressed And since doctrine also nourishes charity, it follows that charity without doctrine receives no more nourishment than what is derived from eating charred bread and drinking stagnant water

IX TRUE FAITH, SPURIOUS FAITH, AND HYPOCRITICAL FAITH

378 The Christian church, from its earliest infancy, was infested by heresies and schisms; and in process of time it was torn and mangled like the man who went down from Jerusalem to Jericho, and fell among thieves, who stripped and wounded him, and left him half dead (Luke x 30). Hence, what is prophesied of this church in Daniel has come to pass *At length upon the bird of abominations shall be desolation, and even until the consummation and the decision, it shall drop upon the devastation* (ix 27). And according to the Lord's words *Then shall the end come, when ye shall see the abomination of desolation spoken of by Daniel the prophet* (Matt xxiv 14, 15) The fate of the church may be compared to that of a ship laden with precious merchandise, which has no sooner weighed anchor and left the harbour, than it is tossed with storms, and presently becomes a wreck, and sinks to the bottom of the sea; and then its rich cargo is partly ruined by the water, and partly torn to pieces by fishes That the Christian church, from its infancy, has been harassed and torn, is plain from ecclesiastical history, for, even in the apostles' time, it began to be disturbed by Simon, who was by birth a Samaritan, and by profession a sorcerer (Acts viii 9–24), and also by Hymenaeus and Philetus, mentioned by Paul in his epistle to Timothy, and again by Nicholas, who gave his name to the Nicolaitans, mentioned in Revelation (ii 6; and Acts vi 5); and also by Cerinthus After the time of the apostles, several other heretical sects made their appearance, as the Marcionites, Noetians, Valentinians, Encratites, Cataphrygians, Quarto-

Decimans, Alogians, Catharians, Origenists or Adamites, Sabellians, Samosatenes, Manichaeans, Meletians, and lastly the Arians After these, whole troops of heresiarchs invaded the church, as the Donatists, Photinians, Acacians or Semiarians, the Eunomians, Macedonians, Nestorians, Predestinarians, the Papists, Zwinglians, Anabaptists, Schwenckfeldians, Synergists, Socinians, Anti-Trinitarians, Quakers, Moravians, and many others These were all surpassed by Luther, Melanchthon, and Calvin whose doctrines are prevalent to-day

The causes of these dissensions are chiefly three. First, the divine trinity has been misunderstood. Second, there has been no correct knowledge of the Lord Third, the passion on the cross has been mistaken for redemption itself. These three matters are the essentials of that faith from which the church exists and takes its name, and, until they are correctly understood, all things of the church will be diverted from their right course, and at last turned backwards, meanwhile the church believes that it possesses a pure faith in God and His truth Thus Christians are like men with bandaged eyes who think they are walking in a straight line, but who are deviating at every step, and at length, having turned right round, they fall into a pit. It is impossible for them to be brought back into the right way, until they understand the nature of true faith, spurious faith, and hypocritical faith; therefore the following shall be proved (i) The only true faith is faith in the Lord God, the Saviour Jesus Christ, and this faith is possessed by those who believe Him to be the Son of God, the God of heaven and earth, and one with the Father (ii) Spurious faith departs from the one true faith, and is entertained by those who 'climb up some other way', and regard the Lord, not as God but as a mere man. (iii) Hypocritical faith is not faith.

379 (i) *The only true faith, is faith in the Lord God, the Saviour Jesus Christ, and this faith is possessed by those who believe Him to be the Son of God, the God of heaven and earth, and one with the Father*

There is only one true faith, because faith is truth, and truth cannot be broken asunder, if it is torn this way and that, it can no longer be the truth Faith in a general

sense is an aggregate of innumerable truths; but these innumerable truths constitute, as it were, the several members of one body. Thus some truths form the arms and hands; others the legs and feet; but interior truths form the head, and their first derivatives the sensory organs. Interior truths form the head, because the term interior implies also what is higher; for in the spiritual world whatever is interior is also higher. (For example, the interior heavens are also the higher.) The life and soul of this body and its members is the Lord God, the Saviour; hence the church is called by Paul the body of Christ, and all who belong to the church constitute its members according to the state of their charity and faith That there is only one true faith, is also taught by Paul in these words: *There is one body and one spirit, one Lord, one faith, one baptism, one God And he gave some for the work of the ministry, for the edifying of the body of Christ, till we all come to the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ* (Eph IV 4–6, 11–13) That the one true faith is a faith in the Lord God, the Saviour, has been fully shown above (nos. 337–9).

The chief indication that a true faith abides with those who believe the Lord to be the Son of God is, that they also believe Him to be God; for faith is not faith unless it is directed towards God That this characteristic of faith is the chief of all the truths that enter into its composition, is evident from the Lord's words when Peter said *Thou art the Christ, the Son of the living God · Blessed art thou, Simon, I say unto thee, upon this rock I will build my church, and the gates of hell shall not prevail against it* (Matt XVI 16–18). By a rock here, as in other parts of the Word, is meant the Lord as to divine truth, and also divine truth from the Lord That this truth is of primary importance and like a diadem on the head and a sceptre in the hand of the body of Christ, is clear from the Lord's saying, that upon that rock He would build His church, and that the gates of hell should not prevail against it It is evident also from the following words in John *Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God* (1 Ep IV 15)

A second indication that men possess the only true faith

is, that they believe that the Lord is God of heaven and earth. This follows from the former, that He is the Son of God; and from the declaration that in Him dwelleth all the fulness of the Godhead (Col. ii 9); that He is the God of heaven and earth (Matt. xxviii 18); and that all things that the Father hath are His (John iii 35; xvi 15).

The third indication that those who believe in the Lord have an inward faith in Him, and thus possess the only true faith, is that they believe that the Lord is one with the Father That He is one with the Father, and is the Father Himself in the human nature, was fully proved in the chapter on the Lord the Redeemer; and it is evident from the Lord's words that the Father and He are one (John x 30); that the Father is in Him, and He in the Father (x 38, xiv 10, 11); that henceforth His disciples had seen and known the Father; and that Philip then saw and knew the Father (xiv 7, 9). These are the three clear indications that men have faith in the Lord and thus possess the one only true faith; for not all who approach the Lord have faith in Him True faith is internal, and at the same time external; and the faith of those only who possess these three precious characteristics, is both internal and external, so that it is at once a treasure in their hearts, and a precious thing in their mouths

It is different with those who do not acknowledge the Lord to be the God of heaven and earth, or one with the Father. For they look inwardly to other gods with similar power; albeit this power must be exercised by the Son, either as a deputy or as one who, on account of the redemption wrought by Him, deserves to reign over those whom He has redeemed But such men destroy true faith by dividing the unity of God; and then it is merely a phantom which, when viewed naturally, bears some resemblance to faith but, viewed spiritually, is a mere delusion. Who can deny that a true faith is faith in one God who is the God of heaven and earth, and consequently a faith in God the Father in human form, that is, in the Lord?

These three characteristics, evidences, and indications, that a man's faith in the Lord is a real faith, are like the touchstones by which gold and silver are tested; or like stones and

fingerposts on the road, which point the way to the temple where the one true God is worshipped, or like lighthouses, which in the darkness inform the sailor where he is, and in what direction he should steer. The primary mark of faith, that the Lord is the Son of the living God, is like the morning star to all who enter His church.

380 (ii) *Spurious faith departs from the one true faith, and is entertained by those who 'climb up some other way', and regard the Lord, not as God but as a mere man*

Every faith that departs from the one true faith is spurious, for there is but one true faith, and whatever departs from it is false. The marriage of the Lord and the church gives birth to all the good and truth of the church, and therefore to all pure charity and faith. But all charity and faith not from that marriage are unlawfully begotten, being the illegitimate offspring of polygamy or adultery All faith that acknowledges the Lord, and yet adopts falsities and heresies, is the offspring of polygamy, and all faith that acknowledges three Lords of one church, is the offspring of adultery For it is either like the offspring of a harlot, or of a woman married to one husband, who spends her nights with two others, and calls each of them by turns her husband; such faith therefore is called spurious. The Lord in many places calls those who profess such faith adulterers, and they are also meant by thieves and robbers, as in John *Verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber I am the door by me if any man enter in, he shall be saved* (x 1, 9) To enter into the sheep-fold is to enter into the church, and also into heaven, for the church is one with heaven, indeed it constitutes heaven As the Lord, therefore, is the Bridegroom and Husband of the church, so also is He the Bridegroom and Husband of heaven. The legitimacy or illegitimacy of faith may be determined by the three indications mentioned above, namely, the acknowledgment of the Lord as the Son of God, the acknowledgment of Him as the God of heaven and earth, and the acknowledgment that He is one with the Father, so far as any faith departs from these essentials, it is spurious

A spurious and adulterous faith is entertained by those

who regard the Lord, not as God but merely as man. This is very clear from the two wicked heresies, Arianism and Socinianism, anathematized and banned from the Christian church, because they deny the Lord's divinity, and 'climb up some other way'. But I fear that those abominations lie concealed at this day in the thought of many members of the church It is extraordinary that the more one considers himself above others in learning and judgment, the more apt he is to seize upon and adopt the idea that the Lord is a man and not God, yet every one who adopts these ideas enters into fellowship with those Arians and Socinians who, in the spiritual world, are in hell These notions are common at the present day, because there is with every man an attendant spirit, otherwise a man would be incapable of thinking analytically, rationally, and spiritually, and would not be a man but a brute, and every man attracts to himself a spirit similar to the affection of his own will, and its consequent thought Good affections, confirmed by truths from the Word and a life according to them, attract an angel from heaven, but evil affections, confirmed by falsities and an evil life, attract a spirit from hell Thus an evil man enters more and more into fellowship with devils, and then confirms himself more and more in falsities against the truths of the Word, and in the Arian and Socinian abominations against the Lord This is because no satan can bear to hear any truth from the Word or even the name of Jesus, if they do so they become furious, running to and fro and uttering blasphemies, and then, if light from heaven enters, they rush into dark caverns, where they see by the light of owls or of cats hunting for mice in cellars. Such is the lot after death of all who, with heart and mind, deny the divinity of the Lord and the holiness of the Word; this is the state of their internal man, however much the external may play the hypocrite and pretend to be Christian This I know to be true, because I have seen and heard it.

There are some who honour the Lord as the Redeemer and Saviour with their lips, while at heart they regard Him as a mere man They speak with honeyed lips, but their hearts are full of gall; their words are sugar, but their thoughts are poison; they are like pastry filled with poisonous adders.

If they are priests, they are like pirates sailing under the flag of a friendly state; but, when a peaceful ship approaches, they hoist the black flag, capture the ship and sell the crew as slaves They are also like serpents of the tree of knowledge of good and evil, they assume the appearance of angels of light, holding in their hands apples gathered from that tree, but looking like the golden fruit of the tree of life. These they offer, saying· *God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil* (Gen iii 5) And when their victims have eaten, they follow the serpent to hell, and dwell with him there. Near by are all those satans who have eaten of the apples of Arius and Socinus These are meant by the man who came to the wedding and, not being clothed with a wedding-garment, was cast into outer darkness (Matt. xxii 11, 12, 13) The wedding-garment is faith in the Lord, as the Son of God, the God of heaven and earth, and one with the Father. If those who honour the Lord with their lips, but at heart regard Him as a mere man, try to persuade others to think like themselves, they are spiritual murderers, and the worst of them are spiritual cannibals. For the life of man is from love of the Lord and faith in Him, but, if this essential of faith and love, that the Lord is God-Man and Man-God, is taken away, his life is turned to death Thus the man is slain, as a lamb is devoured by a wolf

381 (iii) *Hypocritical faith is not faith.*

A man becomes a hypocrite, when he is always thinking about himself and his superiority to others, for in this way he concentrates his thoughts and affections upon his own person and his bodily senses. He therefore becomes natural, sensual, and corporeal; and then his mind cannot be withdrawn from the flesh to which it cleaves; neither can it be elevated to God nor see anything divine or spiritual by the light of heaven And, being a carnal man, he looks upon the spiritual things of which he hears as merely visionary, like gossamer floating in the air, or like flies buzzing about the head of a horse. And then in his heart he despises them; for it is well known that the natural man regards the things of the spirit, or spiritual things, as delusions. A hypocrite is the lowest among natural men, because he is

sensual. For his mind cleaves so closely to the bodily senses, that he does not want to see anything but what his senses suggest; and his senses, being in the sphere of nature, compel his mind to think from nature about faith and everything else. A hypocrite sometimes becomes a preacher. He then retains in his memory what he learnt about faith in his childhood and youth; but his ideas about faith are now devoid of spirituality, and so his sermons thereon are empty verbiage They may sound sincere, but this is only because his love of self and of the world inspires him with the desire to charm his hearers with his eloquence. When a hypocritical preacher leaves the pulpit and goes home, he laughs at his sermons about faith, and his quotations from the Word And possibly he says to himself: 'I have cast a net into the water, and have caught flat-fish and shell-fish', for that is the view he takes of all those in his congregation who possess a true faith

A hypocrite is like an image with two heads, one within the other; the inner is joined to the body, but the outer is movable about the inner, and painted with a human face like the heads in a barber's shop-window. He is also like a boat which, with skilful management of the sails, can go either with the wind or against it; the trimming of the sails symbolizes his indulgence of the flesh and its senses Hypocritical ministers are perfect comedians, mimics, and actors, who can play the part of kings, dukes, primates, and bishops; but as soon as they have put off their theatrical costumes, they visit brothels and associate with harlots. They are also like revolving doors that open one entrance while they close the other. For their minds can be opened towards hell or towards heaven and, when they are opened towards the one, they are closed towards the other Strange to say, when they are engaged in their holy office and teaching truths from the Word, they imagine that they believe them, because the door towards hell is then closed; but when they return home they believe nothing, because then the door is closed towards heaven. Consummate hypocrites hate truly spiritual men, as devils hate the angels They are not sensible of this while living in this world, but it comes to light after death, owing to the removal of their

external, by which they were able to pass themselves off as spiritual men; for their internal man is devilish. But I will tell how spiritual hypocrites, who are such as walk *in sheep's clothing but inwardly are ravening wolves* (Matt vii 15), appear to the angels of heaven They appear like acrobats walking on their hands and praying to devils and adoring them, while they clap their shoes in the air, and thus send a sound heavenwards, but when they stand on their feet, they have the eyes of a leopard, the stealth of a wolf, the jaws of a fox, the teeth of a crocodile, and no more faith than a vulture.

X. THE EVIL HAVE NO FAITH

382 All those who deny that the world was created by God, and consequently deny God, are evil; for they are atheistic materialists They are evil, because all good, which is not only naturally but spiritually good, is from God; therefore those who deny God desire no good but that of selfhood Now man's selfhood is the lust of the flesh, and whatever proceeds therefrom is spiritually evil, however good it may appear naturally. These are theoretically wicked, but the practically wicked are those who disregard the divine commandments of the Decalogue, and live like outlaws Although many of them confess God with their lips, they deny Him in their hearts, for God and His commandments are one, and that is why the ten commandments of the Decalogue are called *Jehovah there* (Num x 35, 36; Ps cxxxii 7, 8) We will now elucidate the matter as follows. (i) *The evil have no faith, because evil is infernal, and faith is heavenly* (ii) *Those in Christendom have no faith who reject the Lord and the Word, although they live morally and speak, teach, and write rationally, even about faith*

383 (i) *The evil have no faith, because evil is infernal, and faith is heavenly*

Evil is infernal, because all evil comes from hell, and faith is heavenly, because all the truth of faith comes from heaven A man, while in the world, is kept midway between heaven and hell, and thus he is in spiritual equilibrium, which is free-will Hell is beneath his feet, and heaven above his head; whatever ascends from hell is evil and false, and whatever descends from heaven is good and true A man, being midway between these two opposites and in spiritual equili-

brium, can freely choose and adopt either the one or the other. If he chooses evil and falsity, he connects himself with hell, but if goodness and truth, he connects himself with heaven. From this it is plain not only that evil is from hell and faith from heaven, but also that the two cannot be together in one man For then the man would be drawn in opposite directions. He would be like one tied about the body with two ropes, one of which dragged him upwards and the other downwards, the consequence being that he would remain suspended in mid-air. It would be as if, like a bird, he flew upwards and downwards, first adoring God and then the devil; but this would be profanation That no man can serve two masters, but will rather hate the one and love the other, the Lord teaches in Matthew (vi 24) That where evil is, there faith is not, may be illustrated by various comparisons. For instance, evil is like fire (infernal fire being nothing but the love of evil), and destroys faith as fire reduces stubble to ashes. Evil dwells in darkness, and faith in light; and evil, by means of falsities, extinguishes faith, as darkness does light Evil is black as ink, and faith white as snow, and clear as water, and evil blackens faith, as ink does snow or water To unite evil and faith would be like mixing stagnant water with perfume, or urine with wine, or putting a fetid corpse with a living man, a wolf in a sheep-fold, a hawk in a dove-cote, or a fox in a hen-roost

384 (ii) *Those in Christendom have no faith who reject the Lord and the Word, although they live morally and speak, teach, and write rationally, even about faith*

This follows from all that precedes; for it has been shown that the true and only faith is faith in the Lord and from Him, otherwise it is not spiritual but natural faith, and merely natural faith is devoid of the essence of faith. Moreover, faith is derived from the Word, and can have no other source; for the Word is from the Lord, and the Lord is in the Word; therefore He says that He is the Word (John i 1, 2). It follows that those who reject the Word, reject the Lord also, because the Lord and the Word are one, and further, that those who reject either the Lord or the Word, reject also the church, which exists from the Lord by means of the Word; and again, that those who reject the church, shut themselves

out of heaven, because the church leads to heaven; and those who are shut out of heaven are among the doomed and have no faith. Those who reject the Lord and the Word have no faith, although their lives be moral, and their discourse about faith rational, because their moral life and their rational mind are not spiritual but natural; and merely natural morality and rationality are in themselves dead, consequently, as dead men, they have no faith. The merely natural man, who is dead to faith, can indeed talk instructively about faith, charity, and God, but he is not inspired by faith, charity, or God. That they alone have faith who believe in the Lord, and that others have it not, is evident from the following passages: *He that believeth in the Son is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God* (John iii 18). *He that believeth in the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him* (iii 36). *Jesus said, when the spirit of truth is come he will reprove the world of sin, because they believe not in me* (xvi 8, 9), and to the Jews: *Except ye believe that I am, ye shall die in your sins* (viii 24), David, therefore, says: *I will declare the decree: Jehovah hath said, Thou art my Son; this day have I begotten thee Kiss the Son, lest he be angry, and ye perish in the way. Blessed are all those that put their trust in him* (Ps ii 7, 12) That at the end of the age, which is the last time of the church, there will be no faith in the Lord as the Son of God, the God of heaven and earth, and one with the Father, the Lord foretold as follows: *There shall be the abomination of desolation, and affliction, such as was not since the beginning of the world, and never shall be, and the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven* (Matt. xxiv 15, 21, 29); and in the Revelation *Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four corners of the earth, the number of whom is as the sand of the sea* (xx 7, 8). As the Lord foresaw this would happen, He also said: *Nevertheless, when the Son of man cometh, shall he find faith on earth?* (Luke xviii 8).

MEMORABILIA

385. I. A certain angel once said to me: 'If you desire to see clearly the nature of faith and charity, and thus what faith is when separated from charity, and what it is when united to charity, I will give you evident proof'. I replied: 'Do so'. Then he said 'Instead of faith and charity, think of light and heat, and you will see clearly Faith in its essence is the truth of wisdom, and charity in its essence the affection of love; in heaven the truth of wisdom is light, and the affection of love is heat, the light and heat in which the angels dwell are essentially nothing else From this you may clearly see the nature of faith separated from charity, and of faith united to charity. Faith separated from charity is like light in winter, and faith united to charity is like light in spring The cold light of winter, which is light without heat, makes the trees bare of their leaves, kills the grass, hardens the ground, and freezes the water But the light of spring, which is light combined with heat, causes the trees to put forth leaves, flowers, and finally fruit, it opens and softens the ground, so that it produces grasses, herbs, flowers, and shrubs, and it also melts the ice, so that the waters flow from their sources It is the same with faith and charity, faith separated from charity brings death to all things, and faith united to charity imparts life to all things. This may be seen to the life in our spiritual world, because here faith is light, and charity heat. For where faith is united to charity, there are beautiful gardens, flower-beds, and shrubberies, delightful in proportion to such union, but where faith is separated from charity, there not even grass grows, nor any green thing except thorns and briars'.

There were standing at a little distance from us some clergy, whom the angel called justifiers and sanctifiers of men by faith alone, and also dealers in mysteries We repeated to them this account of charity and faith, and also gave them ocular proof of its truth, but when we asked them whether they agreed, they turned away, saying: 'We did not hear you' We then cried out: 'Listen once more'; but then they stopped their ears and exclaimed 'We do not want to hear'.

After this I talked with the angel about faith alone, and said that I had learnt by living experience that it is like light in winter. And I related that, in the course of several years, spirits of various beliefs had passed before me. And whenever those drew near who had separated faith from charity, such a coldness seized my feet, gradually ascending to my loins and breast, that I thought I should faint; and indeed this would have happened, had not the Lord driven them away, and thus rescued me It was surprising to me that those very spirits, as they themselves confessed, had no sensation of cold I therefore compared them to cold-blooded fish which do not feel the cold, even when the water is covered with ice. I then perceived that this cold flowed from the deceptive light of their faith, which is like the deceptive light, frequently seen by travellers, rising from marshy and sulphureous ground in the winter after sunset. Such spirits may also be compared to icebergs torn from their glaciers and floating in the ocean, I have heard that, when these approach a ship, all on board shiver with cold, the comparison is therefore exact The Word declares that faith without charity is dead, and we can now see the cause of its death It dies of cold like a bird in a severe winter, the bird first loses the use of its eyes, then of its wings, then of its lungs, and finally falls off the tree and is buried in the snow.

386. II On awaking one morning, I saw two angels descending from heaven, one from the southern and the other from the eastern quarter, each in a chariot drawn by white horses The chariot of the angel from the southern quarter shone like silver, and that of the angel from the eastern quarter like gold, while the reins glowed as with the rosy light of dawn Thus did these two angels appear to me at a distance, but, when they came near, they did not appear in chariots, but on foot, and their form was the angelic, that is, the human. The one from the eastern quarter of heaven was clad in a resplendent crimson garment, and the one from the southern quarter in a blue one. When they reached the region beneath the heavens, they ran together, each trying to be the speedier, and embraced and kissed each other I was told that these two angels,

during their abode on earth, had been intimate friends; but now one was in the eastern, and the other in the southern heaven. In the eastern heaven are those who possess love from the Lord, but in the southern those who possess wisdom from Him When they had told each other about the splendour of their respective heavens, their conversation turned upon this, Whether heaven, in its essence, is love or wisdom They agreed that love and wisdom are interdependent, but desired to know which came first The angel from the heaven of wisdom then asked the other: 'What is love?' to which he replied 'Love from the Lord as the Sun, is the vital heat of angels and men, consequently the very being of their life, the derivations from love are called affections, and these give rise to perceptions and thoughts It follows that love is the origin of wisdom, and that affection is the origin of thought Moreover an examination of these derivative affections will show that thought is nothing but the form of affection This is not known because thoughts are in light, but affections in warmth, therefore men reflect upon their thoughts but not upon their affections That thought is the form of affection, may also be illustrated by speech, which is merely the form of sound This is an exact illustration, because tone corresponds to affection, and speech to thought, therefore affection supplies the tone, and thought the words Consider what would be left of speech, if tone were taken away, or of thought, if affection were taken away Love, then, is the all in all of wisdom, and therefore love is the essence of heaven, and wisdom its manifestation, or, what is the same thing, the heavens exist from the divine love, and are a manifestation of the divine wisdom of that love, therefore, as was stated above, love and wisdom are mutually dependent'.

There was with me at the time a new-comer from the earth who, hearing these remarks, inquired whether the same was true of charity and faith, since charity pertains to affection, and faith to thought The angel replied 'Yes, faith is nothing but the form of charity, just as speech is the form of sound, and faith is formed by charity just as speech is by sound We in heaven know how it is formed, but there is no leisure to explain it now. By faith, however,'

he added, 'I mean spiritual faith, which alone is inspired by the Lord with the life and spirit of charity, for charity is spiritual and makes faith spiritual. Faith without charity is merely natural faith, and therefore dead; for it is united with merely natural affection, which is nothing but desire.' The angels conversed on these subjects spiritually, and spiritual language embraces thousands of things, which natural language cannot express, nor natural thought conceive After conversing together for some time, the angels went away, and as they retired, each to his own heaven, stars appeared around their heads, and when they had gone some distance, they appeared to be in chariots as before

387. III. When those two angels were out of sight, I noticed on my right hand a garden in which were olives, fig-trees, laurels, and palms, planted in order according to correspondence, and I saw angels and spirits walking among the trees, and conversing together Then an angelic spirit noticed me (angelic spirits are those who, in the world of spirits, are being prepared for heaven), he came out of the garden to me and said 'Will you come with me into our garden and hear and see wonderful things?' So I went with him, and then he said to me 'Those whom you see (for there were many there) are all in the love of truth, and are consequently in the light of wisdom There is here a palace which we call the temple of wisdom, but no one can see it who fancies himself to be very wise or even sufficiently wise, and least of all, he who imagines that his wisdom is self-derived The reason is that they are not in a state to receive heavenly light from the love of true wisdom. True wisdom consists in seeing by the light of heaven, that what one knows, understands, and perceives is a mere drop in the ocean compared with what he does not know, understand, or perceive Every one in this beautiful garden, knowing his wisdom to be so slight, can see the temple of wisdom, for it is the interior light of the mind, and not exterior light alone, that makes it visible'.

Now, as I have been convinced, first from knowledge, afterwards from perception, and lastly from interior light, that man's wisdom is extremely slight, I was enabled to see the temple. Its form was wonderful, it was very lofty, and

stood four-square, with walls of crystal, its roof was of transparent jasper, gracefully arched, and its foundations of various precious stones; the steps leading up to its entrance were of polished alabaster, and at the sides of the steps were figures of lions with their cubs. Having asked and received permission to enter, I ascended the steps; and when I had entered, I had a fleeting vision of cherubs flying beneath the roof The floor was of cedar, and the whole temple, owing to the transparence of the roof and walls, was filled with light.

I was accompanied by an angelic spirit, to whom I related what I had heard from the two angels concerning love and wisdom, and charity and faith. He then said to me. 'Did they not speak also of a third entity?' 'What is that?' I asked He replied: 'The good of use Love and wisdom without the good of use are nothing, they are only ideal entities, and have no real existence, until they are expressed in use Love, wisdom, and use cannot be separated; if separated, they are nothing. Love is nothing without wisdom, for only by means of wisdom does it become really of use, therefore, when love by means of wisdom is expressed in use, it is manifested as something real So with end, cause, and effect, the end is nothing unless in the effect by means of the cause, if one of the three is lacking, the other two disappear It is the same with charity, faith, and works; charity without faith is nothing, faith without charity is nothing, and charity and faith without works are nothing, but when expressed in works they become something according to the use of those works It is the same with affection, thought, and energy, and with will, understanding, and action, for will without understanding is like the eye without sight, and both without action are like the mind without the body All this is clearly evident in this temple, because the light here illumines the inner mind. Geometry also teaches that nothing can be complete or perfect, unless it is a trine; for a line is nothing, unless it becomes an area, and an area nothing, unless it becomes a solid, therefore the one must be extended into the other in order that all three may coexist in the third And the same is true of all created things both in general and in particular; they attain completion in a

triple form This is why, in the Word, the number three signifies what is complete and perfect And therefore I cannot but wonder that some believe in faith alone, some in charity alone, and some in works alone, for nothing results from one without the others, or from any two of them without the third'

But then I asked 'Is it not possible for a man to have charity and faith without works? Can he not have an inclination to do something and take thought about it, and yet not proceed to action?' The angel answered· 'Yes, ideally, but not really; and even then he must endeavour or will to act Now will or endeavour is in itself an act, because it is a continual striving to express itself in outward form That is why a wise man sometimes accepts the will for the deed, for endeavour and will are an internal act, and are equivalent to an external act, provided this takes place when opportunity offers, and they are so accepted by God'

388 IV I have conversed with some of those meant by the 'dragon' in the Revelation, and one of them said 'Come with me, and I will show you the delight of our eyes and hearts' For this purpose he led me through a gloomy wood to the top of a hill There I saw an amphitheatre with rows of benches, one above the other, on which the spectators were seated Those on the lowest seats, when seen from a distance, looked like satyrs and priapi, some with such clothing as decency requires and some naked On the higher seats were fornicators and harlots, as was evident from their gestures Then the draconian spirit said to me 'Now you shall see our pastime' I saw, as it were, bullocks, rams, sheep, kids, and lambs driven into the arena, and then a door was opened, and there rushed in, as it were, young lions, panthers, tigers, and wolves which with great fury attacked the flocks and herds and tore them to pieces After this, the satyrs scattered sand over the place of slaughter The spirit then said to me 'These are the sports which give us great pleasure' I replied 'Begone, demon; in a short time you will see this amphitheatre turned into a lake of fire and brimstone'. At this he laughed and went away

Afterwards I asked myself why such things are permitted

by the Lord And I received in my heart the answer that they are permitted so long as these men and women are in the world of spirits; but, when their time in that world is at an end, such displays are turned into infernal horrors. Everything seen was an appearance magically produced by the dragon Thus the bullocks, rams, sheep, kids, and lambs were not real, but the draconian spirits conjured up these representations of goods and truths of the church, which they hate The lions, panthers, tigers, and wolves were appearances of the lusts of the satyrs and priapi. Those who were unclothed believed that evils are not seen by God, and those whose secret parts were clothed, believed that evils are indeed seen by Him, but are excused in those who have faith The fornicators and harlots were falsifiers of the truths of the Word, for fornication signifies the falsification of truth In the spiritual world all things, when seen at a distance, appear according to correspondences; and, when they take shape, they are called representations of spiritual things in natural forms

After this I saw them going out of the wood The draconian spirits were surrounded by the satyrs and the priapi, and the fornicators and harlots brought up the rear like camp-followers Their company increased as they went along, and I overheard their conversation They were talking about a flock of sheep and lambs that they could see in a meadow, and were saying that this showed they were near one of the Jerusalemitic cities, where charity is paramount And they said 'Let us go and take that city, cast out its inhabitants, and plunder their possessions' They accordingly drew near, but the city was encompassed with a wall guarded by angels Then they said 'Let us take it by stratagem, let us send someone skilled in sophistry, who can make black appear white, and white black, and give to everything whatever colour he pleases' So they found a cunning sophist who could substitute metaphysical terms for realities, and hide realities under learned formulas, and thus fly away like a hawk with its prey He was instructed to say to the citizens that they were of the same religion, and wished to be admitted within the walls So he went up to the gate and knocked and, when it was opened, he said that

he wished to speak with the wisest man in the city. He entered, and was conducted to one of the citizens, whom he thus addressed: 'My brethren are outside the gates of the city and beg to be admitted. They are of the same religion as yourselves, both you and we believe that faith and charity are the two essentials of religion, the sole difference is that you call charity primary and faith its derivative, whereas we say that faith is primary and charity the derivative, but what does this matter, provided that we believe in both?' The wise man of the city replied 'Let us not talk alone, but in the presence of others who shall act as arbiters and judges in this matter, otherwise we shall come to no decision' And so others were summoned in whose presence the draconic spirit repeated his words. Then the wise man of the city replied 'You say that it is immaterial whether charity or faith is regarded as the first essential of the church, provided it is agreed that both constitute the church and its religion, yet the difference is the same as between prior and posterior, cause and effect principal and instrumental, essential and formal I use these terms because I observe that you are skilled in learned sophistry, which we call quibbling, and some call sorcery But let us drop these terms The difference is the same as between higher and lower, or, if you prefer it, between the minds of those who dwell in the higher and lower regions of this world, for the head and the breast are primary, and the feet are subsidiary. But let us first agree upon the meaning of charity and faith, charity is the love of doing good to the neighbour, for the sake of God, salvation, and eternal life, while faith is trustful thought concerning God, salvation, and eternal life'. But the emissary said 'I grant that this is faith, and I grant also that charity is the love of doing good for the sake of God, but only because He has commanded it, and not for the sake of salvation and eternal life'

When he had thus given a partial assent, the wise man of the city said 'Is not love primary and thought its derivative?' But the dragon's emissary said 'I deny that' The other answered: 'It is impossible to deny it. Does not a man think from love? Take away love, and could he think at all? It would be like taking away sound from speech,

could you then speak at all? Sound has relation to love, and speech to thought, for love gives tone, and thought supplies the words It is the same with flame and light; if flame is taken away, the light disappears It is the same with charity and faith, because charity has relation to love, and faith to thought Can you not then understand that the primary is the all in all of the secondary, as with flame and light? Unless then you put the primary in the first place, the secondary disappears If you put faith in the first place instead of the second, you will appear upside down in heaven, like a mountebank walking on his hands, and, that being so, your good works or charity in act, would be like what the mountebank does with his feet, because he cannot use his hands Thus your charity is not spiritual but natural, because it is inverted' The emissary understood this, for every devil can understand truth when he hears it, but he cannot retain it, for the recurring love of evil, which is the lust of the flesh, banishes the thought of truth

After this, the wise man of the city explained at some length the nature of faith when it is regarded as the chief essential of religion, showing that it is merely a natural persuasion devoid of spiritual life, and is therefore not faith at all And he added· 'I might almost say that your faith is no more spiritual than is thought concerning the wealth and grandeur of the Mogul's empire'

On hearing this, the draconic spirit went away angry, and reported everything to his companions outside the gates. The statement that charity was the love of doing good to the neighbour for the sake of salvation and eternal life, was received with cries of. 'It is a lie!' and the whole community exclaimed 'How criminal! If the works of charity are done for the sake of salvation, they are merely merit-seeking' Then they said one to another 'Let us summon more of our companions, besiege this city and cast out these advocates of charity' But while they were preparing to put their threats into execution, there appeared, as it were, heavenly fire which consumed them But the fire from heaven was a representation of their anger and hatred against the inhabitants of the city, who had relegated their

faith from the first to the second place, in fact, to the lowest place beneath charity, for they had said that it was not faith at all. They appeared to be consumed by fire, because hell opened under their feet and swallowed them up At the time of the last judgment, there took place many similar events which are foretold in this passage of the Revelation· *The dragon shall go out to deceive the nations, which are in the four corners of the earth, to gather them together to battle, and they went up on the breadth of the earth, and encompassed the camp of the saints about, and the beloved city, and fire came down from God out of heaven, and devoured them* (xx 8, 9)

389. V Once a document was sent down from heaven to a certain community in the world of spirits, where there were two bishops with other church dignitaries The document contained an exhortation to acknowledge the Lord Jesus Christ as the God of heaven and earth, as He Himself had taught (Matt xxviii 18), and to renounce the erroneous doctrine concerning a faith which justifies without the works of the law The document was read and copied by several, and many thought and spoke of its contents with sound judgment But afterwards they said one to another 'Let us hear the bishops' These were heard, but they contradicted and disapproved of it For their hearts were hardened by the falsities which they had assimilated on earth, so that, after a short consultation, they sent the paper back to heaven whence it came Upon this, after some murmuring, most of the laity withdrew their previous assent, and then the light of their judgment in spiritual things, which had before shone brightly, was suddenly extinguished. After they had been again admonished, but in vain, I saw that community sink underground to some unknown depth, it was thus removed from the sight of those who worship the Lord only, and abhor the doctrine of justification by faith alone

But some days afterwards I saw nearly a hundred persons ascending from the lower earth, whither that community had sunk They came to me, and one of them said 'Listen, I will tell you something extraordinary The place to which we sank appeared at first like a swamp, then like dry ground, and lastly like a small city in which many of us had our

dwellings allotted. The next day we consulted among ourselves what should be done. Many said that the two bishops ought to be approached and mildly censured, because they had sent the paper back to heaven, and brought this disaster upon us And so they selected a certain number to go to the bishops, of whom I was one, and then one of us who excelled in wisdom spoke to them as follows "We believed that the church and religion flourished especially among us, because we were told that we enjoyed the greatest gospel light; but some of us have received enlightenment from heaven, revealing to us that at this day there is no longer any church in the Christian world, because there is no religion". The bishops replied "What are you saying? Does not the church exist where the Word is read, where Christ the Saviour is acknowledged, and the sacraments are administered?"

'To this our friend replied "These matters do indeed constitute the church, but they constitute it within man and not outside him Now can there be any church where three gods are worshipped, where the whole doctrine is founded on a single misunderstood statement of Paul's, instead of on the whole Word, and where the Saviour of the world, who is the true God of the church, is not approached? Religion consists in shunning evil and doing good. Can there be any religion where it is taught that faith alone saves, and that human charity is merely moral and civil? Who cannot see that such charity is devoid of religion? Faith alone is purely theoretical, yet religion is essentially practical Is there any nation in the world which does not acknowledge that the goods of charity, which are good works, are necessary to salvation? For good is the essence of religion, and good is taught by the true doctrine which is the essence of the church What glory would have been ours, if we had accepted the contents of the document sent us from heaven!" The bishops replied. "You speak in too lofty a strain. Faith in act, which is fully justifying and saving, constitutes the church And faith in state, which is faith proceeding and perfecting, constitutes religion This is what you must understand, my children" But our wise friend said: "Listen, fathers! According to your dogma, a man does no more to acquire this faith in act, than if he were a

stock or stone. Can a stock or stone be so vivified as to become a church? And according to your idea, faith in state is the continuation and progression of faith in act. Since, therefore, according to your dogma, faith is all-powerful to save, and the good of charity is quite impotent, where is the religion in all this?"

'Then the bishops said "You talk in this manner, friend, because you do not understand the mystery of justification by faith alone, and therefore you have no inward knowledge of the way of salvation Your way is external and plebeian, walk in it if you like Only know this, that all good is from God and none from man, if therefore a man has no power in spiritual matters, how can he of himself do any spiritual good?" To this our friend replied with great indignation· "I understand your mystery of justification better than you do yourselves, and I tell you plainly that I can see nothing in it but mere illusion Religion consists in acknowledging God, and in fleeing from and hating the devil, for God is goodness itself, and the devil evil itself What religious man in the whole world does not know this? The acknowledgment and love of God consists in doing good, because good is of and from God, and fleeing from and hating the devil consists in shunning evil, because evil is of and from the devil Now does your faith in act, or act of justification by faith alone, teach men to do any good which is of and from God, or to shun any evil which is of and from the devil? Not in the least, because you have laid it down that salvation does not depend either on doing good or shunning evil. Further, what is your faith in state, which you call faith proceeding and perfecting, but the same as faith in act? How can this be perfected, when you exclude all good that comes from man as of himself, by saying in your mysteries 'How can a man be saved by any good from himself, since salvation is a free gift? And what good can come from man, except such as is merit-seeking? Yet all merit belongs to Christ alone Wherefore to do good for the sake of salvation would be to desire to justify and save oneself, thus arrogating to oneself what belongs to Christ. How can any one do good, when the Holy Ghost performs all things, without receiving any aid from man? What need then is there of

any accessory good on man's part, if none of the good that comes from man is in itself good?' Are not these your mysteries? But in my eyes, they are mere quibbles and artifices, contrived for the purpose of eliminating good works, or the good of charity, in order to establish your faith alone. And so, as regards faith and all the spiritual things of the church and religion, you regard a man as a stock or lifeless dummy. Yet man was created an image of God with the power to understand, will, believe, love, speak, and act entirely as of himself, especially in spiritual things; for these are what make him a man If a man in spiritual things did not think and act as of himself, what would be the use of the Word, the church, religion, and worship? You know that to do good to the neighbour from love is charity; but you do not know that charity is the soul and essence of faith; and what then is faith separated from charity but a lifeless phantom? I call it so because the apostle James calls faith without good works, not only dead but diabolical". Then one of the bishops, hearing his faith called dead, diabolical, and a phantom, became so angry that he tore the mitre from his head, and threw it down on the table, saying: "I will not take it up again until I have avenged myself on the enemies of our faith", and he shook his head, muttering. "Oh, that James! that James!" On the front of his cap was a thin plate, on which was engraved "Faith alone justifies". Then suddenly there appeared rising out of the earth a seven-headed monster with the feet of a bear, the body of a leopard, and the mouth of a lion; it was exactly like the beast described in Revelation (xiii 1, 2), whose image was made and worshipped (14, 15) This apparition took the mitre off the table and. stretching it wide, placed it on its seven heads, and then the earth opened under its feet, and sinking down it disappeared At this the bishop exclaimed "This is an outrage—an outrage!" Then we left them, and lo! there appeared before us a flight of steps by which we reascended to the sight of heaven ' This was related to me by the spirit who, with a hundred others, had ascended from the lower earth

390. VI Hearing in the northern quarter of the spiritual world a noise as of roaring waters, I walked towards the

sound. As I approached, the roaring changed into the hum of a congregation; and then there appeared a dilapidated house surrounded by a wall, it was from this house that the noise came I went up to it, and seeing the porter, I asked him who were within those walls. He said 'The wisest of the wise, who are now debating on metaphysical subjects'. This he said in simple faith, and I asked him if I might go in He answered 'You may, provided you say nothing, for I have leave to admit Gentiles to stand with me at the door' So I went in, and lo! it was an amphitheatre, and in the centre stood a pulpit and a number of wise men—so-called—discussing the mysteries of their faith The subject then under discussion was 'Whether the good a man does in a state of justification by faith, or in its progress after the act, is the good of religion or not?' They were unanimous in defining the good of religion as that which contributes to salvation The contention was bitter; but those prevailed who said that the good which a man does in the state or progression of faith is only moral good, which conduces indeed to his prosperity in the world, but contributes nothing to salvation, which is the result of faith alone This opinion they confirmed as follows 'No voluntary good can be conjoined with gratuitous good, for salvation is freely given. No good coming from man can be united to Christ's merit, which alone procures salvation And no human activity can be conjoined with that of the Holy Spirit, for the Holy Spirit does everything without man's aid Are not these three things—free grace, the merit of Christ, and the activity of the Holy Ghost—alone conducive to salvation in the act of justification by faith? And do they not remain alone conducive to salvation in the state or progress of faith? Wherefore, accessory good on man's part can in no wise be called the good of religion, since it contributes nothing to salvation. If it is done with a view to salvation, it ought rather to be called the evil of religion, since it involves man's will, which must needs regard its own good as meritorious' Two Gentiles heard all this reasoning, as they stood with the doorkeeper in the porch, and one said to the other 'These people have no religion at all, for everybody knows that religion consists in doing good to the neighbour with the

help of God'; and the other said: 'Their faith has made them mad'. Then they said to the doorkeeper: 'Who are these people?' On his replying: 'They are wise Christians', they said 'Nonsense! You are imposing on us; this talk is mere buffoonery'. I then departed. It was under the Lord's divine guidance that I went to this building and heard this debate

391 VII The desolation of truth and the meagreness of theology at this day in the Christian world has been made known to me by conversation with many of the laity and clergy in the spiritual world Among the clergy there is such spiritual poverty, that they hardly know anything except that there is a trinity of Father, Son, and Holy Spirit, and that faith alone saves About Christ the Lord they know nothing but the historical facts related in the Gospels But all else which the Old and New Testaments teach respecting the Lord, as that the Father and He are one, that He is in the Father, and the Father in Him, that He has all power in heaven and on earth, that it is the will of the Father that men should believe in the Son, and that all who believe in Him have eternal life, with many other things—these truths are as unknown to them and remote, as if they were at the bottom of the ocean or at the centre of the earth And, when they are quoted from the Word, they are heard and yet not heard, nor do they make any deeper impression than the whispering of the wind, or the beating of a drum The angels, who are sometimes sent by the Lord to visit the Christian communities beneath heaven in the world of spirits, are much grieved at their dullness and ignorance regarding salvation The learned among them admit that they have no more understanding in spiritual and divine things than so many statues, and the visiting angels compare them to talking parrots

An angel once told me that he had spoken with two of the clergy, one of whom had faith without charity, and the other a faith not so separated 'Friend,' he had said to the first: 'who are you?' 'I am a Christian of the Reformed church' 'And what is your doctrine, and your religion based on that doctrine?' 'Faith' 'And what is your faith?' 'My faith is, that God the Father sent His Son, to

take upon Him the curse entailed on all mankind, and that in consequence of this we are saved ' 'What more do you know respecting salvation?' 'Salvation is effected by that faith alone.' 'What do you know of redemption?' 'It was wrought by the passion on the cross, and the merit thereof is imputed by means of that faith.' 'And what do you know of regeneration?' 'This also is effected by that faith ' 'What do you know of love and charity?' 'These also are involved in that faith.' 'What is your opinion on the commandments of the Decalogue, and on the other contents of the Word?' 'They are all included in the above faith ' 'Then you do not think it necessary to do anything?' He answered· 'What am I to do? I cannot of myself do good, which is really good'. 'But can you of yourself have faith?' 'That is a matter I never inquire into, I must have faith ' 'Do you know anything further concerning salvation?' 'What more should I know, when salvation comes through faith alone?' Then said the angel 'You keep harping on the same string You answer nothing but "faith", but if this is all you know, you know nothing Go and seek your companions' He went and found them in a grassless desert, and, when he asked the reason, he was told that it was because they had amongst them nothing of the church.

With the man who had faith united with charity, the angel spoke as follows· 'Friend, who are you?' 'I am a Christian of the Reformed church.' 'What is your doctrine, and your religion derived from it?' 'Faith and charity ' 'These are two?' 'They cannot be separated ' 'What is faith?' 'To believe what the Word teaches ' 'And what is charity?' 'To do what the Word teaches ' 'Have you merely believed what you have read in the Word, or have you also acted accordingly?' 'I have acted accordingly.' The angel of heaven then looked at him and said: 'My friend, come and dwell with us'.

CHAPTER VII

CHARITY OR LOVE OF THE NEIGHBOUR, AND GOOD WORKS

392 AFTER faith, we next discuss charity, for faith and charity are united like truth and good, or like light and heat in the spring For spiritual light, which proceeds from the Sun of the spiritual world, is in its essence truth, and shines in that world with a splendour varying with its purity; and spiritual heat from that Sun, in its essence is good. It is the same with charity and faith, as with good and truth, for charity is the aggregate of all good deeds done to the neighbour, and faith the aggregate of all true thoughts concerning God and divine things. The truth of faith then being spiritual light, and the good of charity spiritual heat, it follows that their combination produces a similar effect to that of natural heat and light Natural heat and light cause all things on earth to flourish, and spiritual heat and light have a similar effect on the mind, that is, they produce wisdom and intelligence By virtue of this correspondence, the mind, in which charity is combined with faith and faith with charity, is compared in the Word to the garden of Eden (see *Arcana Caelestia*) Without a knowledge of charity, faith cannot be understood, for the preceding chapter showed that faith without charity is not faith, and that charity without faith is not charity, and that both exist from the Lord (nos 355–61), also that the Lord, charity, and faith make one, like life, will, and understanding, and that, if they are divided, all are destroyed like a pearl bruised to powder (nos 362–7), and further, that charity and faith are manifested in good works (no 373)

393 It is an unalterable truth that faith and charity cannot be separated, if a man is to enjoy spiritual life and be saved. This is self-evident to every one, even if he is not learned Everybody sees intuitively that the man who leads a good life and believes aright will be saved, and he

likewise rejects as offensive to common sense the statement that a man who believes aright and does not lead a good life will also be saved For the thought spontaneously arises, How can one believe aright, who does not lead a good life? Belief would then be sham faith and not its living image Similarly, he will reject as contradictory the statement that any one who leads a good life, although he does not believe, will be saved, for to lead a good life is to live from God, all veritable good being from God And so the man, who lives well but does not believe aright, is like clay which cannot be formed by the potter into any useful vessel in the spiritual kingdom, but only in the natural kingdom Moreover, who does not see the absurdity of supposing that a good life and a true faith are not necessary for salvation? Now because a good life, or the life of charity, is at this day understood naturally but not spiritually, this also shall be discussed.

I. THERE ARE THREE UNIVERSAL LOVES, THE LOVE OF HEAVEN, THE LOVE OF THE WORLD, AND THE LOVE OF SELF

394 We commence with these three, since they are the universal foundation of all love, and charity has something in common with each of them For the love of heaven means love of the Lord and of the neighbour, and because each of these has use as its end, it may be called the love of uses The love of the world desires not only riches and property but also everything that delights the bodily senses, as beauty to please the eye, harmony the ear, fragrance the smell, softness the skin, delicacies the tongue, also becoming dress, convenient dwellings, and pleasant society, in a word all the enjoyment resulting from these and many similar things The love of self desires not only honour, glory, fame, and distinction, but also an eminent position with control over others Charity has something in common with each of these three kinds of love, because, in itself, it is the love of uses, for charity wishes to do good to the neighbour, and good is the same thing as use Now each of these loves also regards uses as its ends, for the love of heaven regards spiritual uses, the love of the world regards natural or civil uses, and the love of self bodily or domestic uses, performed either for oneself or for one's family.

395 The next article will show that these three loves are

created in every man from birth; and that they tend to perfect him when rightly subordinated, but to destroy him when they are not Here we shall merely remark, that they are rightly subordinated when the love of heaven is the head, the love of the world the breast and abdomen, and the love of self the feet and soles of the feet The human mind, as frequently stated above, is divided into three regions, from the highest of which a man regards God, from the second or middle the world, and from the third or lowest himself The mind can therefore be raised to God and heaven, it can be expanded in all directions throughout the world and nature, and it can be lowered to earth and to hell Thus mental is like bodily vision, for the eyes can look either upwards, around, or downwards The human mind is like a house of three storeys which are connected by staircases, in the highest storey dwell angels from heaven, in the middle, men of the world, and in the lowest, genii Where these three loves are rightly subordinated, a man can ascend or descend at pleasure When he ascends to the highest storey, he is with angels as an angel, when he goes down to the middle storey, he is with men as a man-angel, and when he descends to the lowest storey, he is with genii as a man of the world, and instructs, reproves, and subdues them Moreover those three loves are then also co-ordinated, so that the highest love or love of heaven is inwardly in the love of the world, and thereby in the love of self, and the inmost love has under its control the two others And then, by the help of God, the man makes a good use of all three Those three loves function like will, understanding, and action, for the will enters by influx into the understanding, and there obtains the means necessary for action But more will be said on this subject in the following article, where it will be shown that those three loves perfect a man when rightly subordinated, but pervert and destroy him when they are not

396 In order, however, that the present chapter, and those on free-will, reformation, regeneration, and so forth, may be clearly seen in the light of reason, something must first be said concerning the will and the understanding, good and truth, love in general, the love of the world and

the love of self in particular, the external and internal man, and the merely natural and sensual man Otherwise, the mental vision might be obscured, like a man wandering in a fog through the streets of a city, and unable to find his way home For what is theology without understanding? and, when the Word is read, what is the understanding without enlightenment but an unlit lamp, like those carried by the five foolish virgins who had no oil? We now proceed to the consideration of each subject in its order

397 (I) *The will and the understanding*

(1) A man is endowed with two faculties, the will and the understanding, which constitutes his life, they are distinct, but so formed as to be one, and when they are one they are called the mind These therefore constitute the human mind, and from them originates the whole life of man including that of his body (2) As all things in the universe that are in divine order have relation to good and truth, so all things in a man have relation to the will and the understanding Good in him belongs to his will, and truth to his understanding, for these two vital faculties are their receptacles and subjects, the will the receptacle and subject of all things pertaining to good, and the understanding of all things pertaining to truth They are the seat of good and truth in a man and also of love and faith, for good and love are mutually related and so are faith and truth (3) The will and the understanding also constitute man's spirit, for his wisdom and intelligence, his love and charity, and also his life in general, reside in them, the body is entirely under their control (4) Nothing is more important than to see clearly how the will and the understanding compose one mind, for there is a marriage between them like that between good and truth The nature of this marriage will be evident from what follows shortly, namely, good is the very being of a thing, and truth its manifestation Thus will is the very being of man's life, and the understanding is its manifestation, for the good of the will acquires a visible form in the understanding

398. (II) *Good and truth*

(1) All things in the universe, that are in divine order, have relation to good and truth There is nothing in heaven

or on earth that does not relate to these two; this is because good and truth proceed from God, from whom are all things. (2) This shows how necessary it is for a man to know what good and truth are, and how they are related, and how united This knowledge is most necessary for a member of the church, for, as all things of heaven have relation to good and truth, so also have all things of the church, because the good and truth of heaven are also those of the church. (3) It is according to divine order for good and truth to be united; for they proceed from God, are united in heaven, and must therefore be united in the church The union of good and truth in heaven is called the heavenly marriage, for all heaven is included in this marriage For this reason heaven in the Word is compared to a marriage, and the Lord is called the bridegroom and husband, while heaven and the church are called the bride and wife Heaven and the church are so called because those, who are therein, receive divine good in truths (4) The angels in heaven derive all their intelligence and wisdom from this marriage, but not from good alone or from truth alone It is the same with the members of the church (5) Since the union of good and truth is like a marriage, it is evident that good loves truth, and that truth loves good, and that each desires to be united with the other A member of the church, therefore, who has no such love and desire, is not in the heavenly marriage, consequently the church is not as yet in him; for the union of good and truth constitutes the church. (6) There are many kinds of good; in general there are spiritual and natural good, and these are both united in genuine moral good As it is with good, so it is with truth, because truths belong to good, and are the forms of good. (7) As it is with good and truth, so it is in the opposite sense with evil and falsity. For as all things in the universe, that are according to divine order, have relation to good and truth, so all things which are contrary to divine order have relation to evil and falsity, and as good loves to be united with truth, and truth with good, so evil loves to be united with falsity, and falsity with evil, and as all intelligence and wisdom arise from the union of good and truth, so do all insanity and folly from the union of evil and falsity.

The union of evil and falsity, rightly considered, is not marriage but adultery. (8) Since evil and falsity are the opposites of good and truth, truth cannot be united with evil, nor good with the falsity of evil If truth is associated with evil, it is perverted and becomes falsity, and if good is associated with the falsity of evil, it is defiled and becomes evil Nevertheless, falsity not born of evil can be united with good (9) No one, whose life is based upon evil and falsity, can know what good and truth are, because he believes his evil to be good and his falsity to be truth. But those, whose life is based upon good and truth, can know what evil and falsity are, for all good and truth are essentially heavenly, but all evil and falsity are essentially infernal, and everything heavenly is in the light, while everything infernal is in darkness

399 (iii) *Love in general*

(1) A man's very life is his love, and such as is the love, such is the life, in fact such is the whole man. But it is the dominant or ruling love which makes the man This love has many others subordinate to it, which are its derivatives These appear diverse in form, but they are all included in the ruling love, and with it form one kingdom. This ruling love is, as it were, their king or head, it directs them, and it uses them as means to its own end, which is the primary and ultimate of all, and this both directly and indirectly (2) The object of the ruling love is what a man loves above all things, for this is continually in his thought, because it is in his will, and constitutes his veriest life For example he who supremely loves riches, whether money or possessions, is continually scheming how he may get them, he rejoices greatly over their acquisition, and grieves deeply at their loss, for his heart is in them He who supremely loves himself, considers himself in everything; he thinks of himself, talks of himself, and acts for the sake of himself, for his life is the life of self.

(3) What a man loves supremely is the main end and object of his life, and is never out of his thought, it is latent in his will like the silent current of a river, sweeping and bearing him on, whatever may be his immediate object, for it is the motive power of his life. A man's ruling love, if

discovered by another, may be used to guide and control him. (4) A man's entire character is that of his ruling love. It distinguishes him from others; it creates his heaven, if he is good, and his hell, if he is evil, it is, in short, his will, his selfhood, and his nature, for it is the very being of his life. It cannot be changed after death, because it is the man himself. (5) All pleasure, satisfaction, and happiness derive their origin and nature from the ruling love For what a man loves, he feels to be delightful, what he only thinks but does not love, may be delightful, but it is not the delight of his life The delight of a man's love constitutes his good; and whatever is repulsive is to him evil (6) There are two kinds of love from which, as from their fountain-head, flow all the varieties of good and truth, and there are two kinds of love from which flow likewise all the varieties of evil and falsity. The former are love of the Lord and love of the neighbour, and the latter are the love of self and the love of the world, the latter, when they predominate, are utterly opposed to the former (7) Love of the Lord and love of the neighbour reign in heaven, and therefore constitute heaven and the church in man The love of self and the love of the world reign in hell, and therefore make hell in man and destroy the church in him (8) The two heavenly loves develop and form the internal spiritual man in whom they reside, but the two infernal loves, when they are predominant, close up and destroy the internal spiritual man, and make a man natural and sensual according to the nature and extent of their domination

400 (iv) *The love of self and the love of the world in particular*

(1) The love of self consists in desiring the good of oneself, and of no others except for the sake of self, not even the good of the church, of one's country, of human society, or of one's fellow-citizens Good is done only for the sake of reputation, honour, and distinction, and, unless these are acquired by doing good to others, the thought arises 'What does it matter? Why should I do this? What good will it be to me?' and then nothing is done And so he who is obsessed by the love of self, loves neither the church, his country, society, his fellow-citizens, nor anything truly good, but only himself and his own. (2) A man is obsessed by the

love of self, when in thought and deed he has no regard for the neighbour, none for the public, and still less for the Lord, but only for himself and his own people, if he does anything for the public, it is for the sake of appearance, and if he does anything for the neighbour, it is with a view to secure his favour (3) We use the expression 'his own people', because he who loves himself also loves those who belong to him, especially his own family, and in general all who are united with him in friendship But his love for these is nothing but the love of self, for in his intercourse with them he is always thinking of himself Among those whom he calls his friends must be reckoned all who praise, admire, and pay court to him, all other men he regards as little more than nonentities (4) Any man is obsessed by the love of self, who despises his neighbours unless they flatter and pay him respect, he regards them as enemies or, worse still, hates and persecutes them, or worst of all, burns with revenge against them, and desires their destruction. Such a man at last comes to delight in cruelty (5) The true nature of the love of self may be plainly seen by a comparison with heavenly love It is the nature of heavenly love, to love use for the sake of use, or good for the sake of good done to the church, the country, human society, or one's fellow-citizens, but he who loves these things for his own sake, only does so because they are of service to him It follows that he would wish the church, his country, human society, and his fellow-citizens to serve him, rather than that he should serve them, he puts himself in the first place, and them in the second

(6) The man who is in heavenly love, that is, who delights in doing good and being of use, is led by the Lord; for the Lord dwells in the midst of this love and sheds it around Him But the man, obsessed by the love of self, is led by himself, or by his selfhood which is nothing but evil, for it is his hereditary evil which consists in loving self more than God, and the world more than heaven (7) When the love of self is released from external restraints—the fear of the law and its penalties, the loss of reputation, honour, gain, office, or life—it eagerly desires a career of universal dominion, not only over the world but also over heaven, and indeed

over God Himself. It knows neither moderation nor limit. This tendency lurks in every man obsessed by the love of self; but it may not be evident to the world, because it is held in check by the above-mentioned restraints and, when confronted by an insuperable obstacle, it remains quiescent until this is removed That is why these men do not know that such a mad, unbounded lust is lurking within them. The truth, however, is revealed by those potentates and kings who, not being subject to such checks, restraints, or insuperable obstacles, overrun and attempt to subjugate provinces and kingdoms, and aspire to unlimited power and glory It is still more evident in those who extend their dominion even to heaven, and arrogate to themselves all the Lord's divine power, for their thirst for power is never quenched

(8) There are two opposite kinds of dominion, that of the love of the neighbour, and that of the love of self He who rules from love of the neighbour, desires the good of all, and loves nothing more than serving others and being of use to them; for to serve them with goodwill is his love and the joy of his heart He rejoices when he is raised to eminence, not on account of the dignity, but because of the uses which he can more fully and efficiently perform Such is the dominion exercised in heaven But he who exercises dominion from the love of self, wishes good to none but himself and his own people The only uses which he cares to perform are those which increase his own honour and reputation, for he serves others, in order that he may himself be served, honoured, and permitted to rule He desires to occupy an important position, not for the sake of the good which he may do, but that he may secure the eminence and distinction which are the joy of his heart. (9) The love of ruling remains with every man after death. Those, whose rule has been inspired by love of the neighbour, are then entrusted with power in heaven; but then it is not they who rule, but the use and the good which they love, and when these rule, it is the Lord who rules On the contrary, those who have ruled from the love of self, are deposed in the next world and reduced to servitude It should now be clear who are obsessed by the love of self. In outward appearance

they may be lofty or humble; but it is the internal man that really matters, and this most of them have learnt to conceal, making an outward show of public spirit and neighbourly love that are contrary to their real natures They do this for the sake of self, knowing that public spirit and neighbourly love stir men's hearts and compel their esteem (Neighbourly love and public spirit have this power because heaven is within them) (10) The evils attendant upon the love of self are in general, contempt of others, envy, enmity against opponents, hostility, hatred, revenge, cunning, deceit, unmercifulness, and cruelty And, where these are, there is also contempt of God and of the divine truths and goods of the church, if they honour these, it is with the lips only, and not with the heart To all these evils must be added their allied falsities

(11) The love of the world is the desire to appropriate by any means the wealth of others, thus setting the heart on riches, and suffering the world to lead one away from heavenly and spiritual love, or love of the neighbour Those are obsessed by the love of the world who wish to appropriate to their own use the goods of others, to do this they will employ cunning and deceit, with an utter disregard for the neighbour's good They covet the good of others and, unless restrained by fear of the law or the loss of reputation, they deprive and even rob them (12) The love of the world, however, is not so opposed to heavenly love as the love of self, for the evils concealed in it are not so great. (13) The love of the world is manifold It includes the love of wealth for the sake of position, the love of position for the sake of wealth, the love of wealth as the means of procuring worldly pleasure, the love of wealth for its own sake, which is the love of misers, and so forth The end for which wealth is desired is called its use, and it is the end or use from which the love takes its character For, as is the love, so is the end which it regards, other things serve it as means (14) In a word, the love of self and the love of the world are in direct opposition to the love of the Lord and the love of the neighbour, for the love of self and the love of the world, as described above, are infernal loves, they reign in hell, and constitute hell with man But love of the Lord and love of the neighbour

are heavenly loves; they reign in heaven, and constitute heaven with man.

401 (v) *The internal and external man*

(1) Man is so created as to be at the same time in the spiritual and the natural world The spiritual world is where angels are, and the natural world is where men are. And because man is so created, he possesses an internal and an external mind, by virtue of the former, he is in the spiritual world, and by virtue of the latter, in the natural world His internal mind is called the internal man, and his external, the external man (2) Every man, whether good or evil, has both an internal and an external mind, but there is a difference With the good, the internal is in heaven and its light, and the external in the world and its light, but the light of the world is illuminated by the light of heaven, so that the internal and external act in unison, like cause and effect, or prior and posterior But, with the evil, the internal is in hell and its light, which, compared with that of heaven, is thick darkness, while their external may be in light similar to that which the good enjoy This is the reason why the evil, as well as the good, can speak instructively *about* faith, charity, and God, but not, like the good, *from* faith, charity, and God (3) The internal mind is called the spiritual man, because it is in the light of heaven, and this light is spiritual, and the external mind is called the natural man, because it is in the light of the world, and this light is natural The man, whose internal is in the light of heaven and his external in the light of the world, is a spiritual man as to both, for spiritual light from within illuminates the natural light, and makes it its own The case is the reverse with the wicked (4) The internal spiritual man, considered in itself, is an angel of heaven and, while living in the body, is associated with angels and, after its release from the body, comes among them But with the evil, the internal man is a devil and, while in the body, is associated with devils and, after separation from the body, comes among them (5) The inner minds of spiritual men look towards heaven, and are consequently raised thitherward, but the inner minds of merely natural men look to the world, and are consequently turned away from heaven

(6) Those, who have only a general idea of the internal and external man, believe that it is the internal man that thinks and wills, and the external that speaks and acts, because thinking and willing are internal, while speaking and acting are external But it must be understood that, when a man thinks and wills rightly concerning the Lord and the neighbour, he does so from a spiritual-internal, because from faith in truth and love of good But when a man thinks and wills wrongly concerning God and the neighbour, he does so from an infernal-internal, because from faith in falsity and love of evil. In a word, so far as a man loves the Lord and the neighbour, his inner mind is spiritual, and he thinks and wills, speaks and acts therefrom; but so far as a man loves himself and the world, he thinks and wills from hell, let his words and actions be what they may. (7) It is so provided and ordered by the Lord that, when a man thinks and wills from heaven, the spiritual man is gradually developed and formed, and this development and formation bring him into closer association with heaven and the Lord On the contrary, when a man thinks and wills, not from heaven but from the world, the internal spiritual man is gradually closed and the external developed and formed, this development and formation bring him into closer association with hell (8) Those, with whom the internal spiritual man is opened to heaven and to the Lord, are in the light of heaven, and receive enlightenment from the Lord and consequently intelligence and wisdom. These see truth in the light of truth, and have a perception of good from the love of it But those, with whom the internal spiritual man is closed, do not know what the internal man is; neither do they believe in the Word, nor in a life after death, nor in heaven and the church And, as they are only in natural light, they believe nature to be self-existent, and not created by God, they see falsity as truth, and evil as good (9) The internal and external mind are those of man's spirit His body is only an external covering for the spirit, for the body does nothing of itself, but only from the spirit within. It must be understood that a man's spirit, after its separation from the body, retains the capacity to think and will, speak and act, thought

and will are its internal, and speech and action are then its external.

402 (vi) *The merely natural and sensual man.*

Few understand the nature and character of sensual men; but this is important and they shall therefore be described (1) The sensual man judges all things by his bodily senses, and believes nothing but what he can see with his eyes and touch with his hands Such things, and no others, he calls real, a sensual man, therefore, is in the lowest degree a natural man (2) His inner mind is closed to the light of heaven, so that he knows nothing of heaven and the church; for his thought is superficial and devoid of spiritual light. (3) As he is in gross natural light, he is inwardly opposed to heaven and the church, yet he will argue in favour of them if, by so doing, he can increase his authority (4) Sensual men reason keenly and ingeniously, because their thought is so shallow that the words rise easily to their lips; what they regard as intelligent speech is for the most part repetition from the memory (5) Some of them display great ingenuity in proving anything they please, including falsities, which they at length believe to be truths, but their arguments and proofs depend on the illusions of the senses, by which the generality of mankind are deceived and convinced.

(6) Sensual men are shrewd and crafty above all others. (7) Their inner minds, being in communication with hell, are corrupt and filthy (8) Devils are sensual in proportion to the depth of the hell they inhabit; and the sphere of infernal spirits unites, from behind, with man's senses. (9) Sensual men see nothing in the light of truth, but argue and dispute about everything These disputes sound at a distance like the gnashing of teeth, and this is why the expression 'gnashing of teeth' is used in the Word to mean the clashing of truth with falsity, or of one falsity with another (Reasoning from the illusions of the senses corresponds to the teeth) (10) Learned and scholarly men, who have deeply confirmed themselves in falsities, especially if these contradict the truths of the Word, are more sensual than others, though they do not outwardly appear so. Heresies have largely originated with such men. (11) The hypocritical, deceitful, voluptuous, adulterous, and avaricious

are for the most part sensual (12) Those who reasoned and argued from the senses against pure truths of the Word and the church, were called by the ancients serpents of the tree of the knowledge of good and evil

The remaining propositions follow from the definition of sensual things as those that appeal to the senses (13) A man by sensual things communicates with the world, and by rational things with heaven (14) Sensual things supply from the natural world what is of service to the inner mind in the spiritual world (15) There are sensual things that minister to the understanding, namely the various natural phenomena, and there are sensual things that minister to the will, namely the pleasures of the bodily senses (16) A man has but little wisdom, unless his thought is raised above sensual things A wise man thinks above sensual things, and then he comes into clearer light (*lumen*), and at length into the light (*lux*) of heaven, whence he has a perception of truth, which constitutes true intelligence (17) This elevation of the mind above sensual things, and its withdrawal from them, was known to the ancients (18) If sensual things are in the last place, a way is opened thereby for the understanding, and truths are extracted therefrom, but if sensual things are put in the first place, they block up that way, and the man sees truths as in a mist or at night (19) With wise men, sensual things are in the last place, and are subject to higher things, but with unwise men they are in the first place, and have a controlling influence These are properly called sensual men Some sensual things are common to men and beasts, but others are not So far as any one thinks above sensual things, he is a man But no one can think in this way and see the truths of the church, unless he acknowledges God and lives according to His commandments, for it is God who elevates and enlightens

II THOSE THREE LOVES, WHEN THEY ARE RIGHTLY SUBORDINATED, MAKE A MAN PERFECT, BUT, WHEN NOT RIGHTLY SUBORDINATED, THEY PERVERT AND INVERT HIM

403 Something shall first be said concerning the subordination of these three universal loves—the love of heaven, the love of the world, and the love of self, then concerning the influx and insertion of one into another; and lastly,

concerning man's state according to their subordination. These three loves are related to each other like the divisions of the body, of these the head is the highest, the breast with the abdomen is the second, and the knees, feet, and soles of the feet are the third When the love of heaven is the head, and the love of the world is the breast with the abdomen, and the love of self is the feet with the soles of the feet, then man is in a perfect state according to creation; for then the two lower loves subserve the highest, just as the body and all its parts subserve the head When the love of heaven is the head, it descends by influx into the love of the world, which consists chiefly in the love of riches, and thereby performs uses, then by means of this love it descends into the love of self, which is largely the love of honour, and thereby again performs uses Thus these three loves conspire to produce uses by the influx of the one into the other Who does not see that when a man from spiritual love—which is from the Lord, and is the love of heaven—desires to perform uses, the natural man performs them by means of riches and other possessions, and the sensual man collaborates and is honoured in doing so? Who cannot understand, also, that a man's actions depend on the state of his mind in the head, and that, if the mind loves uses, the body performs them? The reason of this is that the will and understanding are primarily in the head, and by derivation in the body, just as a man's will is in his deeds, and his thought in his speech, or, as the prolific principle of the seed is in all the parts of a tree whereby it produces fruits, which are its uses, or as fire and light in a crystalline vase make it warm and translucent Moreover, when these three loves are justly and rightly subordinated, the light which flows through heaven from the Lord makes the spiritual sight of the mind and the natural sight of the body like an African fruit, which is transparent to its centre where its seeds are stored Something similar is meant by these words of the Lord *The light of the body is the eye, if the eye be single* (that is, good), *the whole body is full of light* (Matt vi 22, Luke xi 34) No man of sound reason can condemn riches, for they are the life-blood of the commonwealth, nor can he condemn the honours attached to public service, because public servants

are the hands of a king and pillars of society, provided their natural and sensual loves are subordinated to spiritual love. There are also administrative offices in heaven, and dignities attached to them; but those, who fill them, love to discharge their functions because they are spiritual

404 The state of a man is entirely different, if the love of the world, or of riches, is the head and so becomes the ruling love; for then the love of heaven is banished from the head and relegated to the body The man then prefers the world to heaven; he worships God, but from merely natural love, which places merit in all worship, he also does good to the neighbour, but with a view to receiving recompense. Such men assume the things of heaven like garments, which make them appear illustrious in the eyes of men, but obscure in the eyes of angels, for, when the love of the world possesses the internal man, and the love of heaven the external, then the former love veils and obscures all things of the church.

There is much variety in the love of the world It becomes worse as it verges towards avarice, or towards pride and pre-eminence over others from the love of self; for then the love of heaven turns black. It is less hurtful if it inclines to prodigality, involving the mundane display of fine houses, luxurious surroundings, rich clothing, servants, horses and carriages, and so on The nature of any love is determined by the end to which it looks The love of the world may be compared to a dark crystal which absorbs the light, or reflects only dusky and faint colours It is also like a mist or cloud which intercepts the rays of the sun, or like new unfermented wine, which is pleasant to the taste but disturbs the stomach. When seen from heaven, a man, obsessed by this love, looks like a hunchback walking with bowed head and downcast eyes, he cannot look up to heaven without straining the muscles of his back, and must presently relapse into a stooping posture Such men were called by the fathers of the church Mammons, and by the Greeks Plutos

405 But, if the love of self or of ruling is the head, then the love of heaven is relegated through the body to the feet, and, if the love of self increases, the love of heaven descends through the ankles to the soles of the feet, and finally passes through the shoes and is trampled under foot.

There is also a love of ruling arising from the love of the neighbour. Those who possess it seek power for the purpose of promoting public and private uses, to these, therefore, authority is entrusted in the heavens Emperors, kings, dukes, and others who are born and educated to rule, if they humble themselves before God, are sometimes less actuated by the selfish love of ruling than low-born men who seek pre-eminence from pride But those rulers who are obsessed by the selfish love of dominion, treat the love of heaven like a footstool on which they rest their feet to impress the common people, in private, however, they kick it contemptuously aside The reason is that they love themselves alone, and consequently immerse their wills and thoughts in their selfhood, this, in its essence, is hereditary evil, and is diametrically opposed to the love of heaven The evils which infest those who love ruling from the love of self are in general these. contempt of others, envy, hostility and enmity against their opponents, hatred, revenge, unmercifulness, harshness, and cruelty, and, where there are such evils, there also is contempt of God and of the divine truth and good of the church, when they profess esteem for these, it is with their lips only, and lest they should be denounced by the clergy and censured by all others But the love of ruling is one thing with the clergy and another with the laity It infects the clergy with an insane ambition to be gods, and the laity with an insane desire to be kings, such is the effect upon their minds of an unbridled love of dominion In a perfect man, the love of heaven, the love of the world, and the love of self correspond respectively to the head, the breast, and the feet If the love of self were the head, it would totally invert the man; he would then appear to angels like one lying face downwards upon the ground, and, in the act of worship, he would appear to be dancing on all fours like a panther's cub, or he would look like a beast with two heads, one of them being human, the bestial head would be above the human, and would continually thrust it forward and force it to kiss the ground. All these are sensual men, such as have been described above (no. 402)

III. EVERY MAN IS THE NEIGHBOUR AND OUGHT TO BE LOVED ACCORDING TO THE GOOD IN HIM.

406. Man is born to live not for himself but for others; otherwise society would be devoid of good and could not be held together It is a common saying that every man is neighbour to himself; but the doctrine of charity teaches how this is to be understood Every one must provide himself with the necessaries of life, such as food, clothing, a dwelling, and other things which civil life demands, and this not only for himself, but also for his family, and not only for the present, but also for the future, for otherwise, being in want of all things, he would not be in a condition to exercise charity But let us now consider why a man ought thus to be a neighbour to himself Every man ought to have a sound mind in a sound body, he must therefore provide the proper food and clothing for his body, and also the intellectual and critical matters which are the proper food of the mind, he will then be in a condition to serve his fellow-citizens, his country, the church, and the Lord He who does this provides for himself to eternity We can now see what is first in time, and what is first in object, the first in object being the end in view For example, in building a house the first thing in time is to lay the foundation, but the end in view is residence in the house He who believes that he is neighbour primarily to himself is like a man who regards as the end the foundation, and not the house itself as a place of abode, whereas a place of abode is the ultimate end in view, while the house with its foundation is only the means to that end

407. We will now say what is meant by loving the neighbour. To love the neighbour is not only to will and do good to relatives, friends, and good people, but also to strangers, enemies, and wicked people Charity, however, is here exercised in different ways Towards relatives and friends it takes the form of direct benefits; but towards enemies and wicked people it takes the form of indirect benefits, such as exhortation, discipline, punishment, and correction This can be illustrated as follows. A judge loves his neighbour when, according to law and justice, he punishes an evil-doer; for he thus subjects him to discipline and prevents him from injuring other citizens in the future. Every one knows that a father shows his love of his children by chastising them

when they do wrong; if he does not do so, he loves their faults, and such love cannot be called charity. If any one resists an insolent enemy, and in self-defence either strikes him or has him arrested, he is acting from charity provided he is willing to be reconciled Wars in defence of one's country and the church are not inconsistent with charity; the end for which they are undertaken will show their true character

408 Charity then in its origin is goodwill, and goodwill has its seat in the internal man When therefore any one who has charity resists an enemy, punishes the guilty, or chastises the wicked, he acts by means of the external man, and soon reverts to the charity of the internal man, and then, so far as is possible or useful, he wishes him well and in all kindness does him good. Those who have real charity are zealous for what is good, and zeal in the external man may seem like the flaming fire of anger, yet on the repentance of the adversary, this is instantly extinguished and appeased It is otherwise with those who have no charity, their zeal is anger and hatred, for their internal man is heated and aflame with these evil passions

409 Before the Lord came into the world, scarcely any one knew what the internal man and charity were This is why He so frequently inculcated brotherly love or charity; and this makes the difference between the Old Testament and the New. That good ought to be done to an adversary and an enemy, the Lord taught in Matthew *Ye have heard that it hath been said to them of old time, Thou shalt love thy neighbour, and hate thine enemy But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father who is in heaven* (Matt v 43–5) And when Peter asked Him *How often shall my brother sin against me, and I forgive him? Until seven times? Jesus saith unto him, I say not unto thee, Until seven times, but until seventy times seven* (xviii 21, 22). I have also heard from heaven that the Lord forgives every man his sins, for, since he told Peter to forgive until seventy times seven, what will not He Himself do? Moreover, He never inflicts punishment for sins and never imputes them,

because He is love itself and goodness itself; nevertheless sins are not wiped out except by repentance

410. Charity resides as goodwill in the internal man, and is manifested in the good deeds of the external man It follows that the internal man is the primary object of love, and the external the secondary; so that a man ought to be loved according to the nature of the good in him, thus good itself is essentially our neighbour This may be illustrated as follows when any one selects a steward or a servant, he examines the internal nature of the man, and chooses a sincere and faithful person, and loves him accordingly And a king or magistrate, when making an appointment, selects a competent candidate and rejects an incompetent one, however ingratiating his manner and speech Since, therefore, every man is the neighbour, and there is an infinite variety of men, and every one ought to be loved according to the good in him, it is evident that there are very many kinds and degrees of love of the neighbour Now, since the Lord ought to be loved above all else, it follows that love of the Lord is the criterion of these degrees, all good is from the Lord, and therefore he who is in closest communion with the Lord has in him most good These degrees are in the internal man, and are mostly hidden from the world, it suffices therefore that the neighbour be loved according to the degrees of which one is cognisant. But these degrees are clearly perceived in the next world, for there each man's affections and thoughts are diffused around him in a spiritual sphere, which is made sensible in various ways In the world, however, this spiritual sphere is absorbed by the natural sphere which flows from the material body These degrees of love of the neighbour are alluded to in the Lord's parable concerning the Samaritan who showed mercy to the man wounded by thieves The priest and the Levite saw him, and passed by, and when the Lord inquired which of the three had acted as his neighbour, it was answered *He that shewed mercy* (Luke x 37)

411. It is written *Thou shalt love the Lord above all things, and thy neighbour as thyself* (Luke x 27) To love the neighbour as oneself is to deal justly with him, neither despising nor thinking evil of him The law of charity laid down by

the Lord is this: *Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets* (Matt vii 12; Luke vi 31, 32). Thus do they love the neighbour, who love heaven; but those, who love the world and self, love the neighbour from worldly and selfish motives.

IV MAN COLLECTIVELY, THAT IS, ONE'S COUNTRY WITH THE SMALLER AND LARGER COMMUNITIES OF WHICH IT IS COMPOSED, IS THE NEIGHBOUR THAT OUGHT TO BE LOVED.

412 Many do not know the real meaning of the word neighbour; they suppose that man individually is the only neighbour, and that to confer benefits upon him is to love him But the term neighbour has a wider meaning, and the love of the neighbour increases in proportion to the number of men covered by the term Who cannot see that the love of a community is greater than the love of one of its members? And therefore a smaller or greater community is the neighbour because it is man collectively. It follows that he who loves a community loves those also of whom it consists, in other words, he who wishes well to, and does good to, a community, consults the good of all its members. A community is like one man; and the individuals that compose it form, as it were, one body, and are related one to another like the different parts of that body The Lord and the angels, when they look down upon the earth, see a whole community as one man, whose form is determined by the character of its members I have myself been permitted to see a particular community in heaven as a man of ordinary stature Clearly the love of a community exceeds that of a single individual; for a governor is invested with dignity and honour in proportion to the extent of his power and public service. There are higher and lower offices, in due subordination, the highest being that of the king, and every one receives remuneration, honour and the gratitude of the community, in proportion to the extent of his power and public service

But the rulers of to-day can perform uses and consult the good of society, and yet not love the neighbour, for what they do is for themselves or the world, for the sake of appearances, or that they may be promoted to higher dignities. Such men escape detection in the world, but not in heaven.

Those who have acted from love of the neighbour are made rulers over heavenly communities, and are treated with honour and respect, though they care not greatly for these. But those who have acted from the love of the world and of self are rejected.

413 Love of the neighbour, exercised individually or collectively, differs as the function of a private citizen from that of a magistrate or ruler This difference is the same as between him who traded with two talents and him who traded with five (Matt. xxv 15–31), or between the value of a shekel and a talent, or between the profit from a single vine, olive-tree, or fig-tree and a whole vineyard, oliveyard, or orchard. As a man's neighbourly love rises higher and higher, he comes to love the community more than the individual, and his country more than all Now, since charity consists in goodwill and kind actions, it must be exercised towards a community almost in the same manner as towards an individual; but differently towards a community of good or wicked men. Towards the latter, charity is according to natural equity, and towards the former, according to spiritual equity, but of these two kinds of equity we shall speak elsewhere

414 One's country is the neighbour in a higher and more extended sense than a community, because it consists of many communities; moreover to love one's country is to love the public welfare A man's country is the neighbour, because it resembles a parent, for in it he was born, brought up, and protected from injury. Men are bound by love to do good to their country according to its needs, some of which are natural and some spiritual. Natural needs regard civil life and order, and spiritual needs regard spiritual life and order. That every man is bound to love his country more than he loves himself, is a law inscribed on the human heart; hence the universally accepted maxim, that it is noble to die for one's country in her hour of need, and glorious for a soldier to shed his blood in her defence Those who love their country, and serve it with goodwill, love the Lord's kingdom after death; for that is then their country, and those who love His kingdom, love the Lord, because the Lord is the all in all of His kingdom.

V THE CHURCH IS THE NEIGHBOUR TO BE LOVED IN A HIGHER DEGREE, AND THE LORD'S KINGDOM IN THE HIGHEST DEGREE

415 A man should love the church as the neighbour in a higher degree, because it introduces him to the eternal life for which he was born, for it teaches the doctrinal truths that lead to eternal life, and introduces him thereto by means of the good of life. The church here does not mean the clergy; it is the good and truth of the church that are to be loved, and the clergy should be honoured according to the service they render to these. The church ought to be loved in a higher degree than the state, the state initiates a man into civil life, but the church into the spiritual life which distinguishes him from the animals. Moreover civil life comes to an end, and is then as if it had never existed; but spiritual life is eternal, for it has no end and may therefore, unlike temporal life, be said to have real being The two cannot be compared, one being finite and the other infinite; for eternal life is infinite in respect to time

416 The Lord's kingdom is the neighbour that ought to be loved in the highest degree, because the Lord's kingdom includes both the universal church, sometimes called the communion of saints, and also heaven He, then, who loves the Lord's kingdom, loves all those throughout the whole world who acknowledge the Lord, and have faith in Him and charity to the neighbour, and he loves also all who are in heaven Those who love the Lord's kingdom, love the Lord above all things, and are thus in the love of God more than others; for the church in heaven and on earth is the Lord's body, the members thereof being in the Lord, and the Lord in them The love, therefore, of the Lord's kingdom is love of the neighbour in its fulness, for those, who love His kingdom, not only love the Lord above all things, but also the neighbour as themselves. For love of the Lord is a universal love, and therefore permeates both spiritual and natural life. For this love has its seat in man's highest faculties, and these act upon the lower and vivify them, just as the will controls the whole intention and action, and as the understanding controls the whole thought and speech. This is why the Lord says: *Seek ye first the kingdom of heaven,*

and its righteousness, then all things shall be added unto you (Matt vi 33) The kingdom of heaven is the Lord's kingdom, as is plain from this passage in Daniel *Behold, one as the Son of man coming with the clouds of the heavens; and there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed* (vii 13, 14)

VI STRICTLY SPEAKING, TO LOVE THE NEIGHBOUR IS NOT TO LOVE HIS PERSON, BUT THE GOOD IN HIM

417 A man is not a man because of his human face and body, but because of the wisdom of his understanding and the goodness of his will; as these are perfected, he becomes more and more a man A man at his birth is stupider than any animal, but he becomes a man, when his mind is formed by instruction of various kinds, for the mind makes the man Some creatures have faces like a man's, but they cannot reason or act reasonably, for they act from the instinct excited by their natural love There is also this difference, that a beast expresses its feelings by inarticulate sounds, whereas man expresses his by intelligent speech Again, a beast looks at the ground, but a man looks around and upwards This suggests that a man is truly human when he speaks from sound reason, and contemplates his abode in heaven, but not so, when he speaks from perverted reason, and contemplates his abode in the world Yet even these are men potentially although not actually, for every one has the power to understand what is true, and to will what is good But when he is unwilling to do good or to understand truth, he is merely the external counterfeit of a man

418 Good is the neighbour because good is of the will, and the will is the very being of man's life Truth in the understanding is also the neighbour, but only so far as it proceeds from good in the will, for good acquires its form in the understanding, and so becomes visible in the light of reason. Common experience shows that good is the neighbour. Men are loved for their moral and intellectual qualities, that is, for their goodness and justice Kings and all state officials are loved for the justice and judgment of their speech and actions, dignitaries of the church for their learning,

integrity, and religious zeal; military leaders for their courage and skill; merchants for their honesty, workmen and servants for their fidelity, nay, trees for their fruit, soils for their fertility, and stones for their value

And, strange to say, goodness and justice appeal even to a wicked man, for they guarantee him against loss of reputation, honour, or money But this does not show that a wicked man loves his neighbour, he loves to make use of him, but that is all. But true love of the neighbour means that the good in one man attracts and is attracted by the good in another, for then they are united in mutual affection

419 He who loves good because it is good, and truth because it is true, especially loves the neighbour For then he loves the Lord who, being good itself and truth itself, is the only source of neighbourly love, thus love of the neighbour has a heavenly origin. It is the same thing whether we speak of use or good, for to perform a use is to do good, good is good only by virtue of its use

VII CHARITY AND GOOD WORKS ARE DISTINCT LIKE GOODWILL AND GOOD ACTIONS

420 In every man there is an internal and an external, or an internal man and an external man It is generally supposed that the internal man thinks and wills, and the external man speaks and acts It is true, indeed, that speech and action are of the external man, and thought and will of the internal, yet these do not essentially characterize the external and internal man According to the common idea, man's mind is the internal man But the mind is divided into two regions, namely, the spiritual region which is higher and interior, and the natural region which is lower and exterior. The spiritual mind is chiefly concerned with the spiritual world and its objects, whether in heaven or in hell, for both these are in the spiritual world But the natural mind is chiefly concerned with the natural world and its objects, whether good or evil Man's action and speech proceed directly from the lower region of the mind, and indirectly from the higher, since the lower region is nearer the bodily senses, and the higher more remote from them. Man's mind is thus divided, because he was created to be both spiritual

and natural, and thus a man and not a beast. A man who primarily regards the world and himself, is an external man, because he is natural both in mind and body; and a man who primarily regards heaven and the church, is an internal man, because he is spiritual both in mind and body He is spiritual even in body, because his actions and speech proceed from the higher or spiritual mind down through the lower or natural; for the effects produced in the body are caused by the mind, and the cause permeates the effect It is because the human mind is thus divided, that man can be a dissembler, flatterer, hypocrite, or actor; and that, while assenting to the opinion of another, he may hold it in ridicule He ridicules it with his higher mind, while assenting with the lower

421 It may now be understood why charity and good works are distinct, like goodwill and good actions They are formally distinct, like the mind which thinks and wills, and the body which speaks and acts, and they are essentially distinct because, as shown above, the mind is divided into two regions, an interior-spiritual and an exterior-natural If therefore works proceed from the spiritual mind, they proceed from goodwill or charity, but if from the natural mind, they proceed from a goodwill which is not charity It may bear the outward form of charity, but it has not its inward form, it looks like charity but it lacks its essence This may be illustrated by seeds sown in the ground From each seed is developed a plant useful or useless, according to the nature of the seed So with spiritual seed, which is the truth of the church from the Word, from this is developed doctrine, useful if from pure truth, useless if from perverted truth. It is the same with charity from goodwill, this being either for the sake of self and the world, or for the sake of the neighbour in a restricted or a wider sense If for the sake of self and the world, it is not real charity, but if for the sake of the neighbour, it is real. More, however, has been said on this subject in the chapter on faith, particularly where it is shown that *charity is goodwill and works are good deeds therefrom* (no. 374), and that *charity and faith are merely fleeting abstractions unless, whenever possible, they are manifested in works* (nos 375, 376).

VIII. CHARITY IS TO ACT JUSTLY AND FAITHFULLY IN ONE'S OFFICE, BUSINESS, OR EMPLOYMENT TOWARDS ALL THOSE WITH WHOM ONE COMES IN CONTACT

422. Charity is to act justly and faithfully in one's office, business, or employment, because everything so done is of use to society, and use is good, and abstract good is the neighbour It was shown above that not only individual men, but also a community of men, and one's country itself, are the neighbour. For example· Some kings set their subjects a good example, reward those who are law-abiding, treat every one according to his merit, defend all their subjects against injury and invasion, act as their father, and consult the general prosperity, such a king has charity in his heart, and his deeds are good works A clergyman, who teaches truths from the Word, and thereby shows the way to the good of life and to heaven, consults the welfare of souls and is pre-eminently charitable A just judge, who neither takes bribes nor gives partial judgment, consults the good of society and of men individually, of society, because he inculcates obedience to law and the fear of transgressing it, and of individuals, because justice prevails over injustice An honest merchant, who never cheats or deceives his customers, consults the good of his neighbour The same is true of every workman, sailor, farmer, servant, indeed, of everybody who does his work honestly and faithfully.

423 This is charity, because charity may be defined as daily and continually doing good to the neighbour, individually and collectively This means doing good work in one's daily employment, and even when a man is not engaged in good work, it may be the frequent subject of his thought and intention. He who thus practises charity, becomes more and more an embodiment of charity, for justice and fidelity form his mind, and their exercise form his body, so that in process of time, from the form thus acquired, he intends and thinks nothing but what is charitable. Of such men it is said in the Word, that they have the law inscribed on their hearts They attach no merit to their works, for they never think of merit but only of duty, which a good citizen is bound to perform A man, however, of himself cannot act from spiritual justice and fidelity, for every one

inherits from his ancestors a disposition to practise goodness and justice for the sake of himself and the world, and not for their own sake Only those, therefore, who worship the Lord, and act from Him while acting from themselves, attain to and exercise spiritual charity

424 There are many who, although they act justly and faithfully in their occupation and thus perform works of charity, have yet no charity in themselves In them the love of self and the world predominates, for, if heavenly love is also present, it is beneath the worldly and selfish love, like a servant under his master, a common soldier under his officer, or a porter standing in the doorway

IX CHARITY INCLUDES THE GIVING OF ALMS TO THE POOR AND RELIEF TO THE NEEDY, BUT THIS MUST BE DONE PRUDENTLY

425 It is necessary to distinguish between the duties of charity and its benefactions The duties of charity proceed immediately from charity itself and, as just shown, are involved in one's daily occupation But the benefactions of charity are outside the ordinary duties of one's occupation They are called benefactions, because they are entirely voluntary, and are accepted as such by the recipient, in conferring them, the benefactor need consult nobody but himself According to the prevailing idea, charity consists solely in giving to the poor, relieving the needy, providing for widows and orphans, and subscribing to the building and endowing of hospitals, infirmaries, asylums, orphanages, and churches But many of these things have no connection at all with charity Those who think that charity itself consists in such benefactions, cannot but look upon them as meritorious, and, although they may deny this, the belief in their merit lurks within This is very evident after death, for they then begin to reckon up their good works, and demand salvation as a reward But inquiry is then made as to the origin and nature of their works; and if it is found that they proceeded from vainglory, a desire for fame, mere munificence, friendship, natural disposition, or hypocrisy, they are judged according to their origin, for the origin qualifies the works But the truly charitable act from justice and judgment, doing good works without thought of reward, according to the

Lord's words in Luke (xiv 12–14). They also regard the above-mentioned charitable works as an obligation.

426. Many men who have done what the world calls charitable deeds, look upon these as a sort of papal indulgence, which purifies them from their sins, and admits them to the kingdom of heaven with the truly regenerate, and yet they make light of adultery, hatred, revenge, fraud, and in general the lusts of the flesh in which they indulge to their heart's content But their good works may be pictured as angels with a background of devils, or as precious caskets full of snakes It is quite different when the doers of these charitable acts shun the above-mentioned evils as hateful to charity Such acts, particularly the giving of alms to poor persons and beggars, are advantageous in many ways, for, by these external acts, boys and girls, servants, and others of simple character receive their first lessons in charity, they are its rudiments which at first are like unripe fruits But when there is added a just conception of charity and faith, they become like ripe fruit, and then the former works, done first in simplicity of heart, come to be regarded as an obligation

427 At the present day benefactions are believed to be the proper deeds of charity, because the good works of charity are often described in the Word as giving to the poor, relieving the needy, and providing for widows and orphans But the letter of the Word makes mention of such things only as form the external, indeed the most external things of worship, and these signify internal spiritual things (nos. 193–209) Now, in the Word, the poor, needy, widows, and orphans mean those who are so spiritually; the poor mean those who have no knowledge of truth and good (*The Apocalypse Revealed*, no 209), and widows those who are without truth and yet desire it (no. 764), and so on

428 Some men are naturally compassionate, but do not make their natural disposition spiritual by acting according to true charity. They believe that charity means giving to any poor person and relieving every one who is in need, without previously inquiring whether the needy person is good or wicked, for they say that such inquiry is needless, since God regards only the help and the alms These,

however, after death are carefully separated from those who have acted with prudence in their charitable work Those who act blindly, show kindness to the good and wicked alike. The consequence is that the wicked are assisted in their wickedness, and turn the kindness they receive into means of injuring the good, thus these benefactors are ultimately the cause of mischief to the good. To do a kindness to an evil-doer is like giving bread to a devil, which he turns into poison; for bread in a devil's hand is poison, or, if not, he turns it into poison by using good deeds as allurements to evil It is also like offering a sword to an enemy, so that he may kill someone, or like giving a shepherd's crook to a man-wolf, so that he may drive the sheep from the pasture into desert places and there slaughter them, or like giving a post of authority to a robber, so that he may use the law as a means of extortion

X CHARITY INCLUDES PUBLIC, DOMESTIC, AND PRIVATE DUTIES

429. The benefactions of charity and the duties of charity differ, as voluntary deeds differ from compulsory. We do not mean here the special duties attached to any office in a kingdom or republic, such as the administrative duties of a minister, or the judicial duties of a judge, and so on, we mean the duties which every one has to perform, whatever his position These duties have a different volitional origin, and may be done with or without charity

430 A special public duty is the payment of rates and taxes These are paid in a different spirit by the charitable and uncharitable The charitable pay them gladly, because they are collected for the protection, preservation, and administration of their country and the church, and this necessitates the payment of public officials Therefore those who regard their country and the church as the neighbour, pay such debts willingly, and think it disgraceful to defraud the public revenue. But those who do not regard their country and the church as the neighbour, pay them reluctantly, and as often as they can, they cheat and defraud the state; for they regard only their family and its connections as the neighbour.

431. Domestic duties of charity are those of a husband to

his wife, and of a wife to her husband; of a father and mother to their children, and of children to their parents; also of a master and mistress to their servants, and of servants to their master and mistress The duties relating to the education of children and the government of families are so numerous, that it would require a volume to enumerate them Every man is led to discharge these duties by a different impulse from that which moves him in his ordinary occupation The duties of a husband to his wife, and of a wife to her husband are prompted by marriage love, those of a father and mother to their children are prompted by instinctive parental love, and those of children to their parents by filial love, which involves obedience from a sense of duty; those of a master and mistress to their servants partake of the love of authority, which varies according to the state of each one's mind But marriage love and the love of children, with their implied duties, do not generate a love of the neighbour, like the fulfilment of the duties of one's employment, for parental love exists equally with the wicked and the good Indeed it is sometimes stronger in the wicked, and it is also found among birds and beasts which are incapable of charity, it is found in bears, tigers, and serpents as much as in sheep and goats, and in owls as much as doves. In the discharge of parental duty, there is an intrinsic difference, though an outward similarity, between the conduct of parents who have charity and those who have none. Those who have charity unite parental love with love of the neighbour and of God, and they dwell with fondness on the good conduct, virtues, learning, and public usefulness of their children But in those who have no charity, there is no such union with parental love; so that many of them love wicked, immoral, and crafty children more than those who are good, moral, and prudent, and thus those who are useless to the public more than those who are useful

432 Private duties of charity include the payment of wages and of interest, the fulfilment of contracts and pledges, and so on, some of which are duties based on statute law, some on civil law, and some on moral law These duties also are discharged differently by those who have charity

and by those who have it not. Those who have charity perform them justly and faithfully, for the law of charity requires that a man should act justly and faithfully in all his dealings (no 422); but the same things are done in a totally different manner by those who have no charity

XI THE RECREATIONS OF CHARITY ARE FEASTS AND SOCIAL INTERCOURSE

433 Dinners and suppers are customary everywhere, and are given for various purposes There are dinners of friends and relatives, dinners given to promote joviality, or to curry favour, political dinners, sometimes with a corrupt object; dinners in honour of distinguished men, and royal dinners of state But feasts of charity are occasioned by the mutual love of co-religionists Christians of the primitive church held their feasts, that they might meet together in cordial joy and friendly union They were symbolic of Christian unity, and were held in the evening in the first state of the church's establishment, and at midday in the second, for evening and daytime signify respectively the first and second state At table they conversed on various subjects, but especially about the church, and, in accordance with the occasion, their words were infused with the joy and gladness of charity The spiritual sphere on those occasions exhaled love of the Lord and of the neighbour, this cheered the mind, mellowed the speech, and communicated a sense of heartfelt joy For every man is surrounded by a spiritual sphere emanating from his affection and thought, which intimately affects those in his company, especially at feasts, this sphere emanates both from the face and the respiration It is because feasts and suppers signify a union of minds, that they are so often mentioned in the Word, that being their meaning in the spiritual sense This is also the meaning in a supreme sense of the paschal supper among the children of Israel, and the same is true of the feasts at their other festivals, and of the sacrificial feasts in the courts of the tabernacle Union was also represented by breaking bread and distributing it, and by drinking from the same cup and handing it one to another.

434 Social intercourse took place in the primitive church between those who called themselves brethren in Christ,

and there were meetings of charity, because there was a spiritual brotherhood This social intercourse was consolatory in the adversities of the church, cheerful in its increase, a recreation of mind after study and labour, and an opportunity for consultation on various subjects, and because all these flowed from spiritual love as from a fountain, they were rational and moral from a spiritual origin At the present day, social gatherings have no other end in view than the pleasures of conversation, the exhilaration and expansion of the mind, the exchange of ideas, and the refreshment and restoration of the bodily senses But the social intercourse of charity is not yet revived, for the Lord says, that at the end of the age, that is, at the end of the church, *iniquity shall abound, and charity shall grow cold* (Matt xxiv 12) This is because the church has not yet acknowledged the Lord God the Saviour to be the God of heaven and earth, and has not directly approached and addressed Him, from whom alone true charity flows But social gatherings, devoid of real friendship and charity, are mere pretences of friendship, deceptive attestations of mutual love, seductive insinuations into the good graces of another, together with sensuous gratification and bodily indulgence, they may be compared to ships swept along by favouring winds and currents, and steered by sycophants and hypocrites

XII THE FIRST DUTY OF CHARITY IS TO SHUN EVILS, AND THE SECOND IS TO DO GOOD DEEDS WHICH ARE USEFUL TO THE NEIGHBOUR

435 The leading doctrine of charity is that the first thing is to avoid doing evil to the neighbour, and the second to do him good This tenet is introductory to all else in the doctrine of charity Evil lies hidden in the will of every man from birth, and since evil is directed against men both far and near, including society at large and the whole country, it follows that hereditary evil is hostile to the neighbour in every sense of the word Unless therefore evil is removed, the good which a man does is evidently tainted therewith; for the evil is concealed in the good, like a nut in its shell or marrow in a bone. And then the good, in spite of its appearance, is not intrinsically good, it is like a handsome shell

containing a worm-eaten nut, or like a white almond rotten within, and with corrupt veins spreading even to the surface. To will evil and to do good are opposite in their nature, for evil involves hatred of the neighbour, and good the love of him, or in other words, evil is the enemy of the neighbour and good is his friend These two cannot exist in one and the same mind, that is, evil in the internal man and good in the external, for then good in the external man would be like a wound superficially healed but inwardly septic And the man would be like a tree with a decayed root producing fruit that looks delicious and wholesome, but is inwardly rotten and useless, or like the polished scoriae of metals which are sold as beautiful precious stones, or like the eggs of an owl palmed off as those of a dove The good that a man does in the body proceeds from his spirit, or internal man, which lives after death When therefore a wicked man puts off his body or external man, he is wholly in evil, in this he delights and hates good as inimical to his life That a man cannot do good which is truly so until evil is put away, the Lord teaches in many places *They do not gather grapes of thorns, nor figs of thistles A corrupt tree cannot bring forth good fruit* (Matt vii 16–18) *Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also* (xxiii 25, 26) And in Isaiah *Wash you, put away the evil of your doings, cease to do evil, learn to do well; seek judgment, and then, though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool* (i 16–18)

436 This may be further illustrated by the following comparisons No one can visit a man, who keeps a leopard and a panther in his chamber and is himself safe from their attacks because he feeds them until those wild beasts have been removed What man, invited to a royal table, does not wash his hands and face before he presents himself? Who does not refine metallic ores in the fire, and separate the dross, before obtaining pure gold and silver? What farmer does not separate the wheat from tares, before he stores it in

his barn? Is not meat cooked, before it is brought to table? Who does not shake the trees of his garden, and clear them from grubs and insects, to save the leaves from being devoured, and the fruit from being spoiled? Who can be in love with and intend to marry a maiden that is covered with pimples and blotches, however she may paint her face, adorn herself with beautiful clothes, and endeavour to charm by her conversation? A man must purify himself from evils, and not expect the Lord to do this for him; he would be like a servant, with his face and clothes befouled with soot or filth, who should go to his master and say: 'Master, wash me' Would not his master say to him 'You foolish servant, what are you saying? See! there are water, soap, and a towel Have you not hands of your own, and strength to use them? Go, and wash yourself'. Thus, too, will the Lord God say. 'You have from me the means of purification, the will and strength, use these my gifts as your own, and you will be purified'.

437 It is thought at the present day that charity, by doing good, precludes the possibility of doing evil, consequently, that the first thing is to do good, and the second to shun evil But this is the reverse of the truth, the first thing is to shun evil, and the second to do good. For it is a universal law in the spiritual world, and indeed also in the natural world, that, so far as a man intends no evil, he wills what is good, consequently, so far as he turns away from hell and its evil, he turns towards heaven and its good, and therefore, so far as any one rejects the devil, he is accepted by the Lord No one can stand midway between God and the devil, turning first to one and then to the other, and praying to both, of those who attempt to do this, the Lord said. *I know thy works, that thou art neither cold nor hot, I would thou wert cold or hot, so then, because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth* (Rev iii 15, 16) A man cannot gallop about with his troops between two armies, and support them both. Nor can any one intend evil against the neighbour, and at the same time do him good. For then evil lurks within the good; and, although it may not be evident in outward act, it is nevertheless often detected The Lord says *No servant can*

serve two masters. Ye cannot serve God and Mammon (Luke xvi 13)

438 No one, however, by his own power and strength, can purify himself from evils, and yet he must use his power and strength, as if they were his own Unless he felt these as his own, he could not fight against the flesh and its lusts, as he is commanded to do, indeed, he would never think of any such combat, but would abandon himself to evils of every kind, being restrained only by the law and its punishments Thus he would be like a tiger, a leopard, or a serpent that cannot reflect on their cruel pleasures It is plain, then, that a man, being endowed with reason, ought to resist evils by the power and strength given him by the Lord, which appear to him entirely as his own, and this appearance the Lord communicates to every man, for the sake of regeneration, imputation, conjunction, and salvation

XIII IN THE EXERCISE OF CHARITY, A MAN DOES NOT CLAIM MERIT FOR HIS ACTIONS, SO LONG AS HE BELIEVES THAT ALL GOOD IS FROM THE LORD

439 To claim merit for works which lead to salvation, is harmful, for in this claim there lie concealed many evils of which the man is entirely unconscious These hidden evils are the following a denial of God's influx and activity with man, trust in one's own power regarding salvation, faith in oneself, and not in God, self-justification, salvation by one's own strength, total disregard of the divine grace and mercy, rejection of reformation and regeneration by divine means, appropriation to oneself of the merit and righteousness of the Lord God the Saviour, a continual expectation of reward, which is regarded as the one and only object, suffocation and extinction of love of the Lord and of the neighbour, total misconception of the delight of heavenly love which is free from any idea of merit, and an exaggerated love of self To put reward in the first place, and salvation in the second, is an inversion of order, it immerses the interior desires of the mind in selfhood, and defiles them with the evil lusts of the flesh. To the eyes of the angels pure good has a purple tint, but good corroded by merit looks like rust That good ought not to be done with a view to reward, the Lord teaches in the following passage *If ye do good to them that do good to*

you, what thanks have ye? Rather love ye your enemies, and do good, and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest, for he is kind to the unthankful and to the evil (Luke vi 33–6), and that a good man cannot do good, which is really good, except from the Lord, He teaches in John *Abide in me, and I in you · as the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye, except ye abide in me; for without me ye can do nothing* (xv 4, 5) And in another place *A man can receive nothing, except it be given him from heaven* (iii 27)

440 But to think that men go to heaven as a consequence of doing good, is not to look upon reward as an object, or to place merit in works, for even those who love the neighbour as themselves, and God above all things, think in this way. This they do, from a belief in the words of the Lord that their reward shall be great in heaven (Matt v 11, 12, vi 1, x 41, 42; Luke vi 23, 35; xiv 12–14, John iv 36), that those who have done good shall inherit the kingdom prepared for them from the foundation of the world (Matt xxv 34); that every man shall be rewarded according to his works (Matt xvi 27, John v 29, Rev xiv 13, xx 12, 13, Jer xxv 14; xxxii 19, Hos iv 9, Zech i 6), and so on. They put their trust in the Lord's gracious promise, but they do not hope for reward on account of their merit. The joy of doing good to the neighbour is their reward, and this is the joy of the angels in heaven, for it is spiritual and eternal, and infinitely surpasses every natural delight Those who feel this joy refuse to hear of merit, for they love to do good, and find true blessedness therein, and they grieve if they are thought to be acting for the sake of reward Compare a man's disinterested love of his friends, his brothers, his wife and children, and his country It is usually said that an act of kindness is done not for one's own sake, but for that of others

441 It is quite different with those who, in serving others, look to some reward as their object They resemble those who cultivate friendship for the sake of gain, they make presents, perform services, and give apparently sincere proofs of their love, yet, when they are disappointed in their

expectations, they turn their backs, renounce their friendship, and join the enemies and haters of their former friend. They are also like nurses who suckle infants for hire, and kiss and fondle them while their parents are present, but, unless pampered and rewarded as they wish, they ill-treat and beat the infants, and mock at their tears Compare those who love their country for the sake of self and the world, and say that they are ready to devote their fortunes and their lives to her service, yet, if disappointed of honours and rewards, they speak ill of their country, and join its enemies There are shepherds who feed their sheep for hire and who, unless paid promptly, drive the flock from the pasture into the wilderness There are priests who perform their ministerial duties merely for the sake of their stipend; they evidently care little for the salvation of those committed to their charge And there are magistrates who look only to the honours and rewards attached to their office, when they do good, it is not for the sake of the public welfare, but for the selfish and worldly gratifications which are their only object.

Many other similar examples might be given All these persons concur in regarding the end in view as the sole consideration, unless this end is served, they neglect the duties of their office So with those who claim reward because of their merit in matters of salvation, after death they confidently demand admission to heaven But, when it is found that they possess no love of God or of the neighbour, they are given instruction in charity and faith, if they reject this teaching, they are sent away to others like themselves, among whom some are angry with God for not giving them their reward, and call faith a mere matter of argument In the Word, these are meant by the hirelings who performed the meanest services in the courts of the temple; at a distance they look like hewers of wood

442. It should be understood that charity and faith in the Lord are closely connected, so that the nature of charity depends on that of faith The Lord, charity, and faith make one, like life, will, and understanding, and if they are divided, each perishes like a pearl reduced to powder (no. 362); and charity and faith are both manifested in

good works (nos. 373–7). It follows, therefore, that the nature of charity depends on that of faith, and the nature of good works on that of faith and charity together. Now, if a man's faith be that all the good which he does as of himself is from the Lord, then he is the instrumental cause of the good, and the Lord the principal cause, these two causes appear identical to the man, but the principal cause is the all in all of the instrumental It follows that, if a man believes that all real good is from the Lord, he will not claim merit for his works, and as this belief becomes more perfect, the delusion respecting merit is removed by the Lord A man can then do any number of charitable acts without fear of merit, and finally perceives the spiritual delight of charity, and then shuns merit as injurious to his life The idea of merit is easily removed by the Lord from those who have become charitable by acting justly and faithfully in their employment, and towards all with whom they come in contact (no 422) But it is difficult to remove the idea of merit from those who believe that charity consists in giving alms and assisting the needy, in doing these works of charity, they at first openly, and afterwards tacitly, desire reward and claim merit

XIV MORAL LIFE, WHEN IT IS ALSO SPIRITUAL, IS CHARITY.

443 Every one learns from parents and teachers to live morally, that is, to fulfil the duties of citizenship, and to act as an honourable and virtuous man, and he also learns the conventional forms of polite behaviour As he grows up, he learns the reasonableness of good conduct, and thus perfects his moral character, for the moral life of children, till they approach the period of youth, is merely natural, and afterwards becomes more and more rational Reflection will show that moral life is the same as the life of charity, for this consists in acting well towards the neighbour, and in keeping life pure from evils (nos 435–8) But, in childhood, moral life is the life of charity in things most external, being exterior and superficial and not interior There are four periods of life through which a man passes from infancy to old age In the first, he acts according to the instructions he receives from others, in the second, he acts of himself under the guidance of the understanding, in the third, the

will acts upon the understanding, and the understanding reacts upon the will, in the fourth, he acts from fixed determination and purpose These, however, are the periods of man's spirit but not of his body, for the natural man can act morally and speak rationally, while the spirit wills and thinks quite otherwise This is shown by dissemblers, flatterers, liars, and hypocrites, who evidently have a double or discordant mind

It is otherwise with those who will morally and think rationally, and consequently act well and talk sensibly In the Word these are called simple in spirit, because they are not double-minded This shows what is meant by the external and internal man No one, from the morality of the external man, can form a conclusion as to the morality of the internal man, because this may be quite different, it may conceal itself, as a tortoise hides its head in its shell, or as a serpent its head in its folds A so-called moral man is often like a robber, who acts as a moral man in the city, but as a thief in the forest Very different are those who are moral inwardly, or in respect to the spirit, they have been regenerated by the Lord, and are spiritual-moral

444 Moral life, when also spiritual, is the life of charity, because the practice of a moral life and of charity is the same For charity is to wish well to the neighbour, and to act accordingly, and the same is true of moral life The spiritual law of the Lord is this *All things whatsoever ye would that men should do unto you, do you even so to them, for this is the law and the prophets* (Matt vii 12) This is also the universal law of morality. But to reckon up all the works of charity, and compare them with those of morality, would require many pages Let six commandments of the second table of the Decalogue serve for illustration. That these are the precepts of moral life is evident to every one, and that they also epitomize love of the neighbour, may be seen above (nos 329–31) That charity fulfils all those commandments is evident from these words of Paul: *Love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment,*

it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself Love worketh no ill to the neighbour, therefore love is the fulfilling of the law (Rom. xiii 8–10). Those who think superficially, cannot but wonder that the seven commandments of the second table of the Decalogue were issued in so miraculous a manner by Jehovah on Mount Sinai, for they were the laws of all kingdoms throughout the world, including, of course, Egypt, whence the children of Israel had lately come, without them no kingdom could subsist But they were promulgated by Jehovah, and written by His finger on tables of stone, in order that they might govern not only the natural-moral life of society, but also the spiritual-moral life of heaven. Since that day, to disobey these laws is to act not only against men, but also against God.

445 Moral life, considered in its essence, is in agreement both with human and divine law; he, therefore, who lives according to both these laws, is a truly moral man, and his life is charity The nature of charity may easily be seen from external-moral life Only translate the external-moral life of human society into the internal man, so that the will and thought of the internal man may be conformable to the actions of the external man, you will then have a correct idea of charity

XV INTIMATE FRIENDSHIP, CONTRACTED WITH A MAN WITHOUT REGARD TO HIS REAL CHARACTER, IS DETRIMENTAL AFTER DEATH

446 Intimate friendship means that not only a man's external, but also his internal, is loved, and it may be contracted with any one regardless of his internal or spiritual affections These may be inspired by love of the neighbour and of God, and thus be the means of association with the angels, or they may be inspired by a hatred of the neighbour and of God, and be the means of association with devils Such friendship is contracted for various reasons It is distinct from external or personal friendship, which is the result either of outward charm or of business association, and may be formed with any one, even with a buffoon This friendship is merely natural, whereas intimate friendship is spiritual.

447 Intimate friendship may be detrimental after death,

owing to the constitution of heaven and hell, and the relation of man's spirit to them. Heaven is divided into innumerable communities, according to all the varieties of the love of good, hell is likewise divided, according to all the varieties of the love of evil When a man dies, he becomes a spirit and, in accordance with his life in the world, is immediately assigned to that community where his ruling love is, to some heavenly society, if he has loved God and the neighbour, and to some infernal society, if he has loved self and the world Immediately on his entrance into the spiritual world—which takes place at death, and on the burial of the material body—the man is prepared for the community to which he belongs, this preparation takes some time, and is effected by the rejection of the loves that are not in agreement with his ruling love This, therefore, is a period of separation, friends are separated from friends, dependants from their patrons, parents from their children, and brother from brother Each of them is brought into inward communion with others like himself, for with them he is for ever to live a life suited to his state and properly his own At the commencement of this preparation acquaintances come together, and converse in a friendly manner as they used to do in the world; by degrees, however, and in a way not perceived by themselves, they are separated

448. But those who in the world have contracted an intimate friendship cannot be separated according to the usual method, and joined to the community corresponding with their life, for they are inwardly united as to the spirit They cannot be plucked asunder, because they are like engrafted branches, when one, as to his inner mind, is in heaven, and the other in hell, they remain bound together like a sheep tied to a wolf, or a goose to a fox, or a dove to a hawk, and he whose inner mind is in hell infuses his infernal nature into the other. For it is well known in heaven that evil can be infused into good, but not good into evil, the reason being that every one by birth is in evil. The result is that, when a good spirit is thus bound fast to a wicked one, the inner mind of the former is closed, and both are thrust down into hell where the good spirit suffers very severely; after a time, however, he is rescued, and then first

begins his preparation for heaven. I have seen such associations between persons of opposite affections and dissimilar genius; some were between brothers or relatives, others between patrons and their dependants, or between great men and their flatterers I have seen them together, like kids with leopards, kissing each other and vowing fidelity to their former friendship, and I have noticed that the good were drinking in the delights of the evil They clasped them by the hand and entered with them into caves filled with crowds of evil spirits; these were of hideous aspect though to themselves, by an illusion of the senses, they seemed to be beautiful After some time, however, I heard the good uttering cries of fear, as if caught in a trap, and the evil exulting like enemies over their spoil; not to mention other sad scenes. I have been informed that the good, when rescued, are prepared by reformation for heaven, but with greater difficulty than others

449 It is quite otherwise with those who, from charity, love the good in another, that is, who love justice, judgment, sincerity, benevolence, and particularly faith and love of the Lord These love what is within their friend, as distinct from his external qualities, if they do not see the same things in him after death, they immediately break off all friendship, and are associated by the Lord with those whose good is similar to their own It may be objected that no one can see the inner mind of those with whom he is associated; but this is not necessary, only let him beware of recklessly contracting an intimate friendship External friendship, contracted for various reasons, is not harmful

XVI THERE ARE SPURIOUS CHARITY, HYPOCRITICAL CHARITY, AND DEAD CHARITY

450 There can be no such thing as real or living charity, unless it forms one with faith, and unless both look to the Lord For the Lord, charity, and faith are the three essentials of salvation, and when they form one, charity is charity, and faith is faith, and the Lord is in them and they in the Lord (nos 363–72) But when these three are not conjoined, charity is either spurious, hypocritical, or dead Even in the heresies, which have always existed in the Christian church, these three essentials, God, charity, and faith, were

and are acknowledged, for without them there can be no religion Charity in particular may be associated with any heretical faith—with that of the Socinians, the Fanatics, the Jews, or even idolaters All of these believe it to be charity, because it looks like it externally, but charity varies according to the faith with which it is associated, as may be seen in the chapter on faith

451. All charity is *spurious* which is not conjoined with faith in one God in whom is a divine trinity Such is the charity of the present church, whose faith is in three divine persons, Father, Son, and Holy Spirit; being a belief in three persons, each of whom is a self-subsisting god, it is a faith in three gods With such faith charity may be associated, as is actually done, but it can never be conjoined, and charity which is only associated with faith is not spiritual but natural, and is therefore spurious So with the charity of many other heretics, such as those who deny the divine trinity, and therefore approach God the Father alone, or the Holy Spirit alone, or both apart from God the Saviour Charity cannot be conjoined to their faith and, if associated, is spurious It is called spurious, because it is illegitimate, like the son of Hagar, who was cast out of Abraham's house (Gen xxi 10) Such charity is like fruit, not growing naturally on a tree, but fixed to it artificially, or like a carriage, to which the horses are attached only by the reins, so that when they set off they pull the driver from the seat, and leave the carriage behind them

452 We will now describe those whose charity is *hypocritical* In public or private worship, they humble themselves to the dust before God, pour forth long prayers with a great show of devotion, put on a sanctimonious expression, kiss crucifixes and dead men's bones, and sometimes kneel down at sepulchres, and there mutter words expressive of a holy veneration of God, nevertheless in their hearts they desire to be venerated themselves, and to be adored as divinities The Lord describes them in these words *When thou doest alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the*

synagogues, and in the corners of the streets, that they may be seen of men (Matt vi 2, 5) *Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in Woe unto you, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves Woe unto you, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess* (Matt xxiii 13, 15, 25) *Well hath Esaias prophesied of you, hypocrites, saying, This people honoureth me with their lips, but their heart is far from me* (Mark vii 6) *Woe unto you, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them* (Luke xi 44), and elsewhere They are like flesh without blood, or ravens and parrots taught to repeat the words of a Psalm, or like birds taught to sing a hymn-tune, and their voices are like the sound of a bird-catcher's pipe

453 Charity is *dead* in those whose faith is dead, since charity acquires its character from faith. In the chapter on faith, it was shown that they form one. That faith is dead in those who do no good works, is evident from the epistle of James (ii 17, 20) Moreover, faith is dead in all those who do not believe in God but in living and dead men, and who worship idols as the Gentiles formerly did In order to secure salvation they make offerings to miracle-working images, and reckon these as works of charity But such offerings are merely like gold and silver placed in the urns and monuments of the dead, or like the sop given to Cerberus, or the fee paid to Charon for being ferried across to the Elysian fields But the charity of materialists, who believe that there is no God, is neither spurious, hypocritical, nor dead It is not charity at all, because it is associated with no faith; when viewed from heaven, it looks like bread made of ashes, or cake made of fish-scales, or fruit made of wax

XVII INTIMATE FRIENDSHIP AMONG THE WICKED IS INTESTINE HATRED OF ONE ANOTHER

454 It was shown above that every man has an internal and an external, or an internal and external man. To this

must be added that the internal man is in the spiritual world, and the external in the natural world. Man was thus created that, being associated with spirits and angels, he might think analytically, and be transferred after death from the natural to the spiritual world. (The spiritual world includes both heaven and hell.) Since then the internal man is associated with spirits and angels, and the external with men, a man may be associated both with spirits of hell and with angels of heaven; by this faculty and power man is distinguished from the beasts. A man's real character is that of his internal man, because the internal man is his spirit, which acts by means of the external man. The material body, with which his spirit is clothed in the natural world, is an accessory for the sake of procreation, and of the formation of the internal man, for the internal man is formed in the natural body, as a tree in the ground, or as seed in fruit. More about the internal and external man may be seen above (no. 401).

455 The following brief description of heaven and hell will show the difference between the internal man of the good and the wicked, for the wicked have their internal man associated with devils in hell, and the good, with angels in heaven. Hell, owing to the nature of its lusts, delights in every kind of evil, that is, in hatred, revenge, murder, depredation, theft, abuse, blasphemy, the denial of God, and the profanation of the Word. In man's lusts these lie concealed, because he does not reflect upon them, but devils burn with these evil pleasures like flaming torches, this being what is meant in the Word by hell fire. But the delights of heaven are those of love of the neighbour and of God. Since the delights of hell are the opposite of those of heaven, there is a great gap between them, into which the delights of heaven enter by influx from above, and those of hell by influx from below. Here, midway between heaven and hell, is man, while he is in the world, in order that he may be in equilibrium, and thus at liberty to turn either to heaven or to hell. This gap is what is meant by the great gulf fixed between heaven and hell (Luke xvi 26). This shows the nature of intimate friendship among the wicked, as to the external man, it assumes the guise of real friend-

ship, putting on the semblance of morality to further its own devices, and seeking opportunity to gratify the lusts with which the internal man is on fire Nothing but the fear of the law, and of the loss of reputation and life, restrains them from action Their friendship is, therefore, like a spider in sugar, a viper in a loaf of bread, a young crocodile in a cake of honey, or a snake in the grass Certainly those who are confirmed in evil, such as thieves, robbers, and pirates, maintain a friendly demeanour, so long as with one mind they are bent on plunder, for then they embrace and indulge in feasting, singing, and dancing while conspiring for the destruction of others Yet each one in his heart regards his companion as an enemy, and that is why a cunning thief fears his associates Among such men there is no friendship, but intestine hatred

455*a* Any man who has not openly associated with malefactors, but has led a moral and apparently useful life, and yet has not curbed the lusts of the internal man, may believe that his friendship is genuine Nevertheless it is more or less pernicious in all those who have rejected faith, and despised the holy things of the church as only fit for the common herd; this I have learnt for certain, from many examples in the spiritual world In some I have seen the delights of infernal love hidden like smouldering logs covered with bark; or like live coals under ashes, or like wax torches that blaze forth when lighted, and so on Such are all those who have banished religion from their hearts. Their internal man is in hell and, so long as they live in the world, they acknowledge none as the neighbour but themselves and their children They are unaware of this owing to their outward semblance of morality, but they regard others either with contempt or hatred, like cats on the watch for birds in their nests, or like wolves seeking dogs to devour These things have been mentioned to show by contrast the true nature of charity

XVIII THE CONJUNCTION OF THE LOVE OF GOD AND THE LOVE OF THE NEIGHBOUR

456 The law promulgated from Mount Sinai was written on two tables, of which one treats of God and the other of men. In the hand of Moses they were one table, on the

right side of which was written what relates to God, and on the left what relates to men, any one looking at them would see the writing of both tables at the same time Thus the one table was opposite the other, like Jehovah speaking with Moses, and Moses with Jehovah, face to face, as it is written This was in order that the tables so united might represent the conjunction of God with men, and the reciprocal conjunction of men with God, hence the law written on them was called the covenant and the testimony, a covenant signifying conjunction, and testimony a life according to the covenant

The two tables thus united exemplify the conjunction of the love of God and of the neighbour The first table epitomizes all things relating to the love of God These are, primarily, that man ought to acknowledge one God, the divinity of His human nature, and the holiness of the Word, and that He is to be worshipped by means of the holy things that proceed from Him (see Chapter V) The second table epitomizes all things relating to love of the neighbour Its first five commandments relate to actions or works, and the last two relate to the will or to charity in its origin; for in these two commandments it is said *Thou shalt not covet*, and when a man does not covet what belongs to the neighbour, he wishes him well That the ten commandments of the Decalogue contain all things respecting the love of God and the neighbour, may be seen above (nos 329–31) where it is also shown that both tables are combined in those that have charity.

457 It is otherwise with those who worship God without doing any good works from charity, these, so to speak, break the covenant So with those who divide God into three gods, and worship each one separately, and also with those who do not approach God in His human aspect, these are they who do not enter by the door, but climb up some other way (John x 1) It is otherwise also with those who have confirmed themselves in a denial of the Lord's divinity In all these there can be no communion with God, and consequently no salvation, their charity is nothing but spurious charity, which effects the conjunction not in front, or face to face, but on the side, or at the back.

How conjunction is effected shall be briefly explained In order to induce an inward acknowledgment of Himself, God acts upon a man's ideas respecting Himself, and at the same time He radiates a love of mankind The former influx is into his intellect and the latter into his will A man may receive the former without the latter, he then, in spite of his knowledge, refrains from an inward acknowledgment of God, and his state is like that of a garden in winter. But, if he receives both the former and the latter influx into his will and his understanding, that is, into his whole mind, he inwardly acknowledges God, this imparts life to his knowledge of God, and his state is like that of a garden in spring Conjunction is effected by means of charity, because God loves every man He cannot do good to every man directly, but only indirectly through the instrumentality of other men He therefore inspires men with His love of mankind, as He inspires parents with love for their children, and the man who receives that love is in communion with God, and loves the neighbour from the love of God The love of God is within his love of the neighbour, giving it new vigour and strength And, since a man does nothing good, unless he feels that the power, the will, and the deed are his own, this impression is given to him, and when he freely does good as of himself, the good is imputed to him, and is accepted as the means of reciprocal union It is like the union of active and passive, where the active acts upon the passive and causes it to react For example it is like the will in action, or thought in speech, or the intimate operation of the soul upon both, or like effort in motion, or like seed acting upon the sap which causes the tree to produce fruit containing new seeds It is also like light reflected by precious stones according to the structure of their parts, these various colours seem to belong to the stones, but they are caused by the light

458 The origin and nature of the conjunction of love of God and love of the neighbour should now be evident It is caused by the inflowing of God's love of mankind into the hearts of men, and if they receive it and co-operate therewith, the result is the love of the neighbour This is summarized by these words of the Lord *At that day ye*

shall know that I am in my Father, and ye in me, and I in you (John xiv 20), and also by these *He that hath my commandments, and keepeth them, he it is that loveth me; and I will love him, and will manifest myself to him, and will make my abode with him* (John xiv 21, 23) All the Lord's commandments have relation to the love of the neighbour, and consist in these two general precepts, not to do evil to him, and to do good to him Those who observe these precepts love God, and God loves them, according to the words of the Lord just quoted Since the love of God and the love of the neighbour are thus conjoined, John says *He that keepeth the commandments of Jesus Christ dwelleth in him, and he in him If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also* (1st Ep iii 24; iv 20, 21).

Memorabilia

459 I I saw at a distance five lecture halls, each suffused with a different light, the first with flame-coloured light, the second with yellow light, the third with white light, the fourth with a light like that of afternoon, and the fifth with the dim light of evening In the roads I saw some men on horseback, and others in carriages or on foot, and some were hastening towards the first lecture hall, which was suffused with flame-coloured light On seeing this, I was seized with a strong desire to go there myself, and hear what they were discussing So I joined those who were hastening to the first lecture hall and entered along with them. And lo! there was a great assembly seated to the right and left on benches along the walls In front was a low pulpit, in which stood the president; he had a wand in his hand, a cap on his head, and a robe tinged with the flame-coloured light of the hall

When all were assembled, the president said, in a loud voice. 'Brethren, the subject of to-day's debate is charity No doubt you all know that charity is spiritual in essence, and natural in act'. Immediately there rose one from the

first row of benches on the left, where sat those who were reputed wise, and spoke as follows. 'My opinion is that charity is morality inspired by faith Who does not know that charity follows faith, as a maid attends her mistress? A man, who has faith, unconsciously fulfils the law, and spontaneously exercises charity If he consciously kept the law and deliberately practised charity, he would think of being saved on that account, and thus he would defile holy faith with his selfhood, and impair its efficacy. Is not this a correct statement of our dogma?' Here he looked at those about him, among whom were some canons, and they expressed their assent

'But what', he continued, 'is spontaneous charity but morality, which every one is taught as a child? It is therefore natural in itself, but becomes spiritual when suffused with faith Every one lives morally, and therefore who can tell by a man's conduct whether he has faith or not? God alone, who gives and seals faith, knows and distinguishes those who possess it therefore I assert that charity is morality inspired by faith Such morality is saving, because of the faith within it, and any other morality is worthless, because it is a merit-seeking Those, therefore, who mingle charity and faith—I mean those who join them inwardly, instead of associating them outwardly—only lose their labour, for that would be like handing the footman into a carriage with a bishop, or seating the porter at table with a nobleman'

After this one rose from the first bench on the right, and spoke as follows 'My opinion is that charity is piety fraught with sadness, for nothing propitiates God more than the piety of a humble heart Besides, piety is continually beseeching God to give faith and charity, and the Lord says: *Ask, and it shall be given unto you* (Matt vii 7), thus piety receives both faith and charity I say piety fraught with sadness, because all true piety is sad, and moves the heart to lamentation. This feeling indeed disappears after prayer, but it returns when we pray again, bringing with it piety and charity Our priests ascribe salvation to faith and not to charity; what then remains but piety, praying pitiably for both? When reading the Word, I could not but see that

faith and charity were both the means of salvation; but, when I consulted the clergy, I was told that faith was the only means, and that charity was nothing. I then felt as if I were at sea in a ship that was drifting between two rocks, and when I feared that the ship would be wrecked, I escaped in a little boat My little boat is piety, and, moreover, piety is profitable in many ways'.

After him rose another from the second bench on the right hand, and thus began 'My opinion is that charity is doing good to every one whether good or evil What is charity but goodness of heart? And a good heart wishes well to all, to the evil as well as to the good The Lord said that we ought to do good even to our enemies. If, therefore, charity is withheld from one class of men, it becomes like a man hopping on one leg The evil are men as well as the good, and charity regards a man as a man, if he is wicked, what is that to me? Charity is like the sun's heat, which vivifies all animals, fierce wolves as well as gentle sheep, and all plants, useless thorns as well as useful vines' Then he held up a grape, saying 'Charity is like this grape, if you split it the contents run out' He then split it, with the natural result

After this address another arose from the second bench to the left, and said 'In my opinion, charity is a whole-hearted service of one's relatives and friends Everybody knows that charity begins at home, that is, with oneself, for every man is his own nearest neighbour Starting then from oneself, charity advances first to brothers and sisters, and then to kinsmen and connections, according to their distance from oneself All others are strangers, and strangers are not inwardly acknowledged, thus they are estranged from the internal man But nature unites those who are related by blood and birth, and habit, which is a second nature, unites friends, and so they also become the neighbour Friends and relations are united in charity by an internal as well as an external bond, but acquaintances are held together only by an external bond. All birds recognise their kindred, not by their feathers but by their notes and, when they are near each other, by the vital sphere exhaled from their bodies This natural affinity in birds is called instinct; but there is

also an instinct in man, which prompts him to seek the society of his own kin. Blood, as we say, is thicker than water, and the mind or spirit feels this, and recognises the affinity. In this affinity and sympathy lies the essence of charity But dissimilarity and antipathy imply an absence of blood ties, and therefore of charity And as habit is second nature and conduces to similarity, it follows that charity also consists in doing good to friends. Any one landing in a foreign port, with its strange language and customs, is out of his element and feels no affection for its people But if he lands in his native country, with its familiar language and customs, he is in his own element, and feels the joy of affinity, which is also the delight of charity'

Next arose one from the third bench to the right, who said in a loud voice 'In my opinion, charity consists in giving alms to the poor, and helping the needy This assuredly is charity, for so says the divine Word whose authority is indisputable. To give to the rich and prosperous is but vainglory, in which there is no charity but only an expectation of recompense In this there can be no real love of the neighbour, but only a spurious affection, valid on earth but not in heaven, it is necessity and want that ought to be relieved, because then there is no idea of recompense In the city where I used to live, and where I knew who were virtuous and who were not, I observed that all the virtuous, on seeing a poor man in the street, used to stop and give him alms, while the vicious would pass by, as though they neither saw nor heard him, and everybody knows that the virtuous are charitable, and that the vicious are not. He who gives to the poor and assists the needy, is like a shepherd who leads out hungry and thirsty sheep to pasture and water, but he who gives only to the rich and prosperous, is like one who cultivates the fortunate, or presses meat and drink on those who are already sated'.

After him rose another from the third bench to the left, and said 'My opinion is, that charity consists in building and endowing hospitals, infirmaries, orphanages, and asylums. For public benefactions greatly excel private ones Such charity is of a richer quality, and more replete with good things; and, consequently, the reward promised in the Word

will be richer; for, as a man ploughs and sows, so he reaps. Is not this giving to the poor and relieving the needy in the highest degree? This is the way to obtain glory in the eyes of the world, and humble gratitude and praise from those benefited This elevates the heart, and raises charity to its highest pitch The rich who do not walk but ride, cannot, of course, take notice of street beggars, and give them money, they perform their benefactions on a larger scale Alms-giving in the streets may be left to less wealthy benefactors, who cannot afford a carriage'.

When he had said this, he was silenced by another who rose from the same bench, saying· 'Let not the rich exalt the munificence and excellence of their charity over that of one poor man who gives to another We know that the size of the gift is proportioned to the dignity of the giver, a king, a magistrate, a captain, a dependant, gives each according to his position But charity should not be estimated according to the rank of the giver or the value of his gift, but according to the spirit in which the gift is made, so that the menial, giving a single penny, may have a larger charity than the great man, who gives or bequeaths a fortune This is in agreement with the following passage *Jesus saw the rich men casting their gifts into the treasury, he saw also a certain poor widow casting in thither two mites, and he said, Of a truth I say unto you, that this poor widow hath cast in more than they all* (Luke xxi 1–3)'.

Then another rose from the fourth bench on the left, and said 'In my opinion, charity consists in endowing churches and their ministers The man who exercises such charity has holy thoughts in his mind, and acts under the influence of a holiness which sanctifies his gifts Charity, being holy in itself, demands this Is not all church-worship holy? For the Lord says *Where two or three are gathered together in my name, there am I in the midst of them* and the priests, His servants, minister unto Him I, therefore, conclude that gifts bestowed on the clergy and on churches are superior to all others Besides, the clergy have power to bless gifts; and nothing so expands the mind for the reception of true joy as to see one's gifts thus blessed'.

After him, one from the fourth bench to the right arose,

and spoke as follows: 'In my opinion, charity is the old Christian brotherhood. Every church that worships the true God has its beginning from charity, as did the Christian church of old. And since charity unites minds, and makes one of many, the early Christians called themselves brethren —brethren in Jesus Christ their God And because they were surrounded by barbarous nations of whom they stood in fear, they made a common stock of their property, and then, being together and of one mind, they were glad. In their social gatherings they conversed every day about the Lord God their Saviour Jesus Christ, and about charity at their feasts, such was their brotherhood But after those times schisms began to arise, and at last the abominable Arian heresy, which caused many to deny the divinity of the Lord's human nature, and then charity decayed and brotherhood dissolved It is true that all who worship the Lord in truth, and keep His commandments, are brethren (Matt xxiii 8), but they are brethren in spirit But, as at this day the nature of man's spirit is unknown, it is useless for men to call one another brethren There can be no brotherhood founded on faith alone, or on faith in any other god than the Lord God the Saviour, for brotherhood is founded on charity, and there is no charity in such faith. I conclude then, that the old Christian brotherhood was charity: I say *was*, for it is now no more, yet I prophesy that it will be restored' When he said this, a ray of flame-coloured light shot through the east window and tinged his cheeks At this the assembly was greatly amazed

Lastly, there arose one from the fifth bench on the left, who asked leave to add something to what the last speaker had said, and, leave being given, he spoke as follows· 'My opinion is, that charity consists in forgiving every one his trespasses. I derived this opinion from a form of speech customary at the Holy Supper, when some men say to their friends: "Forgive me what I have done amiss"; and they seem to think that they have then fulfilled all the duties of charity. But on consideration this seems to me but the shadow of charity, and not its real form, for many who repeat these words neither forgive any trespasses not strive

to attain to charity, and these do not conform to the prayer which the Lord Himself taught. *Father, forgive us our trespasses, as we forgive those that trespass against us* For trespasses are like ulcers which, unless laid open and healed, infect the neighbouring parts, and at length spread corruption throughout the body. The same is true of trespasses against the neighbour, unless removed by repentance, and by a life according to the Lord's commandments, they continue their work of corruption Those, therefore, who without repentance merely pray to God to forgive their sins, are like people in a city infected with some contagious disease, who go to the governor and say "Sir, heal us". The governor would answer. "How can I heal you? Go to a physician, and learn from him what medicines you need, then buy those medicines of the apothecary, take them, and you will be healed" So the Lord will say to those who pray for forgiveness of sins without actual repentance· "Open the Word, and read what I have spoken in Isaiah· *Ah sinful nation, a people laden with iniquity, when ye spread forth your hands, I will hide mine eyes from you yea, when ye make many prayers I do not hear Wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do good* (1 4, 15–18) and then your sins will be removed and remitted"'

Then I held up my hand, and asked whether I, although a stranger, might be allowed to offer my opinion The president put this to the vote, and it was carried I then said 'In my opinion charity consists in acting always from the love of justice and judgment, this love being derived from the Lord God the Saviour. All the definitions that have been given to-day include notable examples of charity, but, as the president remarked at first, charity is spiritual in its origin, and natural in its application Now natural charity, when spiritual within, appears to angels translucent like a diamond, but if not spiritual within and therefore merely natural, it appears like a pearl opaque as the eye of a boiled fish I cannot say whether the notable examples of charity, which you have referred to, are inspired with spiritual charity or not, what I can state is the spiritual principle, which they must contain in order to be natural

forms of spiritual charity This principle is that they be done from the love of justice and judgment, in other words, a man in the exercise of charity should judge clearly whether he is acting from justice For a man may do harm by kind actions, and he may do good by apparently harsh actions. For example, he who gives a needy robber enough money to buy a sword does harm by his generosity, although he does not know that the robber intends to buy a sword; a man likewise does harm if he rescues a robber from prison, and directs him to a wood for his safety, saying to himself: "It is no fault of mine that he commits robbery, I only relieved him as a man" Take another instance Idleness is encouraged by any one who supports an idle vagrant, and keeps him from being forced to work, saying to him "Come into my house and go to bed, why should you fatigue yourself?" Again, harm is done by any one who promotes worthless relatives and friends to positions of importance. And harm is done by a judge who absolves a criminal who sheds tears and appeals for mercy on the ground that he is his neighbour Such works of charity are obviously not inspired by the love of justice and judgment

'On the other hand, a man may do good by apparently harsh actions For example, a judge performs a work of charity when he imposes punishment according to law, for in this way he prevents the criminal from doing further mischief, and being a pest to society Society is the neighbour in a higher degree, and to place it at the mercy of criminals would be scandalously unjust Again, it is for the good of servants and children to be corrected for their faults by their masters and parents So with the inhabitants of hell, all of whom are obsessed by the love of doing evil, for the sake of their amendment, the Lord permits them to be kept in prison and punished when they do evil. This is because He is justice itself, and always acts from judgment

'All this shows that charity becomes spiritual by virtue of the love of justice and judgment, originating from the Lord God the Saviour All the good of charity comes from the Lord, who says *He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do*

nothing (John xv 5); and that He hath *all power in heaven and earth* (Matt. xxviii 18). And all love of justice and judgment is from the God of heaven, who is essential justice itself, and from whom man derives all judgment (Jer. xxiii 5; xxxiii 25). I therefore conclude that all the definitions of charity given by the speakers on both sides, namely, morality inspired by faith, piety fraught with sadness, doing good to every one whether good or evil, a wholehearted service of one's relatives and friends, giving to the poor and helping the needy, building and endowing hospitals, endowing churches and their ministers, the old Christian brotherhood, and forgiving every one his trespasses—all these, I say, are notable instances of charity, provided they are done from the love of justice and judgment Otherwise they are not charity, but like streams separated from their fountain-head, or like branches severed from their tree, for true charity is believing in the Lord and acting justly and rightly on all occasions. He, therefore, who from the Lord loves justice, and acts with judgment, is an image and likeness of charity'

After these remarks there was silence, the expression of their faces showed that they were secretly convinced, though they did not say so But I was then suddenly withdrawn from their sight, because from the spirit I re-entered my material body, for the natural man, being clothed with a material body, is invisible to a spirit or an angel, as they are to him

460 II Once, when I was looking about me in the spiritual world, I heard, as it were, a gnashing of teeth, mingled with sounds of hammering and grating When I inquired what it meant, the angels who were with me said: 'These sounds come from schools, which we call debating clubs, where discussions are held; and these discussions sound like this, when heard from a distance' I approached, and saw some huts built of rushes cemented together with mud There was no admittance by the door, lest light from heaven should flow in and cause confusion, and so I wanted to look in through a window, but there was none Suddenly, however, there appeared a window on the right side, and then I heard them complaining that they were in darkness. And

then this window was closed and another one opened on the left, and then by degrees the darkness was dispelled, and they seemed to recover their own proper light After this I was permitted to enter by the door, and hear the debates. There was a table in the middle, and benches round about it; yet they all appeared to me to be standing on the benches and disputing sharply about faith and charity One side was maintaining that faith was the essential of the church, and the other charity; and those who made faith the essential, spoke as follows 'Faith is a matter between men and God, and charity between men and men Faith, therefore, is heavenly, and charity earthly, and we are saved by heavenly and not by earthly things Moreover, faith, being heavenly, is given by God, and charity, being earthly, can be acquired by man But what a man acquires for himself has nothing to do with the church, and therefore cannot be a means of salvation Can any one be justified before God by the works of charity? Believe us when we say that by faith alone are we justified and sanctified, provided our faith is not defiled by the idea of merit arising from works of charity', with much more to the same purpose.

On the other hand, those who made charity the essential of the church, stoutly maintained that salvation comes from charity, not faith They said 'God holds all men dear, and desires the good of all, but He can only do good to men by means of other men He gives us power only to talk about faith, but to do the works of charity. It is absurd to say that charity is earthly Charity is heavenly; and your faith is earthly, because you do no work of charity You receive your faith like stocks or stones You say that you receive it from the Word, but the Word can produce no effect upon a stock or a stone Possibly you may be quickened, while knowing nothing of the process, but the only evidence of such quickening is that you keep repeating that faith alone justifies and saves As a matter of fact, you know nothing either of faith or salvation by faith'

But one arose who was called a syncretist by the angel that talked with me He took off his cap and laid it on the table, but hastily put it on again, because he was bald. He then said 'Listen to me, you are all wrong. Faith, it is

true, is spiritual and charity moral, but they are united; and they are united first by the Word, then by the Holy Spirit, and lastly by what may be called an act of obedience But man plays no part in this, because, where faith is concerned, he can do no more than a statue I have long meditated upon this matter, and have at last discovered the truth, namely, a man may receive from God a faith which is spiritual, but he is as powerless as a stock or a stone to receive from God any impulse to charity'.

Those who believed in faith alone applauded this, but those who favoured charity showed their disapprobation. And one of the latter exclaimed with indignation 'Hearken, friend You seem not to know that there is a spiritual-moral life, and a merely natural-moral life—a spiritual-moral life of those who do good from God and yet as of themselves, and a merely natural-moral life of those who do good from hell and yet as of themselves'

I mentioned above that the debate sounded like the gnashing of teeth, mingled with hammering and grating The sound like the gnashing of teeth proceeded from those who made faith the one essential of the church, the hammering from those who made charity the one essential, and the grating from the syncretist Their voices sounded like this at a distance, because in the world they had all been given to disputing, and had never shunned evil or done good from a spiritual motive They had not the slightest idea that truth is the essence of faith, or that good is the essence of charity; or that truth and good react upon and form each other, so that neither truth without good nor good without truth can be really spiritual

461 III I was once carried away in the spirit to the southern quarter of the spiritual world, and there I entered a garden which far excelled all others that I had seen The southern quarter is the abode of all who excel in intelligence, and a garden signifies intelligence This was the signification of the garden of Eden, in which Adam and his wife were placed; and their expulsion thence implied that they had lost their intelligence and their virtue As I was walking about this southern garden, I noticed some people sitting under a laurel and eating figs. I went and asked them for

some, which they gave me, and lo! in my hand they became grapes. When I expressed my surprise at this, an angelic spirit, who stood near, said to me: 'The figs become grapes in your hands, because figs correspond to the good of charity and faith in the natural or external man, whereas grapes signify the good of charity and faith in the spiritual or internal man, and, because you love spiritual things, this change took place for you For in our world all things come to pass and are manifested and changed according to correspondences'

At that moment I conceived an eager desire to know how a man can do good from God, and yet altogether as of himself, so I asked those who were eating figs, how they understood this They explained their views as follows 'God operates in man and through man, although he is quite unconscious of God's operation, if he were conscious of it while doing good, he would do only apparent good, which inwardly is evil For all man's actions proceed from his selfhood, which by birth is evil, how then can good from God and evil from man be united in action? Besides, a man's selfhood, in matters relating to salvation, is continually suggesting the idea of merit, thus it derogates from the Lord's merit, and this is the height of injustice and impiety In a word, if the good, which God operates in and through man, were to enter his will and thus pass into action, it would be utterly defiled and profaned, but this God never permits A man may indeed think that the good which he does is from God, and may call it God's operation through him, but how this can be, we do not rightly understand'

I then revealed my own thoughts to them, saying: 'Your difficulty arises because you think from appearances, and such thought, when confirmed, is fallacious. For you believe that a man's will, thought, action, and speech, being *in* himself, are therefore *from* himself, but his only faculty is that of receiving what flows into him Man is not life in himself, but is an organism receptive of life The Lord is life in Himself, as He says in John. *As the Father hath life in himself, so hath he given to the Son to have life in himself* (v 26, xi 25; xiv 6, 19). There are two things which

constitute life—love and wisdom, or what is the same, the good of love and the truth of wisdom These two flow in from God, and they are received by man as if they were his own; and because they are felt as his own, they proceed from him as if they were his own This appearance is created by the Lord in order that what flows in may be consciously received, and thus become permanent But all evil also flows in, not from God but from hell, and is eagerly received, in accordance with man's inherited predilections He therefore receives good from God only in the measure that he shuns evil, and this he does by repentance, and by faith in the Lord. Love and wisdom, charity and faith, or, to speak in more general terms, the good of love and charity, and the truth of wisdom and faith, flow from without into a man, and then they appear as if they were his own, and he gives them forth as his own. This is very evident from sight, hearing, smell, taste, and touch, for sensation in the organs of those senses is caused by what flows into them from without. It is the same with the organs of the internal senses, except that the spiritual things which flow into them are not, like their natural counterparts, apparent to the bodily senses In a word, a man is an organism receptive of life from God, and he is receptive of good in proportion as he desists from evil The Lord gives to every man the power to desist from evil by using his will and understanding, and whatever a man does by his will, and in accordance with his understanding or, what is the same, by the freedom of his will, and in accordance with the reason of his understanding, becomes permanent, and thereby the Lord brings the man into communion with Himself, and thus reforms, regenerates, and saves him The life which flows into man proceeds from the Lord, and is also called the spirit of God, and in the Word it is called the Holy Spirit, which enlightens, quickens, and operates in man, but this life is varied and modified according to the mental constitution induced by love. To convince you that all the good of love and charity, and all the truth of wisdom and faith, flow into man from without, pray consider the following fact Whoever thinks that these are implanted in him by creation, must end by thinking that God infused Himself into men, so that they

became partly gods; but all, who confirm themselves in this belief, become devils and, in the spiritual world, are fetid like corpses

'Besides, what is all human action but the action of the mind? For what the mind wills and thinks, this it does and utters by means of its organ the body Consequently, when the mind is under the Lord's guidance, so also are action and speech, and this is what takes place when a man believes in Him Unless this were so, why should the Lord, in His Word, command a thousand times that a man should love his neighbour, perform the works of charity, bring forth good fruit like a tree, keep the commandments, and thus be saved? Also why should He say that a man would be judged according to his deeds or works, the good being sent to heaven and the evil to hell and death? How could the Lord do such things, if everything that proceeds from man must needs be merit-seeking, and therefore evil? Know therefore that, if the mind is a form of charity, so also is the action, but, if the mind is a form of faith alone, or of faith separated from spiritual charity, so also is the action'.

On hearing these things, those who were sitting under the laurel said 'We feel that you have spoken justly, and yet we do not understand' I replied: 'You feel that I have spoken justly by virtue of the general perception of truth given by the influx of light from heaven, but you do not understand because of the perception induced by the influx of light from the world. These two perceptions, the internal and the external, or the spiritual and the natural, make one with the wise, they may also make one in you, if you look to the Lord and put away evils'.

Seeing that they understood this, I plucked off some twigs from a vine, and handed them to them, saying: 'Do you suppose that this is from me or from the Lord?' And they replied, that it was through me from the Lord, and lo, these twigs in their hands put forth grapes As I withdrew, I saw a book lying upon a cedar-wood table beneath a green olive-tree, whose trunk was entwined by a vine I looked, and saw that it was a book written by me, entitled *Arcana Caelestia*. In that book it was fully proved, that a man is an organism recipient of life, and not life itself; and that

life cannot be created in a man, any more than light can be created in the eye

462. IV I was looking towards the sea-coast in the spiritual world, and saw a magnificent harbour I drew near and examined it, and saw there vessels both large and small, laden with merchandise of all kinds, and on the cross-benches were seated boys and girls distributing the merchandise to those who desired And they said 'We are waiting to see our beautiful turtles, which will soon rise out of the sea' And behold! I saw turtles both great and small, on whose scaly shells were squatting baby turtles, looking at the islands around The parent turtles had two heads, a large one covered with a reddish shell, and a small one which they could draw back into the body and insert in some unseen way into the larger one I examined the large reddish head, it had a man's face, and talked with the boys and girls seated on the benches, and licked their hands Then the boys and girls gently stroked them, and gave them food and dainties, and also costly things such as silk for clothes, thyine-wood for tables, crimson for ornaments, and scarlet for dyes On seeing these things, I was desirous to learn what they represented, as I knew that all things seen in the spiritual world are correspondences, and represent the spiritual things of affection and thought Then a voice from heaven said 'You know already what is represented by the harbour, the ships, and the boys and girls, but you do not know what is represented by the turtles Turtles represent those of the clergy who entirely separate faith from charity and its good works They affirm that there is no connection between them, but that the Holy Spirit, through faith in God the Father for the sake of His Son's merit, enters into a man, and purifies his inner mind, making of his will a sort of oval plane, and that when the operation of the Holy Spirit approaches that plane, it skirts it on its left side, and so avoids contact with it, and that thus the inner or higher part of a man's will is intended for God, and the exterior or lower for man. Thus nothing which a man does, whether good or evil, appears in God's sight, not the good because it is merit-seeking, nor the evil because it is evil; if either were to appear before God the man would inevitably perish

And this being so, they say that man has full liberty in willing, thinking, and speaking, provided he is careful of his worldly reputation'

I then asked whether they also asserted that it is allowable to think of God as being neither omnipresent nor omniscient I was told that they did assert this, for they say that God does not examine the will or thought of those who have obtained faith, and are thereby purified and justified, and that they retain in the inner chamber, or higher region of the mind, the faith which they had received in act, which act may recur from time to time without their knowing anything of the matter 'These', I was told, 'are the things represented by the small head, which they draw back, and insert into the larger head, when they talk with the laity For they do not speak to the laity with the small head, but with the larger one which has a face resembling that of a man, and they quote extensively from the Word about love, charity, good works, the commandments of the Decalogue, and repentance But then they have inserted the small head into the larger one, and thereby they have a mental reservation that none of these duties must be performed for the sake of God and salvation, but only with a view to the public or private good Since, however, they speak eloquently concerning the Word, the gospel, the operation of the Holy Spirit, and the nature of salvation, they appear to their hearers as handsome men, superior in wisdom to the rest of mankind, and you saw that the boys and girls on the benches in the ships gave them delicate food, and other things of value Such then are those whom you saw represented as turtles In your world they are scarcely distinguishable from others, except by the fact that they fancy themselves superlatively wise, and they laugh at others, even at those who hold a similar doctrine respecting faith, but who are not versed in its mysteries They have a little emblem worked upon their clothes by means of which they recognize one another'

My informant then said: 'I will not weary you with their ideas concerning election, free-will, baptism, and the holy supper; they never divulge them, but they are known to us in heaven. For after death no one is allowed to think one

thing and say another; so, when they come into this world, they cannot refrain from uttering their insane ideas They are treated accordingly, and expelled from all communities, and at last they are cast down into the pit mentioned in the Apocalypse (IX 2), where they become corporeal spirits and look like Egyptian mummies For a certain callousness is induced upon their inner mind by the barrier which they had set up between it and their outer mind while in the world. Their infernal community borders on that of the Machiavellians, with whom they at first associate as companions; but they soon cease to do so, because they have a sort of religious persuasion concerning the act of justification by faith, but the Machiavellians have none'.

I saw them expelled from the other communities, and collected together in order to be cast into the pit, and then I observed a ship with seven sails flying in the air, and in it officers and sailors clothed in purple and with laurel wreaths round their caps They said 'Lo, we are in heaven, we are the laureate doctors clothed in purple, because we are the wisest of the European clergy' I wondered what this meant, and I was told that it was a symbol of the vain and fantastic ideas of those whom I had before seen as turtles They were now evidently insane, and were standing together after their expulsion from the other communities

I now felt a desire to speak with them, so I went up to them and, after the usual salutations, said 'Is it true that you separate man's internal from his external—I mean that you separate faith as the internal work of the Holy Spirit from man's co-operation in external works? If this is so, you separate man from God, for you not only follow other learned clerics in separating faith from the works of charity, but you also banish man's manifestation of faith from the sight of God. But tell me, I pray, whether you wish that I should argue from common sense, or from the sacred scripture' They said 'Argue first from common sense'. And I spoke as follows

'How is it possible for a man's internal to be separated from his external? It is a matter of common perception that the mind uses the body in order to produce its effects and accomplish its works. Do not internal things exist by

means of external, in that they subsist in them and come to rest like a column on its base? Without this close combination with the internal, the external would dissolve and melt away into thin air. The internal operations of God with man are myriads and myriads, of which he knows nothing; and he need know nothing of them, provided that he is conscious of his comparatively external will and thought, whereby he may come into communion with God.

'But let us illustrate this matter by an example. A man knows hardly anything of the interior operations that contribute to his speech The lungs draw in the air and fill with it the vesicles, the bronchia, and the lobes, they emit it into the trachea, and there turn it into sound, that sound is modified in the glottis by the aid of the larynx, and the tongue afterwards articulates it, and the lips complete the articulation, and then it becomes speech All these interior operations, of which the man is hardly conscious, exist for the sake of the ultimate speech Destroy any one of these links between the internal and external, and a man would no more be able to speak than a stock. Take another example. The two hands are the ultimates of man; but the nerves descend to them from the head through the neck, the breast, the shoulders, the arms, and the forearms, there are innumerable muscles, motor fibres, nerves, blood-vessels, ligaments, and membranes, of which the man is utterly unconscious And yet these all contribute to the action of his hands Supposing they all stopped short at the wrist, the hand would fall off and putrefy, much as the body does when severed from the head And thus would perish the human mind, with its two vital faculties of the will and the understanding, if the divine operations relating to faith and charity should stop in mid-course, and not enter the man himself In such case the man would not only be a brute, but a rotten stick Thus far I have argued from common sense

'Now, if you please, I will argue from the sacred scripture. The Lord says *Abide in me, and I in you, I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit* (John xv 4, 5) Fruits are the good works which the Lord performs through man, and

which man does of himself from the Lord. Again the Lord says that He stands at the door and knocks, and that He enters to him that opens, and sups with him, and he with Him (Rev iii 20) The Lord gives pounds and talents to the intent that man may trade with them and make profit and, in proportion to such profit, may receive eternal life (Matt xxv 14–30, Luke xix 13–26). He gives to every man according to the work which he does in His vineyard (Matt xx 1–17). These are only a few passages, for pages might be filled with quotations from the Word, insisting that a man ought to bear fruit like a tree, act according to the commandments, love God and the neighbour, and so forth I am well aware, however, that your own ideas are out of harmony with the real meaning of these passages, so that whenever you quote them you pervert them And you cannot do otherwise, because you deny communication and communion of God with man What then remains, except the mere formalities of worship?''

When I had done speaking, there fell upon the assembly a light from heaven, and this revealed their true character They no longer appeared to be in an aerial ship, as if in heaven, clothed in purple, and crowned with laurel; they now appeared in a sandy desert, clad in rags and having their loins girded with fishing-nets through which their nakedness appeared, and then they sank down to the community next to the Machiavellians

CHAPTER VIII

FREE-WILL

463 BEFORE discussing the doctrine of the new church on free-will, it is necessary to state the dogmatic views of the present church on that subject, otherwise a religious man of sound reason might suppose that it is not worth while to write anything new on the subject For he might say: 'Everybody knows that man has free-will in spiritual things. Were it not so, of what use would be sermons instructing men to believe in God, to be converted, to live a life according to the commandments, to fight against the lusts of the flesh and thus become new men, and so on? All this, he would say, would be empty verbiage if there were no free-will in matters of salvation, and to deny it would be folly, and contrary to common sense Yet the present church falls into that contradiction, and banishes the doctrine of free-will the extracts given below from the *Formula Concordiae,* which the Evangelicals swear by, will sufficiently prove this. And the same doctrine regarding free-will prevails with the reformed in Germany, Sweden, Denmark, England, Holland, and indeed throughout all Christendom, as is evident from their doctrinal books Here follow the quotations from the *Formula Concordiae,* Leipzig edition of 1756

464 (1) 'The doctors of the Augsburg confession assert that man, in consequence of the Fall of his first parents, is become so thoroughly corrupt, that he is by nature blind as to things spiritual, or such as relate to conversion and salvation, and that he neither understands nor is able to understand the Word of God when preached to him, but judges it to be a trifling, foolish thing, and never of himself draws nigh unto God, but is rather God's enemy, and so continues to be, until by the power of the Holy Spirit operating through the preaching and hearing of the Word, he is of pure grace, without any co-operation on his part, converted, gifted with faith, regenerated, and renewed' (p 656).

(ii) 'We believe that the understanding, heart, and will of an unregenerate man, in spiritual and divine things, are of their own natural powers utterly incapable of understanding, believing, embracing, thinking, willing, beginning, finishing, acting, operating, or co-operating in any respect; but that a man is altogether corrupt and dead to what is good, insomuch that in the nature of man since the Fall, before regeneration, there is not a single spark of spiritual strength remaining whereby he can prepare himself to receive the grace of God, or apprehend it when offered him, or accommodate himself, and of himself be capable of accepting it, or contribute, act, operate, or co-operate of himself, by his own power, in any respect towards his conversion, either wholly, partly, or in the smallest degree; but that man is the servant of sin and the slave of Satan, by whom he is instigated, and hence his natural free-will, by reason of his corrupted powers and depraved nature, is only active and efficacious in such things as are displeasing and opposed to God' (p. 656).

(iii) 'Man is industrious and ingenious in civil and natural things, but in things spiritual and divine, which relate to the salvation of his soul, he is like a stock, a stone, or the pillar of salt into which Lot's wife was turned, which have no use either of eyes, of mouth, or of any other senses' (p 661).

(iv) 'Nevertheless man still enjoys the power of locomotion, whereby he can direct his external members, and can hear the gospel, and can in some measure meditate on what he hears, but that still in his private thoughts he despises it as a foolish thing, and is incapable of believing it, in which respect he is worse than a stock, unless the Holy Spirit is efficacious in him, kindling and working in him faith, obedience, and other virtues which God approves' (p. 662).

(v) 'In one respect a man may be said not to be a stock or a stone, for a stock or a stone makes no struggle or opposition, nor understands or perceives what is done with it; whereas a man continually struggles and strives in his will against God, until he is converted to God, and yet it is true that a man, before conversion, is a reasonable creature, having understanding, although not in divine things, and

having a will, although not disposed to any saving good; but still he can contribute nothing towards his conversion, and in this respect he is worse than a stock or a stone' (pp 672, 673).

(vi) 'Whole conversion is the entire operation, gift, and work of the Holy Spirit alone, who effects and produces it, by His own virtue and power through the Word in the man's understanding, heart, and will, as in a passive subject, the man doing nothing at all, but remaining altogether passive; and yet this operation is not like the forming of wood into a statue, or the stamping an impression on wax, for wood and wax have neither knowledge nor will' (p 681)

(vii) 'It is maintained by certain fathers and modern doctors, that God draweth only the willing, consequently that the man's will is in some respect active in the business of conversion This opinion, however, is not consonant with the words of holy scripture, for it establishes a false notion of the powers of human determination, as respects conversion' (p. 582)

(viii) 'In the external concerns of the world, which fall under the cognisance of reason, there still remains in man some share of understanding, strength, and ability, although these miserable remains are very weak, and even these, small as they are, are infected and contaminated with the poison of hereditary disease, so as to be of no account in the sight of God' (p 647)

(ix) 'A man in the business of conversion, whereby from a child of wrath he becomes a child of grace, does not co-operate with the Holy Spirit, for the work of conversion is of the Holy Spirit wholly and solely (pp 219, 579 *et seq.*, 663 *et seq*, and appendix 143) Nevertheless, a regenerate man, by the power of the Holy Spirit, can co-operate, although his co-operation is attended with much infirmity, and he co-operates well so long and in such proportion as he is led, guided, and governed by the Holy Spirit, but still his co-operation with the Holy Spirit is not like that of two horses drawing together in the same chariot' (p 674)

(x) 'Original sin does not consist in any particular fault perpetrated or brought into act, but remains intimately rooted in man's nature, substance, and essence, and is the

fountain from whence all actual sins flow, as depraved thoughts and words, and evil works' (p. 577)

'This hereditary disease, whereby man's whole nature is rendered corrupt, is horrible sin, and is in fact the beginning and cause of all sins, from which, as from their root and spring, all transgressions are derived' (p. 640).

'Nature, by this sin, as by a spiritual leprosy, is totally infected and corrupt before God, in the inmost feelings and deepest recesses of the heart, and by reason of such corruption every individual man is accused and condemned by the law of God, so that by nature we are all the children of wrath, death, and damnation, unless we are delivered and saved from such evils by the benefit of Christ's merits' (p 639) 'Hence a total absence or privation of original righteousness, or the image of God formed in paradise, has taken place, attended with such impotence, unfitness, and stupidity, as render man altogether indisposed towards all divine or spiritual things Instead of the image of God thus lost in man, has arisen an inmost, most vile, most profound, inscrutable, inexpressible, corruption of his whole nature, and of all his powers, particularly of the higher and principal faculties of his soul, in the mind, understanding, heart, and will' (p 640)

465 Such are the precepts, tenets, and decrees of the present church respecting man's free-will, in spiritual and natural things, and also respecting original sin They are quoted in order that the precepts, tenets, and decrees of the new church on the same subjects may be more clearly seen For when two such forms are placed side by side, the truth appears very clearly, just as, when in a picture an ugly face is placed by the side of a handsome one, the beauty of the one and the ugliness of the other are rendered more conspicuous. The following are the precepts of the new church on this subject

I THE TWO TREES PLACED IN THE GARDEN OF EDEN, THE TREE OF LIFE AND THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL, SIGNIFY THAT FREE-WILL IN SPIRITUAL THINGS WAS GIVEN TO MAN

466. It is believed by many that Adam and Eve were not the first human beings that were created. This belief is

founded upon computations and chronologies found among some ancient nations, and also from the saying of Cain, Adam's first-born, to Jehovah· *I shall be a fugitive and a vagabond in the earth, and it shall come to pass that every one that findeth me shall kill me Therefore Jehovah set a mark upon Cain, lest any one finding him should kill him* (Gen. iv 14, 15). And afterwards *he went out from the presence of Jehovah,* and dwelt in the land of Nod, and built a city (16, 17) From this they argue that the earth was inhabited before Adam But that Adam and his wife mean the most ancient church on this earth has been abundantly proved in the *Arcana Caelestia* And in the same work it is shown that the garden of Eden means the wisdom of the men of that church, that the tree of life means the Lord in man, and man in the Lord, that the tree of the knowledge of good and evil means man not in the Lord but in his selfhood, as when he believes that he does all things, even what is good, from himself, and that eating of that tree means the appropriation of evil

467 In the Word, the garden of Eden means not any particular garden, but intelligence, and a tree not any particular tree, but man The garden of Eden signifies intelligence and wisdom, as is evident from these passages· *With thy wisdom and thine intelligence thou hast gotten thee riches, thou hast been in Eden, the garden of God; thou sealest up the sum, full of wisdom and perfect in beauty every precious stone was thy covering* (Ezek xxviii 4, 12–14) This is spoken of the prince and king of Tyre, of whom wisdom is predicated, because Tyre, in the Word, signifies the church as to the knowledge of good and truth by which wisdom is attained, the precious stones which were his covering, also signify the knowledge of good and truth, for the prince and king of Tyre were never in the garden of Eden Again, in Ezekiel *Behold, Ashur was a cedar in Lebanon, the cedars in the garden of God could not hide him, nor any tree in the garden of God was like unto him in his beauty so that all the trees of Eden in the garden of God envied him* (xxxi 3, 8, 9). And further. *To whom art thou thus like in glory and in greatness among the trees of Eden?* (ver. 18) This is said of Ashur, because Ashur, in the Word, signifies rationality

and intelligence therefrom So in Isaiah: *Jehovah shall comfort Zion : he will make her wilderness like Eden, and her desert like the garden of Jehovah* (li 3) Zion in this passage is the church, and Eden and the garden of Jehovah are wisdom and intelligence So in the Revelation: *To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God* (ii 7) *In the midst of the street of it, and on either side of the river, was the tree of life* (xxii 2) From these passages it is quite clear that the garden of Eden, in which Adam is said to have been placed, means intelligence and wisdom, because similar things are said of Tyre, Ashur, and Zion A garden also signifies intelligence in other parts of the Word (Is lviii 11; lxi 11; Jer xxxi 12, Amos ix 14) This spiritual meaning of a garden has its cause in representations in the spiritual world; for there are gardens where the angels possess intelligence and wisdom The intelligence and wisdom which they receive from the Lord cause such things to be seen around them, and this is from correspondence, all things that exist in the spiritual world being correspondences

468 That a tree signifies man, is evident from the following passages in the Word *All the trees of the field shall know that I Jehovah will bring down the high tree, will exalt the low tree, will dry up the green tree, and will make the dry tree to flourish* (Ezek. xvii 24) *Blessed is the man whose delight is in the law of the Lord, he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season* (Ps i 1–3, Jer. xvii 8) *Praise the Lord, ye fruitful trees* (Ps cxlviii 9). *The trees of the Lord are satisfied* (civ 16) *The axe shall lie at the root of the trees , every tree which bringeth not forth good fruit shall be hewn down* (Matt iii 10, vii 16–20) *Either make the tree good and its fruit good ; or make the tree corrupt and its fruit corrupt , for the tree is known by its fruit* (xii 33; Luke vi 43, 44) *I will kindle a fire in thee, and it shall devour every green tree, and every dry tree* (Ezek xx 47). Because of this signification of a tree, it was a law that the fruit of every tree serviceable for food in the land of Canaan should be accounted uncircumcised (Lev xix 23) And because the olive-tree signifies a man of the celestial church, it is said of the two witnesses who prophesied, that they were

two olive-trees standing before the Lord of the whole earth (Rev. xi 4; see also Zech. iv 3, 11, 12) And in David: *I am like a green olive-tree in the house of God* (Ps. lii 8) And in Jeremiah· *The Lord called thy name a green olive-tree, fair and of goodly fruit* (xi 16), not to mention other passages too numerous for insertion

469. Any wise man may see, or at least conjecture, that the story of Adam and Eve involves spiritual things; and these could not be known until the spiritual sense of the Word was revealed Clearly Jehovah would not have placed two trees in a garden, and one for a stumbling block, unless they had some spiritual meaning. Nor does it accord with divine justice that both Adam and his wife should be cursed because they ate of the fruit of some tree, nor that the curse should adhere to all their posterity, and thus that the whole human race should be condemned for a fault involving no evil lust nor badness of heart. And first of all why did not Jehovah, who was present, withhold him from eating, and why did He not cast the serpent into hell before it persuaded him? But, dear reader, God did not do so, because this would have taken away man's free-will which distinguishes him from the beasts Those two trees, the one of life and the other of death, represent man's free-will in spiritual things Moreover, hereditary evil comes from parents who transmit their own inclinations to evil to their children This will be clear to an attentive observer of the manners, dispositions, and countenances of children, indeed of whole families, descended from a common ancestor. Nevertheless each one in a family is free to choose whether he will give way to or resist the hereditary inclinations; for every one is left to his own free-will The particular signification of the tree of life, and of the tree of the knowledge of good and evil, was fully explained in a Memorable (no. 48); to which the reader is referred

II A MAN IS NOT LIFE, BUT A RECIPIENT OF LIFE FROM GOD.

470 It is generally believed that life is in a man and is his own, consequently that he is not only a recipient of life but actually is life This general belief arises from the appearance that a man lives, feels, thinks, speaks, and acts altogether of himself. This proposition, then, that a man is a recipient

of life and not life itself must seem an unheard-of paradox, opposed to sensuous thought and contrary to appearance The fallacious belief that a man is life, and consequently that life was created in him and afterwards propagated by descent, I have attributed to appearance But the real cause of the fallacy is that most men at this day are merely natural, and few are spiritual. The natural man judges from appearances, and the consequent illusions are diametrically opposite to the truth which is that man is not life, but only a recipient of life from God This must be so because all created things are in themselves finite, and therefore a man, being finite, could only have been created from finite things. Therefore it is said in the book of Genesis that Adam was made from the earth and its dust, from which also he was named, for Adam signifies the ground His body actually consists of such things as are in the earth and air, these he either breathes in or takes in as food and drink His spirit also is created from things finite, for what is a man's spirit but a receptacle of mental life? The finite things of which it consists are spiritual substances, and these are in the spiritual world, but they are also latent in the elements of our earth Unless this were so, it would be impossible for any plant to follow its normal growth from seed until it produces new seeds, neither could insects be germinated from the effluvia of the earth, and from vegetable exhalations with which the atmosphere is impregnated Who can reasonably suppose that the infinite could create anything but what is finite? or that man, being finite, is anything but a form which the infinite may vivify from the life which is in itself? And this is meant by these words *Jehovah God formed man, dust of the earth, and breathed into his nostrils the breath of life* (Gen ii 7) God, being infinite, is life in Himself, and this life He cannot create and transfer to a man, for that would be to make him a god. That this could possibly be done was an insane suggestion made to Adam and Eve by the serpent or devil, for the serpent said *In the day ye eat of the fruit of this tree, your eyes shall be opened, and ye shall be as God* (Gen iii 5) This horrible idea, that God transfused Himself into men, was entertained, as I have heard from their own lips, by the men of the most ancient

church at its end or consummation; and it is on account of this horrible belief that they lie deeply hidden in a cavern, to which no one can draw near without fainting (That Adam and Eve mean the most ancient church was stated in the preceding article)

471 Who cannot see, if he raises his thoughts above the bodily senses, that life is uncreatable? For life is a vital force, the inmost activity of love and wisdom which are in God and are God He who sees this, can also see that life cannot be transferred to any man, except together with love and wisdom No one denies, or can deny, that all the good of love and all the truth of wisdom are from God alone, and that as far as a man receives them from God, he lives from God, and is born of God, or regenerated On the other hand, so far as any one does not receive love and wisdom, or charity and faith, so far he does not receive veritable life from God, but he receives from hell an inverted life, which is called spiritual death

472 From what has been said above, it may be concluded that the following things are not creatable (i) The infinite. (ii) Love and wisdom (iii) Life (iv) Light and heat (v) Essential activity But it may be seen that organs receptive of all these are creatable, and have been created This may be illustrated as follows Not light, but its organ the eye is creatable, not sound, which is an activity of the atmosphere, but its organ the ear, nor heat, which is the primary activity, but all things in the three kingdoms of nature which passively receive it It is according to creation, that where there are active principles, there are also passive ones, and that these two coalesce in one If active as well as passive principles were creatable there would be no need of the sun, or of its heat and light, but all things would have subsisted without them, whereas the fact is, that without the sun and its heat and light the whole universe would be reduced to chaos (The sun consists of created substances whose activity produces fire)

It would be equally destructive of man, if spiritual light, which in its essence is wisdom, and spiritual heat, which in its essence is love, did not flow into him, and were not received by him. The whole man is nothing but an organized

form adapted to receive the heat and light of the natural world, and the corresponding heat and light of the spiritual world If it is denied that man is a form receptive of love and wisdom from God it must also be denied that all good flows from God Thus communion with God would be impossible, and to say that man can be an abode and temple of God would be an empty phrase

473. The reason why all this is not known is that the light of reason is obscured by the illusion of the senses. A man feels that his life is his own, because an instrumental cause feels the principal cause as its own, and cannot do otherwise, for these two causes act as one, according to a proposition well known in the learned world The principal cause is life, and the instrumental cause is man's mind It appears also as if animals possess in themselves created life, but this is a similar illusion; for they are organisms created to receive light and heat from the natural and spiritual worlds Every species is a form of some natural love, and receives light and heat indirectly from the spiritual world, the gentle kinds receive them through heaven, and the fierce through hell Man alone receives light and heat, that is wisdom and love, directly from the Lord

474. The Lord is life in Himself, thus life itself, as He Himself teaches in John. *The Word was with God, and God was the Word · in Him was life, and the life was the light of men* (i 1, 4) *As the Father hath life in himself, so hath he given to the Son to have life in himself* (v 26). *I am the way, the truth, and the life* (xiv 6). *He that followeth me shall have the light of life* (viii 12).

III AS LONG AS A MAN LIVES IN THIS WORLD, HE IS KEPT MIDWAY BETWEEN HEAVEN AND HELL; THIS IS SPIRITUAL EQUILIBRIUM OR FREE-WILL.

475. In order to understand the nature of free-will we must first discover its origin; for this will not only prove its existence, but will also explain its nature. Its origin is in the spiritual world, where man's mind is kept by the Lord. A man's mind is his spirit, which lives after death; and his spirit is associated with similar spirits in the spiritual world, while by means of the material body it is associated with men in the natural world. The man does not know this

because those with whom he is associated in the spiritual world think and speak spiritually; whereas his spirit, so long as he is in the material body, thinks and speaks naturally. Now a natural man cannot understand or even perceive the thought and speech of spirits, nor can they understand his; for the same reason they cannot see one another. But when a man goes to the spiritual world, he shares their thought and speech, because his mind is interiorly spiritual, but exteriorly natural; a man therefore communicates with spirits by his inner mind, and with men by his outer mind. It is by virtue of this communication that a man has ideas, and thinks about them analytically; without it, he would be incapable of any more thought than a beast, and if it were cut off he would instantly die.

But in order to show how a man can be midway between heaven and hell, and thus be kept in spiritual equilibrium whence he has free-will, the matter shall be briefly explained. The spiritual world consists of heaven and hell, heaven is above the head, hell is beneath the feet—not in the centre of the earth, but under the lands of the spiritual world; these lands have a spiritual origin and therefore are not in space but in an appearance of space Midway between heaven and hell is a great region, which to its inhabitants seems like a complete world. Into this there is an influx of all kinds of evil from hell, and of good from heaven. It was of this great midway region that Abraham spoke to the rich man in hell *Between us and you there is a great gulf fixed, so that they who would pass from thence to you cannot, neither can they pass to us that would come from thence* (Luke xvi 26) Every man as to his spirit is in this midway region, solely in order that he may possess free-will. It is so vast that it is called the world of spirits; it is full of spirits, because every man enters it after death, and is there prepared for heaven or hell, living among spirits as he had before lived among men in this world. There is no purgatory there; purgatory is a mere fiction of the Roman Catholics. But the spiritual world has been specially treated of in *Heaven and Hell* (nos. 421–603)

476. Every man, from infancy to old age, is continually changing his place or situation in that world. As an infant

he is kept in the north-eastern quarter, as a boy, when he learns the rudiments of religion, he gradually recedes from the north towards the south, as a youth, when he begins to think for himself, he is borne towards the south, afterwards, when he judges for himself and is his own master, according to the increase in knowledge of God and love of the neighbour, he moves on from the south towards the east. But if he inclines to, and assimilates evil, he recedes towards the west Thus all in the spiritual world reside in a certain quarter. In the east are those who love the Lord, for the Sun is there, in the centre of which is the Lord In the north are those who are in ignorance, in the south those who are in intelligence, and in the west, those who are in evil A man is kept in this midway region between heaven and hell, not as to his body, but as to his spirit; and as his spirit changes its state, by drawing near to good or evil, it is transferred to this or that quarter, and enters the company of those who dwell there It is to be observed, however, that the Lord does not transfer the man hither or thither, but the man transfers himself. If he chooses good, then he, together with the Lord, or rather the Lord with his co-operation leads his spirit towards the east, but if he chooses evil, then he together with the devil, or rather the devil with his co-operation leads his spirit towards the west It must be noted that heaven means the Lord, because the Lord is the all in all of heaven, and that the devil means hell, because all in hell are devils

477 The sole reason why man is kept in this great midway region is that he may enjoy free-will in things spiritual, for, being midway between the good of heaven and the evil of hell, he is in spiritual equilibrium The inner mind of all who are in this great midway region is either with the angels of heaven or with the devils of hell; but at this day either with the angels of Michael, or with those of the dragon Every man after death betakes himself thither, and associates with those whose love is similar to his own, for love unites a man with his similars, enables him to breathe freely, and to be in the state of his former life Gradually, however, the spirit is divested of its externals, so far as they do not correspond to its internals; and then, if he is good, he is

taken up into heaven; but if he is evil, he casts himself down into hell Every one goes to those whose ruling love is the same as his own

478. This spiritual equilibrium, which constitutes free-will, may be illustrated by examples of natural equilibrium It is like the equilibrium of a man bound between two others of equal strength, one of whom strives to draw him to the right hand, and the other to the left, he is then able to move whichever way he pleases, as if there were no force acting upon him, if he tends to the right hand, he pulls along the man on the left until he brings him to the ground . The effect would be the same if any one, however feeble, were bound between three men on the right, and as many of equal strength on the left, or between the same number of camels or horses Spiritual equilibrium, or free-will, may be also compared to a balance, containing in each of its scales an equal weight, if a very small addition be made to the scale on one side, the pointer immediately begins to move; and so with a lever or a see-saw A similar equilibrium prevails in every part of the human body, as in the heart, the lungs, the stomach, the liver, the pancreas, the spleen, the intestines, and the rest of the organs, so that each is enabled to perform its function in a state of perfect rest and freedom. So with all the muscles of the body, without whose equilibrium action and reaction would cease, and a man could no longer act as a man And as all parts of the human body are in such equilibrium, so also are all parts of the brain, and consequently all the mental constituents of the will and understanding Beasts, birds, fishes, and insects are also in a state of freedom, but these are swayed by the senses of the body, according to the promptings of pleasure and appetite. Nor would a man be at all unlike them if his actions were as uncontrolled as his thoughts, for he also would then be swayed by the bodily senses only, according to the promptings of pleasure and lust It is otherwise, however, if he assimilates the spiritual things of the church, and so exercises his free-will in self-control He is then led by the Lord away from lusts and evil pleasures and the innate desire for them, and embraces good and shuns evil. Thus he is led by the Lord nearer to the south-east of the spiritual world, and is

brought into a state of heavenly freedom, which is freedom properly so called.

IV. THE PERMISSION TO DO EVIL, WHICH IS GRANTED TO EVERY MAN, CLEARLY SHOWS THAT HE HAS FREE-WILL IN SPIRITUAL THINGS

479 That man has free-will in spiritual things must be evident from general and particular considerations. The general considerations are as follows. (i) The wisest of mankind, Adam and Eve, suffered themselves to be seduced by the serpent. (ii) Their first-born son, Cain, slew his brother Abel; and Jehovah did not restrain them, but only cursed them after the deed. (iii) The Israelitish nation worshipped a golden calf in the wilderness, while Jehovah looked on from Mount Zion without interposing. (iv) David numbered the people, for which thousands died of a plague, and God, not before but after the deed, sent the prophet Gad to announce the penalty. (v) Solomon was permitted to establish idolatrous worship. (vi) Many kings after him were permitted to profane the temple and the holy things of the church; and finally, the Jewish nation was permitted to crucify the Lord (vii) Mohammed was permitted to establish a religious system in many respects antagonistic to the sacred scriptures (viii) The Christian church is divided into many sects, and each of these is torn by heresy. (ix) There are many wicked people in the Christian world, and some who even glory in their wickedness, and many plots and stratagems are contrived against the pious, just, and upright (x) Injustice sometimes prevails over justice in the courts, and in business (xi) The wicked are frequently exalted to honour, and become great men and leaders. (xii) Wars are permitted, in which multitudes of men are slaughtered, and countless cities, nations, and families plundered and ruined, and so on Now, is it possible to account for such things except by assuming that every man possesses free-will? The permission of evil, which is recognised throughout the whole world, has no other origin. The laws of permission are laws of the divine providence, as may be seen in *The Divine Providence* (nos. 234–74); in that book will be found an explanation of the above-mentioned calamities.

480. The particular indications that man enjoys free-will in spiritual as well as in natural things are innumerable. Let each one consider whether he cannot think of God, of the Lord, of the Holy Spirit, and of the divine and spiritual things of the church, seventy times a day, or three hundred times a week, without the least feeling of compulsion, this is especially true if he takes a pleasure, pure or even impure, in such meditation, and whether he has faith or not. Consider also whether without free-will you can think at all in any circumstances—in your conversation, in your prayers to God, in preaching, or even in listening In all these is not free-will paramount? Indeed, without free-will in every minute particular you could no more breathe than a statue; for respiration proceeds *pari passu* with thought and speech. I say, no more than a statue; I do not say, no more than a beast, because a beast breathes from natural free-will, but a man from both natural and spiritual free-will A beast is born with its natural love, and all the knowledge requisite for nutrition and propagation, whereas a man is born without any connate ideas. He begins life only with the power of learning, understanding, and being wise, and with an inclination to love himself and the world, and also the neighbour and God. This is why, if he were deprived of free-will in thought and action, he could no more breathe than a statue.

481. It is not denied that a man has free-will in natural things But he enjoys this as a consequence of his free-will in spiritual things; for, as was shown above, the Lord instils into every man his divine good and divine truth from above or within, and thus breathes into him a life distinct from that of beasts. He gives man the power and the will to receive divine good and truth and act accordingly—and this He never takes away from any one It follows, therefore, that it is the Lord's constant desire that a man should receive truth and do good, and thus become spiritual. For this he is born, but to become spiritual, without free-will in spiritual things, is as impossible as to drive a camel through the eye of a needle, or to touch one of the stars of heaven

That the power to understand truth and to will accordingly is given to every man and to the devils also, and that this power is never taken away, has been proved to me by living

experience. One of the inhabitants of hell was once brought up into the world of spirits; and there he was questioned by angels from heaven as to whether he could understand the spiritual-divine things about which they were speaking, he replied that he did understand them They then asked him why he did not accept them; he said that he did not like them, and consequently did not wish to accept them. He was then informed that he might come to like them, whereat he was much surprised, and declared it impossible; whereupon the angels instilled into his understanding the glory and delight of reputation, and then he desired those things and even loved them Presently, however, he was sent back into his former state—that of a robber, an adulterer, and a slanderer, and then, because he no longer desired to do so, he ceased to understand those things. This shows that a man is a man by virtue of his free-will in spiritual things, and that without it he would be a stock or stone, or like the pillar of salt into which Lot's wife was turned

482 A man would have no free-will in civil, moral, and natural matters, if he had none in spiritual things Spiritual or theological things reside in the highest region of man's mind, like the soul in the body, they reside there, because there is the door by which the Lord enters into man Below them are civil, moral, and natural things which receive all their life from the spiritual things above them Thus life, which consists of thinking, willing, speaking, and acting in freedom, is received from the Lord, through the higher things into the lower, this, and no other, is the source of man's free-will in political and natural matters From spiritual freedom, man has a perception of what is good and true, and of what is just and right in civil matters This perception is the essence of understanding.

Man's free-will in spiritual things is like air in the lungs It is inhaled, retained, and expired, according to all the changes of his thought, and without it he would be in a far worse condition than one suffering from nightmare, angina, or asthma. It is like the blood in the heart, if this were deficient, the heart would first palpitate, and after convulsive action cease to beat. It may further be compared to a body in motion, which ceases to move when the effort

expires. This is exactly the case with the freedom of man's will Both taken together, that is, freedom and will, may be called a living effort; for on the cessation of will, action ceases, and on the cessation of freedom, will-power ceases. To deprive man of spiritual freedom would be like depriving machines of their wheels, windmills of their fans, or ships of their sails. It would be like the cessation of breathing at the moment of death, for the life of man's spirit consists in his free-will in spiritual things The angels lament when they hear that free-will is denied at this day by many ministers of the church, and they call the denial sheer madness.

V WITHOUT FREE-WILL IN SPIRITUAL THINGS THE WORD WOULD BE USELESS AND THE CHURCH WOULD CEASE TO EXIST.

483 It is well known throughout the Christian world that the Word is, broadly speaking, the law or book of laws according to which man must live in order that he may attain eternal life Now the Word frequently states that a man is to do good and not evil, and that he is to believe in God and not in idols. It is full of injunctions and exhortations to that effect, and of blessings and promises of rewards for those who obey its precepts, and of curses and threats for those who do not But what would be the use of all this unless a man had free-will in the spiritual things that concern salvation and eternal life? It would be vain and useless; and if a man were to persist in the idea that he had no power or liberty in spiritual things, and consequently no control over them, the sacred scripture would be as meaningless as so much blank paper, or as paper blotted over with ink, or covered with dots without letters It would be needless to confirm this by passages from the Word, had not various churches at this day involved themselves in empty speculations upon spiritual things: and, to prove these, they have quoted passages from the Word, and given these a false interpretation. This being so, it is well to adduce some passages which insist on man's believing and acting. Let us take the following: *The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof* (Matt. XXI 43). *Bring forth fruits worthy of repentance. Even now the axe is laid unto the root of the tree; every tree therefore which*

bringeth not forth good fruit is hewn down and cast into the fire (Luke iii 8, 9) Jesus said: *Why call me Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, is like a man that built his house upon a rock, but he that heareth and doeth not, is like a man that built a house upon the ground without a foundation* (Luke vi 46–9) Jesus said *My mother and my brethren are those who hear the Word of God, and do it* (Luke viii 21). *We know that God heareth not sinners, but if any man is a worshipper of God, and doeth his will, him he heareth* (John ix 31). *If ye know these things, happy are ye if ye do them* (John xiii 17) *He that hath my commandments, and doeth them, he it is that loveth me, and I will love him* (John xiv 21) *Herein is my Father glorified, that ye bear much fruit* (John xv 8) *Ye are my friends if ye do whatsoever I command you I have chosen you that ye should go and bring forth fruit, and that your fruit should remain* (John xv 14, 16) *Make the tree good; the tree is known by his fruit* (Matt. xii 33) *Bring forth fruits worthy of repentance* (Matt iii 8) *He that receiveth seed into good ground, is he that heareth the Word, and also beareth fruit* (Matt xiii 23) *He that reapeth, receiveth wages, and gathereth fruit unto eternal life* (John iv 36). *Wash you and make you clean; put away the evil of your doings, learn to do good* (Is i 16, 17) *The Son of man will come in the glory of his Father, and then he will reward every man according to his works* (Matt xvi 27) *They that have done good will come forth unto the resurrection of life* (John v 29) *Their works do follow with them* (Rev xx 13) *Behold, I come quickly, and my reward is with me, to give every man according as his work shall be* (Rev xxii 12) *The eyes of Jehovah are open to give to every man according to his ways, according to our works hath he dealt with us* (Jer xxxii 19, Zech i 6) The Lord teaches the same thing in His parables, many of which imply that those who do good are accepted, and that those who do evil are rejected, as in the parable concerning the labourers in the vineyard (Matt xxi 33–44), of the talents and pounds (Matt xxv 14–30, Luke xix 13–25) Respecting faith, Jesus said *He that believeth in me shall never die, but live* (John xi 25, 26) *This is the Father's will, that every one that believeth in the Son should have eternal life* (John vi 40).

He that believeth in the Son hath eternal life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him (John iii 36). *God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have eternal life* (John iii 15, 16). And further, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself on these two commandments hang all the law and the prophets* (Matt xxii 37–40). But these are only a very few of such passages from the Word, like a few cups of water taken out of the ocean.

484. Who does not see the insane folly of the passages from the *Formula Concordiae* (quoted above, no 464), when they are contrasted with the teaching of the Word? If it were true, as stated by the *Formula Concordiae*, that a man has no free-will in spiritual things, a religion inculcating good deeds would be empty verbiage And a church without religion would be like the bark about a log of wood fit only to be burnt And if there is no church and no religion, heaven and hell must be fictions invented by priests and prelates in order to subdue the people and raise themselves to honour Hence that detestable saying in many men's mouths 'Who can do good of himself? Or who can acquire faith of himself?' and then they neglect faith and good works, and live like pagans

But do you, dear reader, shun evil and do good, and believe in the Lord with your whole heart and your whole soul Then the Lord will love you, and give you the love of doing good, and faith or trust in the truth, and if you persevere in acting accordingly, you will enter into perpetual communion with the Lord, and this is salvation and eternal life If a man, by the strength given him, were not to do good and believe in the Lord, he would be like a desert or an arid wilderness, impervious to rain, or, like a sandy plain where there are sheep but no pastures, or like a fountain whose spring is dried up, or like stagnant water, or like a waterless and sterile land, from which a man must flee or die of hunger and thirst.

VI. WITHOUT FREE-WILL IN SPIRITUAL THINGS A MAN WOULD HAVE NO MEANS OF ENTERING INTO COMMUNION WITH

THE LORD; AND CONSEQUENTLY THERE COULD BE NO IMPUTATION BUT ONLY PREDESTINATION, WHICH IS DETESTABLE

485 Without free-will in spiritual things a man could have neither charity nor faith, nor could these two be united, as was shown in the chapter on faith It follows that without free-will in spiritual things there could be no means of entering into communion with the Lord, and yet without this there could be no reformation, regeneration, or salvation That there could be no imputation is undeniable, but a confirmed belief that there is no imputation of good and evil, because man is without free-will in spiritual things, brings with it dreadful consequences These will be stated in the last section of this work, which will deal with the heresies, paradoxes, and contradictions which flow from the prevalent faith regarding the imputation of the merits and righteousness of the Lord God the Saviour

486. Predestination is an offspring of the faith of the present church It springs from a belief in a man's absolute impotence and lack of freedom in spiritual things, and also from the belief that, as regards conversion, man is like a stock or stone without conscious knowledge whether he has been quickened by grace or not For it is asserted that election is of God's pure grace, exclusive of any physical or mental activity on man's part, and that election is made where and whenever God wills, thus of His good pleasure The works, they say, which follow faith as evidences, are indistinguishable from the works of the flesh, for the spirit which produces them does not reveal their origin, so that, like faith, they are a matter of free grace and good pleasure It is therefore plain that the tenet of the present church concerning predestination has sprung from that faith, like a shoot from its seed, and I may add, that it has sprung from it as an almost inevitable result It first appeared among the predestinarians, and afterwards it was espoused by Godoschalcus, and then by Calvin and his followers. Lastly it was firmly established by the synod of Dort, and introduced therefrom into the church by the Supralapsarians and Infralapsarians as the palladium of religion, or rather as the head of the Gorgon Medusa

But what more pernicious doctrine could have been devised,

or what more cruel notion concerning God could have been conceived, than that some of the human race are damned by predestination? For it is a cruel belief that the Lord who is love itself and mercy itself desires that a multitude of men should be born for hell; or that myriads of myriads are foredoomed at birth to become devils and satans, or that by His infinite divine wisdom He does not save those, who live well and acknowledge God, from being cast into everlasting fire and torment. Let us not forget that He is the Lord, the Creator and the Saviour who alone guides all men, and desires the death of none What then more monstrous than to suppose that whole nations and peoples under His care should be delivered over by predestination to the devil? This, nevertheless, is the offspring of the faith of the present church, but the faith of the new church abhors it as a monster

487 I could never believe that such an extravagant doctrine as that of predestination could be devised by any Christian, much less that it could be formulated and published to the world by great numbers of the clergy at the synod of Dort In order, therefore, to convince me of the fact, some of the members of that synod were summoned When they had arrived I said 'How is it possible for any reasonable man to believe in predestination? Must not that doctrine give rise to cruel ideas concerning God, and to the most shocking opinions concerning religion? Must not a man, on whose heart is engraved the belief in predestination, think slightingly of the church and the Word? And must he not think of God as a tyrant since He foredooms so many myriads to hell?' When I had said these things they gave me an evil look, and said 'We were among those chosen to form the synod of Dort, and we then and afterwards confirmed ourselves in many opinions regarding God, the Word, and religion, which we dared not make public, but in all our discourses and sermons we wove a web of various-coloured threads, which we covered over with peacocks' feathers'. And as they now wished to do the same, the angels, by a power given them by the Lord, closed up their outer and opened their inner minds, and then they were compelled to speak without dissimulation

Then they said: 'Our faith, which we have formulated in a logical sequence, has been and still is the following: (i) There is no such thing as the Word of Jehovah God, but only some windy declarations of the prophets; this we believe because the Word predestines all to heaven, and teaches that man alone is at fault if he does not walk in the way that leads thither. (ii) Religion is merely a matter of expediency. It is only like a gale of wind bringing a fragrant odour for the common herd; it ought therefore to be taught by all ministers, and enforced from the Word, because the Word is commonly accepted This we believe because, where there is predestination, religion is nothing (iii) The laws of civil justice constitute religion; but predestination has nothing to do with obedience to these laws, it depends on God's good pleasure, as the favours of an arbitrary monarch depend on his caprice (iv) All the doctrines of the church ought to be rejected as trash, except this, that there is a God (v) Spiritual things, of which we hear so much, are nothing but solar exhalations which, if allowed to penetrate a man's mind, dazzle and bewilder him, and make him a detestable monster in God's sight' (vi) Asked whether they regarded as spiritual the faith from which the doctrine of predestination is deduced, they replied 'Predestination takes place according to that faith, but when faith is given, the man is like a stock, and though he is afterwards quickened, the life he thus receives is not spiritual'.

After they had uttered these horrid opinions, they wished to depart, but I said to them. 'Stay a little longer, and I will read to you from Isaiah' I accordingly read as follows *Rejoice not thou, whole Philistia, because the rod of him that smote thee is broken, for out of the serpent's root shall come forth a basilisk, and his fruit shall be a fiery flying serpent* (xiv 29) I explained these words according to their spiritual sense, as follows. Philistia means the church devoid of charity; the basilisk which came forth out of the serpent's root means the doctrine of three gods, and of a distinct faith in each; and his fruit, which is a fiery flying serpent, means the doctrine that there is no imputation of good and evil, but only immediate mercy, irrespective of a good or evil

life. On hearing this explanation, they said: 'Be it so; but let us now hear out of that volume, which you call the Holy Word, something regarding predestination'. And I opened it, and found in the same prophet the following appropriate passage: *They hatch basilisks' eggs and weave the spider's web he that eateth of their eggs dieth, and when one is crushed, it breaketh out into a viper* (lix 5) On hearing this passage they could not endure to have it explained; but some of them—there were five in all—rushed into a cave, round about which appeared a dusky fire, a sign that they had neither faith nor charity Evidently this synodical decree concerning predestination is not only an insane but a cruel heresy; and it ought to be utterly eradicated from the brain.

488 This dreadful belief, that God predestines men to hell, may be compared to the horrible cruelty of fathers among certain barbarous nations, who throw their sucklings and infants into the street; or to that of conquerors, who cast the bodies of the slain into woods to be devoured by wild beasts It may also be compared to the cruelty of a tyrant who causes some of his subjects to be slaughtered, others to be cast into the sea, and others to be thrown into the fire; or to the fury of certain wild beasts which devour their own cubs, or to the foolish rage of dogs, which fly at their own images in a looking-glass

VII WITHOUT FREE-WILL IN SPIRITUAL THINGS, GOD WOULD BE THE CAUSE OF EVIL, AND SO THERE WOULD BE NO IMPUTATION

489 From the faith which now prevails, and which was first formulated by the council of Nice, it follows as a consequence that God is the cause of evil In that council the heresy still extant was conceived and brought forth, that three divine persons have existed from eternity, each of whom is by himself God This egg having been hatched, the adherents of this faith could not but approach each person separately as God They formulated a faith imputative of the merit or righteousness of the Lord God the Saviour; and lest men should claim to share the merit of the Lord, they deprived him of all free-will in spiritual things, and attributed to him utter impotence as regards faith. And as they deduced from that faith all the doctrines of the

church, they maintained that there was a similar impotence as regards salvation. Hence have sprung dreadful heresies, one after another, based on that faith and on man's impotence in spiritual things, and finally that most horrible one concerning predestination, discussed in the foregoing article. All these heresies imply that God is the cause of evil, or that He created both good and evil. But do you, dear reader, put your faith, not in human councils, but in the Word of the Lord, which is above all councils What have not the Roman Catholic councils decreed? And the council of Dort brought forth that horrid viper, predestination. It may possibly be argued that the free-will given to man in spiritual things was the mediate cause of evil, consequently that if it had not been given him, he could never have sinned But pause awhile, dear reader, and consider whether any man could possibly have been created without free-will in spiritual things, if you take from him that freedom, he is no longer a man but a statue. For what is free-will, but man's power to will, act, think, and speak, to all appearance as from himself? And as this power was given him that he might live as a man, two trees were placed in the garden of Eden, the tree of life, and the tree of the knowledge of good and evil, and this signifies that man, by virtue of his freedom, has the power to eat of the fruit of either tree

490 Everything that God created was good, as is evident from the first chapter in Genesis, where it is said *God saw that it was good*, and *God saw all that he had made, and, behold, it was very good* (verses 10, 12, 18, 21, 25, 31) The same truth is evident from the primeval state of man in paradise, but evil originated with man, as appears from the state of Adam after his fall when he was driven out of paradise Hence it is clear that, had man not been endowed with free-will in spiritual things, God Himself, and not man, would be the cause of evil Consequently God must have created both good and evil; but to imagine that He created evil is a wicked blasphemy. God did not create evil, although He endowed man with free-will in spiritual things; and He never instils evil into any man, because He is good itself. God is omnipresent in good, and urgently seeking to be received, and even if He is not received, He does not

withdraw. For if He did so, man would instantly die; in fact, he would be annihilated, since he receives his entire life and subsistence from God.

Evil, then, was not created by God, but was originated by man, for he turns into evil the good which is continually flowing in from God This he does by turning from God towards himself, and then the delight of good becomes the delight of evil, and this delight, apparently similar to the former, must persist or a man could not live, since delight is the life of his love These two delights are nevertheless diametrically opposite to each other, although a man does not know this so long as he lives in the world. But after death he will know it unmistakably, for then the delight of the love of good is changed into heavenly blessedness, but the delight of the love of evil into infernal horror It should now be clear that every man is predestined to heaven, and none to hell, and that he consigns himself to hell by misusing his free-will in spiritual things, and preferring such things as exhale from hell For, as stated above, every man is held midway between heaven and hell, in order that he may be in equilibrium between good and evil, and hence enjoy free-will in spiritual things

491 God has given freedom not only to men, but also to beasts, and something analogous even to inanimate things, imparting it to everything according to its nature. He also provides good for them all, but the recipients turn it into evil, as may be illustrated by the following comparisons The atmosphere enables every man to breathe, as also every beast, gentle and fierce, and every bird, owl and dove alike, giving these in addition the means of flying, and yet the atmosphere is not the cause of the different modes in which it is used by different creatures. The ocean provides abode and nourishment for all kinds of fish; but it is not the cause of one fish devouring another, or of the crocodile destroying man The sun provides light and heat for all things, but the various plants of the earth receive them in different ways, a useful tree and shrub in one way, and the thorn and thistle in another, or the harmless herb in one way and the poisonous in another. The rain descends upon all parts of the earth, and the earth transmits it to

all kinds of shrubs, herbs, and grasses, each of which absorbs it according to its necessities This is an analogue to free-will, since they freely absorb moisture when the conditions are favourable; the earth offers its moisture and minerals, and the plants appropriate them with something analogous to hunger and thirst In like manner the Lord provides all men with spiritual heat and light which in their essence are the good of love and the truth of wisdom, but man receives them according to the direction in which he turns, either towards God or towards himself Therefore the Lord says in His discourse on love of the neighbour *That ye may be the children of your Father, who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust* (Matt v 45), and in another place He declares that He desires that all men should be saved.

492. To the above I will add this remarkable fact. I have several times heard floating down from heaven voices proclaiming the good of charity These passed through the world of spirits, and penetrated to the depths of hell, and in their progress the words were so changed that they became hostile to the good of charity, and at length breathed forth hatred against the neighbour. This was a proof that whatever proceeds from the Lord is good, and that it is turned into evil by spirits of hell. The same thing happened to certain truths of faith, which in their progress were changed into the opposite falsities; for the recipient form turns whatever enters it into something concordant with itself.

VIII THE SPIRITUAL THINGS OF THE CHURCH ONLY BECOME PERMANENT IN THE MIND, IF THEY ENTER IT IN FREEDOM AND ARE THUS ACCEPTED

493 Those things remain with a man which he receives in freedom, because freedom is of the will or the love, it has been shown elsewhere that the will is the receptacle of love Whatever pertains to the will or the love is free, as is clear from such expressions. 'I will do this because I love it', or 'Because I love it, I will do it'. But man's will is twofold, consisting of the interior will of the internal man, and the exterior will of the external man; so that a knave can act and talk in one way in public, and in another with his familiar friends In public his actions and words proceed

from the external will, but with his familiar friends, from the internal will where resides his ruling love. It should now be clear that the interior will is the real man, since it is the seat of the very being and essence of his life; the understanding is its form by which the will renders its love visible. Everything that a man loves is done freely; for whatever proceeds from the love of the internal will is the delight of his life And as the internal will is the very being of his life, it is also his very self, and that is why whatever is received in the freedom of this will remains with him, for it becomes part of his very self It is otherwise with anything not received in a state of freedom, but of this more in what follows

494. It must be carefully noted that the spiritual things of the Word and of the church, which a man receives with love, and confirms with his understanding, remain with him; but not so civil and political matters. For spiritual things ascend into the highest region of the mind, and are there formed and arranged The highest region of the mind is the entrance by which the Lord comes to man with divine truth and good, and is as a temple in which He dwells. Whereas civil and political matters, being mundane, occupy the lower parts of the mind, and some of them are like buildings on the outside of the temple, and some like the courts leading to it Another reason why the spiritual things of the church reside in the highest region of the mind is, that they belong peculiarly to the soul, and concern its eternal life, for the soul is in the highest region, and is nourished only by spiritual food. That is why the Lord calls Himself bread, as where He says *I am the living bread which came down from heaven, if any man eat of this bread, he shall live for ever* (John vi 51).

In the highest region also resides a man's love, which constitutes his blessedness after death, and there also resides his free-will in spiritual things, from which descends all the freedom that he enjoys in natural things. Spiritual freedom thus communicates with all forms of natural freedom, and thus the love reigning in the highest region appropriates from below whatever it requires for its purposes This communication between spiritual and natural freedom is

like that between the fountain and the waters that flow from it, or between the prolific principle in the seed and every part of the tree, particularly the fruit in which it renews itself by the formation of new seeds But if any one denies and rejects free-will in spiritual things, he forms for himself another fountain, opens a communication with it, and changes spiritual freedom into one merely natural, and at last infernal. The latter freedom is also like the prolific principle of a seed that passes freely through the trunk and branches into the fruit, which in consequence is rotten at the core

495 All freedom derived from the Lord is true freedom, but freedom derived from hell is slavery To one who is in infernal freedom, spiritual freedom must appear like slavery because they are opposites, nevertheless, all who are in spiritual freedom know that infernal freedom is slavery Hence the angels avoid it as a stench, whereas the infernals inhale it as a perfume It is well known from the Word, that free worship is true worship, and that the Lord is well pleased with what is voluntary, therefore it is said in the Psalms: *A voluntary offering will I sacrifice to thee* (liv 6), and in another place *The willing among the people are gathered together, the people of the God of Abraham* (xlvii 9) Hence among the children of Israel, whose worship consisted principally in sacrifices, there were free-will offerings of sacrifices, and because God is well pleased with what is voluntary, it was enjoined that every man whose heart stirred him up, and every one whom his spirit made willing, should bring the Lord's offering for the work of the tabernacle (Exod xxv 5, 21, 29) And the Lord says· *If ye continue in my word, then ye are my disciples indeed; and ye shall know the truth, and the truth shall make you free If the Son therefore shall make you free, ye shall be free indeed Whosoever committeth sin is the servant of sin* (John viii 31–6)

496. Whatever is received in freedom remains with a man, because his will adopts and appropriates it, and his love receives and acknowledges it, and forms itself thereby. This may be illustrated by natural comparisons, provided that by heat we understand love Heat opens the pores of every plant, and then the plant tends to perpetuate its

form by receiving and assimilating its nourishment, and growing. So with animals, whatever food their appetite prompts them to eat, becomes a part of their bodies and remains, thus all things that compose their body are perpetually renewed Heat also expands all parts of their bodies, so that their natural love can act freely, and hence in spring and summer they have an instinctive desire to beget and rear their offspring This they do with the utmost freedom by reason of the ruling love implanted in them by creation for the sake of their preservation

The reason why the freedom of love can be illustrated by the freedom induced by heat is that love produces heat. Thus a man is warmed, heated, or inflamed, when love is exalted to zeal, or kindled into anger This is the true source of the heat of the blood, or the vital heat of men and animals And it is from this correspondence that the bodily organs, by means of heat, are adapted freely to receive what they require All the internal parts of the human body are in equilibrium and consequent freedom, the heart freely propels the blood, and the mesentery gives forth its chyle, and thus the liver, the kidneys, and the glands perform their several functions of separating, secreting, and purifying the blood, and so on If this equilibrium were impaired, each member would sicken and suffer paralysis or loss of strength Equilibrium and freedom are here one, and there is nothing in the created universe which does not tend to equilibrium and consequent freedom

IX THE WILL AND THE UNDERSTANDING ARE IN FREEDOM; BUT THE COMMISSION OF EVIL, BOTH IN THE SPIRITUAL AND NATURAL WORLDS, IS RESTRAINED BY LAWS, OTHERWISE SOCIETY IN BOTH WOULD PERISH.

497 Every man may know that he enjoys free-will in spiritual things, by examining his own thoughts. Any one can think freely of God, of the trinity, of charity and the neighbour, of faith and its operation, and of the Word and its contents And after having studied theology, he can examine these subjects in detail, and he can think, conclude, teach, and write either for or against them If this freedom were taken away for a moment, must not a man's thoughts instantly cease, his tongue become dumb, and his hands

powerless? Wherefore, dear reader, the observation of your own thoughts will enable you to reject and renounce the absurd and pernicious heresy regarding free-will. It has induced throughout Christendom the prevalent lethargy concerning the heavenly doctrine of charity and faith salvation and eternal life

The following are the reasons why man's will and understanding are in freedom: (i) Those two faculties must first be instructed and reformed, and thereby the two external faculties of speech and action (ii) Man's will and understanding constitute his spirit, which lives after death, and is subject only to the divine law, and this requires above all that a man should reflect on the law, and obey it as of himself, although really from the Lord (iii) A man as to his spirit is midway between heaven and hell, or between good and evil, and therefore in equilibrium, he thus enjoys free-will in spiritual things (no 475) So long, however, as he lives in the world, he is as to his spirit in equilibrium between the world and heaven, and then he hardly knows that, as he withdraws from heaven and draws near to the world, he also draws near to hell This knowledge is withheld from him in order that, as always, he may be in freedom and be reformed (iv) The will and the understanding are the receptacles of the Lord, the will being the receptacle of love and charity, and the understanding of wisdom and faith. Each of these is actuated by the Lord, while man is in full freedom, in order to establish the communion on which salvation depends (v) After death a man is judged according to the use he has made of his free-will in spiritual things.

498 It follows from all this, that free-will in spiritual things is present in man's soul in the fullest perfection, and, as water flows into a fountain, so it flows into the will and the understanding, and through these into the bodily senses, and into speech and action For there are in every man three degrees of life—the soul, the mind, and the body, and whatever is in a higher degree is in a state of greater perfection than what is in a lower degree Free-will is the faculty by which, in which, and with which the Lord is present in man, He is continually urgent to be received, yet never puts aside or takes away this freedom For, as said

above, only what is done in spiritual freedom, is permanent; so that it may be said that this freedom of the soul is the faculty in which the Lord dwells.

It is self-evident that the commission of evil, both in the spiritual and natural world, must be restrained by laws, in order that society may continue to subsist Without external restraints not only society but the whole human race would perish. Man is obsessed by the love of ruling, and the love of gain These two loves, unless restrained, would know no limit; and they are the chief source of man's hereditary evils The sin of Adam consisted in his evil desire, infused into him by the serpent, to become as God. Hence the curse pronounced against him said that the earth should bring forth the thorn and thistle (Gen iii 5, 18), by these are meant all evil, and its attendant falsities. Men who have surrendered to the love of ruling and the love of gain regard themselves as all-important They have no pity, no fear of God, no love of the neighbour, they are unmerciful, ruthless, cruel, covetous, and greedy, and they will employ any sort of craft and treachery to rob others. The beasts of the earth are free from these abominations They do not kill and devour one another except to satisfy their hunger or protect themselves from danger, so that a man's evil loves make him more inhuman, fierce, and vile than any beast Man's inward state is revealed in riots, when the bonds of law have been loosed, and also in wars, when freedom is given to massacre and plunder the vanquished or besieged, scarcely any one desists until ordered to do so. Hence we see that, unless men were restrained by fear of the law, not only society but the whole human race would perish. These evils can only be avoided by the true use of free-will in spiritual things, and this involves earnest thought about life after death

499. But this shall be further illustrated by comparisons. Unless all created things, both animate and inanimate, possessed some kind of free-will, creation could not have been accomplished, for without free-will in natural things animals could not select their proper food, and there would be no propagation and preservation of species. If the fish of the sea, and the shell-fish in its depths, were deprived of

natural freedom, they also would cease to exist. Similarly, unless every insect enjoyed freedom, there would be no silkworm to produce silk, nor bee to produce honey and wax; and no butterfly to emerge from the chrysalis, sport with its partner in the air, and feed on the juice of flowers, thus representing the blessed state of man in the heavenly aura when he also has cast off his outward covering. Unless, again, there were something analogous to free-will in the soil, in the seed sown therein, and in all parts of the plant or tree thence produced, in its fruits, and also in its new seeds, there would be no vegetation of any kind The same is true of every metal and stone, whether precious or worthless, in fact of the smallest grain of sand, for there could be no such thing as metal, stone, or grain of sand, unless each possessed something analogous to freedom Even these freely absorb the ether, exhale what is cognate, throw off what is foreign, and thus renew themselves Hence there is a magnetic sphere around the magnet; and likewise a distinctive sphere around iron, copper, silver, gold, nitre, sulphur, and even a grain of dust. By means of its sphere the inmost part of every seed is impregnated, and its prolific principle caused to vegetate Indeed, without such an exhalation from every particle of the earth, there could be neither beginning of germination nor continuance of growth For the earth cannot possibly infuse solid matter and water into the centre of the seed, except by means of these exhalations, as into a grain of mustard seed, *which is the least of all seeds, but when it is grown it is greater than the herbs, and becometh a tree* (Matt xiii 31, 32, Mark iv 30–2) Since, then, all created things are endowed with freedom according to their needs, how much more must man be endowed with free-will in order that he may become a spiritual being! It is for this purpose that a man enjoys free-will in spiritual things from the day of his birth to the close of his life, and afterwards to eternity

X. IF THERE WERE NO FREE-WILL IN SPIRITUAL THINGS, ALL MEN MIGHT IN A SINGLE DAY BE LED TO BELIEVE IN THE LORD; BUT THIS IS IMPOSSIBLE, BECAUSE NOTHING PERSISTS WITH A MAN BUT WHAT HE RECEIVES IN FREEDOM

500 It may be supposed that God, by withholding free-

will in spiritual things, might in a single day convert all men to believe in Him; but this involves a misconception of the nature of divine omnipotence. Those who misconceive the divine omnipotence suppose either that there is no such thing as order, or that God can act contrary to order; whereas creation was impossible without it It is a fundamental law of order that man should become an image of God, consequently that he should continually be perfected in love and wisdom. This is the constant purpose of God's operation, but without free-will in spiritual things, by which man has the power to turn to God and enter into communion with Him, such operation would be useless, nay, impossible. For order is the law of creation, and God is order itself, so that what is contrary to order is contrary to God God cannot act contrary to His own divine order, because that would be to act contrary to Himself, consequently He leads all men, including the erring, the backsliding, and the disobedient, according to the order which is Himself If men could have been created without free-will in spiritual things, it would have been easy for an omnipotent God to convert them all to a belief in the Lord He could have done this directly or indirectly; directly by His absolute power, and by its irresistible and continual operation for man's salvation; and indirectly by tormenting man's conscience, by torturing his body, and by grievous threats of death in case of refusal, and moreover, by summoning fiery devils from hell or appalling spectres from the tombs. But to this the words of Abraham to the rich man in hell are the reply *If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead* (Luke xvi 31)

501. It may be asked why miracles are not wrought to-day as they were formerly, for it is believed that miracles would bring conviction. But miracles are not wrought to-day, because they have a coercive power which destroys a man's free-will in spiritual things, and from being spiritual make him natural. Since the Lord's advent every one born in the Christian world has a capacity to become spiritual by obeying the Word of the Lord, but this capacity would be destroyed if a man were induced to believe by miracles, since these, as said before, compel assent, and take away

his free-will in spiritual things. Compulsion in spiritual matters affects only the natural man, but it closes up the spiritual or true internal man, and blinds him to the truth; and then spiritual things would be seen only by the natural man, whose views are distorted. Miracles were wrought previous to the Lord's advent, because the Israelites were natural men, to whom the spiritual things of the internal church could not be revealed, for they would have profaned them. All their worship, therefore, consisted in ceremonies representing the internal things of the church, to the exact performance of which they could only be brought by miracles. And even these were insufficient for the purpose; for in spite of all the miracles wrought in Egypt, and that greatest of all on Mount Sinai, in Moses' absence they danced round a golden calf, and declared that it had brought them forth out of Egypt Their conduct was similar in the land of Canaan, notwithstanding the extraordinary miracles wrought by Elijah and Elisha, and the truly divine miracles wrought by the Lord

There is also this special reason why miracles are not wrought to-day, the church has deprived man of free-will, by insisting that he can do nothing in the matter of faith, conversion, or salvation (no 464) Any one who believes this becomes more and more natural, and the natural man, as said above, takes a distorted view of spiritual things and ultimately rejects them And then the higher region of his mind, where free-will in spiritual things principally resides, is closed up, and spiritual things, even when confirmed by miracles, would occupy the lower region of the mind, which is merely natural, while falsities respecting faith, conversion, and salvation would remain in the region above The consequence would be that satans would dwell above, and angels beneath, like vultures above fowls. After a while the satans would break down the barrier, and would furiously rush upon the spiritual things below; and they would not only deny, but blaspheme and profane them; hence the latter state of the man would be much worse than the former

502 The man, who has become merely natural through falsities respecting the spiritual things of the church, must

think of the divine omnipotence as being above and independent of order. And then he will ask the following absurd questions: 'Why did the Lord come into the world to effect redemption, when God, by His omnipotence, might have done the same thing from heaven? Why was not the whole race, without exception, saved by redemption, and why is the devil permitted to prevail among mankind over the Redeemer? Why is there such a place as hell? Could not God, by His omnipotence, blot it out, and make its inhabitants angels of heaven? Why a last judgment? Could not God transfer all the goats from the left hand to the right, and change them into sheep? Why did God cast down the angels of the dragon and the dragon himself from heaven, when He might have changed them into angels of Michael? Why does He not convert all these, and impute to them His Son's righteousness, and so remit their sins, justify and sanctify them? Why does He not endow the beasts of the earth, the birds of the air, the fish of the sea with the gift of speech and give them understanding and admit them to heaven together with men? Why did He not originally, or does He not still, make the whole world a paradise with no tree of the knowledge of good and evil and no serpent, where every hill should flow with generous wine and contain abundant gold and silver, and where all the inhabitants should live as images of God in perpetual festivity and joy? Would not all this be worthy of an omnipotent God?' These are the kind of questions he would ask But, dear reader, this is all idle talk The divine omnipotence implies order God Himself is order, and since all things were created by God, they were also created according to order. It is the necessary law of man's creation that his blessedness or misery depends on free-will in spiritual things For, as said above, without freedom men could not have been created, and neither could beasts, birds, and fishes But beasts have natural freedom only, while man has natural and at the same time spiritual freedom.

MEMORABILIA

503 I In the spiritual world I heard that a meeting was convened to deliberate on man's free-will in spiritual things. There were present learned men from all quarters, who had thought much on this subject in the world; and many of them had been members of councils before and since that of Nice. They were assembled in a kind of circular temple, not unlike the Pantheon at Rome, which had formerly been consecrated to the worship of all the gods, but was afterwards, by the Pope's orders, dedicated to the worship of all the holy martyrs Near the walls of this temple there were what looked like altars, and around them seats on which the members of the assembly sat, leaning with their elbows on the altars No president was appointed to regulate their proceedings, but each one, as the desire seized him, rushed into the midst of the council, and poured forth his opinions And, what surprised me, all the members of the assembly were full of proofs of man's utter impotence in spiritual things, and they all ridiculed the notion of free-will

When all were assembled, a certain person burst into the midst of the meeting, and in a loud voice delivered his opinion as follows 'A man has no more free-will in spiritual things than Lot's wife had after she was turned into a pillar of salt, for if he had free-will, he would, of himself, appropriate the faith of our church, which teaches that God the Father gives faith gratuitously, of His own goodwill and pleasure, to whom He will, and when He will. God's goodwill and pleasure would be impossible if any freedom or good pleasure were allowed in this matter to man; and our faith, which is a bright and constant star, would be dissipated into thin air'

After him another rushed forth from his seat, and said· 'A man has no more free-will in spiritual things than a beast, yea, than a dog For if he had, he would do good of himself, whereas all good is from God, and no one can take anything except it be given him from above'. After him another started up and exclaimed 'A man has no more free-will in discerning spiritual things than an owl can see in the daytime, or a chicken while yet in the egg. In such

matters he is as blind as a mole. For if he had a clear discernment of faith, salvation, and eternal life, he would believe that he could regenerate and save himself; this he would also attempt to do, and thus profane his thoughts and actions with his own merit'.

Then another rushed into the midst, and delivered this opinion: 'Whoever, since the fall of Adam, imagines he has the power either to will or to understand anything spiritual, is out of his mind, for he would then believe himself to be a subordinate god or deity, possessing, in his own right, a share of the divine power'

He was succeeded by another, who ran panting into the centre, carrying a book under his arm, called *Formula Concordiae*, whose orthodoxy, as they term it, the Evangelicals swear by He opened the book, and read from it the following passage 'Man is altogether corrupt and dead to what is good, consequently, in the nature of man since the fall, before regeneration, there does not remain a single spark of spiritual strength, whereby he may be prepared for the grace of God, either to apprehend it when offered, or of and by himself to be capable of receiving it, or in spiritual things to understand, believe, embrace, think, will, begin, finish, act, operate, co-operate or apply, or accommodate himself to grace, or contribute anything of himself in the least respect towards conversion And further, a man, in respect to spiritual things, such as regard the salvation of the soul, is like the pillar of salt into which Lot's wife was changed, and like a stock or a stone without life, which has not the use of eyes, mouth, or any other senses Yet he enjoys the power of locomotion, whereby he can govern his external members, attend public worship, and hear the Word and the gospel'. After this they all started up and cried out with one voice: 'This is truly orthodox'.

I was standing near, listening attentively to all that passed, and being very indignant, I asked aloud 'If you regard a man as a pillar of salt, a beast, blind and insane in spiritual things, how can you study the elements of your theology? Are not they one and all spiritual?' To this, after a short silence, they replied 'In our system of theology nothing is spiritual which reason can grasp. Our faith alone

is spiritual; but this we have carefully sealed up to prevent its being examined, and have taken special care that not a single spiritual ray shall proceed thence and enlighten the understanding. Moreover, we assert that a man cannot, by any effort of his own, contribute to the reception of that faith. We have also separated charity from all things spiritual, and have made it a merely moral virtue; and so we have done with the Decalogue We also regard justification, remission of sins, regeneration, and consequent salvation as non-spiritual, asserting them all to be the operations of faith, but how they are produced we know not at all For repentance we have substituted contrition, and lest it should be considered spiritual, we have entirely separated it from faith Concerning redemption, we have also adopted merely natural ideas, the chief of which are, that God the Father has cursed the whole race of mankind; that His Son took upon Him that curse, and suffered Himself to be crucified, and so moved His Father to compassion; not to mention other similar doctrines, in which you will discover nothing spiritual'

Then with unabated zeal I thus replied 'If a man had no free-will in spiritual things, what would he be but a mere animal? For this is the chief distinction between men and animals. Without it the church would be like a black face relieved only by the white of the eyes, and the Word but a useless book Nothing is more frequently insisted on in the Word, than that a man ought to love God and the neighbour, and have faith to the end that he may receive life and salvation according to his love and belief Every man has the power to understand and obey the precepts contained in the Word and in the Decalogue How could God have given such commandments to man, unless He had also given him power to obey them? Tell any rustic, whose mind is untainted with theological errors, that he has no more power than a stock or stone to understand or do anything in the matter of faith, charity, and salvation, and that he cannot actively receive these gifts Will he not laugh heartily and exclaim "What nonsense! What then have I to do with either priest or sermon? What is a church to me more than a stable, or the worship of God than the

handling of a plough?"? But this is sheer madness. Everybody knows that all goodness comes from God, and that He has given man power to do good, as of himself, and also to believe'.

On hearing this they all exclaimed 'We, whose instructors were orthodox, deliver orthodox opinions, but you associate with rustics and talk like one'. At that instant lightning fell from heaven, and for fear of it they rushed out in a crowd and fled away, each to his own home.

504. II I was once given the interior spiritual sight of the higher angels, although I myself was in the world of spirits; and I saw two spirits not far from me, but standing apart from each other I perceived that one of them loved good and truth, and was therefore in communion with heaven, and the other loved evil and falsity, and therefore was in communion with hell I approached and questioned them, and from the tone of their replies I gathered the following facts. Both of them could see truths, and acknowledge them when seen, in fact they could think, reason, and come to a conclusion in perfect freedom because they both enjoyed free-will in matters intellectual I also noticed that in consequence of that freedom both their mental vision and their bodily sight were suffused with light But when he who loved evil and falsity thought by himself, smoke, as it were, ascended from hell, and extinguished the light above the memory, so that at first the region above the memory was shrouded in thick darkness, but soon the smoke caught fire and illumined the region below the memory, and then he conceived in his mind outrageous falsities from the evils of self-love When the other spirit, who loved good and truth, was left to himself, a gentle flame descending from heaven illumined the region of his mind above the memory, and also the region below it as far as the eye; and the light from the flame shone ever brighter as the love of good increased his perception of truth. All this showed me that every man, whether good or evil, enjoys spiritual free-will, heaven exalts and kindles it in the good, and hell sometimes extinguishes it in the wicked

After this I entered into conversation with both of them, and first with him who loved evil and falsity. After the

usual greetings I mentioned free-will, whereat he took fire and said 'What madness to believe that a man has free-will in spiritual things! For who can acquire faith or do good of himself? The clergy at this day teach from the Word that no one can receive anything except it be given him from heaven And the Lord Christ said to His disciples *Without me ye can do nothing*, to this I add that no one can move his hand or foot to do any good, or his tongue to speak any truth Therefore the wise men of the church have concluded that a man can no more will, understand, or think anything spiritual, or even attempt to do so, than a stock or a stone, and that therefore faith is gratuitously inspired by God, who alone has free and unlimited power, and this faith, through the operation of the Holy Spirit, without any contribution on man's part, produces all that the unlearned ascribe to him'

I then spoke with the other, who loved good and truth; and when I mentioned free-will, he said 'What madness to deny free-will in spiritual things! Who cannot will and do good, and think and speak truth of himself from the Word, consequently from the Lord who is the Word? For the Lord said· *Make the fruit good*, and *Believe in the right*, and also. *Love one another*, and *Love God* Again *Whosoever heareth my commandments and doeth them, loveth me, and I will love him*; not to mention thousands of other passages in the Word to the same effect Of what use would the Word be if a man had no power to will, think, do, or say what is there commanded? And religion and the church would be like a ship sunk in shallow waters, with the master at the top of the mast, crying out "I can do nothing", while he sees the other sailors who have taken to the boats, hoist their sails and make their escape Freedom was granted to Adam to eat either of the tree of life, or of the tree of the knowledge of good and evil And as he voluntarily ate of the latter tree, the serpent caused smoke from hell to enter his mind, whereupon he was cast out of paradise and cursed; nevertheless, he was not deprived of free-will The way to the tree of life was guarded by a cherub, otherwise he would have returned to eat of it'.

After he had thus spoken, the other, who loved evil and

falsity, said: 'I repudiate all this, and maintain what I have asserted, that God alone has active life, and that man of himself is dead or merely passive. How then can one who is dead or merely passive, assume anything living and active?' To this I replied 'God alone is life, but man is an organism receptive of life; for God infuses His life into man, as the sun infuses its heat into a tree And God grants that man shall feel that life as his own, in order that he may live as of himself, according to the laws of order contained in the Word, and may so prepare himself to receive God's love. Nevertheless, God continually regulates the balance, and moderates the free-will of man, but He never violates it by compulsion A tree can receive nothing which the heat of the sun causes to pass through the root, unless it is thoroughly warmed; nor can the sap rise through the root, unless all its filaments give out heat and contribute to the passage So with man who receives the warmth of life from God, but, unlike a tree, he feels the life as his own, although it is not his If he believes it to be his own and not God's, he receives the light of life from God, but the heat of love from hell, and this, being gross, obstructs and closes up the more delicate passages of the organism, just as impure blood obstructs the capillary vessels of the body. Thus a man from being spiritual makes himself merely natural His free-will depends on his feeling life as his own, and God permits this for the sake of communion, which must be reciprocal, and it becomes so when man acts in entire freedom If God deprived him of this feeling, he would no longer be a man, nor have eternal life, for communion with God raises man above the beasts, and gives him eternal life This is the effect of free-will in spiritual things'.

On hearing this the evil spirit departed, and then I saw on a certain tree a flying serpent, which was offering fruit from the tree. Then in spirit I drew near to the place, and there, instead of a serpent, was a monstrous man, all of whose face except his nose was covered with hair. And instead of the tree there was a burning stump, by which stood the spirit into whose mind the smoke from hell had entered and caused him to reject all belief in free-will in spiritual things Then on a sudden similar smoke arose

from the stump, and enveloped them both; and, they being thus removed from my sight, I departed. But the other, who loved good and truth, and asserted man's free-will in spiritual things, escorted me home.

505 III. I once heard a sound like the grinding of two millstones I approached the place whence it came, and it ceased; and I saw a narrow entrance leading obliquely downwards to an underground abode This consisted of many rooms divided into cells, and in each cell sat two persons collecting passages from the Word to prove the doctrine of justification by faith alone The one collected and the other transcribed, and this they did alternately I went to one of the cells near the entrance, and asked what they were collecting and writing They replied 'Passages concerning the act of justification by faith which is the same thing as a justifying, quickening, and saving faith, and is the chief doctrine of the church in our part of Christendom' I then said 'Tell me some sign of that act which shows that faith has entered a man's heart and soul' He replied. 'That act takes place at the moment when a man, stricken with anguish and remorse on account of his condemnation for sin, thinks of Christ as having taken away the condemnation of the law, clings with confidence to His merit, and thereupon goes to God the Father and prays'. Then I said 'Granted that there is such an act, and that it takes place at such a moment But how am I to understand that the man contributes no more to this act than if he were a stock or stone, and that he has no power to will, understand, think, operate, co-operate, apply, or accommodate himself thereto? Tell me how this agrees with what you said about the act taking place when a man is thinking about the law, the removal of its condemnation by Christ, and the confidence with which he clings to His merit when he goes to God the Father and prays, are not all these things done by the man?' They answered 'Not actively, but passively' I replied. 'How can any one think, have confidence, or pray passively? If you deny the man's active co-operation, you also take away his power of reception, and so render the act impossible. So that, according to you, the act is a pure abstraction with no relation to fact. I trust you do not

share the belief of some that this act takes place only among the predestined, who are ignorant as to whether they have experienced it or not, they might just as well cast dice to see whether faith has been infused into them or not. For this reason do you, my friend, believe that a man, as to faith and charity, is enabled by the Lord to act for himself; and that without his co-operation, your act of faith, which you call the chief doctrine of the Christian church, is but a statue like Lot's wife which, when scraped with a pen or finger-nail, shows by the sound that it is nothing but salt (Luke xvii 32) I use this comparison, because you consider yourselves as statues with regard to the act of faith'. When I said this, he seized the candlestick, intending to throw it in my face; but, the candle suddenly going out, he threw it at the head of his companion; and I went away laughing.

506 IV I saw in the spiritual world two flocks, one of goats and the other of sheep I wondered who they were; for I knew that animals in the spiritual world are nothing but correspondences of the affections and thoughts of those who are present So I went nearer and, as I approached, the animals disappeared, and in place of them I saw men And I was told that the flock of goats represented those who had confirmed their belief in the doctrine of justification by faith alone, and the flock of sheep those who believed that charity and faith are one, even as good and truth are one.

I then said to those who had appeared as goats 'Why are you thus assembled?' Most of them were clergy, who enjoyed a reputation for learning because they were versed in the mysteries of justification by faith alone They told me that they had met to form a council whose business it was to consider the statement given in the following paragraph

The words of Paul (Rom iii 28), *Therefore we conclude that a man is justified by faith without the deeds of the law,* have been misunderstood, for faith in that passage does not mean the faith of the present church, which is a faith in three divine persons from eternity, but a faith in the Lord God the Saviour Jesus Christ; and the deeds of the law do not refer to the Decalogue, but to the Mosaic law peculiar to the Jews. Thus from these few words two monstrous falsities

have arisen, namely, that Paul meant the faith of the present church, and the deeds of the law prescribed by the Decalogue; whereas Paul was referring to the Mosaic law peculiar to the Jews, as clearly appears from his words to Peter, whom he accused of Judaizing and forgetting that *a man is not justified by the deeds of the law, but by the faith of Jesus Christ* (Gal ii 16) The faith of Jesus Christ means faith in Him and from Him And because the deeds of the law refer to the Mosaic law, Paul has distinguished between the law of faith and the law of works, and between the Jews and the Gentiles, or between circumcision and uncircumcision—circumcision meaning Judaism, as always Moreover, he closes the subject with these words *Do we then make void the law through faith? God forbid, yea, we establish the law* (Rom. iii 27–31), he also says in the preceding chapter *Not the hearers of the law are just before God, but the doers of the law shall be justified* (Rom ii 13) *God will render unto every man according to his deeds* (Rom ii 6) Also *We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, whether good or bad* (2 Cor. v 10), besides many other passages in his writings. It is therefore evident that Paul rejected faith without good works, as did James in his epistle (ii 17–26) Paul must have meant the deeds of the Mosaic law peculiar to the Jews because every statute intended for the Jews is in the Pentateuch called the law, and prescribes the deeds of the law. Consult the following passages *This is the law of the meat-offering* (Lev vii 14) *This is the law of the burnt-offering, of the meat-offering, of the sin-offering, for the consecrations* (vii 37) *This is the law of beasts and of the fowl* (xi 46, etc). *This is the law for her that hath born a male or a female* (xii 7) *This is the law of the plague of leprosy* (xiii 39, xiv 2, 32, 54, 57) *This is the law of him that hath an issue* (xv 32). *This is the law of jealousy* (Num. v 29, 30). *This is the law of the Nazarites* (vi 13, 21) *This is the law when a man dieth in a tent* (xix 14) *This is the law of the red heifer* (xix 2). *The law for a king* (Deut xvii 15–19). Indeed, the whole of the Pentateuch is called *the book of the law* (xxxi 9, 11, 12, 26), consult also Luke (ii 22; xxiv 44), and John (i 45, vii 22, 23; viii 5). Moreover Paul says that a

man must live according to the law of the Decalogue, and that it is fulfilled by charity (Rom xiii 8–11), and he also says: *Now abide faith, hope, and charity, but the greatest of these is charity* (1 Cor xiii 13), not faith This, then, was the statement which they had assembled to discuss

But lest I should disturb them, I withdrew, and then again afar off they appeared like goats, sometimes lying down and sometimes standing up, but they were turned away from the flock of sheep. They appeared lying down when deliberating, and standing up when drawing their conclusions I especially noticed their horns, which sometimes appeared pointing forwards, sometimes pointing or curving backwards Then of a sudden, while still appearing as goats, they turned towards the flock of sheep, so I approached again, and asked: 'What is your decision?' They said that they had concluded that faith alone produces the good of charity, as a tree produces fruit But just then there was a clap of thunder and a flash of lightning, and presently there appeared between the two flocks an angel, who cried to the flock of sheep. 'Do not listen to them, they still adhere to their former belief that faith alone justifies and saves, and that an active charity is of no avail Moreover it is man who is the tree, not faith But repent, and look to the Lord, and you shall have faith, for faith before repentance is a dead faith' Then the goats, with their horns pointing backwards, wished to join the sheep, but the angel, standing between them, divided the sheep into two flocks, and said to those on the left 'Join the goats, but I tell you that a wolf is coming that will drive them off, and you along with them'

But after the two flocks of sheep had separated, and those on the left had heard the threatening words of the angel, they looked at one another, and said. 'Let us converse with our former companions' Then they said to those on the right 'Why do you separate yourselves from the priests who are with us? Are not faith and charity one, like a tree and its fruit? For a tree by its branches is continued into its fruit; and if the branch bearing the fruit is broken, the fruit will perish, and along with it the seed that should serve for a future growth. Ask our priests whether it is

not so'. They then asked the priests, and these looked around to the rest, who signed to them to approve. And then the priests answered: 'You have spoken aright; but as to the continuation of faith into good works, like that of a tree into its fruit, we are acquainted with many mysteries which cannot here be divulged; for in the thread which binds together faith and charity there are many knots which we, the priesthood, are alone able to untie'.

Then one of the priests, who was among the sheep on the right, arose and said to his companions: 'To you they have said this, but to their own companions they have disclosed their real thoughts'. Wherefore they asked, 'What then do their priests really think? Do they not think as they teach?' He said 'No; for they think that the good of charity, or good works done by a man with a view to salvation and eternal life, is not in the least degree good. They say that by his works the man wishes to save himself, claiming to himself the righteousness and merit of the only Saviour, and they think that this applies to every good work which a man feels as his own. Therefore they assert that there is no connection whatever between faith and charity, faith being not even retained or supported by good works'. But those on the left said 'What you have asserted of them is not true, they openly preach to us charity and its works, which they call the works of faith'. He replied 'You do not understand their preaching, only a priest can understand their meaning. For they mean moral charity only, and civil and political good works, and they say falsely that these are the outcome of faith, for an atheist can do precisely the same works. And so they maintain unanimously that man is not saved by works but by faith alone. Let me illustrate the matter by comparisons. If a man does good works for the sake of salvation, as an apple-tree produces apples, then, they say, the apples are rotten and full of worms. And if a man should do spiritual good, as a vine produces grapes, the grapes, they say, would be worthless'. But then they asked 'What sort of good works, then, are the fruits of their faith?' He answered: 'I suppose they occupy some inconspicuous position near faith, although they are quite unconnected with it. They are like a man's

shadow, which is behind him when he looks towards the sun, and unseen by him unless he turns round; or like horses' tails, which are frequently cut off because they serve no useful purpose and easily become dirty'.

On hearing this, one of the left-hand flock of sheep said indignantly. 'There certainly is some kind of connection, for how else can they be called the works of faith? Perhaps the good of charity is infused by God into man's voluntary works by some kind of influx, affection, aspiration, inspiration, incitement, excitation, tacit perception, exhortation or contrition, with a consequent impulse to wise action or childlike obedience to the Decalogue and the Word, or by some other such means; for otherwise how could good works be called fruits of faith?'

To this the priest answered 'Not so; and if they say in their sermons that good works take place by any such means, yet they do so in such terms as to prove that they are not the outcome of faith after all. Some of them do admit of good works, but only as a sign of faith and not as connecting it with charity. Others imagine a connection by means of the Word'. The others said 'There is a connection then?' But he answered: 'No real connection; for none results from merely listening to the Word They assert that all a man's rational and voluntary efforts are, in matters of faith, defiled by merit-seeking, because in spiritual matters he can no more understand, will, work, or co-operate than a post'. And one of them, hearing this, said. 'I once heard a man say: "I have planted a vineyard; now I will drink wine till I am intoxicated". But another asked him "Will you drink wine out of your own cup, held in your own right hand?" "No, but out of an invisible cup in an invisible hand." "Then certainly you will not be intoxicated."'

Soon afterwards the same man said: 'Hear me, I pray; I tell you, Refresh yourself with wine by understanding the Word You know that the Word is from the Lord, and that He is in it; in fact the Lord is the Word. If, therefore, you do good from the Word, you do it from the Lord, and in accordance with His wish and command. And if you then look to the Lord, He will lead and teach you, and you

will do it of yourself from Him Just as any one, who executes the command of a king, can say· "I do this willingly by the wish and command of the king"'. After this he turned to the clergy, and said. 'Ye ministers of God, do not lead your flock astray'

On hearing this, the greater part of the flock on the left joined the flock on the right. Then some of the clergy said 'We have heard what we never knew before, we are shepherds; we will not forsake the sheep'. And they went along with them Then they said 'This man has spoken the truth Any one who does good from the Word can say "I do this willingly by the wish and command of the Lord, my King" Now we see why, by the divine providence, no combination of faith and good works has been discovered which could be acknowledged by the priesthood It could not be discovered because it did not exist, for there was no faith in the Lord who is the Word, and consequently no faith in the Word'. But the rest of the priests, who were of the flock of goats, went away, waving their hats, and crying 'Faith alone, faith alone! Long live faith alone!'

507 V I once conversed with the angels about the lust of evil which is hereditary in every man One of them said 'In our world the lustful appear to us foolish, but to themselves, supremely wise therefore, in order to convince them of their folly, they are restored to rationality, which with them is external In this state they see, acknowledge, and confess their folly, but are still desirous to return to it, and they do so as from compulsion and misery to freedom and enjoyment Thus they are inwardly delighted with lust, and not with intelligence

'There are three universal loves which every man possesses by creation the spiritual love of the neighbour, which is the love of performing uses, the material love of the world, which is the love of possessing wealth, and the corporeal love of self, which is a love of dominating others A man is truly a man when the love of the neighbour forms the head, the love of the world forms the breast and the abdomen, and the love of self forms the feet But if the love of the world forms the head, he is like a hunchback, and if the love of self forms the head, he is like a man standing on his

hands. When the love of performing uses forms the head, and the two other loves form the body and feet, the man is seen by the angels with an angelic face and a beautiful rainbow about his head. But if the love of the world forms the head, he is seen by them with a pale, cadaverous face and a yellow circle about his head. And if the love of self forms the head, he is seen with a swart and fiery countenance and a white circle about his head'

On this I asked what was represented by these circles about the head They answered 'Intelligence; and the white circle represents the external intelligence of one who is inwardly insane He is wise when in the body, but insane when in the spirit; for no man is wise in the spirit until he is regenerated by the Lord'.

As they said this, the ground opened to the left, and I saw a devil of a swart and fiery countenance with a white circle about his head, rising through the opening I said 'Who are you?' He replied· 'I am Lucifer, son of the morning, and because I exalted myself unto the most High, I was cast down, according to the description in Isaiah (xiv)'. He was not Lucifer, although he thought he was. And I said 'Since you have been cast down, how are you able to rise again out of hell?' He replied 'There I am a devil, but here I am an angel of light do you not see the white circle round my head? You shall also see, if you wish, that among the moral I am moral, among the rational I am rational, and among the spiritual I am spiritual. I have also been a preacher' Then I said. 'In what manner did you preach?' He said. 'Against cheats, adulterers, and all infernal loves, indeed I then called myself Lucifer, a devil, and have sworn falsely against myself, for which I was praised to the skies That is why I am called the son of the morning And, strange to say, when I was in the pulpit, I had no idea but that I was speaking the truth But it was explained to me that I was then speaking from my external mind which was separated from my internal. Nevertheless I was unable to change, for I exalted myself above the most High, and set myself against Him'.

Then I asked him· 'How could you speak thus when you yourself are a cheat and an adulterer?' He replied: 'When

I am in the body, I am one person, but when I am in the spirit, I am another. In the body I am an angel, but in the spirit a devil; for in the body I obey my understanding, but in the spirit I obey my will, and the understanding carries me upwards, but the will carries me downwards. And while I obey my understanding a white circle surrounds my head, but when the understanding yields to the will and becomes its servant, which is our last state, then the circle turns black and disappears, and then I can no longer ascend into this light' On a sudden, when he saw the angels with me, he uttered a startled exclamation, turned black, as did also the circle about his head, and fell down into hell whence he had risen

Hereupon, those who were present concluded that a man takes his character from his will, and not from his understanding; for the will easily sways the understanding and enslaves it I then inquired of the angels, whence the devils derive rationality. They said. 'From the glory of the love of self; for self-love is encompassed with glory, which is the splendour of its fire; and this glory raises the understanding almost into the light of heaven The understanding of every one is capable of being elevated according to the knowledge he possesses; but the will can only be elevated by a life in conformity with the truths of the church and of reason. This is why atheists, whose self-love inspires them with the glory of fame and the pride of intelligence, possess a keener rationality than many others, but this is only when they are led by their understanding, and not by their will For the love of the will possesses the internal man, but the thought of the understanding the external'

The angel further explained why man is compounded of three kinds of love—the love of use, the love of the world, and the love of self; it is that he may think from God, and yet apparently from himself He said that the highest region of the mind is turned upwards towards God, the middle region outwards towards the world, and the lowest region downwards towards the body; and because this is turned downwards, a man thinks apparently from himself, although really from God

508. VI. One day I saw a magnificent temple. It stood foursquare, and its roof was crown-shaped, with arching centre and lofty rim; its walls were of crystal, and its gate was of pearl Within, on the south-west side, was a pulpit flooded with light from the open Word which lay upon it to the right In the centre of the temple was the shrine, whose veil was drawn back revealing a golden cherub waving a sword. While I was looking at all these things I had an intuitive perception of their meaning. The temple signified the new church, the gate of pearl, entrance into this church; the walls of crystal, the truths which enlighten it; the pulpit, the priesthood and preaching; the Word flooding the pulpit with light, the internal or spiritual sense; the shrine in the centre of the temple, the union of that church with the angelic heaven; and the golden cherub, the Word in the sense of the letter. The waving of the sword signified that the literal sense can be interpreted in various ways to elucidate a particular truth; and the drawing aside of the veil signified that now the Word is revealed.

When I drew nearer, I saw written over the gate: 'Permission is now granted' (*Nunc licet*); and this meant that permission is now granted to understand clearly the mysteries of faith. On seeing this inscription it occurred to me that it is very dangerous to make a critical examination of the false dogmas of faith, conceived by a man's own intelligence; and still more dangerous to confirm them from the Word. For this so closes up the understanding above and below, that theology becomes first distasteful and then neglected, like a worm-eaten book or a moth-eaten cloth, and then the understanding concerns itself only with political or domestic affairs In all these a man is drawn to nature by the attractions she offers, and at last worships her as an idolater does the golden image which he cherishes.

Now, the dogmas of the Christian churches at the present day are not based on the Word. They are conceived by man's own intelligence, and are therefore false; and they have been partially confirmed from the Word Among the Roman Catholics, therefore, the divine providence of the Lord has taken the Word out of the hands of the laity; and among the Protestants, in spite of appearances, the Word

is closed by their common declaration that the understanding must be kept in subjection to faith

But in the new church it is quite otherwise, there it is allowable to penetrate into all its mysteries, to understand them clearly, and to confirm them by the Word The reason is that its doctrines are series of truths revealed by the Lord from the Word; and rational proofs of these develop the understanding more and more, and raise it into the light of heaven This light in its essence is truth, and in this light the acknowledgment of the Lord as the God of heaven and earth shines in all its glory This is meant by the inscription over the gate of the temple, *Nunc licet*, and also by the veil being drawn from before the cherub in the shrine For it is a canon of the new church that falsity closes the understanding and truth opens it

After this I saw, gliding down through the air, a child holding a paper in his hand As he drew near to me, he gradually attained the stature of a man He was an angel from the third heaven, where all at a distance look like children When he reached me, he handed me the paper, but as it was written in letters peculiar to that heaven, I gave it back to him, and requested him to explain the contents in words adapted to my thought Then he read out the following words 'Henceforward, penetrate into the mysteries of the Word, which have been hitherto unrevealed, for its truths are so many mirrors of the Lord'

CHAPTER IX

REPENTANCE

509 AFTER treating of faith, charity, and free-will, repentance comes next in order, since true faith and charity are not attainable without repentance, and none can repent without free-will Repentance is here discussed, because the chapter on regeneration immediately follows; and none can become regenerate before the removal of those grievous evils which are detestable in the sight of God, and such removal can only be effected by repentance What is an unregenerate man but an impenitent one? And an impenitent man is like one in a state of lethargy, knowing nothing of sin, and therefore cherishing and fondling it, as an adulterer fondles his harlot In order to show the nature and effect of repentance, it shall be treated under separate heads.

I REPENTANCE IS THE FIRST NECESSITY OF THE CHURCH IN MAN

510 The church is a communion consisting of all its members, and a man enters this communion when he is regenerated Every one is regenerated by abstaining from the evils of sin, and shunning them as he would troops of infernal spirits with burning torches, who are threatening to cast him on a burning pile There are many things which early in life prepare a man for the church, and introduce him into it, but acts of repentance cause the church to be in him Acts of repentance dissuade and prevent a man from committing evils which are sins against God Before repentance, the man has nothing to do with regeneration. If any idea about eternal salvation enters his mind, he soon forgets about it, for it goes no farther than his understanding, and finds expression perchance in his words and gestures. But when such an idea enters the will, it then gains a permanent place, for the will is the man himself, because it is the seat of his love. But the thought is transient, unless

it proceeds from the will, if it does so, will and thought act as one and together constitute the man Hence true and effectual repentance must affect the will and therefrom the thought, and not the thought alone, it must consequently be actual and not merely spoken. That repentance is the first necessity of the church, is evident from the Word John the Baptist was sent to prepare men for the church which the Lord was about to establish, and, when he baptized, he preached repentance. This baptism was called the baptism of repentance, because baptism signified spiritual washing or cleansing from sins. He baptized in Jordan, because the Jordan signified introduction into the church, for it was the boundary of the land of Canaan where the church was established. The Lord Himself also preached repentance for the remission of sins, thus teaching that repentance is the first necessity of the church, and that, so far as a man repents, his sins are removed and remitted Moreover, the Lord commanded His twelve apostles, and also the seventy whom He sent forth, to preach repentance From this it is evident that repentance is the first necessity of the church.

511. It is only reasonable to suppose that a man cannot have the church in him until his sins are removed, and this may be illustrated by the following comparisons Nobody can place sheep, kids, and lambs in fields or woods, until they have been cleared of all kinds of wild beasts Nobody can make a garden, until he has cleared out the thorns, briars, and nettles. Nobody can establish an orderly and just government in a city held by enemies, until he has expelled those enemies So with a man's evils, for they are like wild beasts, thorns, or hostile forces With these the church could no more be reconciled, than a man could dwell in a cage with tigers and leopards, or lie in a bed whose pillows are stuffed with poisonous herbs, or sleep soundly in a church, beneath which were corpses in their graves, he would be haunted and terrified by their ghosts

II. CONTRITION, WHICH AT THE PRESENT DAY IS SAID TO PRECEDE FAITH AND TO BE FOLLOWED BY THE CONSOLATION OF THE GOSPEL, IS NOT REPENTANCE

512. In the reformed Christian world a certain kind of

anxiety, grief, and terror is called contrition; and in those who are to be regenerated it is said to precede faith, and to be succeeded by the consolation of the gospel. It is supposed that it arises from the fear of the just wrath of God, and of the eternal damnation inherent in every one owing to Adam's sin, and man's consequent proclivity to evil; that without such contrition, the faith which imputes to man the merit and righteousness of the Lord and Saviour is not bestowed; that such as obtain that faith, receive the consolation of the gospel, and are justified, that is, renewed, regenerated, and sanctified, without any co-operation on their part; and that they thus exchange damnation for the everlasting blessedness of eternal life But respecting this contrition, these questions should be considered. (i) Is it repentance? (ii) Is it of any importance? (iii) Is there any such thing?

513 Whether contrition is repentance or not, may be determined from the description of repentance in the following pages It will there be shown that there is no repentance, unless a man, not only in general but also in particular, knows himself to be a sinner; and this no one can know unless he examines himself, sees the evil in him, and on that account condemns himself But the contrition declared necessary to faith is something quite different, for it is merely a confession that man has inherited Adam's sin and therefore a proclivity to evil, so that he is under the wrath of God and deserving of condemnation, the curse, and eternal death Evidently this contrition is not repentance

514 Next, is this contrition of any importance? It is said to serve as an introduction to faith, although it does not enter into conjunction therewith The faith which it introduces is this God the Father imputes His righteousness, and then declares a man to be free from sin, righteous, new, and holy, and then clothes him with a robe washed and made white in the blood of the Lamb When he is clothed in this robe, the evils of his life are of no more account than meteorites sunk to the bottom of the sea And the sin of Adam is completely removed by the imputed righteousness of Christ. This being men's faith, what purpose is served by contrition, except that it brings the assurance that they are in Adam's bosom, and that all the non-contrite are either miserable in

hell or dead? For they say that a living faith does not abide in those who have not experienced contrition If, therefore, the non-contrite have sunk or are sinking into damnatory evil, they take no more notice of it than a litter of pigs does of the stench from the mire in which they wallow Evidently then contrition, not being repentance, is of no importance.

515 Lastly, is there such a thing as contrition without repentance? I have asked many in the spiritual world, who have confirmed themselves in the faith imputative of the merit of Christ, whether they had felt any contrition They answered .'Why contrition, when we have firmly believed from childhood, that Christ by His passion has taken away all our sins? Contrition does not accord with this belief, for it causes men to endure the torments of hell and pangs of conscience, whereas they know that they are redeemed, and so delivered from hell and secure from all danger' To this they added that this doctrine of contrition was a mere figment, substituted for the repentance often insisted on in the Word, that possibly some such emotion might be excited in simple minds but little acquainted with the gospel, when they hear or think of hell-torments, that the consolation of the gospel, impressed upon them in their early years, had so far removed contrition that they ridiculed the very idea of it, that hell had no more power to terrify them than the fires of Vesuvius and Etna had to terrify the inhabitants of Warsaw and Vienna, or the basilisks and serpents in the desert of Arabia, or the tigers and lions in the forest of Tartary, to terrify those who lived in safety, peace, and tranquillity in some city of Europe, and that the wrath of God affected them no more with fear and contrition than the wrath of the kings of Persia did the inhabitants of Pennsylvania All this has fully persuaded me that contrition, unless it means such repentance as is described in the following pages, is a mere figment The Reformed substituted contrition for repentance, in order that they might differ as far as possible from the Roman Catholics, who insist upon the necessity of repentance and charity. After they had laid down the doctrine of justification by faith alone, they thought out a reason for accepting contrition in the place of repentance, and the reason they give is that

repentance and charity savour of merit, and therefore blacken and defile faith.

III A MERE LIP-CONFESSION THAT ONE IS A SINNER IS NOT REPENTANCE

516. Concerning this confession the Reformed, who subscribe to the Augsburg confession, thus express themselves· 'No man can ever know his sins, therefore they cannot be enumerated, they are, besides, interior and hidden, and therefore confession would be false, uncertain, imperfect, and mutilated, but whoever confesses himself to be altogether mere sin, comprehends all sins, excludes none, and forgets none Still, however, the enumeration of sins, although it is not necessary, ought not to be forbidden, for the sake of tender and timid consciences, but this is only a puerile and common form of confession intended for the simple and ignorant' (*Formula Concordiae*, pp. 327, 331, 380) This confession was substituted by the Reformed for actual repentance, after they had separated from the Roman Catholics, for it is based on their imputative faith which alone, without charity or repentance, is declared to bring the remission of sins and regeneration It is based also on this, which is an integral part of their faith, that in the act of justification there is no co-operation by man with the Holy Spirit, and on this, that no one enjoys free-will in spiritual things, and again on this, that salvation is the result of immediate mercy unaffected by any effort of man.

517 Many reasons might be assigned why the lip-confession that one is a sinner is not repentance But consider only this one, that every man, even a wicked one or a devil, may make such confession; and when he thinks of the threatening and impending torments of hell, he may do so with a great show of sincerity But such a confession is entirely superficial, being a matter of the lips, and not of the heart For wicked men and devils, notwithstanding this confession, still burn inwardly with evil lusts, by which they are driven like windmills in a storm A lip-confession, then, is nothing but a fraudulent attempt to obtain salvation from God, or to impose upon the simple Hypocrites can easily use their lips, breath, eyes, and hands to simulate repentance. Compare what the Lord says in Mark: *Well*

hath Esaias prophesied to you, hypocrites! This people honoureth me with their lips, but their hearts are far from me (vii 6); and in Matthew: *Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess Thou blind Pharisee, cleanse first that which is within the cup and platter that the outside of them may be clean also* (xxiii 25, 26, etc.)

518 Similar hypocrisy is practised by all who have confirmed themselves in the belief that by the passion on the cross the Lord took away the sins of all men (provided, of course, that they pray according to the formularies regarding propitiation and mediation). Some of them can, with apparent zeal, vociferate from the pulpit many pious reflections on repentance and charity, although they believe neither of them conducive to salvation, for by repentance they mean only lip-confession, and by charity, merely outward morality, but this they do to make themselves popular. These are meant by the Lord when He says *Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me, ye that work iniquity* (Matt. vii 22, 23).

In the spiritual world I once heard a certain person praying thus: 'I am full of sores, leprous, unclean from my birth, there is nothing sound in me from the crown of my head to the sole of my foot, I am not worthy to lift up my eyes to God; I am deserving of death, and eternal damnation. Have mercy on me for the sake of Thy Son, purify me by His blood. The salvation of all is according to Thy good pleasure, I implore Thy mercy'. Those who stood by and heard him, asked 'How do you know that you are such?' He replied: 'I know it, because I have been told so'. He was then sent to the examining angels, to whom he repeated the same declarations. And they, after examination, reported that all he had said of himself was true; but that he was not acquainted with a single evil in himself, because he had never examined himself; and that he believed that evils, after a lip-confession, were no longer evils in the sight

of God, because He turns away His eyes from them and has been propitiated. On this account, he had never repented of any evil, although he was a deliberate adulterer, a thief, a cunning slanderer, and a revengeful enemy; and being such in heart and will, he would have been the same in word and deed had he not been restrained by fear of the law and of the loss of reputation. After this exposure of his real character, he was convicted and sent away to the hypocrites in hell.

519 The nature of such hypocrites may be illustrated by comparisons They are like temples filled with the spirits of the dragon and the 'locusts' described in the Revelation, or like the pulpits in temples where the Word is trampled under foot; or like beautifully coloured walls within which, when the windows are open, owls and horrid birds of night flit about; or like whited sepulchres full of dead men's bones, or like coins made of worthless materials filmed over with gold; or like bark or rind surrounding rotten wood, or like priestly garments on a leprous body; or like sores and ulcers covered with skin but corrupt within Who does not see the incongruity of a holy external and a profane internal? Such persons are particularly unwilling to examine themselves, so that they have no more sense or perception of the vices within them than of the faeces in their bowels before they are cast out into the draught It must be noted, however, that these hypocrites are not to be confounded with those who believe and act aright and repent of some of their sins; nor with those who, in spiritual temptation or in public worship, utter their prayers aloud; for such general confession both precedes and follows reformation and regeneration.

IV MAN INHERITS EVILS OF EVERY KIND AND, UNLESS REPENTANCE CONTRIBUTES TO THEIR REMOVAL, HE REMAINS IN THEM, AND THEN HE CANNOT BE SAVED.

520 It is well known in the church, that every man by inheritance is nothing but evil. For the councils and prelates of various churches have declared that the sin of Adam has been transmitted to all his posterity; and that, on this account alone, all his descendants are by birth involved in the primal curse. Besides this, several other doctrines are

based on the same declaration; as that the cleansing or baptism of regeneration was instituted by the Lord to remove that sin, that this was the cause of His advent; and that faith in His merits is the means for its removal, and so on But, as was shown above (466 *seq*), no hereditary evil springs from that origin; and Adam was not the first of men He and his wife signify the first church on this earth, the garden of Eden signifies its wisdom, the tree of life, looking to the Lord who was to come, and the tree of the knowledge of good and evil, looking to oneself instead of to the Lord That the most ancient church is symbolized in the first chapters of Genesis, has been proved from the Word in the *Arcana Caelestia* All this shows the error of supposing that the sin of Adam is the origin of men's hereditary evil. In the chapter on free-will it was shown that the tree of life and the tree of the knowledge of good and evil are in every man, and that their presence in the garden of Eden signified a man's free-will either to turn to the Lord or away from Him

521 The origin of man's hereditary evil, dear reader, is in his parents, not indeed the evil which he commits, but his inclination thereto This is indicated both by reason and experience For children are born with a general resemblance to their parents, and even to their ancestors, in face, manners, and disposition, so that different families and nations are easily distinguished one from another, as Africans from Europeans, Italians from Germans, Englishmen from Frenchmen, and so on Who does not recognise a Jew by his face, eyes, speech, and gestures? And all this would be still more evident if you could feel the vital sphere emanating from the personality of each From this it follows that a man does not inherit evils themselves, but only a general inclination to evil, with a particular bias in favour of certain evils Therefore, after death no one is judged or condemned on account of any hereditary evil, but only on account of those sins which he has actually committed This is evident from the following divine law *The father shall not be put to death for the son, neither shall the son be put to death for the father · every one shall be put to death for his own sin* (Deut. xxiv 16). A proof of this fact was given me in the spiritual world; for those who die in infancy, having an inclination

to evil, but never having committed any, are brought up under the care of the Lord and are saved

The above-mentioned inclination and propensity to evil, transmitted by parents to their children and posterity, can only be counteracted by a new birth in the Lord, which is called regeneration Without this the inclination to evil not only continues uninterrupted, but increases and multiplies in every succeeding generation, till at length it becomes a universal inclination to all evil Hence it is that the Jews still resemble their father Judah, who took to wife a Canaanitish woman and, from adultery with his daughter-in-law Tamar, begat three branches of the family, in process of time, their hereditary disposition has increased to such a degree that they are unable cordially to embrace the Christian religion I say 'they are unable' because the state of their interior will amounts to definite inability

522 That evil, unless removed, remains with a man, and that he cannot then be saved, are self-evident propositions And that only the Lord can remove evil, and only from those who believe in Him and love the neighbour, is clear from what has been said above Consult in particular the chapter on faith, where it is shown that the Lord, charity, and faith make one, like life, will, and understanding, that, if they are divided, each perishes like a pearl reduced to powder; and that the Lord is charity and faith in a man, and a man charity and faith in the Lord But it may be asked how a man can enter into that communion The answer is, that he cannot do so unless he contributes by repentance to the removal of evils For the Lord cannot bring about such removal without man's co-operation, as was fully shown in the chapters on faith and free-will.

523 It has been objected that none can fulfil the law, if only because he that offends against one commandment of the Decalogue offends against all This statement, however, is easily misunderstood, it means that whoever deliberately and of set purpose acts contrary to one commandment, acts contrary to the rest. For to act thus amounts to a denial that sin is sin, and whoever does this makes light of sin. To refuse to hear of repentance leads to the denial that sin is sin, but to co-operate by repentance in the removal of sin

leads to a belief in the Lord and to love of the neighbour. The Lord sustains all men in their efforts to abstain from sin; wherefore, if they are led into sin by ignorance, or by some overpowering lust, it is not imputed to them, because they did not act deliberately, or of set purpose. This may be proved by the following experience I have met with many in the spiritual world who have lived like others in the natural world, dressing elegantly, feasting delicately, making money, frequenting plays, jesting licentiously, and so on, yet the angels declared that some of them were guilty of sin, and others quite innocent. I asked the reason of this, seeing that both had apparently acted alike. They replied that guilt and innocence depend entirely on the purpose, end, and intention; for good is the end or intention of all in heaven, and evil of all in hell.

524 But let us have recourse to comparisons Where sins remain in an impenitent man, they are like various diseases, which are fatal unless remedied by the proper medicines. They are like gangrene which, unless cured in time, spreads and causes inevitable death; or like pustulent sores and abscesses which, unless brought to a head and laid open, discharge pus into the adjacent viscera, and finally into the heart, causing death; or like tigers, leopards, lions, wolves, and foxes which, unless confined in dens or tied up, would attack flocks and herds, as a fox does poultry, and kill them; or like venomous serpents which, unless held down or deprived of their teeth, would inflict deadly wounds Poisonous herbs might destroy a whole flock unless it was led away by the shepherd to wholesome pastures. The silkworm would perish and with it silk, unless the destructive caterpillars were shaken from the tree on which it feeds Corn kept in barns or granaries would grow musty or rancid and unfit for use, unless air were allowed to pass freely through it and keep it clean from impurities. A fire, unless quickly extinguished, will consume a whole city or forest A garden, unless weeded, will soon be entirely overgrown with brambles, thistles, and thorns Gardeners know that a worthless tree sends its coarse sap into the stem of a good tree engrafted upon it, and that the coarse sap is there transformed, and produces good fruits. The same is true of a man, whose

evils are removed by means of repentance; for he is engrafted in the Lord, as a branch in a vine, and bears good fruit (John xv 4–6).

V. REPENTANCE BEGINS WITH THE RECOGNITION OF SIN, AND THE EXAMINATION OF SOME PARTICULAR SIN IN ONESELF

525 No one in the Christian world can fail to recognise sin; for every Christian child is taught what is wrong and every boy learns the evil of sin All young people learn this from parents and masters, and also from the Decalogue, which is, so to speak, their first lesson-book, and in the subsequent stages of life they learn the same thing from public preaching and private instruction, and most especially from the Word They learn it also from the civil law, which forbids the same things as the Decalogue and the Word in general For sin is evil against the neighbour; and evil against the neighbour is also evil against God, which again is sin. But general recognition of sin is of no avail unless a man examines his actions, and sees whether he has committed any particular sin, secretly or openly Until this is done, his knowledge is merely theoretical, and then the words of a preacher go in at one ear, and out at the other, and soon lose all practical value. But it is altogether different when a man uses his knowledge for self-examination, and discovers some particular evil, and then says to himself: 'This is sin', and abstains from it through fear of eternal punishment. Then for the first time the instruction heard in church is listened to attentively, and is admitted into the heart, and from a pagan the man becomes a Christian

526. Nothing is better known in the Christian world than that a man ought to examine himself. For in all countries, whether Roman Catholic or Protestant, the holy supper is preceded by an admonition to examine oneself, recognise and acknowledge one's sins, and live a new life And in the English church this is accompanied by terrible threats, as follows· The way and means to become a worthy partaker of the holy supper is first to examine your lives and conversations by the rule of God's commandments, and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to almighty God, with full purpose

of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other, and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hands, for otherwise the receiving of the holy communion doth nothing else but increase your damnation Therefore if any of you be a blasphemer of God, a hinderer or a slanderer of His Word, an adulterer, or be in malice or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy table, lest, after the taking of that holy sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquity, and bring you to destruction both of body and soul

527. Many individuals are incapable of self-examination For example, boys and girls before the age of reflection, simple persons, who are likewise incapable of reflection, those who have no fear of God, and those who are sick in mind and body To these must be added those who, in consequence of the doctrine of justification by faith alone as imputative of Christ's merit, have persuaded themselves that self-examination and repentance would defile faith with something human, and so would ruin the means of salvation Mere lip-confession must do duty with all these, but this, as shown above, is not repentance.

But different are those who know what sin is, and particularly those who frequently read the Word, and teach it to others, and yet see no sin in themselves, they may be likened to misers who store up great wealth, and gloat over it, but apply it to no useful purpose These are like the traders, one of whom hid his talent in the earth, and the other his pound in a napkin (Matt xxv 25, Luke xix 20), like hard and stony ground on which seed falls (Matt xiii 5), like fig-trees full of leaves but barren of fruit (Mark xi 13), like hearts of adamant, which cannot be made fleshy (Zech vii 12), *like partridges which gather and bring not forth, so they get riches, but not with judgment, in the midst of their days they leave them, and in their end they become fools* (Jer.

xvii 11); and like the five virgins who had lamps and no oil (Matt. xxv 1–12) Those who learn much from the Word about charity and repentance, and who know all about its precepts but do not live according to them, may be compared to gluttons, who cram into their mouths great lumps of meat and swallow them without mastication; these, passing undigested from the stomach, vitiate the chyle, and bring on lingering disorders which at last put a miserable end to their lives Being void of spiritual heat, although well supplied with light, they are like winter, frozen ground, arctic regions, snow, or icicles

VI ACTUAL REPENTANCE CONSISTS IN SELF-EXAMINATION, RECOGNITION AND ACKNOWLEDGMENT OF SIN, SUPPLICATION TO THE LORD, AND THE BEGINNING OF A NEW LIFE

528 That repentance is absolutely necessary to salvation is clear from many passages in the Word, including some plain declarations of the Lord Of these we will here adduce the following John preached the baptism of repentance and said *Bring forth fruits worthy of repentance* (iii 8, Mark i 4). *Jesus began to preach, and to say, Repent* (Matt iv 17), *and he said because the kingdom of heaven is at hand, repent ye* (Mark i 14, 15). *Except ye repent ye shall all perish* (Luke xiii 3). Jesus told His disciples that repentance and remission of sins should be preached in His name among all nations (xxiv 47) Peter, therefore preached repentance and baptism in the name of Jesus Christ for the remission of sins (Acts ii 38), and also said *Repent ye and be converted, that your sins may be blotted out* (iii 19) And Paul preached that all men everywhere should repent (xvii 30), and *showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance* (Acts xxvi 20); and testified *both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ* (xx 21) The Lord also said to the church of Ephesus· *I have against thee, that thou hast left thy first love, repent, or else I will remove thy lampstand out of its place, except thou repent* (Rev ii 4, 5). And to the church in Pergamos: *I know thy works repent* (ii 13, 16) And to the church of Thyatira: *I will cast her into tribulation, except*

she repent of her deeds (II 22) And to the church of the Laodiceans: *I know thy works: be zealous therefore, and repent* (iii 15, 19). And in another place: *There is joy in heaven over one sinner that repenteth* (Luke xv 7), with many other passages to the same purpose Hence it is evident that men must repent; but the nature and manner of repentance we will consider presently.

529 Any reasonable man can see that it is not repentance for a man to confess with his lips only that he is a sinner, and to talk about sin like the hypocrite mentioned above (no 518). Nothing is easier for a man, when he is in distress and anguish, than to utter sighs and groans, and to beat his breast, and to say that he is guilty of every sin, although he is not conscious of a single one. But do the devils who infest his lusts depart with his sighing? Will they not rather jeer at all this, and remain with him, as in their home? Such repentance is clearly not meant in the Word, but repentance from evil deeds

530. The question is, therefore, How ought a man to repent? The reply is, Actually, that is, by examining himself, recognising and acknowledging his sins, making supplication to the Lord, and beginning a new life. There can be no repentance without self-examination, as was shown in the previous article, but self-examination implies a recognition of sins, and recognition implies an acknowledgment of them. And all these three duties lead a man to confess his sins before the Lord, pray for help, and then begin a new life, which is the end to be attained This is actual repentance. Any one who has come of age can see that this is the right course of action. It is indicated at the rite of baptism which signifies regeneration, for at its celebration the godfathers promise for the child that he will renounce the devil and all his works. It is indicated at the Lord's supper, previous to which all are admonished to repent of their sins, to turn to God, and to begin a new life It is indicated also by the Decalogue which is in the hands of all Christians, for six of its precepts command a man to abstain from evils Unless these are removed by repentance, he cannot obey the command to love the neighbour, and to love God; but on these two commandments hang all the law

and the prophets, that is, the Word and consequently salvation. If a man abstains from one or more sins of which he has become aware at any time—perhaps during the preparation for the holy supper—he has made a definite start upon the road of actual repentance; and then he is on the road to heaven, for he then begins from natural to become spiritual, and to be born anew of the Lord.

531 This may be illustrated by the following comparisons. A man, before repentance, is like a desert, where there are terrible wild beasts, dragons, owls, bats, vipers, and venomous serpents, and in the thickets, ochim and tziim, with satyrs dancing here and there; but when these have been cast out by the labour and industry of men, the desert may be sown with seed, producing oats, beans, and flax, and afterwards barley and wheat Again, consider the wickedness prevalent among men: unless the wicked were restrained by the penalties of the law, no city or kingdom could stand. Man is, as it were, a community in miniature. Unless he disciplined himself spiritually, as malefactors in the community at large are disciplined physically, after death he would be chastised and punished, and this would continue until he ceased to do evil from fear of punishment, although he could never be brought to do good for its own sake

VII TRUE REPENTANCE MEANS THE EXAMINATION NOT ONLY OF ONE'S ACTS, BUT ALSO OF ONE'S INTENTIONS.

532 The reason why this is so, is that the understanding and the will are the cause of those acts. For a man speaks from thought, and acts from will, so that speech expresses the thought, and acts express the will And therefore it follows that will and thought sin when the body sins It is possible to repent of the evils committed by the body, and still to think and desire evil; but this is like cutting down a noxious tree, and leaving its root, from which the tree again grows and spreads But it is different when the root is plucked up; and this is done when a man examines not only his acts but also his intentions, and removes evils by repentance.

A man examines his intentions by examining his thoughts, for intentions manifest themselves in the thoughts; and so these reveal whether he intends revenge, adultery, theft,

false witness, blasphemy against God, His holy Word and the church, and so on. And if he finds that he is inclined to commit these evils—were it not for his fear of the law and of the loss of reputation—and yet determines not to do so because they are sins, then he is truly and sincerely repentant. This is especially true if he resists and abstains from those evils, when he feels their allurement and is subject to no outward restraint If he perseveres, the pleasures of evil will at length become distasteful, and be finally relegated to hell. This is what the Lord meant when He said *Whosoever desireth to find his life shall lose it, and whosoever loseth his life for my sake shall find it* (Matt x 39) He who thus removes his evils by repentance, is like a man who in good time pulls up the tares sown in his ground by the devil, so that the seeds implanted by the Lord God the Saviour have a clean soil, and produce a harvest (Matt xiii 25–31)

533 Two kinds of love have long been deeply rooted in the human race, the love of domineering, and the love of wealth These two loves, if unrestrained, know no bounds, the former inspires a desire to be God of heaven, and the latter a desire to be God of the world All other evil loves are subordinate to these two, and their name is legion But to examine these is very difficult, because they lurk deep within They are like vipers hidden in holes of a rock, which dart out and inflict a deadly wound on any one who is resting there, and then retire into their hiding-places They are also like the sirens, who ensnared men by their songs, and then murdered them These two kinds of love disguise themselves in splendid garments, even as a devil does by his magic arts, to impress those whom he wishes to delude The love of dominion and the love of wealth have more sway over the humble than the great, over the poor than the rich, over subjects than kings, for kings are born to dominion and wealth, which they at length regard only as the poor and humble regard their household possessions But it is different with monarchs who aspire to dominion over other countries

The reason why the intentions of the will must be examined, is that the will is the receptacle and seat of love. From the will every kind of love exhales its delight, and infuses it

into the perceptions and thoughts of the understanding, these do nothing of themselves, but merely consent to and confirm what is suggested by the love. The will therefore is the house in which the man dwells, and the understanding is the outer court This then is the reason why the intentions of the will must be examined For when this is done, the man is raised up out of the natural will, where reside hereditary and actual evils, into a spiritual will, and thereby the Lord reforms and regenerates the whole natural mind, and thus the whole man

534 Those who never examine themselves may be compared to sick people, whose blood has become corrupt from the obstruction of the capillary veins, this causes atrophy, numbness of the limbs, and acute chronic disorders, occasioned by the thickness, tenacity, acrimony, and acidity of the humours and the blood. But those who examine their intentions are like patients cured of such diseases, and restored to the vigour of their youth. Those who rightly examine themselves are like ships from Ophir, laden with gold, silver, and precious merchandise, but before doing so, they are like ships laden with all kinds of dirt and filth Those who inwardly examine themselves are like mines whose passages glitter with the ores of precious metals, but before doing so, they are like foul bogs infested by poisonous snakes with shining scales and noxious insects with glittering wings Those who never examine themselves are like dry bones in a valley, but after they have examined themselves, they are like the bones which the Lord Jehovah covered with sinews, flesh, and skin, and put breath into them, and they lived (Ezek xxxvii 1–14)

VIII THOSE ALSO REPENT WHO, ALTHOUGH THEY DO NOT EXAMINE THEMSELVES, YET ABSTAIN FROM EVILS BECAUSE THEY ARE SINS, AND LIKEWISE THOSE WHO DO THE WORKS OF CHARITY FROM A RELIGIOUS MOTIVE

535 Actual repentance—which consists in self-examination, recognition and acknowledgment of one's sins, supplication to the Lord, and the beginning of a new life—is exceedingly difficult in the reformed Christian world, for many reasons (no. 504) There is an easier kind of repentance which prompts a man, when meditating upon any evil, to

say: 'I feel inclined to do this; but as it is a sin I will not do it'. By this means the temptation from hell is resisted, and its recurrence prevented. How easy it is to rebuke another who is intending evil, and to say to him: 'Do not do this, because it is a sin' And yet how difficult it is to say the same to oneself! This is because self-control is a matter of the will, but giving good advice to another is a matter only of superficial thought Inquiry was made in the spiritual world as to who could thus control themselves, and they were as rare as doves in a desert Some said they could do it, but they admitted they were unable to examine themselves and confess their sins before God Certainly all those who do good from a religious motive avoid actual evils; yet they very rarely reflect on the hidden springs of the will, imagining that they are free from evil because they do good, and that the good conceals the evil. But, dear reader, the essential thing in charity is to shun evils, as taught by the Word, the Decalogue, baptism, the holy supper, and reason itself; for how can any one shun evils and put them away, unless he examines himself? And how can good really be good, unless it is inwardly purified? I know that all men of piety, and all men of sound reason, will assent to this when they read it, and see that it is the truth; but I also know that few will act accordingly

536 Nevertheless, all those who do good from a religious motive, whether Christians or pagans, are accepted by the Lord after death, for the Lord said *I was an hungered, and ye gave me meat · I was thirsty, and ye gave me drink I was a stranger, and ye took me in , naked, and ye clothed me , I was sick, and ye visited me , I was in prison, and ye came unto me. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me Come, ye blessed, inherit the kingdom prepared for you from the foundation of the world* (Matt xxv 34, 35).

The following fact may come as a surprise. All who do good from a religious motive, reject after death the doctrine of the present church concerning three divine persons existing from eternity, together with the corresponding faith; and they turn to the Lord God the Saviour, and receive with joy the doctrine of the new church But others who have

not done so, have hearts as hard as adamant. These first approach three gods, afterwards the Father alone, and lastly no God at all. They look upon the Lord God the Saviour merely as the son of Mary by her marriage with Joseph, and not as the Son of God; then they discard all the good and truth of the new church, and presently join the spirits of the dragon, and are driven along with them into deserts or caverns, which lie at the farthest limits of the so-called Christian world; and after a time, being separated from the new heaven, they rush into crime and are cast into hell Such is the lot of those who do no works of charity from a religious motive. They abstain from these under the belief that good done of oneself is merit-seeking. Thus they separate from the sheep and associate with the goats, who are condemned and cast into everlasting fire prepared for the devil and his angels (Matt xxv 41 *seq*) It is not said in this passage that they did evil, but that they did no good; and those who do no good do evil, since *No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other* (Matt vi 24). And Jehovah says by Isaiah *Wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well; and then, though your sins be as scarlet, they shall be white as snow, though they be red like crimson, they shall be as wool* (i 16–18); and by Jeremiah· *Stand in the gate of the house of Jehovah, and proclaim there this word. thus saith Jehovah of hosts, the God of Israel, Amend your ways and your doings Trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah is here* (that is, the church) *Will ye steal, murder, and commit adultery, and swear falsely, and come and stand before me in this house, which is called by my name, and say, We are delivered, while ye do all these abominations? Is this house, which is called by my name, become a den of robbers? Behold, even I have seen it, saith Jehovah* (vii 2–4, 9–11)

537 It must be understood, that those who do good from natural kindness only, and not at the same time from a religious motive, are not accepted after death, because there is no spiritual good in their charity, and it is spiritual good which brings a man into communion with God, and not

natural good. Natural good is of the flesh alone, being inherited from one's parents; but spiritual good is of the spirit, being received by a new birth from the Lord. Those who, before they have received the doctrine of the new church concerning the Lord, nevertheless shun evil and do the good of charity from a religious motive, may be compared to trees that bear good but scanty fruit, also to trees that bear small but excellent fruits which are well worth cultivating; or to olive-trees and fig-trees growing in plantations, and to fragrant and medicinal herbs growing on hills They are like little chapels or churches for the worship of God, for they are the sheep on the right hand, and the rams which the goats assault (Dan viii 2–14) In heaven they are first clothed in red garments and, after initiation into the new church, in crimson garments which grow in beauty with the increase of truth

IX CONFESSION OUGHT TO BE MADE TO THE LORD GOD THE SAVIOUR, AND THEN SUPPLICATION FOR HELP AND POWER TO RESIST EVIL

538 The Lord God the Saviour ought to be approached, because He is God of heaven and earth, the Redeemer and Saviour, to whom belong omnipotence, omniscience, omnipresence, mercy, and righteousness, and man is His creature, and the church His fold, and He has many times in the New Testament declared that man should approach, worship, and adore Him That He alone ought to be approached, is declared by these words in John *Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber, but he that entereth in by the door, is the shepherd of the sheep. I am the door; by me if any man enter in he shall be saved, and he shall find pasture The thief cometh not but to steal, to kill, and to destroy, I am come that they might have life, and that they might have it more abundantly I am the good shepherd* (x 1, 2, 9–11) Man is forbidden to climb up some other way, to prevent his direct approach to God the Father, who is invisible, unapproachable, and with whom there can be no communion Wherefore He Himself came into the world and made Himself visible, approachable, and One with whom there can be communion, solely in order that

man might be saved. Unless God is thought of and approached as a Man, all idea of Him perishes; for then the thought is either lost in the contemplation of empty space, or directed to nature and its objects. God Himself, who from eternity is one, came into the world, as is evident from the birth of the Lord the Saviour; for He was conceived of the power of the most High by the Holy Spirit, and thus His human nature was born of the virgin Mary. From this it follows—since God is indivisible—that His soul was the essential divinity which is called the Father, and that therefrom was born the humanity of God the Father, which is called the Son of God (Luke i 32, 34, 35) And it further follows, that when the Lord God the Saviour is approached, God the Father is also approached, and that is why the Lord gave this answer to Philip, who desired that He would show him the Father *He that seeth me seeth the Father, how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? Believe me that I am in the Father and the Father in me* (John xiv 9–11) But more may be seen on this subject in the chapters concerning God, the Lord, the Holy Spirit, and the divine trinity.

539 There are two duties incumbent on man after self-examination, namely, supplication and confession. Supplication will be that the Lord may be merciful, and that He may give power to resist evils repented of, and the inclination and desire to do good, since without the Lord a man can do nothing (John xv 5) Confession will be, that the penitent sees, recognises, and acknowledges his evils, and declares himself to be a miserable sinner There is no need to enumerate one's sins to the Lord, or to supplicate for their remission. Such enumeration is unnecessary, because the penitent has already searched out his sins, and seen them in himself, and consequently they are laid bare before the Lord Moreover, it was the Lord who led him to undertake the work of examination, and revealed his sins to him, inspired him with sorrow for them, and at the same time with the endeavour to desist from them, and to begin a new life Supplication to the Lord for the remission of sins need not be made for two reasons: Firstly, because sins

are not abolished, but removed. And they are removed as a man desists from them and makes progress in the new life; for every evil is composed of innumerable lusts which cannot be removed in a moment but only by degrees, as a man suffers himself to be reformed and regenerated Secondly, the Lord, being mercy itself, remits the sins of all, and does not impute a single one to any man, for He says *They know not what they do*; yet they are not abolished When Peter asked how often he should forgive his brother, the Lord replied: *I say not unto thee, Till seven times, but until seventy times seven* (Matt xviii 21, 22). What then will the Lord not do? But still it does no harm for one whose conscience is burdened, to enumerate his sins to a minister of the church for the sake of absolution, and that his burden may be lightened, for by this means he acquires a habit of examining himself, and reflecting on his daily commission of evil This confession, however, is natural, whereas that described above is spiritual

560 [1] To adore any one as God's vicar on earth, or to invoke any saint, is of no more avail in heaven than to pray to the sun, the moon, and the stars, or to ask for and to believe the futile response of a diviner It would be like adoring a temple and not God who dwells there, or like making supplication to a king's servant who happens to be carrying the sceptre and crown, instead of addressing the king himself It would be as absurd as to mistake the regal purple for the king himself, or the glorious light and the golden rays of the sun, or even its name, for the sun itself. Those who do such things might take to themselves these words in John· *We are in the truth, in Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols* (1 Epistle v 20, 31).

X ACTUAL REPENTANCE IS VERY DIFFICULT AT FIRST; BUT IT BECOMES EASY WITH PRACTICE

561. Actual repentance, as said above, is to examine oneself, to recognise one's sins, to make confession to the Lord, and begin a new life. To Protestants—meaning all who are separated from the Roman Catholic church—and also to Catholics actual repentance is very difficult at first.

[1] The numbering here follows the original.

This is because some are unwilling, and others afraid to examine themselves. Disuse increases this unwillingness which is frequently supported by fallacious reasoning; and finally the very thought of repentance occasions sadness, dread, or terror. Actual repentance is very difficult for the Reformed because of their belief that repentance and charity contribute nothing to salvation; for they believe in faith alone, from the imputation of which follow remission of sins, justification, renovation, regeneration, sanctification, and eternal salvation, without any co-operation on the part of man Such co-operation, according to their dogmatic writers, is worse than useless, being inimical, repugnant, and injurious to the merit of Christ. And this belief is inculcated upon the common people, who cannot understand the mysteries of that faith, by the repetition of the parrot-cries· 'Faith alone brings salvation', and 'Nobody can do good of himself' And so, repentance is like a nest of young birds forsaken by the parents, which have been taken and killed by the hawk. Moreover every one of the Reformed is associated, as to his spirit, with those in the spiritual world who are like himself, and these infuse into his mind a repugnance to self-inspection and examination.

562 In the spiritual world I have asked many of the Reformed why they never practised actual repentance, although it is enjoined upon them as a duty both in the Word and at baptism, and also before the holy communion; and they have given me various answers. Some said that contrition was sufficient if accompanied by a lip-confession that one is a sinner. Some said that such repentance, being an effort of man's own will, did not accord with orthodox faith Some said: 'How can a man examine himself, when he knows that he is nothing but sin? This would be like casting a net into a lake of mud infested by noxious worms'. Others said 'Who can discover in himself the sin of Adam, which is the source of all his actual evils? These are washed away by the waters of baptism and remitted by the merit of Christ. What then is repentance but an imposition which grievously oppresses tender consciences? According to the gospel we are under grace, and not under the hard law of repentance'. Others said that, whenever they were about

to examine themselves, they were seized with a sudden terror, as if they were haunted by a monster. These then are the reasons why actual repentance is out of date and discarded by the Reformed

I have also asked certain Roman Catholics whether confession to their priests was repugnant to them And they replied that, after they had grown accustomed to it, they were not afraid to enumerate their sins to a sympathetic confessor; that they took a certain pleasure in confessing those of a lighter nature, but somewhat dreaded confessing the more serious, that they willingly performed this duty once a year, and after absolution regained their cheerfulness of mind, and that they regarded as impure all those who are unwilling to disclose the defilement of their hearts On hearing this account, the Reformed who had remained there hastened away, some jeering and laughing, others surprised and favourably impressed

Afterwards there came some Catholics who had lived in Protestant countries, and who were not accustomed to make private confession, like their brethren elsewhere, but only a general confession before their priest These said that they were wholly unable to examine themselves and to search out and bring to light their actual evils and secret thoughts, that they felt it as arduous and terrible as to cross a ditch in front of a rampart guarded by threatening soldiers It should now be clear that actual repentance is very difficult at first but becomes easy with practice

563 Habit is a second nature, and therefore what is difficult to one man is easy to another, so it is with self-examination, and the confession of sins thus discovered It is easy for a labourer, a porter, or a farmer to work with his hands from morning till night; but one delicately brought up could not do such work for half an hour without fatigue. It is easy for a footman to run for miles, but one accustomed to ride would find it painful to run the length of a street. Every good workman takes pleasure in his work, and is glad to return to it, whereas a lazy workman can scarcely be driven to it The same is true of every human activity It is easy for the pious, but very difficult for the impious, to pray to God. A clergyman preaching for the first time

before a king feels a nervousness which later on disappears. What is easier than for a man-angel to raise his eyes to heaven, and for a man-devil to cast his down towards hell? If the latter is a hypocrite, he also can raise his eyes to heaven, but his heart is elsewhere It is the end regarded and the habit thence contracted which determine the character

XI HE WHO HAS NEVER PRACTISED REPENTANCE OR EXAMINED HIMSELF, AT LAST BECOMES INCAPABLE OF RECOGNISING EITHER DAMNATORY EVIL OR SAVING GOOD

564. Few of the Reformed practise repentance, and he who has never examined himself, at last cannot recognise either damnatory evil or saving good, for he has no religion to enable him to do so The evil which a man does not see, recognise, or acknowledge, remains with him, and then it becomes more and more inrooted, and finally it so closes up and obstructs his inner mind, that he becomes first natural, then sensual, and lastly corporeal He is then utterly unconscious of either damnatory evil or saving good, and becomes like a tree rooted in the crevices of a hard rock, which at length withers away for lack of moisture Every one who has been well brought up is rational and moral, but there are two ways to rationality, one worldly and the other spiritual A worldly man is superficially rational and moral, but inwardly ferocious because he acts in unison with the cruel inhabitants of hell But a spiritual man is truly rational and moral, because he is perfectly sincere, for his speech and actions have, so to speak, a spiritual soul actuating what is natural, sensual, and corporeal. Such a man also acts in unison with the inhabitants of heaven.

There is then a spiritually rational and moral man, and also a naturally rational and moral man In this world they are indistinguishable, especially if the latter is an accomplished hypocrite, but to the angels in heaven they are as different as doves from owls, or as sheep from tigers. The merely natural man can see evil and good in others, and can also reprove them for their faults, but as he has never examined his own mind, he sees no evil in himself; and if any one points out his faults, he skilfully glosses them over, as a serpent hides its head in the dust, or as a hornet buries itself in dung. To this he is prompted by the delight

of evil with which he is enveloped as a bog is enveloped by a mist, absorbing and suffocating the rays of light. The delight of evil is the delight of hell; it is exhaled thence and flows into the soles of the feet, the back, and the hinder part of the head If it flowed into the front of the head and the breast, the man would be a slave to hell; for the cerebrum is the seat of the understanding and of wisdom, but the cerebellum is the seat of the will and of love, this is why there are two brains. This infernal delight can only be corrected, reformed, and converted by means of the spiritually rational and moral.

565. Now follows a brief description of the merely rational and moral man, who is in reality a sensual man, and unless reformed, becomes corporeal or carnal This description is merely a sketch in outline The sensual is the lowest stratum of the mind and cleaves to the five bodily senses He is called a sensual man who judges everything by the bodily senses, who believes only what he can see and touch, and who regards such things as real and rejects all others. His inner mind, which is in the light of heaven, is closed, so that he is blind to all truth relating to heaven and the church His thought is quite external, and devoid of spiritual light, because he is in gross natural light only This is why he is inwardly opposed to heaven and the church, although he can speak in their favour, and earnestly too, if he sees thereby a chance of obtaining power or wealth Men of learning and erudition, who have immersed their minds in falsities, especially if they deny the truths of the Word, are more sensual than others Sensual men reason acutely and skilfully, because their thoughts are superficial, and because their intelligence depends entirely on the memory They are also expert in fallacious argument and prone to believe their false conclusions; and yet their arguments and proofs are based upon the illusions of the senses, which deceive and ensnare the unlearned. Sensual men are more cunning and malicious than others The covetous, the adulterous, and the deceitful are especially sensual, though to the world they may appear to be intelligent Their inner minds are foul and filthy, in consequence of their connection with the hells; and in the Word they are called 'dead'

Devils are sensual, and the more so the deeper they are in hell The sphere of infernal spirits coalesces behind with man's sensual, in the light of heaven the hinder part of their heads appears to be hollow By the ancients those who reasoned merely from the senses were called serpents of the tree of knowledge Sensual things ought to be in the last place and not in the first In every wise and intelligent man this is so, and they are kept in subjection to interior things, but in a stupid man they hold the first place and are predominant When sensual things are in the lowest place, a passage is opened through them to the understanding, and truths are arrived at by a process of elimination The senses are nearest to the world, receive impressions from the world, and sift them as it were Man by means of his senses communicates with the world, and by means of his reason with heaven The senses supply the materials on which the inner mind works, some of these are used by the understanding and some by the will If the thought is not raised above the senses, the man has but little wisdom; but if his thought is raised above the senses, he comes into clearer and at length into heavenly light, and then he has a perception of heavenly things Natural knowledge is the ultimate of the understanding, and sensual pleasure is the ultimate of the will

566 The life of the natural man resembles that of some animal, therefore, natural men in the spiritual world appear surrounded by corresponding animals Strictly speaking, the natural man is merely an animal, but because a spiritual element has been added thereto, he has the power to become a man If he does not use this power for the purpose intended, he may look like a man, but he is only a talking animal His speech is rational, but his thought is insane; his acts are moral, but his desires are fantastic. To a spiritual man his actions seem like the so-called St. Vitus's dance induced by the bite of a tarantula. Everybody knows that a hypocrite can praise God, a thief can praise honesty, an adulterer chastity, and so on But there is a door that can be shut between thought and utterance and between intention and act, and unless prudence or cunning were the doorkeeper, he would rush more furiously than any wild beast into abominations and cruelties. That door, however,

is opened after death, and then a man's true nature appears; but he is kept under restraint by punishment and custody in hell. Therefore, kind reader, examine yourself, search out your evils and remove them from a motive of religion; if you do so from any other motive, you will only succeed in hiding them from the world

MEMORABILIA

567. I. I was once attacked by an almost fatal disease. My head was racked with pain caused by a pestilential smoke from the city called Sodom and Egypt (Apoc. xi 8); I was half dead with cruel pain, and I expected the end Thus I lay in my bed for three days and a half; it was my spirit that was affected and this reacted upon my body. I then heard voices about me, saying 'Lo! he that preached repentance for the remission of sins, and exhorted us to look to the man Christ only, lies dead in the street of our city' And the clergy, when asked whether such a man was worthy of burial, replied: 'Let him lie there to be looked at': and they kept passing to and fro and mocking This happened to me, of a truth, while I was writing the explanation of the eleventh chapter of the Revelation Then I heard the scoffers saying: 'How can there be repentance without faith? How can Christ, a man, be adored as God? Since we are saved of free grace without any merit of our own, we need but this faith—that God the Father sent the Son to take away the condemnation of the law, to impute His merit to us and justify us in His sight, to absolve us from our sins by the agency of a priest, and then to send the Holy Spirit to work all good in us These things are agreeable to scripture and also to reason'. Hereupon the crowd that stood by applauded

I heard all this without the power of replying, being almost dead But after three days and a half I recovered, and being in the spirit, I went out into the street of the city, and said again: 'Repent, and believe in Christ, and your sins will be forgiven and you will be saved, otherwise you will perish The Lord Himself preached repentance for the remission of sins, and that men should believe in Him He

commanded His disciples to preach the same. Your dogma induces a false sense of security'. But they said: 'What nonsense you are talking! The Son has made satisfaction; and the Father has imputed it to us, and justified us because of our belief in it We are led by the spirit of grace; and have nothing to do with sin or death Cannot you understand this Gospel, you preacher of sin and repentance?'

But then a voice came down from heaven, saying: 'The faith of an impenitent man is a dead faith Verily the end is come upon you satans, who are so sure of yourselves, blameless in your own eyes and justified, forsooth, by your faith' And then suddenly, in the midst of the city, a great gulf was opened, and the houses fell and were swallowed up and presently water boiled up from the abyss, and overflowed the waste

When they were thus swallowed up and inundated, I was desirous to know their lot in the abyss, and a voice from heaven said: 'You shall see and hear'. And then the waters with which they were covered, disappeared; for waters in the spiritual world are correspondences, and appear to overwhelm those who are in falsities. Then I saw the satans in a sandy bottom, where there were large heaps of stones, among which they kept running about, and lamenting that they had been cast out of their great city. And they kept shouting and exclaiming: 'Why has this befallen us? Are we not, by virtue of our faith, clean, pure, just, and holy?' Others cried out: 'Are we not by our faith rendered clean, pure, just, and holy in the sight of God the Father and His angels? Are we not reconciled, propitiated, expiated, and thus absolved, washed, and cleansed from our sins? And is not the condemnation of the law taken away by Christ? Why then are we, like lost souls, cast down hither? We heard an audacious preacher against sin cry in our great city "Believe in Christ, and repent" But we have believed in Christ, since we have believed in His merit; and we have done the work of repentance, since we have confessed ourselves sinners Why then has this befallen us?'

But immediately a voice from somewhere near was heard saying: 'You know none of your sins; for you have never examined yourselves You have therefore never shunned

any evil as a sin against God; but he who does not shun sin remains in it; and sin is the devil Wherefore you are they of whom the Lord says· *Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets but he shall say, I tell you, I know you not whence ye are depart from me, all ye workers of iniquity* (Luke xiii 26, 27, Matt vii 22, 23) Depart, therefore, to your own place You see those openings into caverns, enter, and work shall be given you, and afterwards food in proportion to your work, if you refuse to enter, the pangs of hunger will speedily compel you'

Afterwards there came a voice from heaven to some dwelling on the ground outside that great city (Rev xi 13), crying aloud 'Beware of associating with these men You know that evils, which are called sins and iniquities, render a man impure and unclean Now a man can only be cleansed and purified from them by actual repentance and faith in the Lord Jesus Christ Actual repentance is to examine oneself, to recognise and acknowledge sins, to own oneself guilty, to confess them before the Lord, to implore help and power to resist them, and to desist from them and lead a new life, all this being done as of oneself Do this once or twice a year, when you attend holy communion, and afterwards, when the sinful desires of which you have found yourselves guilty recur, then say to yourselves "We will not yield to them, because they are sins against God" This is actual repentance Unless a man searches out and sees his sins, he remains in them, for from his birth all evil is delightful to him It is delightful to him to take revenge, to commit fornication, to defraud, to blaspheme, and especially to domineer over others from the love of self This delight blinds you to the fact that they are sins, and if you are told that they are sins, it prompts you to make excuses for them You strive by false arguments to show that they are not sins, and thus you continue in them, and indulge in them more than before, until you no longer know what sin is or whether there be any such thing But it is otherwise with the man who actually repents He recognises and acknowledges his evils, and calls them sins, and begins to shun them, and at last loses all pleasure in them, and then he sees and loves good,

and at length feels the same delight in it, as do the angels of heaven In short, when any one casts the devil behind him, he is adopted by the Lord; and then he is taught, led, withheld from evil, and kept in good by Him This is the only way that leads to heaven'

It is a remarkable fact that the Reformed have a deep-rooted repugnance to actual repentance, so that they cannot force themselves to examine their sins, and confess them to God, they are seized with horror at the bare thought of such a thing I have questioned many of them in the spiritual world concerning this, and they all admitted that it was beyond their power And when they were informed that the Roman Catholics practise it, that is, that they examine themselves and confess their sins to a priest, they were greatly astonished, and they admitted further that the Reformed cannot confess their sins in private to God, although this is equally enjoined upon them as a preparation for the holy supper. Some of them inquired into the cause of this, and found that it was the doctrine of faith alone which induced this impenitent state of heart, and then they were assured that such of the Roman Catholics as adore Christ, and do not invoke saints, are saved

After this, there was a clap of thunder, and a voice from heaven said 'We are astonished! Say to the assembly of the Reformed "Believe in Christ, and repent, and you will be saved"' I did so, and I added further 'Baptism is a sacrament of repentance, and thus an introduction into the church, for the godfathers promise a renunciation of the devil and his works The holy supper is also a sacrament of repentance and an introduction into heaven, for communicants are warned to repent before partaking of it. The Decalogue—the universal doctrine of the Christian church—teaches repentance, for in the six commandments of the second table it is said "Thou shalt not do this and that evil ', and not "Thou shalt do this and that good" Hence you should know that, as far as any one renounces and shuns evil, he desires and loves good; and that before this he knows nothing of either good or evil'.

568 II. Every wise and religious man wishes to know what will be his lot in the life after death. I will therefore

give a brief account of it. Every man after death, when he finds that he is still alive in another world, is told that above him is heaven with its eternal joys, and beneath him hell with its eternal sorrows. At first he leads the external life of the former world In this state he believes that he will certainly go to heaven, and he talks intelligently and acts prudently. And some say: 'We have lived moral lives, our pursuits have been honourable, and we have not intentionally done evil'. Others say 'We have attended church, we have heard masses, have kissed sacred images, and have knelt and prayed'. Others again say: 'We have given to the poor, assisted the needy, read books of devotion, and also the Word'; with much more to the same purpose Then angels come to them and say: 'All this you have done externally, but you know not what you are internally. You are now spirits in substantial bodies; and the spirit is the internal man, which takes delight in thinking according to its desires, and in desiring according to its love Man begins life in externals, learning to act morally and to speak intelligently; and when he first acquires some idea of heaven and its blessedness, he goes to church and prays and performs other religious rites. Nevertheless, when evils spring from their native source, he harbours them in the recesses of his mind, and invents ingenious excuses for them, until at length he no longer considers them evil After this, his evils being concealed, his only anxiety is to keep them hidden from the world. Thus he studies to lead a moral life only in externals, and so he leads a double life like a wolf in sheep's clothing He is like a golden casket containing poison, or like a person with foul breath sucking a scented sweetmeat, or like a perfumed mouse-skin. You say that you led moral and pious lives But have you ever examined your internal man, and there observed any desires prompting you to murder, adultery, theft, or lying? In four commandments of the Decalogue it is said: "Thou shalt not do such things", and in the last it is said "Thou shalt not covet, etc" Do you believe that your internal man is as innocent as your external? If you do, perhaps you are mistaken'. To this they replied: 'What is the internal man? Is it not one and the same with the external? We have heard from our

ministers that the internal man is nothing but faith, and that pious discourse and a moral life are the outward signs of faith'. To this the angels replied: 'The internal man is the seat of a saving faith and also of charity; and these are the source of Christian faithfulness and morality in the external man But if the above-mentioned lusts remain in the will and thought of the internal man, so that in spite of your external speech and action you inwardly love them, then evil in you is above good, and good is below evil Therefore, whatever be your speech or actions, there is evil concealed within, and thus you resemble cunning apes, which act like human beings but lack a human heart. Soon you will be stripped of your external man, and will live the life of your internal man. And then you will learn the nature of your internal man, of which you are entirely ignorant, because you have never examined yourselves, nor repented after examination; consequently you will seem a stranger to your companions and even to yourselves. We have seen outwardly moral men become like wild beasts, glaring at the neighbour with deadly hatred, and blaspheming God whom they had externally worshipped' On hearing this they departed, while the angels said. 'You will soon know your lot in life, for your external man will be taken from you, and you will live the internal life of your spirit'.

569 III Every love is manifested by the delight which it exhales into the spirit, and thence into the body, and the delight of a man's love, together with the pleasure of his thought, constitutes his life. These delights and pleasures are but dimly felt, so long as a man lives in the natural body, because this absorbs and blunts them, but after death, when the material body is put off, and thus the covering of the spirit removed, the delights of his love and the pleasures of his thought are fully perceived, and, strange to say, they are sometimes perceived as odours. This is why all in the spiritual world, whether in heaven or hell, are associated according to their love.

The odours expressive of heavenly love are like the sweet fragrance arising from gardens, fields, and woods on a morning in spring, but the odours expressive of infernal love are like nauseous stenches arising from cesspools,

corpses, and stagnant water, and yet, strange to say, the devils and satans in hell inhale these stenches with delight, as if they were the perfumes of spices In the natural world, beasts, birds, and insects are mutually attracted by their odours, but it is not so with men until they have laid aside their bodies. Hence it is that heaven is arranged with most minute distinctions, according to all the varieties of the love of good, and hell, likewise, according to all the varieties of the love of evil On this account there is a great gulf between heaven and hell which cannot be passed For the angels could not endure the odours of hell, which would cause loathing, sickness, and fainting, and the same would happen to the devils, if they crossed the intervening gulf

A certain devil by his cunning could assume the appearance of an angel of light, and had appeared among some angels of the lowest heaven A few days after this, I saw him At a distance he looked like a leopard, and he crossed the intervening gulf and stood between two olive-trees, whose fragrance had no effect upon him This was because no angels were present But as soon as they approached, he fell down in convulsions, and then he looked like a great writhing serpent At length he made his escape through a cleft in the ground, and was carried by his associates into a cavern, where he was presently revived by the offensive odour of his own delight

I once also saw a certain satan being punished by his associates Asking the reason, I was informed that by stopping his nostrils he had been able to approach some who were in the odour of heaven; and that he had come back with that odour in his clothes Sometimes a cadaverous stench from some open cavern of hell has reached my nostrils and brought on vomiting All this shows why smelling, in the Word, signifies perception, and why it is frequently said that Jehovah smelt a grateful odour from the burnt-offerings, and why anointing oil and frankincense were prepared with fragrant spices, and on the other hand, why the children of Israel were commanded to carry all unclean things out of the camp, and also to dig a hole for their excrement and cover it in the ground (Deut xxiii 12–13) This was because the camp of Israel represented heaven, and the wilderness without the camp represented hell.

570 IV I once spoke with a novitiate spirit who, while in the world, had meditated much about heaven and hell. Novitiate spirits are men lately deceased who all become spiritual men or spirits As soon as he entered the spiritual world, he began in the same way to meditate about heaven and hell, and meditation about heaven made him joyful, but meditation about hell made him sad When he found that he was in the spiritual world, he immediately inquired about heaven and hell, and asked where they were And he was told 'Heaven is over your head, and hell is under your feet, for you are now in the world of spirits, which is midway between heaven and hell, but the nature of heaven and hell cannot be briefly described' Then, impelled by his eagerness, he fell on his knees, and prayed earnestly to the Lord for enlightenment And behold! an angel appeared at his right hand and, raising him, said 'You have prayed to be instructed about heaven and hell, inquire and learn what delight is, and you will know' Having said this, the angel departed Then the novitiate spirit said to himself 'What can this mean? Inquire and learn what delight is, and you will know the nature of heaven and hell!' Then he wandered about, and accosted all whom he met, saying 'Tell me, if you please, what delight is'. Some replied 'What a strange question! Everybody knows what delight is Delight is joy or gladness, but it makes no difference what you call it' Others said 'Delight is the laughter of the mind, for when the mind is amused, the countenance is merry, the discourse jocular, the gestures sportive, and the whole man happy' But some said 'Delight consists in feasting, eating dainties, drinking generous wine, and talking about love'.

Indignant at these replies, the novitiate spirit said to himself 'These are the answers of fools, and not of sensible men These delights do not constitute either heaven or hell O that I could meet with some wise person!' So he departed on a search for wise men He was then seen by a certain angelic spirit who said 'I perceive that you greatly desire to know the general characteristic of heaven and of hell, and since delight is this characteristic, I will take you up this hill, where there is a daily assembly of those who inquire into effects, causes, and ends. Those who inquire

into effects are called spirits of knowledge and, in the abstract, knowledges; those who investigate causes are called spirits of intelligence and, in the abstract, intelligences, and those who examine ends are called spirits of wisdom and, in the abstract, wisdoms Directly above them, in heaven, are angels who from ends see causes, and from causes effects; from these angels the three assemblies receive enlightenment' Then, taking the novitiate spirit by the hand, he led him up the hill, and introduced him to the assembly of the spirits of wisdom, who examine ends; and the novitiate spirit said 'Pardon my coming to you I have come because from my youth I have meditated about heaven and hell I have lately entered this world, and I have been informed by some with whom I was at first associated, that heaven is above my head and hell beneath my feet, but as they did not explain the nature of heaven and hell, I became anxious from continual thought on the subject Then I prayed to God for information, and immediately an angel stood near me, who said "Inquire and learn what delight is, and you will know what you desire". I have made inquiry, but hitherto in vain; therefore I beg you to teach me what delight is' To this the spirits of wisdom replied· 'Delight constitutes the whole life of every one in heaven and in hell Those who are in heaven delight in good and truth, but those in hell delight in evil and falsity For all delight pertains to love, and love is the very being of man's life, and as a man is a man according to the nature of his love, so is he also according to the nature of his delight The activity of love produces the sense of delight In heaven this activity is associated with wisdom, and in hell with madness, and activity in both cases gives delight But the heavens and the hells live in opposite forms of delight, the heavens in the love of good and the delight of doing good, but the hells in the love of evil and the delight of doing evil If, therefore, you know what delight is, you will know the nature of both heaven and hell. Inquire, however, and learn more about delight from those who investigate causes, and are called spirits of intelligence; they are a little way off to the right'

So he left them, and drew near to the other assembly. He explained the reason of his coming, and entreated them

to instruct him about the nature of delight. They were pleased by his inquiry and said: 'It is true that he who knows what delight is, knows also the nature of heaven and hell The will, by virtue of which a man is a man, is never actuated in the smallest degree except by delight. For the will is essentially the affection of some love, and consequently of some delight, and it is always something pleasurable and satisfying that actuates the will. And because the will impels the understanding to think, all thought is the result of the influent delight of the will The reason is that the Lord, by an influx of love and wisdom from Himself, actuates all things in the soul and mind of angels, spirits, and men. This influx is the active cause of all delight, by whatever name it be called; and in a universal sense, it is the source of good But infernal spirits pervert everything. Thus they turn good into evil, and truth into falsity, the delight still remaining, for without delight they would have neither will, sensation, nor life This should make plain the nature and origin of the delight of heaven and of hell'

Then he was taken to the third assembly, consisting of those who inquire into effects, and who are called spirits of knowledge They said 'Descend to the lower earth, and ascend to the higher, in them you will sensibly perceive the delights of both heaven and hell'. Then, at a distance from them, the earth opened and there came up three devils inflamed with the delight of their love And as the angels attendant upon the novitiate spirit perceived that these devils were sent purposely from hell, they cried out to them: 'Come no nearer, but from where you are tell us something of your delights'

The devils said: 'Know this, that every one, whether he be called good or evil, has his own particular delight'. Then the angels asked 'What is your delight?' They said that it was the delight of fornication, revenge, fraud, and blasphemy They were further asked: 'But what is the nature of these delights?' They said that they were perceived by others as stenches from excrement, putrid carcases, and stale urine 'And are these', they were asked, 'delightful to you?' They said: 'Yes, most delightful' 'Then', said the angels, 'you are like the unclean beasts that wallow in such things'.

They answered: 'That is as it may be, anyhow these things are pleasing to our nostrils'. The angels then asked. 'What more?' 'Every one', they replied, 'is allowed the enjoyment of his delight, even the most unclean, as they express it, provided he does not infest good spirits and angels, but, as our delight compels us to infest them, we are shut up in workhouses, where we suffer hardships. The loss of our enjoyments causes the interior pain which is called the torment of hell.' The angels further asked 'Why do you infest the good?' 'We cannot help it,' they replied, 'we are seized with rage when we see an angel, and perceive around him the Lord's divine sphere' To this we said 'You are, then, like wild beasts'. And when they saw the novitiate spirit with the angels, a fit of fury came upon them like the fire of hatred, therefore, to prevent their doing any harm to him, they were cast back into hell.

After this appeared the angels who from ends see causes, and by causes effects, and who were in the heaven above those three assemblies They were seen in shining white light which, descending in spiral curves, brought along with it a garland of flowers, and placed it on the head of the novitiate spirit. And then a voice came to him from above, saying 'This garland is given you, because from your childhood you have meditated about heaven and hell'.

CHAPTER X

REFORMATION AND REGENERATION

571 REFORMATION and regeneration follow repentance, and progress gradually by means of it There are two states which a man must attain, in order from natural to become spiritual, one is reformation, and the other regeneration In the first, the natural man desires to become spiritual, in the second, he becomes a spiritual-natural man The first state is formed by the truths of faith leading to charity, the second is formed by the good of charity exemplifying the truths of faith, or, what is the same thing, the first is a state of thought in the understanding, the other is a state of love in the will With the progress of the latter state, a change takes place in the mind For then the love of the will flows into the understanding, acts upon it, and leads it to think accordingly, and when the good of love leads the way, and the truths of faith follow, the man is spiritual and a new creature He then acts from charity, and speaks from faith, for he feels the good of charity, and perceives the truth of faith, and he is then at peace in the Lord, and is thus regenerated

Any one who, in the world, has entered upon the first state, can after death be introduced into the second, otherwise he cannot be regenerated These two states may be compared to the daily progression of light and heat in the spring, the first to the twilight of early dawn, the second to the sunrise leading gradually to the noontide light and heat. They may also be compared to the growth of corn, first the blade, then the ear, and then the full corn in the ear, and also to the growth of a tree, first the seedling, then the stem with its branches and blossoms, and lastly the ripe fruit containing new seeds The first state, that of reformation, may also be compared to that of a silkworm spinning its cocoon, but in its second state, it flies forth into the air

and feeds, not as before on leaves, but on the honey-juice of flowers

I UNLESS A MAN IS BORN AGAIN AND, AS IT WERE, CREATED ANEW, HE CANNOT ENTER THE KINGDOM OF GOD

572. That a man cannot enter the kingdom of God unless he is born again, was taught by the Lord in John, where He said to Nicodemus: *Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God*, and further· *Verily, verily, I say unto thee, except a man be born of water and the spirit, he cannot enter into the kingdom of God That which is born of the flesh is flesh, and that which is born of the spirit is spirit* (iii 3, 5, 6) The kingdom of God signifies both heaven and the church, the church being the kingdom of God on earth; and in the Word this is always meant by the kingdom of God (see Matt xi 11, xii 28, xxi 43, Luke iv 43, vi 20, viii 1, 10; ix 11, 60, 62, xvii 21, and elsewhere) To be born 'of water and the spirit' signifies by means of the truths of faith and a life in conformity with them 'Water' signifies truths, as may be seen in *The Apocalypse Revealed* (nos 50, 614, 615, 685, 932); 'spirit' signifies a life in agreement with divine truths, as is evident from the Lord's words in John vi 63; 'verily, verily', signifies that it is the truth; and because the Lord was the truth itself, therefore He so often used that expression He is also called the Amen (Rev iii 14) The regenerate in the Word are called sons of God, and born of God, and regeneration is indicated by a new heart and a new spirit

573 Since creation also signifies regeneration, this term is applied to him who is born again and, as it were, created anew That this is its signification is plain from these passages *Create in me a clean heart, O God, and renew a firm spirit within me* (Ps li 10). *Thou openest thy hand, they are filled with good; thou sendest forth thy spirit, they are created* (civ 28, 30) *The people that shall be created shall praise the Lord* (cii 18) *Behold, I create Jerusalem a rejoicing* (Is lxv 18) *Thus saith the Lord, thy Creator, O Jacob, and thy Former, O Israel, I have redeemed thee Every one that is called by my name, I have created him for my glory* (xliii 1, 7). *That they may see and know and consider, and understand together, that the Holy One of Israel hath created this* (xli 20)

So in many other passages; as in some where the Lord is called Creator, Former, and Maker. This shows the meaning of these words of the Lord to His disciples· *Go ye into all the world, and preach the gospel to every creature* (Mark xvi 15). Creatures mean all who can be regenerated. (See also Rev iii 14, 2 Cor v 16, 17)

574 It is an obvious truth that a man must be regenerated, since he inherits from his parents a propensity to evils of every kind These have their seat in the natural man which is diametrically opposed to the spiritual man, and yet he is born for heaven, into which he cannot be admitted unless by regeneration he becomes spiritual It necessarily follows, therefore, that the natural man with its lusts ought to be conquered and converted, for otherwise a man cannot take a single step towards heaven, but casts himself deeper and deeper into hell Every one must believe this, if he believes that he was born with a propensity to evils of every kind, that there are such things as good and evil; that the one is contrary to the other; that there is a life after death in hell or heaven, and that evil is hell and good is heaven.

The natural man is nothing but a beast, as regards his will, he differs from the beasts, however, as regards his understanding, for this can be raised above the lusts of the will, so as to detect and control them This is why a man can think and speak, which beasts cannot do What a man's nature is by birth, and what it would be unless he were regenerated, may be seen in savage animals of all kinds. He would be a tiger, a panther, a leopard, a wild boar, a scorpion, a tarantula, a viper, a crocodile, and so on. Unless, therefore, he were transformed into a sheep by regeneration, what would he be but a devil among devils in hell? If, then, men were not restrained by the law, would not their innate ferocity cause them to rush upon and kill or despoil one another? By birth many men are satyrs, monsters, and reptiles, and without regeneration they would be apes. They merely adopt an external morality, for the purpose of concealing the inner mind

575 The state of the unregenerate man is described as follows by Isaiah. *The cormorant and the bittern shall possess*

it; the owl also and the raven shall dwell in it. He shall stretch out upon it the line of emptiness and the plummet of desolation; and thorns shall come up upon her altars, the thistle and bramble in the fortresses thereof, and it shall be a habitation for dragons, and a court for the daughters of the owl. The zıim shall also meet with the ıjım, and the satyr shall encounter his fellow, the lilith also shall rest there, there the arrow-snake shall make her nest, and lay, and gather, and hatch under her shadow, there also shall the kites be gathered, every one with her mate (XXXIV 11, 13–15).

II. THE NEW BIRTH OR CREATION IS EFFECTED BY THE LORD ALONE BY MEANS OF CHARITY AND FAITH, BUT WITH THE CO-OPERATION OF MAN

576 This follows from what was proved in the chapters on charity and faith, especially from the fact that 'the Lord, charity, and faith make one, like life, will, and understanding, and if they are divided, both perish like a pearl reduced to powder'. Charity and faith are the means, because they bring man into communion with the Lord Moreover charity and faith would be meaningless expressions unless man contributed something to regeneration, and that is why we say that this work is effected with man's co-operation In the previous chapters we have occasionally spoken of man's co-operation with the Lord, but since the human mind is prone to imagine that it does everything by its own power, this subject shall again be illustrated In all motion and action there is an active element and a passive element, the one acts, and the other reacts, and the result is a single action Thus inertia is overcome by energy, motion is produced by effort and the effect by its cause, the instrument is set in motion by the agent, the mill by the mill-wheel, and the chariot by the horse In all these examples the two together produce a single action As regards charity and faith, the Lord acts and man reacts It is the Lord who gives him this power to react It appears to be his own power and this constitutes the freedom of the will, and it enables him either to act with the Lord and enter into communion with Him, or to act with hell and separate himself from Him. Man's action, when united with that of the Lord, is what is here meant by co-operation, but to give the reader a clearer

idea of this subject, it shall be further illustrated by comparisons below

577. It now follows that the Lord is continually working for man's regeneration and salvation; and no one can be saved unless he is regenerated, according to the Lord's words in John *Except a man be born again, he cannot see the kingdom of God* (iii 3) Regeneration, therefore, is the means of salvation, as charity and faith are the means of regeneration. It is pure illusion to suppose that regeneration results from the prevalent faith which denies man's co-operation Action and reaction, as described above, may be seen in every activity For example, the heart acts, and the arteries by their sheaths or coats react, hence the circulation of the blood So with the lungs, the air acts by its pressure and the ribs and afterwards the lungs react, hence the universal respiration of the body It is thus that the meninges of the brain, the pleura, the peritonaeum, the diaphragm, and the other membranes which cover the viscera and enter into their composition, are acted upon and react, and thus by their elasticity co-operate, hence their existence and subsistence And so with every fibre, nerve, muscle, and cartilage, in each of which, as is well known, there are action and reaction

578 Such co-operation exists too in all the senses, for the organs of sense, like those of motion, consist of fibres, membranes, and muscles. To describe the particular co-operation of each is needless, for it is well known that light acts on the eye, sound on the ear, odour on the nostril, flavour on the tongue, and that the organs adapt themselves to such action and so produce sensation How plain it is from this. that unless the spiritual organism of the brain co-operated with the influent life, thought and will could not exist For life from the Lord flows into the brain and, as this co-operates, conscious thought, deliberation, determination, and decision ensue If life were to act and man did not react, he could no more think than a stock or a stone, or than a church whilst the minister is preaching The church may indeed echo back the words of the preacher, but can never be sensible of his discourse So it would be with man, in respect to charity and faith, unless he co-operated with the Lord.

The state of a man, if he did not co-operate with the Lord, may also be illustrated as follows. The spiritual things of heaven and the church would be utterly distasteful, they would affect him, as a stench does the nose, dissonance the ear, deformity the eye, and a foul taste the tongue If the delight of charity and faith were to flow into the minds of those who delight in evil and falsity, they would be in anguish and torture, and at length would fall down in a faint For the mind is an organism consisting of continuous spirals, which would coil up and writhe like a serpent on an ant-hill I have witnessed this many times in the spiritual world

III SINCE ALL MEN HAVE BEEN REDEEMED, ALL CAN BE REGENERATED, EVERY ONE ACCORDING TO HIS STATE

579 Something must first be said concerning redemption The Lord came into the world chiefly for two things, to drive away hell from angels and men, and to glorify His human nature For, before the Lord's coming, hell had so increased as to infest the angels of heaven and, by interposing between heaven and the world, to intercept the Lord's communication with men on earth, in consequence no divine truth or good could pass from the Lord to mankind Consequently, the whole human race was threatened with destruction and damnation, and the angels of heaven could not long have continued in their purity

In order therefore that hell might be driven back and the impending damnation averted, the Lord came into the world, subjugated hell, and thus opened up heaven; so that He might afterwards be present with men on earth, and save by regeneration those who live according to His commandments, for regeneration is the same thing as salvation This is why we say that all can be regenerated, because all have been redeemed

The doctrine therefore, which the church teaches, that unless the Lord had come into the world no one could have been saved, is to be understood in this way, that unless He had come into the world no one could have been regenerated He also came into the world to glorify His human nature, because He thereby became the Redeemer, Regenerator, and Saviour for ever. It is not true that the Lord saved all men by His work of redemption, but that He is continually saving

those who believe in Him and keep His commandments. More has been said on these subjects in the chapter on redemption

580 We say that every one can be regenerated according to his state, because the method varies for the simple and the learned, and for those engaged in different pursuits and employments Some have a profound, and others a superficial knowledge of the scriptures; some inherit natural good, and others only evil, from their parents, some have avoided the vanities of the world, and others have from an early age indulged in them In short some constitute the Lord's internal church, and others the external; and the method of regeneration varies accordingly The variety is infinite, like that of men's faces and dispositions, nevertheless, every one can be regenerated and saved according to his state.

This variety is shown by that of the three heavens. to which all the regenerate go To the highest go those who by regeneration love the Lord; to the middle, those who love the neighbour, and to the lowest, those who practise external charity while acknowledging the Lord as God, Redeemer, and Saviour All these are saved, but in different ways All can be regenerated and saved because the Lord, with His divine good and truth, is present with every man, hence come life, understanding, will, and freedom in spiritual things These gifts are denied to no man The means of salvation are also provided, for Christians these are found in the Word, and for Gentiles in any religion which teaches that there is a God, and that good should be done and evil avoided It should now be clear that every one can be saved by the Lord, if he is not saved, it is his own fault for not co-operating with Him

581 Redemption and the passion on the cross are two quite distinct things, that the Lord, by means of both, took to Himself the power of regenerating and saving mankind, has been shown in the chapter on redemption From the prevailing faith of the church that the passion on the cross constitutes redemption, legions of detestable falsities have arisen respecting God, faith, charity, and other kindred subjects For example, the belief that God determined on the damnation of the human race, that He was appeased by

the transference of that damnation to the Son, and that only those are saved who are predestined to receive the merit of Christ This delusion has led to another, that all who acquire faith are instantly regenerated, without any co-operation on their part, in fact, that they are thus delivered from the condemnation of the law, being no longer under the law but under grace, and this notwithstanding the Lord's declaration, that He would not take away one jot or tittle of the law (Matt v 18, 19, Luke xvi 17), and His command to His disciples to preach repentance for the remission of sins (Luke xxiv 47, Mark vi 12), and His express words *The kingdom of God is at hand, repent ye, and believe the gospel* (Mark i 15) The 'gospel' means that they can be regenerated and saved, and this would not be so, unless the Lord had wrought redemption, that is, unless by His victories over hell He had deprived it of its power, and had glorified His human nature and made it divine

582 What would become of the whole human race if the faith of the present church were to continue? It teaches that men were redeemed solely by the passion on the cross, that those who receive the Lord's merit are not under the condemnation of the law, that faith, whether a man be conscious of it or not, remits sins and regenerates, and that his co-operation in the act of faith would ruin his hope of salvation, since he would mingle his own merit with that of Christ Now, if this faith were to continue, it would cause the rejection of the whole Word, the primary teaching of which is regeneration by spiritual washing from evils, and by the exercise of charity Moreover, the Decalogue, which is the basis of reformation, would be of no more use than the paper bags in which sweetmeats are sold Religion would be but a lamentable confession of sin with a prayer to God the Father to have mercy for the sake of His Son's passion—a thing of the lips and not of the heart Redemption would be like a papal indulgence, or like the scourging of one monk for the sake of the whole community The belief that faith alone regenerates a man, without the help of repentance or charity, makes the internal man, which lives as a spirit after death, like a burnt-out city, the ruins of which are the external man, or like cultivated ground

laid waste by caterpillars and locusts. A man who believes in faith alone appears to angels like one who cherishes a viper in his bosom, covering it with his garment to prevent it being seen; or like a sheep sleeping with a wolf, or like one lying beneath a beautiful bed-quilt in a night-dress woven of spiders' webs According to the doctrine of faith alone, life after death, when all in heaven are distinguished by regeneration and all in hell by its rejection, would be no more spiritual than that of a fish or a crab

IV THE PROCESS OF REGENERATION IS ANALOGOUS TO THAT BY WHICH MAN IS CONCEIVED, CARRIED IN THE WOMB, BORN, AND EDUCATED

583 In man there is a perfect correspondence between the things that take place naturally and spiritually, or between what is done in the body and in the spirit This is because man is born spiritual as to his soul and natural as to his body, when his natural body is laid aside, his soul, clothed with a spiritual body, enters into a world where all things are spiritual, and is there associated with similar souls Now, the spiritual body must be formed in the material body from the truths and goods which flow in from the Lord through the spiritual world, and these are inwardly received by man in the civil and moral concepts proper to the natural world, this shows the nature of the formation of the spiritual body And since, as just stated, there is in man a perfect correspondence between what takes place naturally and spiritually, it follows that the stages of spiritual regeneration answer to those of natural conception, gestation, birth, and education It is for this reason that in the Word, natural births mean spiritual births relating to good and truth, for whatever occurs in the letter of the Word, which is natural, contains and signifies something spiritual This was fully proved in the chapter on the sacred scripture, where it was shown that the literal sense of the Word contains throughout a spiritual sense

That the natural births, mentioned in the Word, signify spiritual births, is plain from the following passages *We have conceived, we have travailed, we have, as it were, brought forth wind, we have not wrought any deliverance* (Is. xxvi 18). *At the presence of the Lord the earth travaileth* (Ps cxiv 7). *Hath*

the earth travailed in one day? Shall I bring to the birth, and not bring forth, saith the Lord; shall I cause to bring forth, and shut the womb? (lxvi 8–10). *Sin travaileth, and No shall be for the breaking forth* (Ezek. xxx 15, 16) *The sorrows of a travailing woman shall come from Ephraim, he is an unwise son, for he doth not stay his time in the womb of sons* (Hos xiii 13), and there are numbers of other similar passages. Since natural births in the Word signify spiritual births, and these are from the Lord, He is called the Former, and He that bringeth forth from the womb, see the following passages: *Jehovah is thy Maker, and thy Former from the womb* (Is xliv 2) *He that took me out from the womb* (Ps xxii 9) *Upon thee have I been placed from the womb, thou art he that brought me forth out of my mother's bowels* (lxxi 6). *Hearken unto me, ye borne by me from the womb, carried from the belly* (Is xlvi 3), and so on The Lord is therefore called Father, as in Is ix 6, lxiii 16, John x 30, xiv 8, 9; and those who live in good and truth from Him are called sons, and born of God, and brethren one with another (Matt. xxiii 8), and the church is called mother (Hos ii 2, 5, Ezek xvi 45)

584. It should now be clear that there is a correspondence between natural and spiritual births, it follows that conception, gestation, birth, and education are not merely figurative but actual states attending regeneration. A detailed description will be given later in this chapter; here it is sufficient to say that man's seed is conceived in the understanding, formed in the will, transferred therefrom into the testicles, there clothed with a natural covering, and thence conveyed into the womb, whence it issues into the world.

There is also a correspondence between the regeneration of man and the productions of the vegetable kingdom, in the Word therefore man is represented by a tree, his truth by seed, and his goodness by fruit. A worthless tree may be as it were born anew and bear good fruit and good seed, as is evident from grafting and budding, for although coarse sap ascends from the root through the trunk to the graft or bud, it is there changed into good sap, and nourishes a good tree. And so, in the church, with those who are engrafted in the Lord, as He Himself teaches in these words· *I am the vine, ye are the branches; he that abideth in me, and I in him,*

the same bringeth forth much fruit; if a man abide not in me, he is cast forth as a branch, and is withered, and is cast into the fire (John xv 5, 6).

585. It has been pointed out by many of the learned that there is a correspondence between vegetation and human prolification; therefore I will add something on this subject. In trees and all the other objects of the vegetable kingdom, there is only one sex, the male; the earth is the common mother; for it receives the seeds of all plants, opens them, carries them as it were in the womb, and then nourishes and brings them forth into the light of day, and afterwards clothes and supports them When the earth first opens a seed, it transmits sap, like blood, from the root, which is like a heart, and thus forms a kind of body adorned with limbs The stem is the body, and the branches with their twigs are its limbs The leaves which it puts forth immediately after birth are in the place of lungs, for as the heart without the lungs supports neither sense, motion, nor life in a man, so neither can the root without the leaves cause a tree to grow The blossoms, which precede the fruit, are the means of purifying the sap by separating the grosser from the purer parts, and they also form a new and tender stalk, through which the purified sap may flow and gradually produce the fruit (which may be compared to the testicles) in which new seeds are formed The vegetative soul, or prolific essence, which animates every particle of sap, is derived from the heat of the spiritual world, this heat, being from the spiritual sun, fosters generation, and thus tends to a continuance of creation. And because the spiritual sun has primarily a tendency to the generation of man, it induces upon whatever is generated a certain resemblance to him.

Any one who doubts that the objects of the vegetable kingdom are males only, and that the earth is the common mother, should study the bees These, according to Swammerdam in his *Biblia Naturae*, have but one common mother, from which the whole hive is produced. If these little creatures have a common mother, why not the plants? The earth corresponds to the church (*Apocalypse Revealed*, nos. 285, 902); and that is why in the Word the church also

is called the common mother. The earth has the power of penetrating to the prolific essence of the seed and of diffusing it, because every little particle of mould exhales a subtle something possessing the power of penetration, this power it receives from the heat of the spiritual world

586 Regeneration, like every natural process, must be gradual A tree does not arrive at maturity in a single day, it grows first from its seed, then from its root, and gradually produces stem, branches, leaves, flowers, and fruits Nor, in a single day, can a crop of wheat or barley be ripened, a house be built, a man attain to his full bodily or mental stature, nor a church be established and perfected Every process takes place in an orderly manner from start to finish Those who believe in instantaneous regeneration are ignorant of the nature of charity and faith, and of the growth of each according to man's co-operation with the Lord It is, therefore, evident that regeneration is effected in a manner analogous to that in which a man is conceived, carried in the womb, born, and educated

V THE FIRST ACT OF THE NEW BIRTH PERTAINS TO THE UNDERSTANDING AND IS CALLED REFORMATION, AND THE SECOND PERTAINS TO THE WILL, AIDED BY THE UNDERSTANDING, AND IS CALLED REGENERATION

587 Since reformation is ascribed to the understanding and regeneration to the will, it is necessary to understand the difference between the understanding and the will, and as this is explained above (no 397), the passage should be consulted before reading this article That passage shows that hereditary evils reside in the will of the natural man, and that the will inclines the understanding to favour them Therefore, regeneration must be effected by means of the understanding, and this is instructed first by parents and teachers, and afterwards by the Word, sermons, books, and conversation This instruction consists of truths, so that it is the same whether we say reformation is effected by the understanding, or by truths Truths instruct a man in whom and in what he ought to believe, and also what he ought to will and do; for acts are done by the will instructed by the understanding Since, then, the will is by birth evil, and the understanding teaches the difference between

evil and good, it follows that man must be reformed by means of the understanding When he sees and acknowledges the difference between evil and good, and believes that good ought to be chosen, he is in the state of reformation, but when he determines to shun evil and do good, then commences the state of regeneration

588 For the sake of regeneration, man is given the power of raising his understanding almost into the light of heaven, thus he can see what he ought to will and do, in order to obtain temporal well-being in this world and eternal blessedness after death It is well with him, if he procures wisdom and keeps his will in subjection to it, but it is ill with him, if he submits his understanding to the guidance of his will The will is by birth inclined to the worst evils Unless then, it be restrained by the understanding, a man would use his freedom to plunge into every kind of wickedness, his inherently savage nature would lead him to plunder and massacre all who refused to favour his designs and indulge his lusts Besides, unless the understanding could be raised above the will and thus influence it, a man would not be a man but a beast For he would neither think nor speak, but only utter sounds expressive of his affection; he would act not from reason but from instinct, he would be utterly unable to understand divine things, and God by them, nor could he enter into communion with God and live for ever For a man thinks and wills as of himself, and this 'as of himself' is the reciprocal element in communion, for communion is not possible without reciprocation, just as there can be no combination of active and passive without action and reaction God alone acts, and man reacts, co-operating to all appearance as of himself, although interiorly from God From a right perception of these truths may be seen the nature of the will when elevated or not by means of the understanding

589. The power to raise the understanding to the intelligence of the angels, is inherent by creation in every man, and even in every devil in hell; for all in hell were once men This I have learnt from living experience But devils are insane as to spiritual things because they do not will good but evil; consequently they dislike knowing and understanding

truths, because truths favour good and are opposed to evil. This also shows that the first necessity for a new birth is the reception of truths in the understanding, and the second is a willingness to act according to them. None, however, is reformed by the mere knowledge of truths A man by raising his understanding above the love of his will, can understand truths, and also speak, teach, and preach them. But he is not reformed until he loves truth for its own sake; for this love affects the will and at length unites it with the understanding, and then regeneration begins But how regeneration continues will be told in what follows.

590 The nature of the man whose understanding has been raised, without a corresponding elevation of the will, may be illustrated by comparisons He is like an eagle flying aloft; but no sooner does he see his prey below, such as chickens, cygnets, or lambs, than he pounces down and devours them He is also like an adulterer who hides a harlot in the cellar; first he goes upstairs and talks wisely with his wife and guests on the subject of chastity, and then goes down and indulges his passions with his harlot He is also like marsh-flies which circle round the head of a horse while he is running, but settle on the marsh when he stops Such are the men, whose understanding is elevated, but whose natural will remains sensual, immersed in uncleanness and lust In spite of their debased will, their understanding is sometimes brilliant And so they may be compared to serpents with shining scales, and to beetles gleaming like gold, and also to the will-o'-the-wisp in swamps, and to rotten wood that is luminous or phosphorescent Some of them can counterfeit angels of light, both among men on earth and angels of heaven. In heaven, after a short examination, they are deprived of their garments and cast down naked; but this cannot be done on earth, because their spirit is not open, but concealed beneath a mask They can counterfeit angels of light in face and speech, because they can elevate the understanding above the love of the will, and sometimes almost to angelic wisdom Now, as a man's internal and external can thus run counter to each other, and as the body is cast off after death but the spirit continues to live, it is plain that a dark spirit may

have a fair countenance, and a hellish one may be courteous in speech Therefore, dear reader, form your judgment of men not from their lips but from their hearts, that is, not from their words but from their actions; for the Lord says *Beware of false prophets, who come to you in sheep's clothes, but inwardly they are ravening wolves; ye shall know them by their fruits* (Matt vii 15, 16).

VI THE INTERNAL MAN MUST BE REFORMED FIRST, AND THEREBY THE EXTERNAL; THUS IS THE MAN REGENERATED.

591. That the internal man must be regenerated first, and thereby the external, is a doctrine commonly insisted on by present-day churchmen, but the internal man means for them nothing but the faith that God the Father imputes to men the merit and righteousness of His Son, and sends the Holy Spirit They suppose that this faith constitutes the internal man, and that the external or natural-moral man depends on it, just as the tail of a bird or beast hangs down to the feet without uniting with them, for they assert that faith produces charity which must derive nothing from the will or it would destroy the faith. Nobody knows whether he has received this faith or not; indeed, as shown above, it is an impossible faith—a mere figment of the imagination. The internal man, therefore, which they identify with faith, has for them no real existence. Or rather it means the natural man above described, which by birth is full of all kinds of evil. They also assert that regeneration and sanctification are a result of that faith, and that man's co-operation, by which alone regeneration can really be effected, ought to be excluded Hence it is that the present church knows nothing of regeneration, although the Lord says that, unless a man be born again, he cannot see the kingdom of God

592 But the internal and external man of the new church are altogether different. The internal man is the will, under whose influence a man thinks when he is by himself; but the external man consists of his words and actions when he is in company; so that the internal man is charity, because charity is of the will, and it is also faith which is of the thought. Both these together, before regeneration, form the natural man, which has evidently an internal and an

external side; for a man does not act and speak in company as he acts and thinks when alone The cause of this discrepancy is that punishments are inflicted by law on those who do ill, and public rewards are given to those who do well And so men compel themselves to separate the external man from the internal, for no one wishes to be punished, but every one wishes to be rewarded with riches and honours; and so he lives in outward conformity with the law Hence it is that morality and benevolence are found externally in those who have none internally This also is the origin of all hypocrisy, flattery, and dissimulation

593 This double nature of the natural man is an actual division of will and thought, for all actions proceed from the will, and all speech from the thought Thus a second will is formed below the first, and similarly another thought, and they both constitute the natural man This second will which is formed by the man may be called his corporeal will, because it makes the body act morally, and this second thought may be called pulmonary thought, because it moves the tongue and lips to speak intelligently This thought and will together may be compared to the inner bark of a tree, and to the membrane that lines the shell of an egg, the internal natural man is within them and, if this is evil, it may be compared to a rotten tree with an apparently sound bark, or to a rotten egg within a white shell

The nature by birth of the internal natural man shall now be described His will is prone to evils of every kind, and his thought, originating in the will, is equally prone to falsities. This then is the internal man which must be regenerated; for unless this is done, there is nothing but hatred against charity, and anger against faith It follows that the internal natural man must be regenerated first, and by it the external, this being according to order To regenerate the internal man by the external is contrary to order; for the internal is as a soul in the external, not only in general but also in every particular, it is consequently in every single word that the external utters, though man does not realise this This is why the angels can perceive the nature of a man's will from a single action, and the nature of his thought from a single word Thus they know at

once the whole man, perceiving by the tone of his voice the affections of his thought, and by a single gesture the love of his will They are never deceived by counterfeit Christianity or morality

594 Man's regeneration is described in Ezekiel by the dry bones, which were first clothed with sinews, then with flesh and skin, and lastly had spirit breathed into them so that they revived (xxxvii 1–14) That regeneration was represented by these things is evident from the words *These bones are the whole house of Israel* (ver 11) In the same chapter comparison is also made with sepulchres, for we read that Jehovah God would open their graves, and cause them to come up out of their graves, and put His spirit upon them, and bring them into the land of Israel (ver. 12–14) The land of Israel, here and elsewhere, means the church Regeneration was represented by bones and graves because the unregenerate are dead and the regenerate alive; for the state of the latter is spiritual life, but that of the former is spiritual death

595 In every created thing, whether living or dead, there is an internal and an external, the one never exists without the other, as no effect can exist without a cause Every created thing also is esteemed for its internal goodness and despised for its internal baseness, whether concealed by external goodness or not Every wise man on earth, and every angel in heaven, forms his judgment according to this rule

The nature of the unregenerate and the regenerate may be illustrated by comparisons The unregenerate man, who pretends to be a moral citizen and a good Christian, may be compared to a corpse which, in spite of its scented wrappings, gives forth a foul and noxious smell; or to the hideous black corpse of a mummy, gilded or placed in a silver coffin, or to bones and skeletons in a rich marble sepulchre; or to the rich man clothed with purple and fine linen, whose inner mind was infernal (Luke xvi), or to poisoned sweetmeats, or to hemlock in bloom, or to worm-eaten fruits, or to a foul ulcer covered over with skin and plaster In the world, a specious external may be mistaken for a good internal, but only by those who, having themselves an evil internal, judge

from appearances. But in heaven, after the variable and potentially virtuous external has been laid aside, the internal is exposed to view as the man's spirit; it then appears at a distance like a serpent that has cast its skin, or like rotten wood stripped of its apparently healthy bark

But it is otherwise with the regenerate man His external is like that of others, but his internal is good; it differs from that of the unregenerate man as heaven from hell, for good is its very soul. It matters not whether he lives in a palace attended by a retinue of servants, or in a cottage and waited on by a single attendant; it matters not whether he is a primate in his official robes, or a poor shepherd in his rustic clothes. Gold is gold whether glittering in the fire-light or blackened with smoke, whether cast into a beautiful human form or that of unlovely vermin; mice made of gold and placed near the ark were accepted as a propitiation (1 Sam. vi 3–5 *et seq*); for gold signifies internal good The intrinsic value of a diamond or ruby is the same, whether in a matrix of clay, or in the necklace of a queen, and so on Hence it is evident that the external derives its value from the internal, and not the internal from the external.

VII NEXT THERE ARISES A COMBAT BETWEEN THE INTERNAL AND THE EXTERNAL MAN, AND THEN WHICHEVER CONQUERS RULES OVER THE OTHER

596 This combat arises, because the internal man is reformed by means of truths, and from those, which still remain in the external or natural man, he sees what is evil and false Hence there arises a discrepancy between the new will above and the old will beneath, and also between their respective delights For it is well known that the flesh is opposed to the spirit, and the spirit to the flesh; and that the flesh with its lusts must first be subdued, before the spirit can act and the man become new. This discrepancy of the two wills produces a combat, which is called spiritual temptation, but this temptation or combat is not between good and evil, but between the truths of good and the falsities of evil. For good, or the will, can only fight by means of the truths of the understanding; and similarly evil can only fight by its falsities

Man supposes that this combat is only in himself, because

he feels within himself the stings of conscience; yet it is the Lord and the devil or hell, who are fighting in him, and they are contending as to which shall possess him. The devil, or hell, attacks him and stimulates his evil, while the Lord defends him and stimulates his good. But although this combat is waged in the spiritual world, it is also waged in the man between the truths of his good and the falsities of his evil. He ought therefore to fight wholly as of himself, since he enjoys freedom of will to act with the Lord or with the devil, he acts with the Lord if he abides in the truths of good, and with the devil if he abides in the falsities of evil. It follows that whichever conquers, the internal man or the external, rules over the other. Just as when two hostile kings contend which shall be the ruler of the other's kingdom; he who conquers takes the kingdom, and subjects all its inhabitants to his authority Thus, if the internal man conquers, it subdues all the evils of the external man, and regeneration proceeds; but if the external man conquers, it disperses all the good of the internal man, and regeneration comes to an end

597. It is known at this day that temptations exist, but scarcely any one knows their origin and nature, or what good they do. Their origin and nature were shown above, and also the good they do, namely, that when the internal man gains the victory, the external man is subdued. And then lusts are expelled, and affections for good and truth are implanted in their stead, and are so disposed that the man earnestly practises and speaks the good and truth which he wills and thinks Moreover, by his victory over the external man he is rendered spiritual, and is then associated by the Lord with the angels of heaven, who are all spiritual.

The reason of the prevalent ignorance about temptation is that the church has not known the truth, no one can know the truth unless he approaches the Lord directly, rejects the old faith, and embraces the new. Since the council of Nice, nobody who has believed in three gods has been allowed to suffer spiritual temptation, for he would instantly have succumbed, and so would have sunk more deeply into hell. The contrition, which is said to precede the present faith, is not temptation. I have questioned many upon this point,

and they have told me that it is either a meaningless expression, or perhaps refers to the nervous apprehension felt by simple people when they think of hell-fire.

598 After a man has passed through temptation, he is as to his internal man in heaven, although remaining as to his external man in the world Thus it is by temptation that the communion of heaven and the world is brought about, and then the Lord, abiding with him, rules his world from heaven according to divine order The reverse takes place if a man remains natural, for he is then desirous of ruling heaven from the world Every one who loves domineering from the love of self, becomes of such a nature If he is inwardly examined, it is found that he does not believe in God, but only in himself, and after death he worships any spirit as a god, who has succeeded in domineering over others Such is the insanity in hell, which has proceeded to such a length that some devils call themselves God the Father, others God the Son, and others God the Holy Spirit, and among the Jews, some call themselves the Messiah From this it is clear what a man becomes after death, if the natural man is not regenerated, and what he would imagine himself to be unless the Lord had established a new church founded upon pure truth Consider these words of the Lord At the end of the age (that is, at the end of the present church), *there shall be tribulation, such as was not since the beginning of the world, neither shall be, therefore, except those days should be shortened there should no flesh be saved* (Matt. XXIV 21, 22)

599 In the combats or temptations of men, the Lord effects a particular redemption, as He wrought a general redemption at His advent By His combats and temptations in the world the Lord glorified His human nature and made it divine Similarly in man's individual temptations, He fights for him, and overcomes the infernal spirits which infest him, and after temptation glorifies him and makes him spiritual The Lord, after His universal redemption, reduced to order all things both in heaven and in hell. Similarly, in a man after temptation, He reduces to order all things of heaven and the world The Lord after redemption established a new church, He likewise establishes in man the

things of the church, and makes him a church in particular. The Lord after redemption gave peace to those who believed in Him, for He said *Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you* (John xiv 27). Similarly He gives to a man, after temptation, a feeling of peace, gladness, and consolation. This shows that the Lord is the Redeemer to eternity.

600 Regeneration of the internal man without that of the external, may be compared to a bird hovering over a swamp infested by serpents and frogs, so that for want of a resting-place it flutters down and dies, or to a swan which cannot reach the shore and build a nest, so that the eggs she lays sink down and are devoured by fish, or to a soldier standing on a wall which collapses and hurls him to destruction, or to a beautiful tree transplanted to an unwholesome soil, where worms devour its root so that it withers and dies, or to a house without a foundation, or a column without a base Such is the internal man when it alone is reformed without the external, for then it has no foundation in good deeds

VIII THE REGENERATE MAN HAS A NEW WILL AND A NEW UNDERSTANDING

601 That the regenerated man is a new man, the present church knows both from the Word of God and also from reason From the Word in these passages *Make you a new heart and a new spirit why will ye die, O house of Israel?* (Ezek xviii 31) *A new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put my spirit within you* (xxxvi 26, 27) *Henceforth know we no man after the flesh, therefore if any man be in Christ he is a new creature* (2 Cor v 16, 17). A new heart here means a new will, and a new spirit a new understanding, for 'heart' in the Word signifies the will, and 'spirit' when joined with 'heart', the understanding From reason also it is plain that the regenerate man has a new will and a new understanding, for these two faculties constitute man, and it is these that are regenerated; therefore every man's true character is determined by them He is a bad man if his will is bad, and much more so if his understanding is in agreement, on the contrary,

he is a good man if his will is good, and more so if his understanding is in agreement. Religion alone renews and regenerates man, for religion occupies the highest place in the human mind, and sees beneath it all civil and mundane matters; it also permeates these, as pure sap permeates a tree to its very top, and from above surveys what is natural, as one on a high tower or mountain surveys the plains beneath

602 It must be understood that a man, as to his understanding, can ascend almost into the light of heaven, but unless he ascends also as to his will, he is still the old man and not the new It was shown above, how the understanding can raise the will more and more to its own level It is on this account that regeneration is predicated primarily of the will, and secondarily of the understanding, for the understanding in man is like the light in the world, and the will like the heat there It is well known that light without heat does not vivify and promote growth, but that this is the result of light together with heat The understanding also, as to the lower region of the mind, is actually in the light of the world and, as to the higher region, in the light of heaven; and, therefore, if the will is not raised from the lower region into the higher, and there united with the understanding, it remains in the world And then the understanding flies upwards and downwards, and every night it descends to the will beneath and comes to rest, then the will and the understanding are joined like a man and a harlot, and give birth to deformed offspring This shows that a man is not regenerate unless he has a new will and a new understanding

603 The human mind is divided into three regions, the lowest is the natural, the middle the spiritual, and the highest the celestial A man by regeneration is raised up from the lowest or natural region, into the higher or spiritual, and thereby into the celestial (Concerning the three regions of the mind see the next article) It is for this reason that the unregenerate man is called natural, and the regenerate, spiritual It is therefore evident that the mind of the regenerate man is raised up into the spiritual region; and there, as from a higher station, it sees what passes in the lower or natural mind That there are a higher and a lower region

in the human mind must be plain to every one from his own thoughts. For he sees what he is thinking about and says accordingly that he has been thinking of this or that; now this would not be possible unless there were an interior perception which surveys the lower thought A judge, when he hears a long list of cases quoted by an advocate, brings them under the view of the higher region of his mind, and thus acquires a general idea; afterwards he looks down into the lower region of natural thought, arranges his arguments in due order and, according to his higher view of the subject, delivers his opinion and pronounces judgment Who does not know that a man may intuitively perceive in a second or two what he cannot express by his lower thought in half an hour? This is meant to show that the human mind is divided into lower and higher regions

604 The new will and understanding are in the spiritual region of the mind. There they unite and look down into the old or natural will and understanding, and reduce all things therein to order Any one can see that if there were only one region of the human mind, and if evils and goods and falsities and truths were mingled there, a conflict must ensue. It would be as if wolves and sheep, tigers and calves, hawks and doves were confined in one enclosure; and the result would be a cruel slaughter of the meek and gentle by the fierce and savage On this account it is provided that goods and truths should be brought together in the higher region where they may dwell secure, and repel the attacks and finally get rid of evils and falsities This is what was meant in a former article, that the Lord through heaven rules the things of the world in the regenerate man. The higher or spiritual region of the human mind is a heaven in miniature, and the lower or natural region is a world in miniature. This is why the ancients called man a microcosm, he may also be called a micro-uranus

605 At this day it is known, and yet unknown, that the regenerate man, renewed as to will and understanding, is in the warmth and light of heaven, that is, in its love and wisdom, and likewise that the unregenerate man is in the heat and darkness of hell, that is, in its lust and madness. This is because the present church has made regeneration

a corollary to its faith, into which reason is forbidden to look; consequently reason is forbidden to concern itself with regeneration and renovation These three then, regeneration, renovation, and faith, are to the present church like a house whose doors and windows are closed, so that it is not known whether it is empty or full of devils or angels This confusion has arisen from a misinterpretation of the fact that a man can ascend with the understanding almost into the light of heaven, and thence think and speak intelligently on spiritual subjects, whatever the love of his will may be Ignorance of this truth has caused a misconception of all that concerns regeneration and renovation

606 It may be concluded that an unregenerate man is like one who sees phantoms by night and believes them to be men, while becoming regenerate, he sees at dawn that they were delusions and, when regenerated, he sees by the clear light of day that they were the offspring of madness The unregenerate man is like a dreamer and the regenerate man like one awake In the Word, natural life is compared to sleep, and spiritual life to a state of wakefulness The unregenerate man is meant by the foolish virgins who had lamps but no oil, and the regenerate by the wise virgins who had both lamps and oil Lamps refer to the understanding, and oil to love The regenerate are like the lights of the lamp-stand in the tabernacle, or like the shew-bread with the frankincense upon it, and they are those that shall shine as the brightness of the firmament, and as the stars for ever and ever (Dan xii 3) The unregenerate man is like one in the garden of Eden, who eats of the tree of the knowledge of good and evil and is consequently expelled; indeed he is that very tree But the regenerate man is like one in that garden who eats of the tree of life That he is permitted to eat of it is evident from these words in the Revelation *To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God* (ii 7) The garden of Eden means intelligence in spiritual things from the love of truth, as may be seen in *The Apocalypse Revealed* (no 90) In a word, an unregenerate man is a child of evil, and a regenerate man is a son of the kingdom (Matt xiii 38), the child of evil there mentioned is a son of

the devil, and a son of the kingdom is a child of the Lord.

IX A REGENERATE MAN IS IN COMMUNION WITH THE ANGELS OF HEAVEN, AND AN UNREGENERATE MAN IS IN COMMUNION WITH THE SPIRITS OF HELL

607 Every man is in communion with angels of heaven or spirits of hell, because he is born to become spiritual, and this is not possible, unless he is in some sort of communion with those who are spiritual That man, as to his mind, is in both worlds, the natural and the spiritual, is proved in *Heaven and Hell* But neither men, angels, nor spirits know of this communion, for men, during their life in the world, are in a natural state, and angels and spirits in a spiritual state, and because of the distinction between natural and spiritual, they are invisible to each other The nature of this distinction has been described in one of the Memorabilia in *Marriage Love* (nos 326–9) It is there shown that they are not in a communion of thought but of affection, and scarcely any one reflects upon affections, because they are not in the light of understanding and thought, but in the heat of the will and love This communion of men with angels and spirits is so close that, were it to cease, men would instantly faint, and unless it were restored, would die

A man by regeneration becomes spiritual, but this does not mean that he becomes like an angel He becomes spiritual-natural so that there is a spiritual within his natural, just as there is thought in speech, or will in action, for when the one ceases the other ceases also Similarly a man's spirit is in everything done by his body, and it is this which impels the natural to action The natural in itself is passive or inert, but the spiritual is an active or living force; and the passive cannot act of itself, but can only react to the living force

As a man lives continually in communion with the inhabitants of the spiritual world, therefore, when he leaves the natural world, he is immediately associated with others like himself After death, therefore, every one thinks at first that he is still living in the world; for he then enters the company of those who resemble him as to the affections of his will, and these he recognises as kindred spirits This is the meaning of what the Word says concerning those who

die, that they are gathered to their own. A regenerate man, then, is in communion with angels of heaven, and an unregenerate man with spirits of hell

608 There are three heavens, distinct one from another according to the three degrees of love and wisdom, and a man by regeneration is brought into communion with one of those three heavens, and that is why the human mind is distinguished into three degrees or regions corresponding to the heavens But on this subject, more may be seen in *Heaven and Hell* (no 29), and also in *The Intercourse between the Soul and the Body* (nos 16, 17) We shall here only illustrate the subject by a comparison. The three heavens are like the head, the body, and the feet, the highest heaven is the head, the middle the body, and the lowest the feet, for the whole heaven is in the Lord's sight as one man I have had ocular demonstration of this, for I have seen as one man a community of heaven consisting of thousands (see *Heaven and Hell,* nos 59 *seq*) Why, then, should not the whole heaven so appear to the Lord? This shows the meaning of the truth, acknowledged in all Christian countries, that the church constitutes the body of Christ, and that Christ is the life of that body It also illustrates the fact that the Lord is the all in all of heaven, for He is the life in that body Similarly the Lord is the church with all who acknowledge Him alone to be the God of heaven and earth, and believe in Him. That He is the God of heaven and earth, He Himself teaches in Matthew (xxviii 18), and that all men ought to believe in Him (John iii 15, 16, 36, vi 40, xi 25, 26)

609 The three degrees of heaven and of the human mind can be illustrated by comparison with material things They are like gold, silver, and copper, with which metals they correspond in the image seen by Nebuchadnezzar (Dan. ii 31–5), or like the ruby, sapphire, and agate, or like the olive, vine, and fig-tree, and so on In the Word, gold, the ruby, and an olive-tree signify the celestial good of the highest heaven; silver, the sapphire, and the vine signify spiritual good of the middle heaven, and copper, the agate, and the fig-tree, the natural good of the ultimate heaven

610. Man's regeneration is not effected in a moment, but

takes place gradually from the beginning to the end of his life in the world, and is continued and perfected afterwards. And as he is reformed by combats and victories over the evils of the flesh, the Son of Man says to each of the seven churches, that He will reward him that overcometh In the church of Ephesus: *To him that overcometh will I give to eat of the tree of life* (Rev. ii 7); in the church of Smyrna· *He that overcometh shall not suffer in the second death* (ver 11), in the church of Pergamos· *To him that overcometh will I give to eat of the hidden manna* (ver 17); in the church of Thyatira· *To him that overcometh will I give power over the nations* (ver. 26); in the church in Sardis *He that overcometh shall be clothed in white raiment* (iii 5); in the church in Philadelphia· *Him that overcometh will I make a pillar in the temple of my God* (ver 12), in the church of the Laodiceans· *To him that overcometh will I grant to sit with me in my throne* (ver 21). Let me add that as regeneration is perfected in a man, he attributes nothing of good and truth or of charity and faith to himself, but everything to the Lord, for the truths which he gradually realises plainly teach this

X SO FAR AS A MAN IS REGENERATED, HIS SINS ARE REMOVED, AND THIS REMOVAL IS THE REMISSION OF SINS.

611. Sins are removed so far as a man is regenerated. For regeneration consists in subduing the flesh so that it may not rule, and in restraining the old man with his lusts so that it may not rise and destroy man's intellect; if this were destroyed, he would no longer be capable of reformation For reformation cannot take place unless the spirit, which is above the flesh, is instructed and perfected. Evidently this cannot take place in a moment, but must proceed gradually, just as a man is conceived, carried in the womb, born, and educated (see above) For the things of the flesh, or of the old man, are inherited by birth, and form the first habitation of the mind, in which dwell lusts like wild beasts in their dens. These first take up their abode in the outer courts whence they gradually penetrate into the cellars, and afterwards ascend the stairs, and take possession of the rooms All this is done gradually as the infant becomes first a child, and then a young man, and begins to think and act for himself. Evidently this elaborate house of

the mind, where lusts and satyrs and such-like creatures hold their revels, cannot be destroyed in a moment, and a new house built in its place The lusts and their revels must first be expelled and the opposite desires of good and truth introduced in their place These things cannot be done in a moment, as every wise man can see, for every evil consists of innumerable lusts, like swarms of worms with white bodies and black heads inside the skin of a fruit, or like the newly-hatched progeny of a spider Unless, therefore, evils are expelled one by one until their league is broken up, it is impossible for a man to be made new So far, then, as a man is regenerated, his sins are removed

612 Man by birth is inclined to all kinds of evil and lust, and indulges in them when he can, for by birth he lusts to domineer over others and possess their property These two lusts destroy the love of the neighbour, so that he hates every one that opposes him and longs for revenge even if it means murder For the same reason he makes light of adultery, fraud or secret theft, and blasphemy or false witness, and whoever makes light of these is at heart an atheist Such is every man by birth, and therefore by birth he is a hell in miniature Now a man, unlike the animals, is born spiritual as to his inner mind, and is therefore born for heaven, but his natural or external man is, as just stated, a hell in miniature, it follows that hell must be removed, before heaven can take its place

613 Whoever understands how heaven and hell are opposed and separated from each other, may know how man is regenerated, and what is his nature when regenerated All in heaven look to the Lord, and all in hell look away from the Lord, when, therefore, any one looks at hell from heaven, he sees nothing but the backs of the devils, and they sometimes appear to be standing on their heads, although they are walking on their feet and looking in all directions It is the contrary direction of their inner minds which produces this extraordinary phenomenon which I have myself seen

I thus realised that regeneration corresponds to the removal and separation of hell from heaven; for, as just stated, a man is by birth a hell in miniature, and becomes by his second birth a heaven in miniature Thus evils are

removed and separated from a man, as hell is separated from heaven, and then, as heaven is implanted in his mind and he becomes a new man, the evils look away from the Lord and are gradually overturned. Note that every evil in a man is in communion with the similar evil of spirits in hell, and likewise that every good in him is in communion with the similar good of angels

614 The remission of sins, then, does not mean that they are extirpated or washed away, but that they are removed and separated, for every evil which a man has actually made his own remains with him It follows that a man is withheld from evil and kept in good by the Lord, and that this is made possible by regeneration I once heard a certain man in the lowest heaven say that he was free from sins, because they were washed away by the blood of Christ But as he was in heaven and had erred through ignorance, his own peculiar sins were recalled, all of which he acknowledged as they returned He then acquired a new faith, which was that every man and angel is withheld from evil and kept in good by the Lord It is evident from this that the remission of sins is not instantaneous, but that it follows the course of regeneration

The removal or remission of sins may be compared to the casting out of all unclean things from the camp of the children of Israel into the wilderness that lay round about, for their camp represented heaven, and the wilderness hell It may also be compared to the removal of the nations from the children of Israel in the land of Canaan, and of the Jebusites from Jerusalem, they were not expelled but separated It may be compared to the fall of Dagon, the god of the Philistines, who on the introduction of the ark, first fell on his face to the ground, and afterwards lay on the threshold with his head and the palms of his hands cut off; thus he was not cast out but removed It may be compared to the legion of demons sent by the Lord into the herd of swine, which were afterwards drowned in the sea, the sea, in this and other passages of the Word, signifies hell It may be compared also to the throng following the dragon, which, on being separated from heaven, invaded the earth, and was afterwards cast down into hell It may also be compared to a forest

infested with wild beasts which, when it is cut down, flee into the thickets round about, and then the land can be levelled and cultivated, and becomes a fruitful field.

XI. REGENERATION CANNOT TAKE PLACE WITHOUT FREE-WILL IN SPIRITUAL THINGS.

615 No sensible man can suppose that regeneration is possible without free-will Without free-will a man could not go to the Lord, and acknowledge Him as the Redeemer and Saviour, and the God of heaven and earth, as He Himself teaches (Matt. xxviii 18), nor could he believe and have faith in Him, nor look to and worship Him, nor co-operate in the reception of the means and benefits of salvation. Nobody, without free-will, can do good to the neighbour, practise charity, or do anything else relative to charity and faith. Without free-will regeneration is but a word of the Lord (John iii), carried away by the wind

616. Could there be greater stupidity on the subject of regeneration than is displayed by those who confirm themselves in the faith of the present day! For it teaches that faith is infused into a man as into a stock or stone and that, being infused, it brings with it justification, the remission of sins, regeneration, and other gifts, and that man's operation must be excluded, lest it should do violence to Christ's merit. In support of this doctrine, they deny to man free-will in spiritual things, insisting on his absolute impotence in such matters. It is as if God alone could act, and a man had no power of co-operating, and thus entering into communion with Him. As regards regeneration, he would be like a prisoner in the hulks, who is punished and sentenced to death if he dares to free himself from his manacles and fetters For according to this doctrine a man risks death and damnation if he dares to set himself at liberty, that is, if he does good to the neighbour and believes in God of his own free-will. A man confirmed in such opinions, who yet had a pious desire for heaven, would be like a phantom with uplifted eyes, waiting to see whether or not faith had been infused into him, whether God the Father had had compassion upon him; whether His Son would intercede for him, or whether the Holy Spirit, being engaged elsewhere, had left him alone. Owing to his entire ignorance of the matter, the man might

go away and comfort himself with this reflection: 'Possibly the moral life that I lead has been sanctified by grace; so that my life is holy while that of others is profane for lack of faith To preserve therefore the holiness of my life, I will carefully abstain from embracing faith or practising charity of my own free-will'. Such a dummy or, if you prefer it, such a pillar of salt does every one become who separates regeneration from free-will in spiritual things

617 He who supposes that regeneration can be attained without free-will in spiritual things, thus without co-operation, becomes as cold as a stone to all the truths of the church, or if heated, he is like a blazing firebrand, for his heat is inspired by lust. He is like a palace that has subsided into the ground up to its roof, and is overflowed with muddy water, so that the owner lives on the roof, in a hut made of rushes; but at last the roof sinks also, and the man is drowned He is also like a ship laden with all kinds of valuable merchandise from the treasure-house of the Word; but the cargo is gnawed by mice and eaten by moths or thrown by the sailors into the sea, so that the merchants are defrauded of their goods The learned, who are rich in the mysteries of that faith, are like pedlars in their stalls, who sell idols, waxen fruit and flowers, sea-shells snakes in vials, and such articles Those who refuse to look upwards because, as they believe, no spiritual power is given to man by the Lord, are like beasts which look downwards, seeking pasture in the forests, if they come into orchards, they are like grubs which consume the leaves of trees, and if they see the fruits and especially if they touch them, they fill them with maggots Finally, they become like serpents, their fallacious doctrines being like their rustling and glittering scales

XII REGENERATION IS NOT POSSIBLE UNLESS THE TRUTHS OF FAITH ARE UNITED WITH CHARITY

618. The regeneration of man is effected by the Lord, faith, and charity These three would be like most precious things hidden in the earth, unless they were revealed by divine truths from the Word In the Word they are clearly expressed, and yet those who deny man's co-operation would never see them, even if they were to read the Word a hundred

or a thousand times No one confirmed in the faith of the present day can see that the Lord and the Father are one, or that He is the God of heaven and earth, or that it is the will of the Father that men should believe in the Son, or numberless other statements of the same kind in both Testaments. They do not see, because they do not possess the truths which shed light on this subject, and if light were given them, their falsities would extinguish it, and then these truths would be erased and blotted out, or be like buried treasure over which people walk unawares This may serve to show that without truths the first necessity of regeneration cannot be seen.

There can be no faith without truths, for faith and truth make one, the good of faith being like a soul whose body consists of truths. So that for a man to say that he believes or has faith, when he possesses no truths, is like talking to a soul rendered invisible for lack of a body Besides, all the truths which compose the body of faith emit light, and render its face visible So with charity, this diffuses warmth which unites with the light of truth, they are like the heat and light of springtime which quicken animals and plants. It is similar with spiritual heat and light. These unite in man, when he lives in the truth of faith and in the good of charity, for, as stated above in the chapter on faith, each particular truth emits light which enlightens, and each particular good diffuses heat which warms Spiritual light in its essence is intelligence, and spiritual heat in its essence is love, and the Lord alone unites these in man when He regenerates him, for the Lord said. *The words which I speak unto you, they are spirit, and they are life* (John vi 63) *Believe in the light, that ye may be the children of the light I am come a light into the world* (xii 36, 46) In the spiritual world the Lord is the Sun which emits all spiritual light and heat That light enlightens, and that heat enkindles, and by their union the Lord quickens and regenerates man

619 Without truths, then, there can be no knowledge of the Lord, no faith, no charity, and consequently no theology; and where there is no theology there can be no church The mass of people at this day who call themselves Christians, and say that they are in the light of the gospel, are in thick

darkness; for truths lie hidden under falsities, like gold, silver, and precious stones buried amid bones in the valley of Hinnom

This was made evident to me by the spheres in the spiritual world which emanate from the Christendom of to-day, and diffuse themselves around One sphere, concerning the Lord, emanates from the southern quarter, where dwell the learned clergy and laity Wherever this sphere goes, it insinuates itself into the ideas, weakening, stultifying or destroying the belief in the divinity of the Lord's human nature For it introduces a belief in three gods, and thus creates confusion

Another sphere takes away faith, it is like a black cloud in winter, which brings on darkness, turns the rain into snow, strips the trees of their leaves, freezes the water, and deprives the sheep of their pasture This sphere, combined with the former, brings on a kind of lethargy concerning God, regeneration, and the means of salvation

A third sphere attacks the union of faith and charity It is irresistibly strong, and infects, as with a plague, whomsoever it touches, destroying all connection between those two means of salvation established at the creation of the world and renewed at the Lord's advent This sphere also attacks men in the natural world, and destroys the marriage of truth and good I have myself felt the influence of this sphere when I was thinking of the union of faith and charity; it came between them and forcibly strove to separate them The angels complain of these spheres and pray the Lord that they may be dispersed, but they have been told that this cannot be done while the dragon is on the earth, for that sphere proceeds from his followers It is written of the dragon, that he was cast into the earth, and then it is said *Therefore rejoice, ye heavens, and woe to the inhabitants of the earth* (Rev xii 12)

These three spheres are like violent winds blown from the nostrils of the dragon, and because they are spiritual, they enter the mind and exert their influence upon it Spheres of spiritual truth are as yet rare in the spiritual world, they exist only in the new heaven, and among those beneath heaven who are separated from the followers of the dragon.

This is why truths are at this day as invisible to men in the world, as ships in the Pacific Ocean are to seamen in the Atlantic

620 That regeneration is not possible without the truths of which faith is composed, may be illustrated by the following comparisons. It is no more possible than for the human mind to exist without the understanding, for the understanding is formed by truths, and it teaches accordingly what ought to be believed, and what ought to be done, also what regeneration is, and how it takes place Regeneration without truths is no more possible than the life of animals and the growth of trees without light from the sun; for unless the sun sent forth light and heat, it would become like 'sackcloth of hair' as described in the Revelation (vi 12), and 'darkened' (Joel ii 10), and thus darkness would be on the earth (iii 15) So would it be with a man without the truth, which emits light, for the Sun whence the light of truth flows, is the Lord in the spiritual world If spiritual light did not flow therefrom into human minds, the church would be in complete darkness, or in the shadow of a perpetual eclipse. Regeneration (which is effected by means of faith and charity), without truths to teach and lead, would be like sailing on a great ocean without a rudder, or without a compass and charts, it would also be like riding in a dark forest at midnight. The internal blindness of those who possess no truths but only falsities which they mistake for truths, may be compared to the blindness of those who are suffering from amaurosis or gutta serena; in this disease the eye has a normal appearance but the optic nerve is obstructed. In like manner those devoid of truths have their rational or intellectual faculty obstructed above but open below so that rational light is extinguished and all their judgments are illusory They are like astrologers with their telescopes standing in the streets and uttering idle prophecies Such would all students of theology become, unless pure truths from the Word were revealed by the Lord.

MEMORABILIA

621. I. I once saw a company of spirits kneeling and praying to God to send angels with whom they might speak face to face and disclose the thoughts of their hearts. When they arose, three angels in fine linen appeared standing before them, who said: 'The Lord Jesus Christ has heard your prayers, and has therefore sent us to you, tell us the thoughts of your hearts'. They replied: 'Our priests have told us that in theological matters we must rely, not on the understanding, but on faith only, and that intellectual faith is unprofitable, because it savours of human wisdom and not of God We are Englishmen, and have heard many things from our clergy, and believed them and we have also conversed with Protestants, with Roman Catholics, and with various sectaries. They all seemed learned, although in many points they differed, but all of them said, "Believe us", and some, "We are ministers of God and we know" Now we know that the divine truths of faith and of the church are not inherited by birth, but are given from heaven by God, and we know that these combine with the good of charity and lead to heaven and eternal life We therefore became anxious, and fell on our knees in prayer to God'.

Then the angels said: 'Read the Word, and believe in the Lord, and you will see the truths that enlighten your faith and life The Word is the only source of Christian doctrine'. But two of the company said: 'We have read the Word, but cannot understand it' 'Then you did not approach the Lord, who is the Word', the angels replied, 'and you had previously confirmed your belief in falsities.'

The angels continued: 'Faith without light, or thought without understanding, is not human. Ravens and magpies may be taught to speak, but they have no understanding. We assure you that every man, whose soul desires it, can see the truths of the Word in clear light. Every animal knows its proper food, now man is a rational and spiritual animal, and he also knows his proper food—not bodily but spiritual food, which is the truth of faith—if he hungers for it and seeks it from the Lord. If you hear words without

understanding them, they remain in the memory only as words; and this is why, when we have at times looked down from heaven into the world, we have understood nothing, but have only heard sounds, and those for the most part discordant But we will mention some things which the learned among the clergy declare to be beyond the range of the understanding They do not know that there are two ways of entrance to the understanding, one from the world, and the other from heaven When enlightenment from the Lord enters by the heavenly way, the worldly way is neglected, but if the heavenly way is closed by religious dogma, the man sees no more in the Word than if he were blind We have seen many such persons fall into pits, from which they have never escaped But now for our examples. Can you not understand the nature of charity and faith? Charity is to do good to the neighbour, and faith to think rightly about God and the essentials of the church; and, whoever lives and acts well, and thinks and believes aright, will be saved' To this they replied: 'We understand that'

The angels then continued: 'A man must repent of his sins in order to be saved, and unless he repents he remains in the sins in which he was born To repent consists in shunning evils as contrary to God, in examining oneself once or twice in a year, in seeing one's evils, confessing them before the Lord, imploring help, desisting from them, and beginning a new life, and so far as a man does this and believes in the Lord, his sins are remitted'

Then some of the company said 'We understand quite well that this is meant by the remission of sins' And they entreated the angels to give them some further instruction, and to inform them next concerning God, the immortality of the soul, regeneration, and baptism. To this request the angels replied: 'We will tell you nothing that you cannot understand, otherwise our words would fall like rain upon sand; or upon seeds sown therein which, though watered by showers from above, would wither and perish'.

Concerning God they said: 'All who enter heaven are given a home of eternal joy according to their idea of God; for this is the reigning idea in all worship It is a vain idea that God is a spirit, if this means something windy or ethereal.

But it is a just idea that God is a man, for God is divine love and divine wisdom, and these are the attributes of a Man. In heaven the idea of God is that of the Lord the Saviour; He is the God of heaven and earth, as He Himself taught. Let your idea of God, then, be like ours, and you will become our companions'. When they said this, the faces of the others became bright and shining

Concerning the immortality of the soul they said: 'Man, being capable of communion with God in love and faith, is therefore capable of living for ever That is the reason of the soul's immortality, as a little earnest thought will show you'

Concerning regeneration they said 'Every man is free to think about God or not, provided he knows that there is a God, consequently every man has the same freedom in spiritual as in civil and natural things The Lord grants this continually to all, and therefore a man is himself to blame if he does not make use of his mental freedom A man is a man by virtue of this power, whereas a beast is a beast for lack of it A man can, as of himself, reform and regenerate himself, provided he acknowledges at heart that it is the work of the Lord Every one who repents and believes in the Lord, is being reformed and regenerated, a man must do both as of himself, but this power to act "as of himself" is from the Lord It is true that, of himself a man can contribute nothing, but you were not created statues but men, so that you might co-operate with the Lord as of yourselves This return of love and faith is all that the Lord requires from man In short, act of yourselves and believe that it is from the Lord, and then you will act as of yourselves'

But they then asked 'Was this power to act "as of himself" implanted in man by creation?' 'It was not so implanted,' the angels replied, 'but it is continually given God alone acts of Himself, but the power to act as of oneself, is a human attribute. And so far as a man does good and believes truth as of himself, he is an angel of heaven; but so far as he does evil and believes what is false as of himself, so far he is a spirit of hell. You wonder that he does this also "as of himself"; but you acknowledge that it is so when

you pray that you may be protected from the snares of the devil, lest he enter into you as he entered into Judas, fill you full of all iniquities and bring you to destruction both of body and soul. Every one is at fault who believes that of himself he does either good or evil. For if he believes that good is from himself, he claims for himself what belongs to God; and if he believes that evil is from himself, he attributes to himself what belongs to the devil. The truth is that he does both as of himself.'

Concerning baptism they said. 'It is a spiritual washing corresponding to reformation and regeneration For an infant is reformed and regenerated when, having grown up, he performs what his godfathers promised for him in regard to repentance and faith, for they promise firstly, that he shall renounce the devil and all his works; and secondly, that he shall believe in God All children in heaven renounce the devil and believe in God; but to them the devil is hell and God is the Lord Moreover, baptism is a sign to the angels that the child baptized belongs to the church' On hearing this, some of the company said 'We understand this'. But then a voice from one side cried out. 'We do not understand', and another: 'We do not want to understand'. And it was found that these exclamations came from men who had a confirmed belief in falsity and who wished to be revered as oracles

Upon this the angels said: 'Do not be surprised, at the present day there are very many like these. Seen from heaven they look like graven images cunningly constructed to move their lips and utter sounds, they do not know whether they are inspired by hell or heaven, nor whether what they say is false or true They argue and wrangle incessantly, and yet they cannot see whether anything is true or not Note that human ingenuity can prove to its own satisfaction that falsity is truth. Heretics and scoundrels can do so, and atheists, to take an extreme case, can prove that God is merely a term for nature'.

After this the Englishmen, eagerly desirous of instruction, said to the angels. 'We have heard various opinions about the holy supper· tell us the truth'. 'The truth is', the angels replied, 'that, if a man repents and looks to the

Lord, the holy supper brings him into communion with the Lord in heaven.' But some of the company said: 'This is a mystery'; and the angels answered: 'It is a mystery, but it can be understood. The bread and wine do nothing, for nothing holy proceeds from them, but material bread and wine correspond to spiritual bread and wine Spiritual bread is the holiness of love, and spiritual wine the holiness of faith, each being from the Lord and indeed being the Lord Hence the communion of the Lord with man and of man with the Lord, not by virtue of the bread and wine but of the love and faith of the repentant, and communion with the Lord is also introduction into heaven' After the angels had taught them something about correspondence, the Englishmen said: 'Now for the first time we have understood this also.' As they said this, behold! a bright flame descending from heaven united them with the angels in mutual love.

622. II. The preparation for heaven takes place in the world of spirits, midway between heaven and hell All who have undergone this preparation eagerly desire to enter heaven Presently their eyes are opened, and they see a path leading to some particular community in heaven; they at once proceed to ascend this path In the ascent there is a gate, whose keeper opens it and admits the new-comers They are then met by an examiner, who informs them from the governor that they may enter and look for a house which they can recognise as their own, for a new house is ready for every novitiate angel If they find it, they report the fact and remain there, but if not, they return and tell the examiner that they have searched in vain Then an examination is made by some wise angel, to see whether the light and warmth in them harmonize with those of that community; for the light and warmth of heaven are in their essence divine truth and good, both proceeding from the Lord as the Sun of heaven. If their light and warmth, that is their truth and good, differ from those of the community, they are not received. They go away, therefore, and explore other paths leading from one community in heaven to another, and they continue their journey till they find one whose affections are entirely in agreement with their own. That is their eternal home; for they are, as it were, among their own relatives and friends,

whom they love cordially because their desires are the same There the peace of God enters their hearts, and they live for ever in perfect happiness, for in the warmth and light of heaven there is ineffable delight, which is communicated to all its inhabitants. This, then, is the method of entry into heaven

It is different with those who are in evils and falsities They are allowed, if they wish, to ascend into heaven, but on the very threshold they begin to breathe with difficulty Presently their sight grows dim, their understanding is obscured, they cease to think, and death seems to stare them in the face and paralyse them Then their hearts beat wildly, and they suffer a painful compression of the breast and an ever-increasing mental anguish In this state they writhe like snakes scorched by fire, and rush down a steep path which then appears to them Nor do they stop until they are in hell among their like, for then their hearts beat normally and they can breathe again They afterwards hate heaven and reject truth, and in their hearts they blaspheme the Lord, believing that it was He who inflicted the pangs and torments they endured in heaven

This shows the lot of those who make light of the truth of faith and the good of love and charity, these being the light and warmth of the angels of heaven It also exposes the error of those who believe that every one can enjoy heavenly blessedness provided he is admitted into heaven For it is believed at this day that to be received into heaven is an act of pure mercy, and that it is like going to a marriage feast and participating in its joy and gladness But be it known that in the spiritual world there is a community of affection and thought For man is then a spirit, and the life of a spirit is the affection of love and the thought therefrom, and similar affection unites, but dissimilar affection separates This dissimilarity is the cause of the torment which a devil would suffer in heaven, and an angel in hell On this account angels and devils are widely separated according to the diversity of their love.

623. III. I once saw three hundred clergy and laity, all reputed learned, because they could prove that faith alone led to justification and even beyond it. And as they believed

that admission to heaven is a mere matter of grace, they obtained permission to ascend to one of the lower communities of heaven; and then, seen from a distance, they appeared like calves When they entered heaven they were courteously received by the angels; but as soon as they began to converse, they were seized with trembling, and then with horror, and at last with mortal anguish; and then they cast themselves down headlong, and in their fall they appeared like dead horses. In their ascent they appeared like calves, because the natural and joyous love of knowledge corresponds to a calf; and in their fall they appeared like dead horses, because the understanding of truth corresponds to a horse, and the understanding devoid of theological truth corresponds to a dead horse

There were some boys below who saw them falling, when they appeared like dead horses; and immediately turning away their faces, they said to the teacher who was with them 'Whatever was that? We saw some men who were changed into dead horses, and we could not bear to look at them Teacher, let us go away from this place'. so they went away Then the teacher on the way instructed them as to the signification of a dead horse 'A horse', said he, 'signifies the understanding of truth from the Word All the horses here have that signification, for when a man who is at some distance is meditating on the Word, his meditation produces the appearance of a horse The horse is noble and active if his thought is spiritual, but miserable and lifeless if his thought is materialistic' The boys then asked 'What is meant by spiritual and materialistic thought about the Word?' 'I will explain it by examples', replied the teacher. 'Every one who reads the Word seriously thinks about God, the neighbour, and heaven. Thought about God's person apart from His essential attributes is materialistic, and so is thought about the neighbour's person apart from his character, and so is thought about heaven as a place apart from the love and wisdom which are its essence.'

But the boys replied 'We have thought of God as a person, of the neighbour as a man of flesh and blood, and of heaven as a place above us; have we, therefore, when reading

the Word, looked like dead horses?' The teacher answered: 'No; you are only boys and cannot think differently; but you have evidently a love of knowledge; and as this is spiritual, your thought is also to some extent spiritual, although you are not aware of it But to return to what I was saying: There are many essential attributes of God, such as omnipotence, omniscience, omnipresence, eternity, love, wisdom, mercy, grace, and others; and there are many derivative attributes therefrom, such as creation and preservation, redemption and salvation, enlightenment and instruction. Thought about God merely as a person leads to the idea of three gods, the Creator and Preserver being one, the Redeemer and Saviour the second, and the Enlightener and Instructor the third But thought about God's essential attributes preserves the idea of one God, who creates, redeems, saves, enlightens, and instructs And so those who take a personal and materialistic view of the trinity of God cannot help thinking of three gods Still, in contradiction to their thought they are compelled to say that there is an essential union of those three, because they have vaguely thought of God's essential attributes Therefore, my boys, think from essence concerning personality. For to think from personality concerning essence is to think materialistically both of person and essence, whereas to think from essence concerning personality is to think spiritually of both

'The ancient gentiles, because they thought materialistically about God and His attributes, worshipped a hundred gods, for of each attribute they made a separate God. The material cannot permeate the spiritual, but the spiritual can and does permeate the material. This applies to thought about the neighbour's person apart from his character, and about heaven as a place apart from its constituent love and wisdom. It also applies to every detail of the Word, so that he who entertains a materialistic idea of God, the neighbour, and heaven, cannot possibly understand anything in the Word. It is a dead letter to him, and while he is reading or meditating upon it, he appears at a distance like a dead horse. Those whom you saw descending from heaven and looking like dead horses were blind as to theological matters, for they had closed their rational sight by the peculiar dogma

that the understanding must be kept in subjection to faith. They forget that the understanding, when closed by religious dogma, is as blind as a mole, is shrouded in thick darkness, rejects all spiritual light, and shuts out influx from the Lord and from heaven by the barrier of the corporeal-sensual In matters of faith this is as far below the rational as the nasal cartilage is below the brain; and the result is that these men either lose all sense and perception of spiritual things, or else faint away on perceiving their approach. These men worship three gods They say indeed that God is one in essence; but when they pray, according to their faith, that God the Father may have mercy on them for the sake of His Son, and may send the Holy Spirit, they are evidently thinking of three gods They cannot do otherwise; for they pray to one to be merciful for the sake of a second, and to send a third'

Finally their teacher instructed them concerning the Lord, that He is one God in whom there is a divine trinity.

624. IV Awaking once in the night, I saw, high above me towards the east, an angel holding in his hand a paper which glittered in the sun's rays; and in the centre, inscribed in letters of gold, were the words. 'The marriage of good and truth' This inscription was surrounded by a great halo of light like the dawn in springtime. Soon the angel descended and, as he did so, the paper gradually lost its brightness; and the lettering of the inscription changed from gold to silver, from silver to copper, and from copper to iron and copper rust At length the angel appeared to enter a dark cloud and pass through it to the ground; and there the paper, although still in his hand, was no longer visible This happened in the world of spirits, which all men enter immediately after death

Then the angel said to me: 'Ask those who are coming this way whether they can see me or anything in my hand'. Then from north, south, east, and west there came a multitude And so I asked those who came from the east and the south—these in the world had been learned men—whether they saw any one with me, or anything in his hand; and they all said that they saw nothing at all. Then I asked the same question of those who came from the west and the

north, who in the world had relied on the authority of the learned, and they gave the same answer But when the great mass had departed, there remained a few who in the world had lived in simplicity of faith and charity, or in simple truth and good. These declared that they saw a man with a paper—a man becomingly dressed, and a paper with an inscription on it; and when they looked at it more closely, they said they could read the words 'The marriage of good and truth'

They then asked the angel to explain to them the meaning of the writing He said. 'All created things in heaven and on earth exemplify the marriage of good and truth; for they are all, whether animate or inanimate, the offspring of this marriage Not a single thing has been created by truth alone, or good alone Each of these alone is nothing, it is to the marriage of good and truth that they owe their existence and their particular character The very substance of divine good and truth is in the Lord God the Creator, for divine good is the very being of His substance, and divine truth is its manifestation, and they are also in their very oneness, for in Him they are infinitely one As good and truth are one in God the Creator, they are one also in all things created by Him Hereby, the Creator is joined in an eternal covenant, like that of marriage, with all creation

The angel said further 'The sacred scripture, which was dictated by the Lord, is, both in general and particular, a marriage of good and truth (see above, nos 248–53) And the Christian church, which is composed of doctrinal truths, and religion, which means leading a good life in accordance with those truths, are derived solely from the sacred scripture, it is therefore evident that the church also, in general and in particular, is a marriage of good and truth Note that the marriage of good and truth may also be called a marriage of charity and faith, since good has relation to charity and truth to faith'

After saying this, the angel rose from the ground and, passing through the cloud, ascended into heaven. And, as he ascended, the paper recovered its former brightness; and the halo like the light of dawn dispelled the cloud that had brought darkness upon the earth, and bright sunshine ensued

625. V. Once while I was meditating on the Lord's second coming, there was a sudden flash of light dazzling my eyes I therefore looked up, and lo! the whole heaven above me appeared luminous, and from the east to the west I heard a long-continued glorification. And an angel who stood near me said 'Those are the angels of the eastern and western heavens glorifying the Lord on account of His coming' From the southern and northern heavens there was heard only a gentle murmur. The angel told me that this glorification of the Lord was taken from the Word, and presently he said 'Now they are glorifying the Lord by these words in the prophet Daniel *Thou sawest iron mixed with miry clay, but they shall not cleave one to another, and in those days shall the God of the heavens set up a kingdom which shall never be destroyed It shall break in pieces and consume all these kingdoms, and it shall stand for ever* (II 43, 44)'.

After this I again heard singing, and farther in the east I saw a glow of light far brighter than the former; and I asked the angel what words they were singing in that quarter He answered: 'These words in Daniel *I saw in the visions of the night, and behold, the Son of Man was coming with the clouds of heaven, and there were given him dominion, and a kingdom, that all peoples and nations should serve him his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not perish* (VII 13, 14) They are further celebrating the Lord with these words in the Revelation· *To Jesus Christ be glory and power Behold, he cometh with clouds He is Alpha and Omega, the beginning and the end, the first and the last, who is, who was, and who is to come, the Almighty I, John, heard this from the Son of Man, out of the midst of the seven candlesticks* (I 5–7, 10–13, XII 13; Matt XXIV 30, 31)'.

I looked again towards the eastern heaven, and it sent forth light on the right hand and illuminated the southern expanse. Then I heard a sweet sound, and I asked the angel. 'What are they singing there?' He answered: 'They are glorifying the Lord with these words in the Revelation: *I saw a new heaven and a new earth, and I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride for her husband and I heard a great voice out of*

heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them. And an angel talked with me, saying, Come; I will shew thee the bride, the Lamb's wife · and he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem (xxi 1, 2, 3, 9, 10); and also with these words· *I, Jesus, am the bright and morning star; and the Spirit and the bride say, Come; and he saith, I come quickly, Amen, even so come, Lord Jesus* (xxii 16, 17, 20)'.

After this and more, there was heard a general glorification from the east to the west and from the south to the north; and I asked the angel: 'What are they now singing?' He answered· 'These words of the prophets. *Let all flesh know that I, Jehovah, am thy Saviour and thy Redeemer* (Is xlix 26). *Thus saith Jehovah the King of Israel, and his redeemer Jehovah of hosts, I am the first and the last, and beside me there is no God* (xliv 6) *It shall be said in that day, Lo, this is our God, we have waited for him, and he will save us, this is Jehovah, we have waited for him* (xxv 9). *The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah Behold, the Lord Jehovah will come in strength, he shall feed his flock like a shepherd* (xl 3, 10, 11). *Unto us a child is born, unto us a son is given; and his name shall be called Wonderful, Counsellor, God, Mighty, the Father of eternity, the Prince of Peace* (ix 6) *Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, who shall reign a king; and this is his name, Jehovah, our righteousness* (Jer xxiii 5, 6, xxxiii 15, 16). *Jehovah is his name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall he be called* (Is liv 5) *In that day Jehovah shall be king over all the earth, in that day there shall be one Jehovah, and his name one* (Zech. xiv 8, 9)' After hearing and understanding all this in the spirit, I went home rejoicing; and there I returned into the body, in which state I have written down what I saw and heard.

CHAPTER XI

IMPUTATION

I IMPUTATION IS ONE WITH THE PRESENT CHURCH'S FAITH WHICH IS SAID ALONE TO JUSTIFY

626 According to the present church, faith and imputation are one because of their mutual connection and dependence, whence each derives its being For this faith without imputation is a mere word, and so is this imputation without faith, and even when they are taken together, the result is meaningless To obtain any meaning, there requires the addition of a third term, which is Christ's merit; for it is the faith of the present church that God the Father imputes the righteousness or merit of His Son, and sends the Holy Spirit to work out its effects

627 These three, therefore, faith, imputation, and the merit of Christ, are one in the present church, and may be called a trine, if one of the three were taken away, the present theology would collapse, for it is dependent on the three taken as one, just as a chain hangs from a hook So, if you take away either faith, imputation, or the merit of Christ, then the theology of justification, the remission of sins, quickening, renovation, regeneration, sanctification, the gospel, free-will, charity, good works, and life eternal, would be like a desolate city or a temple in ruins; and faith itself would come to nothing, and thus the whole church would become a wilderness and a desolation This shows on what kind of pillar the house of God at this day rests. If this pillar were removed the house would fall, just as that Philistine building collapsed and killed its inmates when Samson pulled down the two supporting columns (Judges xvi 20) But the prevalent faith is not Christian, because it is at variance with the Word (see above); and the imputation of this faith is impossible, because the merit of Christ cannot be imputed

II THE IMPUTATION WHICH FORMS PART OF THE FAITH OF

THE PRESENT DAY IS TWOFOLD, THE IMPUTATION OF CHRIST'S MERIT AND THE CONSEQUENT IMPUTATION OF SALVATION

628 It is maintained throughout the whole Christian church that justification and consequent salvation are effected by God the Father, through the imputation of the merit of Christ His Son, and that such imputation is effected arbitrarily, or by pure grace, and that those who have Christ's merit imputed to them are numbered with the sons of God The leaders of the church have not stirred a step beyond, or raised their minds above such imputation; and so, decreeing God's election to be arbitrary, they have fallen into grievous errors, including the detestable doctrine of predestination They also make the abominable assertion that God attaches no importance to the deeds of a man's life, but only to the faith inscribed on his inner mind If, therefore, the doctrine of imputation were not destroyed, atheism would overrun Christendom, and then it would be ruled by the king of the bottomless pit *whose name in the Hebrew is Abaddon, and in the Greek Apollyon* (Rev ix 11) Abaddon and Apollyon signify the destroyer of the church by falsities, and the bottomless pit is the dwelling-place of those falsities (see *The Apocalypse Revealed*, nos 421, 440, 442) Evidently the Destroyer has an extended rule over the numberless falsities that result from the one false doctrine of imputation, for, as was said above, the whole system of current theology depends on imputation, as a chain hangs on a hook, or as the human body depends on the head, and since this imputation is everywhere prevalent, it is as Isaiah says· *The Lord will cut off from Israel head and tail, the honourable, he is the head, and he that teaches lies, he is the tail* (ix 14, 15)

629 It was said above that imputation is twofold, but it also implies that God's mercy is extended to some and denied to others This is like saying that a parent's love is bestowed upon some of his children and withheld from others, or that divine law protects some and neglects others God's mercy is impartial and universal, but the prevalent faith makes it partial and restricted For it teaches that the imputation of Christ's merit is by arbitrary election, and that to those who are so elected there is an imputation of salvation, con-

sequently that some are adopted but the rest rejected This is like saying that God raises some into Abraham's bosom, and delivers up others as a prey to the devil, yet the truth is that the Lord rejects and delivers up no man to the devil, but that the man delivers up himself

630 Moreover the doctrine of imputation deprives man of free-will in spiritual things If his house were on fire, it would not allow him enough power to extinguish the flames and save himself and his family Yet the Word, from beginning to end, teaches that every one should shun evils because they are of the devil and from the devil; and should do good because it is of God and from God, and that he should act of himself, the Lord aiding But the doctrine of imputation disallows all such action as fatal to faith and salvation, because, forsooth, something human would then contaminate the merit of Christ This satanical tenet that man is impotent in spiritual things is equivalent to saying 'Walk forwards, although you have not a foot to walk on, wash yourself, though both your hands are cut off, do good, but go to sleep, feed yourself but without using your tongue, use your will, although you have none'. Any one who believes this doctrine might say 'I am no more able to act for myself than Lot's wife, when she was turned into a pillar of salt, or than the statue of Dagon, when the ark of God was taken into his temple I am afraid that as that god lost his head and the palms of his hands (1 Sam v 4), so it will happen to me, nor have I any more power in human things than Beelzebub, the god of flies' The declaration of man's impotence in spiritual things may be read in the extracts given in the chapter on free-will (no 464)

631 As to the distinction between the imputation of Christ's merit and the imputation of salvation, the dogmatists differ Some hold that imputation is absolutely arbitrary, being imparted to those whose external or internal form is well-pleasing, others that imputation is of foreknowledge, being imparted to those into whom grace has been infused, and to whom faith can be added But these two opinions come to the same thing, they are like the two eyes fixed on the same object, or the two ears listening to the same sound For they both assert man's absolute

impotence in spiritual things, and both exclude from faith all activity on the part of man. It follows that the grace receptive of faith, whether infused arbitrarily or of foreknowledge, is equally elective, for if the so-called prevenient grace be universal, it necessitates man's co-operation, which nevertheless is rejected as leprous Hence it is that no one knows any more than a stock or stone whether faith is given him of grace, or what its nature was when it was infused; for when charity, piety, the desire of a new life, and free-will to do good or evil are denied to man, there is no sign left to testify its presence. The signs adduced are all ludicrous, and not unlike the auguries of the ancients from the flight of birds, or the prognostications of astrologers from the stars or of gamblers from dice. Such absurdities are on a par with the dogma of the Lord's imputed righteousness which, together with the faith called righteousness, is said to be communicated to the man by election.

III. THE FAITH, WHICH IMPUTES THE MERIT AND RIGHTEOUSNESS OF CHRIST THE REDEEMER, TOOK ITS RISE FROM THE DECREES OF THE COUNCIL OF NICE CONCERNING THREE DIVINE PERSONS FROM ETERNITY, AND HAS BEEN ADOPTED BY THE WHOLE CHRISTIAN WORLD

632. The council of Nice was convoked by the emperor Constantine the Great, by the advice of Alexander, bishop of Alexandria; at this council all the bishops in Asia, Africa, and Europe were assembled in the emperor's palace at Nice, a city of Bithynia Its object was to refute and condemn from the sacred writings the heresy of Arius, a presbyter of Alexandria, who denied the divinity of Jesus Christ This took place in the year 325 The members of this council came to the conclusion that from eternity there were three divine persons, Father, Son, and Holy Spirit, as is evident from the Nicene and Athanasian creeds In the Nicene creed it is written 'I believe in one God, the Father Almighty, Maker of heaven and earth, and in one Lord Jesus Christ, the only-begotten Son of God, being of one substance with the Father, Who came down from heaven, and was incarnate by the Holy Ghost of the virgin Mary, and in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son

together is worshipped and glorified'. In the Athanasian creed it is said: 'This is the Catholic faith, that we worship one God in trinity, and trinity in unity, neither confounding the Persons, nor dividing the substance; for there is one Person of the Father, another of the Son, and another of the Holy Ghost But whereas we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord, so we are forbidden by the Catholic religion to say there are three gods, or three lords' That is, it is allowable to confess three gods and lords, but not to say so, because religion forbids the latter, while truth dictates the former This Athanasian creed was composed, immediately after the council of Nice, by one or more of those who were present, and it was also received as Œcumenical or Catholic. Thus it was decreed that three divine persons from eternity ought to be acknowledged; and that although each person singly by himself is God, yet nevertheless they ought not to be called three gods and lords, but one

633 A belief in three divine persons has been generally received since that time, and has been confirmed and preached by all bishops, prelates, rulers of the church, and presbyters, even to the present day There has resulted a general conviction that there are three gods, which may be expressed as follows God the Father must be approached and implored to impute the righteousness of His Son, or to be merciful for the sake of His Son's sufferings on the cross, and to send the Holy Spirit to operate the mediate and ultimate effects of salvation

This faith is a birth from the Nicene and Athanasian creeds; but, when it is stripped of its swaddling clothes, not one but three persons come to view, at first joined together, as it were, in close embrace, but presently separated. For it is stated that they are joined in essence, but separated in their particular functions of creation, redemption, and operation (or imputation, imputed righteousness, and application) Hence they have made one God of three but not one Person of three, lest the idea of three gods should be obliterated; for this idea survives so long as each person singly is believed to be God; if the three were made one, the whole house, being built upon three pillars, would collapse.

The Nicene council introduced the dogma of three divine persons from eternity, because they did not rightly examine the Word, and could find no other defence against the Arians They afterwards made one God of the three persons, each of whom was declared singly by himself to be God, lest they should be reproached by every sensible religious person for affirming a belief in three gods. They taught a faith in three persons, because this seemed to them unavoidable, for if one of the three were omitted, the third could not be sent, and consequently the whole operation of divine grace would cease.

634. But the truth must be declared When the council of Nice introduced a belief in three gods into the Christian churches, they banished all the good of charity and all the truth of faith These two are inconsistent with the mental worship of three gods and the lip-worship of one, for then the mind denies what the mouth speaks, and the mouth denies what the mind thinks, so that at length there is no belief either in three gods or in one Since that time the Christian temple has not only decayed, but has fallen to ruin, and the bottomless pit has been opened, and the sun and the air have been darkened by a cloud of smoke, from which locusts have come forth upon the earth (Rev ix 2, 3 See the explanations in the *Apocalypse Revealed*) Indeed, at that time the desolation foretold by Daniel began, and has since increased (Matt xxiv 15), and to that faith and its imputation the eagles have been gathered together (xxiv 28) Eagles in that passage mean the sharp-sighted leaders of the church

It is true that the Nicene council, which was composed of so great a number of bishops and men of learning, passed its decree by unanimous vote, but what dependence can be placed on councils when the Roman Catholic councils, also by unanimous vote, have established the pope's vicarship, the invocation of saints, the worship of images and bones, the division of the holy eucharist, purgatory, indulgences, and so on? What dependence can be placed on councils when the council of Dort unanimously decreed the abominable doctrine of predestination, and extolled it as the palladium of religion? But, dear reader, do not believe in councils

but in the Holy Word, and go to the Lord, and you will be enlightened, for He is the Word, that is, the divine truth therein.

635. Finally, a mystery shall be revealed The end of the present church is described in seven chapters of the Revelation, much as the devastation of Egypt is described in Exodus. The two descriptions mention similar plagues, each of which spiritually signifies some falsity which brought on the devastation and destruction, therefore the present church, which is at this day destroyed, has the spiritual name of Egypt (Rev xi 8)

The plagues of Egypt were as follows The waters were turned into blood, so that all the fish died, and the river stank (Exod vii), a similar statement is found in the Revelation (viii 8, xvi 3), blood signifies divine truth falsified (see *The Apocalypse Revealed*, nos 379, 404, 681, 687, 688), and the fish which died, truths in the natural man, also destroyed (nos 290, 405) Frogs came up over all the land of Egypt (Exod viii), frogs also are mentioned in the Revelation (xvi 13), frogs signify arguments from the lust of falsifying truths (*Apocalypse Revealed*, no 702) In Egypt noisome sores broke out upon man and beast (Exod ix); the same is said in the Revelation (xvi 2), sores signify interior evils and falsities destructive of good and truth in the church (*Apocalypse Revealed*, no. 678) In Egypt there was hail mingled with fire (Exod. ix), the same is said in the Revelation (viii 7, xvi 21), hail signifies internal falsity (*Apocalypse Revealed*, nos 399, 714) Upon Egypt were sent locusts (Exod x), so also in the Revelation (ix 1–11), locusts signify falsities in what is most external (*Apocalypse Revealed*, nos 324, 430). The land of Egypt was covered with grievous darkness (Exod x), similarly in the Revelation (viii 18); darkness signifies falsity arising either from ignorance, or from a spurious religion, or from an evil life (*Apocalypse Revealed*, nos 110, 413, 695) Finally, the Egyptians perished in the Red Sea (Exod. xiv), in the Revelation the dragon and the false prophet were cast into the lake of fire and brimstone (xix 20, xx 10); both the Red Sea and that lake signify hell. Similar things are said of Egypt and of the church whose consummation and end are described in

the Revelation, because Egypt means the church in its pristine excellence; wherefore Egypt, before its church was devastated, is compared to the garden of Eden, and to the garden of Jehovah (Gen xiii 10; Ezek xxxi 8, 9), and is also called *the corner-stone of the tribes, the son of the wise, and of the kings of old* (Is. xix 11, 13) Respecting Egypt in its pristine state and in its state of devastation, see *The Apocalypse Revealed* (no 503)

IV FAITH WHICH IMPUTES CHRIST'S MERIT WAS NOT KNOWN IN THE APOSTOLIC CHURCH AND IS NON-SCRIPTURAL

636 The church which existed before the council of Nice has been called the Apostolic church It was widespread, for it was co-extensive with the empire of Constantine the Great, who was a Christian and zealous for religion, and his empire embraced many kingdoms of Europe, Asia, and Africa Therefore, as stated above, he summoned the bishops of Asia, Africa, and Europe to his palace at Nice, in order to purge his empire of the scandalous doctrines of Arius This was done of the Lord's divine providence since, if the Lord's divinity is denied, the Christian church is dead and buried The distinguished writers of the Apostolic church are styled Fathers, and the true Christians called one another brethren. This church did not acknowledge three divine persons or a Son of God from eternity, but only a Son of God born in time This is plain from the apostles' creed, where it is said· 'I believe in God the Father almighty, Maker of heaven and earth, and in Jesus Christ, His only Son our Lord, who was conceived by the Holy Spirit, born of the virgin Mary I believe in the Holy Spirit, the holy catholic church, the communion of saints' It is evident from this that they acknowledged only the Son of God conceived of the Holy Spirit and born of the virgin Mary, and by no means any Son of God born from eternity This creed, like the two others, is still recognised as orthodox by the whole Christian church

637. In those primitive times all Christians acknowledged that the Lord Jesus Christ was God, to whom was given all power in heaven and earth and over all flesh, according to His own express words (Matt xxviii 18, John xvii 2), and they believed in Him, according to the command which He delivered to them from God the Father (John iii 15, 16, 36;

vi 40; xi 25, 26). And, as stated above, the council of Nice refuted from the sacred writings and condemned the heresy of Arius and his followers, who denied the divinity of the Lord the Saviour born of the virgin Mary. But, according to the proverb, wishing to avoid Charybdis they fell victims to Scylla, for they vindicated the Lord's divinity by inventing a Son of God from eternity, who descended and assumed human nature. They did not know that God Himself, the Creator of the universe, descended in order to become the Redeemer, and thus once more a Creator (see Is. xxv 9; xl 3, 5, 10, 11; xliii 14, xliv 6, 24, xlvii 4, xlviii 17; xlix 7, 26, lx 16, lxiii 16, Jer i 34, Hos xiii 4, Ps xix 14; John i 15)

638 The apostolic church worshipped the Lord Jesus Christ and God the Father in Him It may therefore be compared to the garden of God, and Arius may be compared to the serpent sent from hell, and the council of Nice, to Adam's wife, who offered the fruit to her husband and persuaded him to eat it And after eating it, they saw their nakedness, and covered it with fig-leaves, their nakedness signifies their previous innocence, and fig-leaves the truths of the natural man, which were gradually falsified The primitive church may also be compared to the dawn of day and the early morning But at the tenth hour there intervened a thick cloud which darkened the earth until nightfall, then rose the moon, whose light gave to some a partial understanding of the Word, but the rest were obscured by the ever-thickening darkness, till they could see nothing of divinity in the Lord's human nature, notwithstanding the declaration of Paul that *In Jesus Christ dwelleth all the fulness of the Godhead bodily* (Col ii 9), and that of John *The Son of God sent into the world is the true God and eternal life* (1 Epistle v 20, 21) The apostolic church never could have foreseen a church which would worship several gods at heart and one with the lips, which would separate charity from faith, and the remission of sins from repentance and the pursuit of a new life, and would assert total impotence in spiritual things And least of all did they foresee that a certain Arius would arise who, even when dead, would secretly continue to exert his influence

639 A faith which imputes Christ's merit is non-scriptural. No such faith was known in the church, until the council of Nice introduced the dogma of three divine persons from eternity, and when this faith was introduced, and had pervaded the whole Christian world, all other faith was cast into the shade Whoever, therefore, reads in the Word about faith, imputation of the merit of Christ, interprets them according to that dogma which he regards as all-important He is like one who sees what is written on a single page and there stops, without turning over to see what is said afterwards, or like one who persuades himself that a certain falsity is true, and afterwards sees the false as true and the true as false, he then obstinately contradicts any one who opposes it, saying curtly 'You do not understand' His mind is impervious to reason, and rejects as heterodox whatever militates against his so-called orthodox opinions His memory is like a tablet with this sole dogma inscribed on it, anything else is regarded as out of place, and is ejected as the mouth ejects spittle Take, for example, a confirmed materialist, who believes either that nature created herself, or that God came into existence after nature, or that nature and God are one, if you tell him that he is wrong, he will regard you either as a dupe of the clergy, a simpleton, or a lunatic So with all other fixed ideas, they are as difficult to remove as tapestry fastened by a mass of nails to a wall of crumbling stones.

V. THE IMPUTATION OF THE MERIT AND RIGHTEOUSNESS OF CHRIST IS IMPOSSIBLE

640 It is first necessary to understand what is meant by His merit and righteousness The merit of our Lord the Saviour is redemption, which consisted in the subjugation of the hells, the orderly arrangement of the heavens, and the subsequent establishment of the church (nos 114, 133), thus it was a work purely divine. By redemption the Lord assumed the power of regenerating and saving those who believe in Him and obey His commandments, so that without redemption no flesh could have been saved Now, since redemption was a purely divine work of the Lord alone, and since this is His merit, it follows that it can no more be ascribed or imputed to any man than can the creation and

preservation of the universe. Redemption, indeed, was in a sense a new creation of heaven and of the church.

A leading dogma of the present church attributes this merit of the Lord the Redeemer to those who by grace obtain faith. Thus the dignitaries of both the Roman Catholic and the Reformed churches assert that, by imputation of the merit of Christ, the faithful are not only reputed just and holy but are really so, that their sins are remitted and are therefore no longer sins in God's sight, and that the faithful are themselves justified, that is, reconciled, renewed, regenerated, sanctified, and enrolled in heaven The whole Christian church at the present day subscribes to this doctrine, witness the council of Trent, the Augustan and Augsburg confessions, and the approved comments appended thereto

Now what is the logical consequence of all this? If the Lord's merit and righteousness are imputed to any possessor of the above faith, he must himself become another Christ. For Christ is declared to be righteousness, and faith is also declared to be righteousness, and imputation is said to make the possessor of faith really righteous and holy You have only to say the transference of Christ's merit, instead of the imputation thereof, in order plainly to describe a vicarious pope.

641 The merit and righteousness of Christ are purely divine, and if things purely divine were infused into a man he would instantly die, for he would be consumed like a log of wood cast into the sun, so that scarcely his ashes would remain That is why the Lord in His divinity communicates with both angels and men by means of light and heat tempered and accommodated to the capacity of each.

In the spiritual world there is a Sun, in the midst of which is the Lord The Lord, by means of the light and heat of that Sun, inflows into the whole spiritual world and its inhabitants, this is the source of all their light and heat. The Lord likewise inflows into the souls and minds of men. This heat in its essence is His divine love, and this light in its essence is His divine wisdom, and the Lord adapts both to the capacity of every recipient angel and man; this is done by means of spiritual atmospheres which transmit the heat and light. The divinity directly encompassing the

Lord constitutes this spiritual Sun. It is distant from the angels as the sun of the natural world is from men, for otherwise they would be consumed like a log of wood cast into the sun of this world

The Lord's merit and righteousness, being purely divine, cannot possibly be transferred by imputation to any angel or man, indeed, if a single divine spark were to touch them, they would instantly die in mortal agony Hence the declaration to the Israelitish church that no one can see God and live

The Sun of the spiritual world, after Jehovah God assumed the human nature and added thereto redemption and a new righteousness, is described by these words in Isaiah *The light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah shall bind up the breach of his people* (xxx 26) In the whole of that chapter the Lord's coming is described The fate of the wicked, if the Lord were to come down and approach them, is thus described in the Revelation *They hid themselves in the dens, and in the rocks of the mountains, and said to the mountains and rocks, Hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb* (vii 15, 16) It is called the wrath of the Lamb, because the terror and torment attending the Lord's approach to the wicked has this appearance If any wicked man is admitted into heaven, where prevail charity and faith in the Lord, thick darkness comes over his eyes, giddiness and madness seize his mind, his body is racked with pain and torment, and he becomes like one dead. What then would happen, if the Lord Himself, with His divine merit or righteousness, were to enter a man? The apostle John himself could not endure the presence of the Lord; for it is written that, when he saw the Son of Man in the midst of the seven lampstands, he fell at His feet as dead (Rev. i 17)

642 The decrees of the councils and the Protestant articles of confession both state that God, by infusing the merit of Christ, justifies the wicked Yet it is impossible for the good even of an angel to be communicated to a wicked man, far less to be assimilated by him, it would immediately be rejected, rebounding like a rubber ball from a wall, or be

swallowed up like a diamond thrown into a marsh; indeed, were true goodness to be infused, it would be like a pearl fixed in the snout of a hog. For who cannot see that pity cannot be infused into cruelty, innocence into revenge, love into hatred, or peace into discord? This would be like mingling heaven and hell

The unregenerate man is like a panther or an owl, a thorn or a nettle, but the regenerate man is like a sheep or a dove, an olive-tree or a vine A panther cannot be converted into a sheep, an owl into a dove, a thorn into an olive-tree, or a nettle into a vine, by any imputation or transference of divine righteousness, this would condemn rather than justify Such transformation can only take place, if the evil nature of the panther, owl, thorn, or nettle is first changed into its opposite. How this is effected, the Lord teaches in John (xv 1–7)

VI THERE IS IMPUTATION, BUT IT IS IMPUTATION OF GOOD AND EVIL, AND AT THE SAME TIME OF FAITH

643 The imputation of good and evil is meant, wherever imputation is mentioned in the Word, this is evident from innumerable passages therein, some of which have already been quoted That every one may be convinced, these additional passages are cited *The Son of Man shall come, and then he shall reward every man according to his works* (Matt xvi 27) *Those who have done good shall go forth to the resurrection of life, but those who have done evil to the resurrection of judgment* (John v 29) *A book was opened, which is the book of life, and they were judged every man according to his works* (Rev xx 12, 13) *Behold, I come quickly, and my reward is with me, to give to every man according to his work* (Rev xxii 12) *I will punish according to his ways, and reward him his deeds* (Hosea iv 9, Zech i 6; Jer xxv 14; xxxii 19) *God in the day of wrath, and of his righteous judgment, will render to every man according to his deeds* (Rom ii 5, 6) *We must all appear before the judgment-seat of Christ, that every one may receive the things done in the body, according to what he hath done, whether it be good or bad* (2 Cor. v 10)

There was no other law of imputation at the beginning of the church, and there will be no other at the end. As regards

the beginning of the church, Adam and his wife were condemned for eating of the tree of the knowledge of good and evil (Gen ii and iii), and as regards the end of the church, the Lord says: *When the Son of Man shall come in his glory, then shall he sit upon the throne of his glory, and shall say to the sheep on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; I was naked, and ye clothed me, I was sick, and ye visited me; I was in prison, and ye came unto me* (Matt xxv 31, 33, 34, 35, 36). But to the goats on His left hand, because they never did any good, He will say *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels* (Matt xxv 41) These passages show clearly that there is an imputation of good and evil

There is also an imputation of faith, because charity, which pertains to good, and faith, which pertains to truth, are united in good works, unless they are thus united, the works are not good (nos 373–7) Therefore James says: *Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness* (ii 21–3)

644 The prelates of the church and their subordinates have for fourteen centuries interpreted the imputation, mentioned in the Word, to mean an imputation of faith, on which the righteousness and merit of Christ are inscribed, ever since the council of Nice, they have refused to hear of any other faith And so this faith alone has become permanently fixed in their minds Its light is like that from a fire in the night-time, which makes that faith look like a theological truth on which the whole religious system depends for its existence If therefore they deduced from the Word any other than imputative faith, that light, together with all their theology, would be extinguished, and darkness would cover the whole Christian church This faith, therefore, has been left as a stump of roots in the earth, when the tree is cut down and destroyed, until seven times pass over it

(Dan. iv 23, 36) A prelate of the church who is confirmed in that faith, would stop his ears if he heard it attacked. But do you, dear reader, open your ears and read the Word; and you will plainly perceive a different kind of faith and imputation

645 The Word from beginning to end is full of proofs and indications that his own good or evil is imputed to every man. Yet, strange to say, the teachers of the Christian religion have, so to speak, so closed their ears with wax and besmeared their eyes with eye-salve, that they neither hear nor see any other imputation than that of their own faith Yet that faith may be justly compared to the disease of the eye called gutta serena; for in this disease an obstruction of the optic nerve causes absolute blindness, although the eye appears normal In like manner, those who entertain that belief walk with open eyes and appear to see everything, although they see nothing, for being like stocks or stones, they know nothing of this faith at the time of its entrance; neither do they know afterwards whether they possess it, nor whether there is anything in it And then, forsooth, they clearly see this faith in travail, bringing forth the noble offspring of justification, namely, remission of sins, vivification, renewal, regeneration, and sanctification As a matter of fact, they neither have seen, nor can see, any sign or token of those graces

646 Good or charity, and evil or iniquity, are imputed to every man after death This fact has been proved to me by the lot of those who pass from this world into the next Every one, after some days in the world of spirits, is examined as to his religious nature, when this has been done, the examiners carry back their report to heaven, and then he is transferred to others like himself, and this is imputation Thus there is an imputation of good to all in heaven, and an imputation of evil to all in hell This was evident to me from the orderly arrangement of each The whole heaven is arranged by the Lord in communities according to all the varieties of the love of good, and all hell according to the varieties of the love of evil. Similarly the church on earth, as corresponding with heaven, is arranged in order by the Lord, good being its religion. Moreover, ask any sensible

religious man what kind of people will go to heaven, and what kind to hell, and he will declare that those who do good go to heaven, and those who do evil go to hell. Besides, every one esteems a man, a community, a state, or a kingdom, for the good that is in them And for the same reason he values animals, houses, possessions, fields, gardens, trees, woods, lands, metals, and stones; he values these for their use, and good and use are the same thing Why, then, should not the Lord love man for the good that is in him?

VII. THE FAITH AND IMPUTATION OF THE NEW CHURCH CANNOT BE RECONCILED WITH THE FAITH AND IMPUTATION OF THE FORMER CHURCH; AN ATTEMPT TO DO SO WOULD PRODUCE SUCH A COLLISION AND CONFLICT AS TO DESTROY THE CHURCH IN MAN

647 The faith and imputation of the new church differ totally from the faith and imputation of the former church For the faith of the former church teaches that three divine persons have existed as so many creators from eternity, each of whom singly, or by Himself, is God But the faith of the new church is that there is only one divine Person from eternity, consequently only one God, and that there is no other God beside Him

The faith of the former church has, therefore, taught a divine trinity divided into three persons, but the faith of the new church teaches the divine trinity united in one Person

The former church believed in a God invisible and unapproachable, with whom there could be no communion, and whom they thought as of a windy or ethereal spirit But the new church believes in a visible and approachable God, with whom there can be communion, and in whom is the invisible and unapproachable God, as the soul is in the body; and He is thought of as a Man, because the one God from eternity became Man in time

The former church attributes all power to the invisible God, and denies it to the visible For it holds that God the Father imputes faith, and thereby bestows eternal life, and that the visible God only intercedes, and that they both give—or, according to the Greek church, God the Father

alone gives—to the Holy Spirit, who is the third God, all power to work out the effects of that faith But the new church attributes to the visible God, in whom is the invisible, all power to impute and also to work out the effects of salvation.

The faith of the former church is primarily in God the Creator, and not in Him as Redeemer and Saviour, but the faith of the new church is in one God, who is Creator, Redeemer, and Saviour.

The former church believes that repentance, remission of sins, renewal, regeneration, sanctification, and salvation, follow automatically the faith that is imputed, without man's contributing anything thereto But the new church teaches repentance, reformation, regeneration, and the remission of sins, with man's co-operation

The former church teaches the imputation of Christ's merit, and that the imputation is involved in the gift of faith But the new church teaches the imputation of good and of evil, and at the same time of faith, and that this imputation is agreeable to the sacred scripture, while the other is not

The former church teaches the gift of faith and of the merit of Christ, while man is as a stock or stone, and it asserts man's utter impotence in spiritual things But the new church teaches a wholly different faith, not in the merit of Christ, but in Jesus Christ Himself as God, the Redeemer and Saviour, and in man's free-will to co-operate throughout

The former church makes religion consist of salvation by faith alone, with charity added as a non-essential; but the new church makes religion consist of faith in the Lord and charity to the neighbour inseparably united They differ on many other points also

648 From this brief survey it is plain that the faith and imputation of the new church cannot possibly be reconciled with the faith and imputation of the former; consequently the two churches are totally unlike If their several doctrines were together in a man's mind, such a conflict would ensue that every idea concerning the church would perish, and in spiritual things the man would lose his senses, so that he

would neither know what the church is, nor whether there is a church. What then would he know of God, faith, or charity?

The faith of the former church, because it excludes all rational light, may be compared to an owl, and the faith of the new church to a dove which flies in the day-time and sees by the light of heaven If both were present in the same mind, they would be like an owl and a dove in one nest; each would lay its eggs and hatch out its young, and the owl would tear in pieces the young doves and give them to its own voracious offspring

The faith of the former church is represented in the Revelation (xii) by a dragon, and that of the new church by a woman encompassed with the sun, upon whose head was a crown of twelve stars It may be inferred what would be the state of a man's mind if they were brought together therein The dragon would stand near the woman when she was about to bring forth, with the intention of devouring her child, and when she fled into the wilderness, he would pursue her, and cast upon her water like a flood that she might be swallowed up

649 Something similar would happen if any one were to embrace the faith of the new church, while still retaining the faith of the former church respecting the imputation of the Lord's merit and righteousness, for from this doctrine have sprung all the dogmas of that church It would be like freeing oneself from five of the dragon's horns, and becoming impaled on the other five, or like escaping from a wolf, and meeting a tiger, or like getting out of a dry well and falling into a full one, and being drowned For the man would easily relapse into all the errors of his former faith, and consequently into the damning error of imputing to himself and assuming the Lord's divine attributes of redemption and righteousness These may indeed be adored, but cannot be imputed or assumed, for the man would be consumed as if he were cast into the sun, although he sees by its light and is warmed by its heat The Lord's merit is redemption, and His redemption and righteousness are divine things which cannot be imparted to any man (see above). Let every one therefore beware of transferring the imputation of the

former church into that of the new; this would produce tragic results that might imperil his salvation.

VIII THE LORD IMPUTES GOOD TO EVERY MAN, AND HELL IMPUTES EVIL TO EVERY MAN

650 The Lord imputes good to man and not evil, and the devil, or hell, imputes evil to man and not good. This was hitherto unknown by the church, because it is frequently said in the Word, that God is angry, that He avenges, hates, condemns, punishes, casts into hell, and tempts, all of which are evil. But these statements in the literal sense of the Word are apparent truths representing real truths, and they are used in order that there may be a communion of the external and internal church, and of the world and heaven (see the chapter on the sacred scripture). When such statements in the Word are read, the appearances of truth, passing from man to heaven, are turned into real truths, which teach that God is never angry, that He never avenges, hates, condemns, punishes, casts into hell, nor tempts, consequently that He does evil to no man. This transmutation I have frequently seen in the spiritual world

651 Reason itself asserts that the Lord cannot do or impute evil to any man, for He is love itself and mercy itself and good itself, these being of His divine essence To attribute evil of any sort to the Lord would be to deny His divine essence, and this association of the Lord and the devil would be worse than confounding heaven and hell, between which there is a great gulf fixed (Luke xvi 26).

Even an angel of heaven can do no evil to any one, because there is in him an essence of good from the Lord, on the other hand a spirit of hell can do nothing but evil to any one, because there is in him an evil nature from the devil. The essence or nature which any one has made his own in the world, cannot be changed after death

Consider, I pray, what the Lord would be, if He regarded the evil with anger, and the good with mercy—the evil are myriads of myriads, and so also are the good—and were to save the latter by grace, and condemn the former from vengeance Everybody has heard in church that all good is from God, and all evil from the devil. If any man, then, willingly received both good from the Lord and evil from the

devil, he would be neither hot nor cold but lukewarm, and therefore he would be spewed out, according to the Lord's words in the Revelation (iii 15, 16)

652 The Lord imputes good to every man and evil to no one, He therefore condemns no one to hell, but leads all, if only they will follow, to heaven Consult the following passages Jesus said *When I am lifted up from the earth, I will draw all men unto me* (John xii 32) *God sent not his Son into the world to judge the world, but that the world through him might be saved He that believeth in him is not judged, but he that believeth not is judged already* (John iii 17, 18) *If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world He that rejecteth me, and receiveth not my words, hath one that judgeth him, the word that I have spoken, shall judge him at the last day* (John xii 47, 48). Jesus said *I judge no man* (John viii 15) 'Judgment', in these and other passages of the Word, means judgment to hell or damnation, but salvation is not called judgment but resurrection to life (John v 24, 29, iii 16) The 'word' which will judge means the truth, and the truth is that all evil is from hell, evil and hell being one When, therefore, a wicked man is drawn upwards by the Lord towards heaven, his evil draws him down, and, because he loves it, he descends of his own accord It is also a scriptural truth that good is heaven, therefore, when a good man is raised by the Lord to heaven, he ascends as of his own accord and is admitted Such are said to be *written in the book of life* (Dan xii 1, Rev xiii 8, xx 12, xxi 27)

The Lord continually sheds around Him a sphere which fills the whole universe and draws all men towards heaven, it is like a strong current in the ocean, which silently bears a ship along All those who believe in the Lord and live according to His commandments, enter that sphere or current, and are carried towards heaven, but those who do not believe in Him, turn aside and are carried away by the stream which leads to hell

653 Everybody knows that a lamb, a sheep, a wolf, and a tiger can only act according to their natures, and that, if these animals were brought together, the wolf would devour the lamb, and the tiger the sheep That is why there are

shepherds to guard them. A sweet spring cannot send forth bitter water, a good tree cannot produce bad fruit, a vine cannot prick like a thorn, a lily cannot sting like a nettle; nor can a hyacinth scratch like a thistle. The noxious weeds are rooted out of fields, vineyards, and gardens, gathered in heaps and cast into the fire And that is what happens to the wicked when they come into the spiritual world (Matt xiii 30, John xv 6) The Lord also said to the Jews. *O generation of vipers, how can ye, being evil, speak good things? A good man out of the good treasure of the heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things* (Matt xii 34, 35)

IX FAITH, UNITED WITH GOOD OR EVIL, DECIDES THE ISSUE TRUE FAITH UNITED WITH GOOD LEADS TO ETERNAL LIFE, BUT A FALSE FAITH, UNITED WITH EVIL, LEADS TO ETERNAL DEATH

654 Works of charity done by a Christian appear the same in outward form as those done by a heathen, for they both discharge their civil and moral duties, and these resemble the good works of neighbourly love, for example, they may both give to the poor, assist the needy, and listen to sermons. But who can say whether such external good works are internally spiritual? Only faith can determine this, since it is faith which gives them their essential character For faith causes God to be in them, and unites with them in the internal man, this is what causes natural good works to become inwardly spiritual Consult the chapter on faith, where the following facts were proved· Faith is not living, until it is united with charity Charity becomes spiritual by union with faith, and faith by union with charity. Faith without charity, not being spiritual, is not true faith, and charity without faith, not being living, is not true charity. Each of these two, charity and faith, readily enters into the closest union with the other The Lord, charity, and faith make one, like life, will, and understanding; and if they are divided, each perishes, like a pearl reduced to powder

655. Faith, then, in the one true God causes good to be so internally; and belief in a false god causes good to be so externally and therefore not really good This was true of the faith of the Romans in Jupiter, Juno, and Apollo, and of

the Philistines, in Dagon, of other nations, in Baal and Baal-peor, of Balaam the magician, in his god, and of the Egyptians, in their numerous gods. It is altogether different with faith in the Lord, who is *the true God and eternal life*, according to John (1 Epistle v 21)· and in whom *dwelleth all the fulness of the Godhead bodily*, according to Paul (Col. ii 9). Faith in God is looking to Him and believing that He is a very present help True faith is accompanied by the belief that all good is from Him, and that this converts our own good into saving good Faith, then, united with good, leads to eternal life, but it is quite otherwise if faith is not united with good, or is united with evil

656 The union of charity and faith in those who believe in three gods, and yet say that they believe in one, is in the external natural man only For then the mind entertains an idea of three gods, while the lips make confession of one; but if the mind were to take control of the lips, it would suppress all mention of one God, and proclaim its belief in three.

657 Any one can see that evil is irreconcilable with a faith in the one true God; for evil is against God, and faith is for Him Evil is of the will, and faith of the thought, and the will dictates the thought of the understanding, but the understanding only teaches what ought to be willed and done Therefore, the good deeds of an evil man are in reality evil They are like a white bone containing rotten marrow, like a great man impersonated by a wretched actor; like the painted face of a worn-out harlot, like a silvery butterfly which pollutes the leaves of a noble tree with its eggs, like the scent of a poisonous plant, and like a moral thief, or a pious hypocrite. Therefore this good, which is in reality evil, resides as it were in an inner chamber, while faith walking and talking in the vestibule is a mere sham. Faith, then, united with good or with evil decides the issue.

X. THE WILL IS IMPUTED BUT NEVER THE THOUGHT.

658 Every educated man knows that there are two vital faculties of the mind—the will and the understanding; but few know how to distinguish them aright and to see the correct relation of their properties. They are therefore unable to form a correct idea of the mind; for unless the

properties of the will and the understanding are comprehended, it is impossible to see that the will is imputed but not the thought The properties of each are briefly these: (i) Love and its derivatives are in the will, knowledge, intelligence, and wisdom are in the understanding; the will animates these with its love, so as to procure their favour and assent; hence every man is such as are his love and intelligence (ii) All good and all evil are of the will; delight is the life of love, and this delight charms the understanding and causes it to regard as good, even though it be evil, everything that proceeds from love. (iii) The will, therefore, is the very being or essence of man's life, but the understanding is the manifestation thereof And since essence is nothing unless it is in some form, so the will is nothing unless in the understanding; therefore the will takes form in the understanding, and so comes to light (iv) Love seeks in the understanding the means by which it may gain its end; and because the end is the purpose or inclination, purpose also pertains to the will and inclines the understanding to produce the means of attaining its end (v) Man's selfhood is in the will, this selfhood is evil by his first birth, but becomes good by the second birth The first birth is from parents, the second from the Lord

Thus the will and the understanding have different and distinct properties. By creation they are united, like being and manifestation; consequently a man is a man primarily by virtue of his will, and secondarily by virtue of his understanding Hence it is that will is imputed to man, but not thought, and therefore evil and good are also imputed, because they are in the will, and only indirectly in the thought

659 No evil is imputed to a man because he merely thinks about it For he is so created as to understand and think about either good or evil, he is midway between them, and has the power, by virtue of his freedom in spiritual things, to choose either the one or the other Since he has this power of choice, he can carry out or refrain from his desires; if he carries them out, they are appropriated by the will, but if he refrains, they are not All the evil desires to which a man is prone by birth reside in the will of the natural

man; and these, so far as he draws upon them, flow into his thoughts. Similarly good desires, together with truths from the Lord, flow into the thoughts, and then good and evil are counterpoised like weights in the scales of a balance. If the man then chooses evil, it is received by the old will and added to its store, but if he chooses good and truth, the Lord forms a new will and a new understanding above the old. Then, by means of truths, good is gradually assimilated by the new will, and the evil in the old will is subdued and removed, and thus all things are reduced to order. This shows that thought has a purifying or excretory function by which hereditary evils and their defilements are removed. If then the evils of which a man merely thinks were imputed to him, reformation and regeneration would not be possible

660 Good corresponds to many things, such as fruit and use, and imputation corresponds to value or esteem, and this suggests various comparisons For example, the church is valued for its charity and faith, and not for its ceremonial rites. A minister of the church is valued for his good-will and love, and for his understanding of spiritual things, but not for his deportment in his robes of office The value of true worship is in the will and the understanding, and a church is holy, not on account of its architecture, but because of the divine truth which is there taught A government is esteemed for its just and benevolent rule A king is revered for his royal qualities of love and prudence, not for the splendour of his retinue The pomp of a triumph owes its importance to the victor, and not the reverse Thus the formal owes its importance to the essential Now, the will is the essential, and thought is the formal, and therefore it is the will that is imputed, and not the thought, for the thought owes all its importance to the will

Memorabilia

661 I In the higher north-eastern quarter of the spiritual world there are places of instruction for boys and youths, for men and old men All who have died in infancy and are being educated in heaven are sent to these places, so too are all new-comers from the world who desire knowledge

respecting heaven and hell. This region is near the east in order that all may be instructed by influx from the Lord. For the Lord is the East, because He is in the spiritual Sun, which is pure love from Him, therefore the heat from that Sun in its essence is love, and the light therefrom in its essence is wisdom The Lord from that Sun infuses into them love and wisdom which they receive in proportion to their eagerness to become wise After the period of instruction, those who have become intelligent are called disciples of the Lord All are sent out first to the west, and, after a short stay there, some go on to the south, and some of these again to the east Here they are introduced into communities which are to be their permanent homes.

Once, when meditating about heaven and hell, I longed for a general knowledge of each, because the general contains the particulars, as the whole contains the parts With this desire I looked towards the north-east quarter where are the places of instruction, and by a path then revealed to me, I went thither and entered one of the colleges for young men And there I went to the head instructors, and asked them whether they were acquainted with the main principles of heaven and hell. They replied 'We have some little knowledge of them But if we look eastward to the Lord, we shall receive further enlightenment' They did so, and then said 'There are three main principles of hell, diametrically opposite to those of heaven Those of hell are the love of ruling from the love of self, the love of gain from the love of the world, and adulterous love The main principles of heaven are the love of ruling from the love of uses, the love of possessing wealth from the love of uses, and true marriage love' When they had said this I thanked them and returned home There a voice from heaven said to me 'Examine those three universal loves of heaven and hell, and afterwards we shall see them inscribed on your hands' This was said because whatever is the subject of a man's intellectual scrutiny appears to the angels as if written on his hands This is why it is said in the Revelation that they received a mark on the forehead and on the hand (xiii 16, xiv 9; xx 4)

I examined the first universal love of hell, namely the

love of ruling from the love of self; and likewise the universal love of heaven opposed to it, or the love of ruling from the love of uses I was instructed to examine the two together because the contrast between them brings out the peculiar character of each, just as a beautiful and an ugly face are more conspicuous when seen together I then saw that the love of ruling from the love of self is in the worst sense infernal, and hence characterizes those who are in the deepest hell; and that the love of ruling from the love of uses is in the best sense celestial, and hence characterizes those in the highest heaven

To rule from the love of self is to act from the selfhood, which is by birth evil and diametrically opposed to the Lord, therefore the deeper men sink into that evil, the more do they deny God and the holy things of the church, and worship themselves and nature Let those who are addicted to this evil examine themselves and they will see This love, when unrestrained, fosters the ambition to mount higher and higher, and laments only when it can go no farther In politicians it creates a desire to rule over all the world and to be styled king of kings and lord of lords In the clergy it creates a desire to be gods and to rule over heaven Such men are atheists, as will be seen in what follows.

Those who desire to rule from the love of uses, do not wish to act from themselves but from the Lord, for the love of uses is from the Lord, and is the Lord They only value their authority as a means of performing uses, herein they differ fundamentally from the ambitious

As I was meditating on these things, an angel from the Lord said unto me. 'You shall now see with your own eyes the nature of that infernal love' Then on my left the earth suddenly opened and there came up from hell a devil wearing a square cap drawn down to his eyes, his face was covered with fiery-red pimples, his eyes were fierce, and his breast thrust forward; from his mouth he belched forth smoke as from a furnace and his loins were all on fire, in place of feet he had fleshless ankle bones and from his body there exhaled a foul and fetid heat I was terrified and cried out· 'Approach no nearer, where do you come from?' He replied in a hoarse voice. 'I am from below, there are two

hundred of us in a community which is pre-eminent over all others Each of us is not merely king and lord, but king of kings and lord of lords. We there sit on high thrones, and send forth our mandates to all the world and beyond it'. I then said to him: 'Do you not realize that you are suffering from megalomania?' He replied: 'How can you say that, when we are all absolutely convinced of our greatness' On hearing this I saw that it was useless to repeat my charge of insanity. This devil, when in the world, had been merely the steward in some family, but even then he arrogantly despised all other men, and regarded himself as more worthy of honour than any king or emperor Owing to his pride he had denied God, and had mocked the holy things of the church as only fit for the stupid multitude At length I asked him 'How long do you two hundred suppose that you will continue thus to boast?' 'For ever,' he replied, 'but those of us who torture others for denying their greatness sink underground, we are allowed to boast, but not to injure others' I asked again 'Do you know what befalls those who sink underground?' He said 'They sink down into a certain prison, where they are called the vilest of the vile and are made to work' Then I said to him 'Take heed lest you too sink down'

After this the earth opened to my right and another devil rose up, wearing a mitre in the form of a coiled-up snake with its head erect His entire face was leprous and so were his hands, his loins were naked and black as soot glowing with hidden fire, and his ankles were like vipers The former devil, on seeing him, immediately knelt down and worshipped him I asked why he did so 'He is the god of heaven and earth,' he replied, 'and is omnipotent' I then asked the other: 'What do you say to this?' He replied 'What should I say? I have all power in heaven and hell, and the fate of all souls is in my hand'. I asked again 'How can this man who is the king of kings humble himself so? and how can you receive his worship?' He answered. 'He is my slave What is a king in the sight of God? In my right hand is the thunderbolt of excommunication' Then I said to him: 'You are mad. In the world you were only a priest; but, carried away by the delusion that you possessed the

keys of heaven and the power of binding and loosing, you have conceived the insane idea that you are God Himself'. He indignantly repeated his assertion, saying: 'The Lord has no power in heaven, because He has given it all to us, we have only to command, and heaven and hell reverently obey If we send any one to hell, the devils immediately receive him, and so do the angels receive him whom we send to heaven' I asked further 'How many are there in your community?' He answered 'Three hundred, and we are all of us gods, but I am the supreme god' After this the earth opened beneath them, and they sank down into the depths of hell And it was shown me that beneath their hells were houses of correction, where those go who injure their fellows For every one in hell is left in the enjoyment and vainglory of his delusion, but he is not allowed to injure others The reason is that a man after death is a spirit, and is at liberty to indulge his affections and thoughts

I afterwards saw their hells The self-styled kings looked like wild beasts with glaring eyes, and their hell was full of uncleanness. The hell of the self-styled gods was similar; and, in addition, it was haunted by the direful birds of night, called *ochim* and *ijim*, which corresponded to their delusions. Hence I realized the true nature of political and ecclesiastical self-love, when freely indulged, the former fosters the ambition to become monarchs, and the latter the desire to become gods

After this sad and dreadful experience, I looked round and saw not far from me two angels in conversation One wore a tunic of shining linen covered by a woollen cloak dyed crimson, the other wore similar garments dyed scarlet and a mitre set with sparkling jewels I walked towards them and, saluting them, said reverently 'Why are you here below?' They replied 'We have come from heaven, by the Lord's command, to describe to you the happy life of those who rule from the love of uses We are worshippers of the Lord; I am the prince of our community, and my companion is the chief priest'

The prince said that he was the servant of his community, his service consisting in performing uses. His companion said. 'I am a minister of the church there, serving the com-

munity by administering holy things for the benefit of their souls. We both live in perpetual happiness conferred by the Lord All things in our community are resplendent with gold and precious stones, and we live in palaces surrounded by gardens This is because we rule, not from the love of self, but from the love of uses, and this being from the Lord, all good uses in heaven are correspondingly resplendent. The love of uses causes our atmosphere to take on a golden hue from the flames of the spiritual Sun which correspond to that love'

At these words a golden sphere seemed to encompass them and I was aware of a delicate fragrance I mentioned this and begged them to say something more about the love of use So they continued· 'The dignities conferred upon us we gladly accept, but only that we may be of greater service. We are also treated with honour, which we accept not for our own sake but for the good of the community Our brethren, forming the commonalty of the society, may suppose that the honours are inherent in us, and that the uses we perform are from ourselves But we know that the honours are external to us like the garments we wear, and that the uses we perform are from the love of use, which comes from the Lord

'This love finds its blessedness in being of use to others; for then, as we know by experience, the love increases, bringing with it an increase of wisdom Unless the love of use is expressed in service to others, all blessedness perishes, for then use is like undigested food in the stomach causing nausea, and not like food diffused throughout the system preserving bodily health In a word, heaven is a universal system of uses, for use is a manifestation of the love of the neighbour, and this is the bond that holds the heavens together'

I then said. 'How can any one tell whether he is acting from the love of self, or from the love of use? Every man, whether good or bad, performs the uses suggested by some love. Suppose a community formed of devils, and another formed of angels; I imagine that the devils, from the fire of self-love and the glamour of vainglory, would perform as many uses as the angels, who can tell, therefore, from what

love the uses proceed?' To this the angels replied: 'Devils perform uses for the sake of themselves and their reputation, that they may acquire honour or wealth: but angels perform them from the love of serving others. A man cannot tell the difference, but the Lord can. Every one who believes in the Lord and shuns evils as sins, performs uses from the Lord; otherwise, he performs them from himself and for his own sake This is the difference between uses performed by devils and by angels' When they had said this, the two angels departed, and at a distance they appeared to be taken up to heaven, like Elijah, in a chariot of fire

662. II. After a time I entered a certain grove, and there walked about, meditating upon the lust and the delusion of those who desire to possess worldly wealth Suddenly I saw at some distance two angels conversing together and now and then looking at me. So I approached them; whereupon they said 'We perceive that you are meditating on the subject of our conversation, or that we are conversing on the subject of your meditation, this is the result of the mutual communication of our affections' I then inquired what they were discussing They replied: 'Delusion, lust, and intelligence, and just now our conversation was about those who delight in imagining themselves possessed of worldly wealth' Then I requested them to tell me their ideas on those three subjects, whereupon they spoke as follows

'By birth every one is inwardly lustful, but by education he is outwardly intelligent, no one is inwardly intelligent, much less wise, except from the Lord For a man is only withheld from lust and maintained in intelligence by looking to the Lord and entering into communion with Him Unless he does this, he is nothing but lust, although externally, or as to his body, he is by education intelligent For man lusts after honours and wealth, or eminence and rank, and he cannot obtain these unless he is outwardly moral and spiritual, that is, intelligent and wise, this outward appearance he learns to assume from his earliest years This is why, in the company of others, he dissembles his lust, and speaks and acts from those principles of decency and honour which he has learnt in childhood and still retains in his

outward memory; and he is particularly careful not to reveal the mad lust of his spirit.

'Hence every man, who is not inwardly led by the Lord, is a dissembler, a sycophant, and a hypocrite. He looks like a man, but he is not one in reality; his outward shell or body is wise, but his inward kernel or spirit is insane; thus he is outwardly a man, but inwardly a wild beast. His outer thought looks upwards, but his inner thought looks downwards; and so he walks with pensive head and downcast eyes as if overcome with heaviness When he is set free from the body and becomes a spirit, he is nothing but unbridled lust For those who love themselves are not satisfied even with ruling over the whole universe, they would like to enlarge its boundaries that they may extend their dominion still farther Those who love the world desire to possess all that it contains, and they are filled with envy if any of its treasures are hidden or secured by others. To prevent such spirits from losing their manhood and becoming nothing but lust, they are subjected to the fear of the law and its penalties, and of losing their reputation, honour, and wealth They are also encouraged to undertake some particular pursuit or work, so as to keep them occupied with externals and in a state of outward intelligence, however insane they may be inwardly'

After this I inquired whether the lustful are insane They replied 'They are all insane when they surrender themselves to their unbridled thought and imagination, for their visionary ideas destroy their intelligence, flying forth, as it were, from their bodies and suggesting the insane delight of possessing the whole universe Such madness overtakes them after death when the spirit is abstracted from the body. For their insane delight prevents them from turning their minds to religious contemplation concerning evil and falsity, and concerning the unbridled love of self as destructive of love of the Lord, and the unbridled love of the world as destructive of love of the neighbour'

After this we were inspired with a desire to see those who, from the love of the world, are obsessed by the lust of wealth. Their dwellings were under the ground at our feet, but above hell; so we looked at each other and said. 'Let us go'. An

opening appeared and we descended by a ladder, and we were warned to approach them from the east, lest we should enter the cloud of their phantasy to the detriment of our sight and understanding. And lo! a house built of reeds standing in a fog, which was pouring out through the chinks in three sides of the building We entered and saw fifty persons on one side and fifty on the other. They were sitting on benches with their backs to the south-east and therefore facing north-west. Before each was a table, and on it a full purse surrounded by gold coins And we asked. 'Is that the wealth of all the world?' They replied 'Not of all the people in the world, but of all in this kingdom'. They had sibilant voices, round faces of the colour of a snail's shell, and greenish eyes gleaming with the light of their illusions We stood in the midst of them, and the following dialogue ensued 'Do you suppose that you possess all the wealth of this kingdom?' 'We do' 'Which of you?' 'Every one of us' 'How so? There are many of you' 'Yes, but each one of us claims what all the rest have· it is our rule that nobody must think or say "Mine is not thine", but everybody may think and say. "Thine is mine"'

The coins on the table looked to us genuine, but when we let in light from the east, we saw that they were grains of gold which the united effort of their imagination had magnified They said that every one who came in was obliged to bring a piece of gold This they cut into small pieces and then into grains, and these, by their united power of imagination, they magnified into coins of the usual size Then we said 'You were born reasonable men How came this madness upon you?' 'We know', they replied, 'that we are mad, but, since it gratifies our minds, we come here and indulge our delight in imaginary possession We stay here for a few hours; at the end of that time we depart, and then our sanity returns But our visionary pleasure recurs, and causes us to come back for a while, so we are alternately sane and mad We know also that a hard lot awaits those who craftily deprive others of their property' We asked: 'What is that?' They replied: 'They are swallowed up, and thrust naked into some infernal prison, there they

are kept working for clothing and food, and afterwards for a few coins over which they gloat But if they injure their companions, they are fined of a part of their money'

663. III I was once with some angels, listening to their conversation which was about intelligence and wisdom. They said that a man feels exactly as if both are his own, and consequently as if his wishes and thoughts originate in his own mind, whereas they enter his mind from outside it, the faculty to receive them alone being his own They said also that the tree of the knowledge of good and evil in the garden of Eden signified a belief that intelligence and wisdom originate in man, and the tree of life, that intelligence and wisdom come from God And because Adam, at the suggestion of the serpent, ate of the former tree in the belief that he would become as God, he was driven out of the garden and condemned

Meanwhile there had arrived two priests, and with them a man who in the world had been an ambassador I told them what I had heard from the angels respecting intelligence and wisdom, and the three began to dispute about those virtues, and also about prudence, whether they are from God or man They disputed hotly, although all three really entertained the same belief that they are from man, as seems proved by his feeling and perception But the priests, inspired by theological zeal, insisted that neither intelligence, wisdom, nor prudence is from man, and they proved this by the following quotations from the Word *A man can receive nothing except it be given him from heaven* (John iii 27). *Without me ye can do nothing* (xv 5)

But the angels perceived that, in spite of their words, the priests agreed at heart with the ambassador, so they said to them 'Take off your own garments and put on those of a minister of state, and imagine yourselves to be statesmen'. They did so, and then they argued in favour of their real opinions to this effect 'All intelligence and wisdom reside in man and are really his, for who has ever felt that they flow in from God?' and their conviction was expressed in the glances they exchanged It is a peculiarity of the spiritual world, that spirits fancy they are what their dress

state of the spleen; and by taking medicine they were restored to their former cheerfulness'.

We then turned to the scholars, among whom were several skilled in natural philosophy To them we said· 'You who have studied the sciences, and are consequently supposed to be oracles of wisdom, tell us, if you please, what conscience is' They replied 'What is all this about? We have heard indeed that some are subject to sadness, sorrow, and anxiety which affect not only the stomach but also the brain, and indeed we believe that the brain is the organ attacked The brain consists of containing fibres, and there is some acrid humour which irritates, gnaws, and consumes those fibres, and so compresses the brain that it cannot take pleasure in a variety of objects Hence the man thinks of one thing only, and this destroys the tension and elasticity of those fibres, so that they grow rigid and stiff, causing that irregular motion of the animal spirits called ataxy, and also a functional defect called lypothymia In a word, the mind is as if hemmed in by hostile troops, and has no more freedom than a locked wheel or a stranded ship Such constriction of the mind and chest arises when the ruling love is thwarted, for then the fibres of the brain contract, and this prevents the mind from moving freely and enjoying a variety of pleasures In acute cases the patient is subject to illusions, and some are affected with religious mania, which they call the pangs of conscience'

After this we turned to the physicians, among whom were some surgeons and apothecaries, and we said 'Perhaps you know what conscience is Is it an affection of the head and the heart, extending to the subjacent epigastric and hypogastric regions, or is it something else?' 'Conscience', they replied, 'is nothing but that, as we know better than others There are diseases that affect the bodily organs, and also the head, brain, and mind, for the mind has its seat in the brain, like a spider in its web These diseases we call organic, and those that return at intervals chronic, but the complaint which sick people describe as conscience, is hypochondria This primarily affects the spleen, and secondarily the pancreas and mesentery, depriving them of their proper functions; hence come diseases of the stomach, including

acute indigestion, and that compression of the orifice of the stomach called cardialgia From these diseases arise humours impregnated with black, yellow, or green bile, causing an obstruction of the capillary blood-vessels; whence comes cachexy, atrophy, and symphesis, and also bastard pneumonia occasioned by the presence of a sluggish mucus and serous corrosive lymph throughout the whole mass of blood. Similar results follow when pus finds its way into the serum of the blood, owing to the bursting of empyemas, abscesses, and pustules This blood, ascending by the carotids into the head, frets, corrodes, and consumes the medullaries, corticals, and meninges of the brain, and thus produces the so-called pangs of conscience'

On hearing this we said 'You speak the language of Hippocrates and Galen, these things are Greek to us, and unintelligible We did not ask you about these diseases, but about conscience which is purely mental' But they replied 'The diseases of the mind and those of the brain are identical, and the latter originate in the body; for the head and body are joined together and communicate like two storeys of a house We are well assured, therefore, that the state of the mind depends on the state of the body; and those very complaints or pangs which you call conscience, have been cured by plasters and blisters, or by infusions and emulsions, or by spices and anodynes'

As they continued in the same strain, we turned from them to the clergy, and said 'You know what conscience is, tell us therefore and instruct those who are present'. 'What conscience is,' they answered, 'we know and yet we do not know We used to regard it as the contrition which precedes election, at the moment when a man is gifted with faith, by which he receives a new heart and a new spirit and is regenerated But we found that such contrition is felt by few Some indeed are affected with an anxious dread of hell-fire, but scarcely any lament for their sins and the just anger of God thereat We confessors, however, have relieved their anxiety by the good tidings that Christ, by the passion on the cross, took away damnation and extinguished hell-fire; for thus heaven is opened to those who are blessed with that faith on which the imputation of the merit of the Son

of God is inscribed There are, besides, conscientious persons of different religions, both true and fanatical, who have scruples about salvation in matters not only essential but also formal, and even indifferent. Therefore, as we said before, we know that there is such a thing as conscience; but in what a true or spiritual conscience consists, we know not.'

666 The angels above us heard all these opinions uttered by the four companies, and they said one to another. 'We perceive that no one in Christendom knows what conscience is; we will therefore send down one from our community to instruct them' And forthwith there appeared in our midst an angel in white raiment, having about his head a bright halo bespangled with stars. He addressed the four companies as follows 'We have heard in heaven your opinions on the subject of conscience, to wit, that you regard it as a sort of anxiety spreading from the head to the heart, or from the heart to the head But conscience is not essentially an anxiety, but a spiritual zeal to act according to religion and faith This is why those who have a conscience are at peace when they act according to its dictates, but suffer anxiety when they act contrary to it But the mental distress, which you have described, is not conscience but temptation; this is a conflict between the spirit and the flesh which, if spiritual, arises from conscience, but, if natural, from those diseases mentioned by the physicians

'But the nature of conscience may be illustrated by examples A priest has a conscience, if he is zealous to teach the truth, that he may promote the salvation of his flock; but if he teaches for any other purpose, he has no conscience An impartial judge, who regards justice only, has a conscience, but if he gives partial judgment for the sake of reward, friendship, or favour, he has none Again, suppose that a man has in his possession another's property without his knowledge, so that he might keep it without fearing the law or the loss of honour and reputation, if, notwithstanding this, he restores it to its rightful owner, he has a conscience, for he acts from a pure sense of justice. Again, suppose that someone has it in his power to obtain an appointment, but gives place to another candidate,

because he knows that the other will be more useful to society, such a man has a good conscience.

'All those who have a conscience speak and act sincerely, for, their minds not being divided, they speak and act what they believe to be true and good It follows that those who see the truths of faith more clearly than others, have a more perfect conscience than those who are less enlightened. True conscience partakes of man's spiritual life, for in this his faith is united with charity. So that to act from conscience is in accordance with spiritual life, and to act against conscience is contrary thereto After all, everybody knows what conscience is. When we say of any one that he has a conscience, we mean that he is a just man, and when we say that he has no conscience, we mean that he is unjust'

When the angel had said this, he was suddenly taken up into heaven, and the four companies were intermingled. But, after discussing what the angel had said, they were again divided into four companies, but in a different way In the first were those who understood what the angel had said, and agreed with it; in the second those who did not really understand it, but were favourably impressed, in the third those who did not wish to understand it, saying: 'What have we to do with conscience?' and in the fourth those who jeered at what was said, saying: 'What is conscience but flatulence?' Then I saw the two former companies ascending to the right, and the two latter descending to the left.

CHAPTER XII

BAPTISM

I. THE MEANING AND USE OF BAPTISM AND THE HOLY SUPPER CAN ONLY BE UNDERSTOOD FROM THE SPIRITUAL SENSE OF THE WORD

667 There is, in every part of the Word, a spiritual sense which has hitherto been unknown; but at this day it has been revealed for the sake of a new church to be established by the Lord (see the chapters on the sacred scripture and the Decalogue) Without a revelation of the spiritual sense no one would think of those two sacraments, baptism and the holy supper, except according to the natural or literal sense. And so he would say 'What is baptism but the pouring of water on the head of an infant; and what has this to do with salvation? Also, what is the holy supper but the partaking of bread and wine; and what again has this to do with salvation? Besides, what guarantee is there of their holiness, except that they are recommended by church-authority as holy and divine? In themselves they are mere ceremonies which, by the sanction of the Word of God, are supposed to become sacraments' I appeal to the laity and the clergy, whether this does not accurately express their view of those two sacraments Yet baptism and the holy supper, considered in the spiritual sense, are the most holy things of worship, as will presently appear from their use This use can only be revealed by the spiritual sense, otherwise they are regarded as mere ceremonies, which are holy because instituted by divine command

668 That baptism was commanded, is very evident from John's baptizing in the Jordan, to which all Judea and Jerusalem went out (Matt iii 5, 6, Mark i 4, 5) Also the Lord our Saviour was Himself baptized by John (Matt iii 13–17); and moreover He commanded His disciples to baptize all nations (Matt xxviii 19) Clearly in this institu-

tion there is something divine which has hitherto remained concealed, because the spiritual sense of the Word has not been made known That sense, however, is revealed at this day, because the veritable Christian church is now beginning, the former church was Christian in name but not in fact

669 Baptism and the holy supper are like two jewels in the sceptre of a king, but if their uses are unknown, they are like two figures carved on an ebony staff They may also be compared to two rubies or carbuncles on the robe of an emperor, but if their uses are unknown, they are only like two cornelians or crystals on an ordinary cloak Without a knowledge of their uses, as revealed by the spiritual sense, conjectures about them would resemble divination by the stars, or auguries from the flight of birds or the entrails of beasts Their uses may be compared to an ancient temple, which has sunk into the ground and lies almost completely buried in the surrounding ruins; over it walk and drive both young and old, not knowing that beneath their feet is a temple with altars of gold, walls of silver, and decorations of precious stones These things cannot be dug up and brought to light except by means of the spiritual sense, which at this day has been disclosed for the sake of its use to the new church in the worship of the Lord These two sacraments may also be compared to a two-storeyed temple. In the lower storey is preached the gospel concerning the Lord's new coming and concerning regeneration and salvation rendered possible thereby From the altar is an ascent to the upper storey, where the holy supper is celebrated; and from this upper storey there is a passage into heaven, where the worshippers are received by the Lord The two sacraments may also be compared to the tabernacle containing the lampstand with lighted lamps illuminating the table of shew-bread, and the golden altar of incense; and at length, for those who allow themselves to be enlightened, the veil is drawn aside, revealing the holy of holies where, instead of the ark containing the Decalogue, is deposited the Word, over which is the mercy-seat with the golden cherubim. These things are representations of baptism and the holy supper together with their uses.

II. THE WASHING, CALLED BAPTISM, SIGNIFIES SPIRITUAL WASHING, OR PURIFICATION FROM EVILS AND FALSITIES, AND THUS REGENERATION.

670 Washings were commanded in the statutes of Moses. Aaron was ordered to wash himself before putting on his priestly garments (Lev xvi 4, 24), and before approaching the altar (Exod xxx 18–21, xl 30, 32), similarly the Levites (Num viii 6, 7), and also others who became unclean through sins, and they are said to be sanctified by washings (Exod xxix 4, xl 12, Lev viii 6) For the purpose of washing, a brazen sea and several basins were placed near the temple (1 Kings vii 23–39), indeed, the Levites were commanded to wash vessels and utensils such as tables, chairs, beds, dishes, and cups (Lev xi 32, xiv 8, 9, xv 5–12, xvii 15, 16; Mark vii 4) These washings were commanded for the children of Israel, because the church established among them was representative, so as to prefigure the coming Christian church. Therefore, when the Lord came into the world, He abrogated the external representatives, and instituted a church in which all things should be internal Thus the Lord set aside figures and revealed the very forms, as when one draws aside a veil or opens a door, revealing interior things and giving access thereto Of those representatives the Lord retained but two, which should epitomize all that related to the interior church These two are baptism in place of washing, and the holy supper in place of the lamb which was sacrificed every day, and most especially at the feast of the passover

671 The above-mentioned washings represented spiritual cleansing, or purification from evils and falsities, as is very evident from the following passages· *When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem, in the spirit of judgment, and in the spirit of purging* (Is iv 4). *If thou wash thee with nitre, and take thee much soap, yet thine iniquity will retain the spots* (Jer ii 22, Job ix 30, 31) *Wash me from mine iniquity, and I shall be whiter than snow* (Ps li 7) *O Jerusalem, wash thy heart from wickedness, that thou mayest be saved* (Jer iv 14) *Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil*

(Is. 1 16) The cleansing of a man's spirit is meant by the washing of his body, as all the internal things of the church were represented by the external rites of the Israelitish church Consult the following passages· *The Pharisees and scribes, when they saw some of his disciples eat bread with unwashen hands, found fault; for the Pharisees and all the Jews, except they wash their hands, eat not And many other things there be which they have received to hold, as the washing of cups and pots, brazen vessels, and of beds* To them and to the people, the Lord said *Hearken unto me every one of you, and understand there is nothing from without a man, that entering into him can defile him but the things which come out of him, those are they that defile the man* (Mark vii 1–4, 14, 15) Clearly the washing called baptism indicates spiritual cleansing or purification from evils and falsities.

672 Ordinary washing cleans the body but cannot cleanse the spirit For any scoundrel may wash his body perfectly clean, but will that wash away his disposition to villainy? The internal acts upon the external, and not the external upon the internal, that would be contrary to nature and to divine order

673 Unless the internal man is purified from evils and falsities, washing and baptism are of no more avail than the washing of cups and platters by the Jews, or than the whitening of sepulchres which *appear beautiful without, but within are full of dead men's bones, and all uncleanness* (Matt. xxiii 25–8) Indeed, numbers of the devils in hell were baptized in this world Baptism, therefore, if without its uses and fruits, which will presently appear, contributes no more to salvation than the pope's triple crown or the sign of the cross on his shoes contribute to his pontifical supereminence, or a cardinal's scarlet robe, to his dignity, a bishop's cloak, to the true discharge of his ministry, a king's throne, crown, sceptre, and royal robes, to his regal power; a silken cap on the head of a learned doctor, to his intelligence, or the standards of a cavalry regiment, to their bravery in battle. Baptism can no more purify a man, than the washing of a sheep or a lamb before shearing. For the natural man separated from the spiritual is merely an animal; indeed, as above shown, he is fiercer than a wild beast.

Although you be washed with rain-water, dew, and the streams of the purest fountains, or, in the words of the prophets, although you be daily cleansed with nitre, hyssop, or soap, you cannot be purified from iniquity except by means of regeneration (See the chapters on repentance, reformation, and regeneration)

III CIRCUMCISION OF THE FORESKIN REPRESENTED THE CIRCUMCISION OF THE HEART, AND BAPTISM WAS INSTITUTED IN THE PLACE OF CIRCUMCISION, IN ORDER THAT AN INTERNAL CHURCH MIGHT SUCCEED THE EXTERNAL REPRESENTATIVE CHURCH

674 In the Christian world it is well known that there is an internal or spiritual and an external or natural man, and also, as the church consists of men, it is known that there are both an internal and an external church If the churches are considered in the order of their succession from ancient times to the present, it will be seen that former churches were external, in other words, that their worship consisted in external rites; and these represented the internal things of the Christian church, which the Lord founded at His advent, and which He is now building up The distinguishing rite of the Israelitish church was circumcision And since all the external rites of the Israelitish church were types of the internal things of the Christian church, the leading characteristic of the Israelitish church was interiorly similar to that of the Christian church For circumcision signified the rejection of the lusts of the flesh, and purification from evils, and baptism has a similar signification Baptism was commanded in place of circumcision, to show that the Christian church, unlike the Jewish, is an internal church, the uses of baptism, described below, will make this clear

675 Circumcision was instituted as a sign that the men of the Israelitish church were the descendants of Abraham, Isaac, and Jacob, as is evident from these words *God said unto Abraham, This is my covenant, which ye shall keep, between me and you and thy seed after thee, every man child among you shall be circumcised, and ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you* (Gen xvii 10, 11), this covenant, or its sign, was after-

wards confirmed by Moses (Lev. xii 1–3). And as the Israelitish church was distinguished thereby from all others, it was commanded, before the children of Israel passed over Jordan, that they should again be circumcised (Josh. v). This was because the land of Canaan represents the church, and the river Jordan, introduction into it Moreover, lest they should forget that sign in the land of Canaan, this command was given. *When ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised, three years shall it be as uncircumcised unto you; it shall not be eaten of* (Lev. xix 23) Circumcision, like baptism, represented the rejection of the lusts of the flesh, and purification from evils, as is plain from those passages in the Word where the Israelites are told to circumcise the heart. Moses said *Circumcise therefore the foreskin of your heart, and be no more stiff-necked* (Deut. x 18) *Jehovah, thy God, will circumcise thy heart, and the heart of thy seed, to love Jehovah thy God with all thy heart, and with all thy soul, that thou mayest live* (xxx 6). *Circumcise yourselves to Jehovah, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem, lest my fury go forth like fire, and burn that none can quench it, because of the evil of your doings* (Jer iv 4) *In Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love, and a new creature* (Gal. v 6, vi 15) These passages show that baptism superseded circumcision, because the circumcision of the flesh represented the circumcision of the heart, which also signifies purification from evils, for evils of every kind arise from the flesh, and the foreskin signifies its polluted loves. Since circumcision and baptism signify the same thing, it is said in Jeremiah. *Circumcise yourselves to Jehovah, and take away the foreskins of your heart* (iv 4); and. *O Jerusalem, wash thy heart from wickedness, that thou mayest be saved* (iv 14). What circumcision and washing the heart signify, the Lord teaches in Matthew (xv 18, 19)

676. There have been many Jews and Christians who believed they were the elect, because they were circumcised or baptized, but circumcision and baptism were instituted only as a sign and memorial that they should be purified

from evils, and so become elect. An external rite without internal piety is like a church without worship, a field without a crop, a vine without grapes, or like the fig-tree without fruit which the Lord cursed (Matt. xxi 19), or the lamps without oil in the hands of the foolish virgins (xxv 3) It is like a charnel-house with dead bodies on the floor, bones around the walls, and spectres flying beneath the roof; or like a chariot drawn by leopards, with a wolf driving and an idiot sitting inside For the external man is only the semblance of a man, it is the internal, illumined by wisdom from God, which makes the real man So with the circumcised or baptized, unless they circumcise or wash the heart

IV THE FIRST USE OF BAPTISM IS INTRODUCTION INTO THE CHRISTIAN CHURCH, AND CONSEQUENT ASSOCIATION WITH CHRISTIANS IN THE SPIRITUAL WORLD

677 That baptism is merely an introduction into the Christian church, is evident from the following considerations (i) Baptism was instituted in the place of circumcision, and as circumcision was a sign that those who received it belonged to the Israelitish church, so baptism is the sign that those who receive it belong to the Christian church (see the preceding article). This sign is merely for recognition, just as distinguishing marks are put on new-born babies. (ii) Baptized infants are as incapable of using their reason and acquiring faith, as the young branches of a tree (iii) Converts to the Christian religion, whether young or old, are baptized, and this takes place before they have been instructed, provided they express their desire to embrace Christianity. This also was the practice of the apostles, according to the Lord's words that they should make disciples of all nations and baptize them (Matt xxviii 19) (iv) John baptized in the river Jordan all that came to him from Judea and Jerusalem (Matt iii 6, Mark i 5). He baptized in Jordan because the entrance into the land of Canaan was across that river Canaan signified the church, because the church was there, and therefore the Jordan signified introduction into the church (see *The Apocalypse Revealed*, no 285)

This introduction into the church takes place on earth, but baptism also puts infants in touch with the Christian

heaven, and angels are there appointed by the Lord to take care of them These angels maintain the children in a state to receive faith from the Lord. But when they grow up and think and act for themselves, the guardian angels depart; and the adolescents then attract as their associates such spirits as agree with their life and faith. Baptism, then, leads to association with Christians in the spiritual world also

678 In the spiritual world, not only infants but all others are introduced among Christians by baptism, for in that world different peoples and nations are distinguished by their religion Christians are in the centre, Mohammedans round about them, idolaters behind these, and Jews at the sides. Moreover, all who are of the same religion are arranged into distinct communities, in heaven, according to the various forms of the love of God and the neighbour, and in hell according to the opposite evil lusts. In the spiritual world, by which we mean both heaven and hell, all things in general and in particular are most carefully organized; for on this depends the preservation of the whole universe. This organization would be impossible unless every one were distinguished by some sign, showing to what religious community he belongs For without the Christian sign of baptism, some Mohammedan or idolatrous spirit might enter into relation with Christian infants and children and infuse into them an inclination to his religion. This would distract their minds and alienate them from Christianity, and thus distort and destroy spiritual order.

679 The harmony of all things depends on order, and there are manifold orders, both general and particular And there is one universal order on which all others depend; for it enters into all the rest as essence into its forms, causing them to unite as one This unity secures the preservation of the whole universe, which would otherwise relapse into primeval chaos or be annihilated In man's body all things are arranged in a most perfect order, their common life being dependent on the heart and lungs Otherwise there would be confusion, and the different organs could not perform their functions; for it is order which gives to the whole and the parts their distinctive unity Again, in man's mind or

spirit, order makes the general life dependent on the will and understanding Without such order a man could no more think and will than his picture or statue. What would a man be unless he received a most orderly influx from heaven? And what would this influx be without that universal one, on which the government of the whole universe and all its parts depends? For all things are dependent upon God, and live and move and have their being in and from Him

This may be illustrated to the natural man in numberless ways. An empire or kingdom without order would degenerate into a gang of murderous robbers What would a city or house be without order? And what would become of a kingdom, city, or house, unless in each there were some supreme authority?

680 Moreover, what is order without distinctions, and what are distinctions without signs which indicate functions? For without a knowledge of function, order is unrecognisable In kingdoms, the signs are titles of rank and the administrative functions attached to them, hence comes due subordination by which all are organized as a whole In this manner the king distributes his royal power among many, and thus consolidates the kingdom

What strength would an army possess unless the men were organized into regiments, battalions, and companies, with subordinate officers over each, and one commander-in-chief over all? And what would these arrangements avail without the signs, called standards, to indicate the position of each unit? By these means the army fights as one; otherwise they would rush furiously against an enemy, like so many mad dogs, and then, all their courage gone, they would be cut to pieces by the well-organized enemy Baptism, then, is a sign in the spiritual world that a man is a Christian; for in that world every one has his place according to his internal or external Christian character

V THE SECOND USE OF BAPTISM IS THAT THE CHRISTIAN MAY KNOW, ACKNOWLEDGE, AND FOLLOW THE LORD JESUS CHRIST, THE REDEEMER AND SAVIOUR

681 This second use of baptism follows naturally from its first use as an introduction into the Christian church The

first use without the second would make baptism a mockery. It would be like a subject who swears allegiance to his king, and then repudiates his laws and goes over to a foreign king and serves him, or like a servant who engages himself to some master and wears his livery, and then runs away and in that livery serves another, or like a standard-bearer who deserts with the standard, cuts it in pieces, and throws it away In a word, to be called a Christian or follower of Christ, and yet not to acknowledge and follow Him by keeping His commandments, is an empty sham The Lord says *Why call ye me Lord, and do not the things which I say?* (Luke vi 46 *seq*). *Many will say to me in that day, Lord, Lord, but then will I profess unto them, I know you not* (Matt vii 22, 23).

682 In the Word, the name of the Lord Jesus Christ means an acknowledgment of Him and a life according to His commandments, see the explanation of the second commandment *Thou shalt not take the name of God in vain* (no 297 *seq*) Consult also the following passages Jesus said. *Ye shall be hated of all men for my name's sake* (Matt. x 22; xxiv 9, 10). *Where two or three are gathered together in my name, there am I in the midst of them* (xviii 20). *As many as received him, to them gave he power to become the sons of God, even to them that believe on his name* (John i 12). *Many believed on his name* (ii 23). *He that believeth not is judged already, because he hath not believed on the name of the only-begotten Son of God* (iii 18) *Believing ye shall have life in his name* (xx 31) *And for my name's sake hast thou laboured and hast not fainted* (Rev. ii 3); and so on.

In these passages the name of the Lord means the acknowledgment of Him as the Redeemer and Saviour, obedience to Him, and finally faith in Him For in baptism, an infant receives on his forehead and breast the sign of the cross, indicating his induction into the acknowledgment and worship of the Lord. A man's name, too, should indicate his character. In the spiritual world every one is named according to his character, so that the name of Christian connotes faith in Christ and charity to the neighbour. This is meant by a name in the Revelation. The Son of Man said: *Thou hast a few names in Sardis, which have not defiled*

their garments, and they shall walk with me in white, for they are worthy (III 4) To walk with the Son of Man in white signifies to follow the Lord and to live according to the truths of His Word The same is signified by His name in John. *Jesus said, The sheep hear my voice, and I call my own sheep by name, and lead them out I go before them, and the sheep follow me, for they know my voice, but a stranger will they not follow, because they know not the voice of strangers* (X 3–5). 'By name', signifies by their character as Christians; and to follow Him is to hear His voice, that is, to obey His commands In baptism all receive this name as a sign

683. A name without the reality is an empty sound, like an echo, the voice of a dreamer, or the noise of the wind, the sea, or a machine A title without the function attached thereto is but vanity A Christian, who lives like a barbarian and breaks the laws of Christ, ranges himself beneath the standard of Satan, instead of the standard of Christ whose name was woven thereon in golden threads at baptism. Those who, after receiving the sign of Christ, deride His worship, mock at His name, and regard Him not as the Son of God but as the son of Joseph, are rebels and regicides, and their words are blasphemies against the Holy Spirit which cannot be forgiven either in this world or the next They are like dogs biting at the Word, and tearing it in pieces. These, according to Isaiah (XXVIII 8) and Jeremiah (XLVIII 26), by their opposition to Christ and His worship, have *all their tables full of vomit and filthiness* Yet the Lord Jesus Christ is the Son of the most high God (Luke I 32, 35), the only-begotten (John I 18, III 16), the true God and eternal life (1 John V 20), in whom dwelleth all the fulness of the Godhead bodily (Col II 9), and not the son of Joseph (Matt. I 25)

VI THE THIRD AND FINAL USE OF BAPTISM IS REGENERATION

684 This is the chief and final use of baptism For a true Christian knows and acknowledges the Lord Jesus Christ who, being the Redeemer, is also the Regenerator (Redemption and regeneration make one, see the chapter on reformation and regeneration, art. III) And a Christian also possesses the Word containing the means of regeneration,

namely, faith in the Lord and charity to the neighbour. This is the meaning of the passage, *He shall baptize you with the Holy Spirit and with fire* (Matt iii 11; Mark i 8; Luke iii 16) the Holy Spirit means the divine truth of faith, and fire the divine good of love or charity, each proceeding from the Lord (See the chapter on the Holy Spirit, and *The Apocalypse Revealed*, nos 395, 468) By means of faith and charity the Lord effects all regeneration The Lord Himself was baptized by John (Matt iii 13–17, Mark i 9, Luke iii 21, 22), not only that He might institute baptism by His own example, but also because He glorified His human nature and made it divine, as He regenerates a man and makes him spiritual

685. The three uses of baptism are united as one, like end, cause, and effect For the first use of baptism is that a man may have the name of Christian, the second, following from the first, is that he may know and acknowledge the Lord, the Redeemer, Regenerator, and Saviour, and the third is that he may be regenerated by Him When this takes place, he is redeemed and saved The angels think of these three uses as one, when therefore baptism is performed, read of in the Word or named, the angels present do not understand baptism but regeneration Therefore by these words of the Lord *He that believeth and is baptized shall be saved, but he that believeth not shall be damned* (Mark xvi 16), the angels in heaven understand that whoever acknowledges the Lord and is regenerated is saved. This also is why baptism is called in the Christian churches the laver of regeneration Be it known therefore to every Christian, that whoever does not believe in the Lord cannot be regenerated, although he has been baptized, and that baptism is of no avail without faith in the Lord (no 673) It must be plain to every Christian that baptism implies purification from evils and consequent regeneration. For when an infant is baptized, the priest makes the sign of the cross on his forehead and breast, as a memorial of the Lord; and he afterwards turns to the godfathers and asks whether the child renounces the devil and all his works, and whether he receives the faith To these questions they reply in the child's name 'Yes'. Renunciation of the devil, that is, of

the evils of hell, and faith in the Lord are what effect regeneration.

686. It is said in the Word that the Lord God our Redeemer baptizeth with the Holy Spirit and with fire This means that the Lord regenerates man by the divine truth of faith and the divine good of love or charity (no. 684) Those who have been regenerated by the Holy Spirit, that is, by the divine truth of faith, are distinguished in the heavens from those who have been regenerated by fire, that is, by the divine good of love; the former are the spiritual angels who are clothed in white raiment of linen, and the latter are the celestial angels who are clothed in crimson garments. The spiritual angels are thus described *They follow the Lamb, clothed in fine linen, white and clean* (Rev xix 14); *They shall walk with me in white* (iii 4); and the angels in the Lord's sepulchre wore white and shining garments (Matt xxviii 3, Luke xxiv 4). Fine linen signifies the righteousness of the saints (Rev. xix 8), and garments of white and of fine linen signify divine truths (*Apocalypse Revealed*, no. 379) The celestial angels are clad in crimson garments because crimson is the colour of love, this colour it derives from the fire of the spiritual Sun which is tinted with red and signifies love (*Apocalypse Revealed*, nos 468,725) Because garments signify truths, the man who came to the wedding without a wedding garment was cast into outer darkness (Matt. xxii 11–13).

687. Baptism, or regeneration, is represented in many ways both in heaven and on earth

In heaven, as just stated, it is represented by white and crimson garments; by the marriage of the church with the Lord, by the new earth and new heaven, and the new Jerusalem descending therefrom, of which He that sat on the throne said· *Behold, I make all things new* (Rev xxi 1–5), by the *river of the water of life proceeding from the throne of God and the Lamb* (xxii 1, 2), and also by the five wise virgins, who had lamps and oil, and entered in with the bridegroom to the marriage (Matt xxv 1, 2, 10). One who is baptized, that is, regenerated, is meant by 'creature' (Mark xvi 15; Rom. viii 19–21), and by 'a new creature' (2 Cor v. 17, Gal vi 15); for the word creature is derived from creation which signifies regeneration (*Apocalypse Revealed*, no. 254).

In the world, regeneration is represented by the blossoming of all plants in the spring, and by the gradual development of the blossoms into fruit; by the growth of every tree, shrub, and flower during the warm season; by the ripening of all fruits; by morning and evening showers and by dews, on the fall of which the flowers open, to close again at the fall of night; by the fragrance from gardens and fields; by the rainbow in the cloud (Gen. ix 14–17); by the splendid colours of the dawn, and in general by the continual renewal of the body whose maintenance in health is, as it were, a perpetual regeneration

The humblest things on earth present an image of regeneration. Consider the wonderful transformation of caterpillars into butterflies, and other similar marvels Perhaps we may call attention to the fondness of certain birds for a bath, after which cleansing they renew their songs In a word, the whole world, from first to last, is full of representations and types of regeneration.

VII THE BAPTISM OF JOHN PREPARED THE WAY FOR THE DESCENT OF THE LORD JEHOVAH INTO THE WORLD, AND FOR HIS WORK OF REDEMPTION

688. It is written in Malachi *Behold, I send mine angel, and he shall prepare the way before me, and the Lord whom ye seek will suddenly come to his temple, even the angel of the covenant whom ye desire. Who shall abide the day of his coming, and who shall stand when he appeareth?* (iii 1, 2); and again *Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of Jehovah, lest I come and smite the earth with a curse* (iv 5, 6); and Zacharias, prophesying of his son John, says *Thou, child, shalt be called the prophet of the Most High, for thou shalt go before the face of the Lord to prepare his ways* (Luke i 76), and the Lord Himself says of John *This is he of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee* (Luke vii 27). These passages prove that John was the prophet sent to prepare the way for Jehovah God, so that He might descend into the world and accomplish the work of redemption; and that he prepared the way by baptism, and by proclaiming the Lord's coming; and that without such preparation all in the world

would have been smitten with a curse, and would have perished.

689. A way was prepared by the baptism of John because, as shown above, men were thereby introduced into the coming church of the Lord, and associated with those in heaven who longed for the advent of the Messiah These were guarded by angels, lest the devils might break forth from hell and destroy them Therefore it is written in Malachi· *Who shall abide the day of his coming?* and *lest Jehovah come and smite the earth with a curse* (iii 2 and iv 6) Similarly in Isaiah *Behold the day of Jehovah cometh, cruel with both wrath and fierce anger, I will shake the heavens, and the earth shall remove out of her place, in the day of his fierce anger* (xiii 9, 13) xxii 5, 12). Again, in Jeremiah, that day is called *A day of wasting, of vengeance, and of destruction* (iv 9, vii 32, xlvi 10, 21, xlvii 4, xlix 8, 26), in Ezekiel· *A day of anger, cloud, and thick darkness* (xiii 5, xxx 3, xxiv 11, 12, xxxviii 14, 16, 18, 19), as also in Amos (v 13, 18, 20, viii 3, 9, 11), in Joel *The great and terrible day of Jehovah, and who shall endure it?* (ii 1, 2, 11, 29, 31), and in Zephaniah *In that day there shall be a noise of a cry. The great day of Jehovah is near, that day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, in the anger of Jehovah the whole earth shall be consumed, and he shall make a consummation with all the inhabitants of the earth* (i 7–18), so in many other passages All this proves how necessary it was that the way for the descent of Jehovah should be prepared by baptism, for this had the effect in heaven of closing up the hells and thus saving the Jews from total destruction; but for this, the whole human race must have perished. Jehovah also says to Moses. *In one moment if I should come up into the midst of thee, I should consume the people* (Exod. xxxiii 5) Compare the words of John to the multitudes going out to be baptized by him. *O generation of vipers, who hath warned you to flee from the wrath to come?* (Matt iii 7, Luke iii 7) John also, when he baptized, preached Christ and His coming (Luke iii 16, John i 25, 26, 31–3; iii 26) This shows how John prepared the way

690. The baptism of John represented the cleansing of the external man, but the baptism of Christians represents

the cleansing of the internal man, which is regeneration. It is written, therefore, that John baptized with water, but that the Lord baptized with the Holy Spirit and with fire; and therefore the baptism of John is called the baptism of repentance (Matt iii 11, Mark i 4, 5; Luke iii 3, 16, John i 25, 26, 33, Acts i 22, x 37; xviii 25) The Jews who were baptized were merely external men, and the external man cannot become internal without faith in Christ. We read in the Acts of the Apostles that those baptized by John became internal men when they were baptized in the name of Jesus and acquired a faith in Christ (xix 3–6)

691. Moses said to Jehovah *Shew me thy glory, and Jehovah said, Thou canst not see my face, for there shall no man see me and live And he said, Behold a place where thou shalt stand upon a rock, and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by, and I will take away my hand, and thou shalt see my back parts, but my face shall not be seen* (Exod xxxiii 18–23) No man can see God and live, because God is divine love itself, this is seen by the angels as a Sun, distant from them as the sun of our world is distant from us If God, who is in the midst of that Sun, were to approach the angels, they would perish, just as we should if our sun were to come near us For this reason the burning heat of that love is perpetually tempered and modified, lest it should consume the angels Therefore when the Lord shines more brightly upon heaven, the wicked who are under heaven suffer mortal agony, so that they flee away into dens and clefts of the rocks, crying out *Fall on us, and hide us from the face of him that sitteth on the throne* (Rev. vi 16, Is ii 19, 21) The Lord Himself does not descend, but an angel comes down encompassed with a sphere of His love At his approach, I have seen the wicked driven to despair, and plunging into hell as if to escape death.

The children of Israel prepared themselves for three days before the descent of Jehovah on Mount Sinai, and the mount was fenced about lest any one should approach and die (Exod xix) The Decalogue, written by the finger of God on two tables of stone, was deposited in the ark, surmounted by the mercy-seat, and guarded by two cherubim, lest any

one should touch or look upon the holiness of Jehovah. Aaron himself could only approach it once a year, and not then until he had purified himself by sacrifices and incense The inhabitants of Ekron and Beth-shemesh, to the number of several thousands, died merely because they looked upon the ark (1 Sam v 11, 12, vi 19), as did Uzzah, because he touched it (2 Sam vi 6, 7)

These few examples show with what curses and destruction the Jews would have been smitten, had not some of them been prepared by the baptism of John to receive the Messiah, who was Jehovah God in human form, and the same would have happened, had He not assumed the human nature and so revealed Himself. Their preparation consisted in their being enrolled in heaven, and numbered among those who longed for the coming of the Messiah; and then they were watched over by guardian angels

Memorabilia

692. I. When I was returning home from a school of wisdom, I met an angel clad in a purple garment He said 'I see that you are returning from a school of wisdom, and are delighted with what you have heard there And I perceive that you are not fully in this world, being at the same time in the natural world. You therefore do not know of our Olympic schools where the wise men of old meet, and learn about the progress of wisdom from those who have lately come from your world If you wish, I will conduct you to a place where many of the ancient sages and their sons or disciples dwell'

So he led me towards the north-east; and from an elevated spot I saw a city, and on one side of it two hills, the lower of which was nearer the city. And he said to me: 'That city is called Athens, the lower hill Parnassus, and the higher Helicon They are so called because in and around the city dwell the sages of ancient Greece—Pythagoras, Socrates, Aristippus, Xenophon, with their disciples and scholars'.

I asked him concerning Plato and Aristotle, and he said that they and their followers dwelt in another region, because they were chiefly concerned with intellectual matters,

whereas the former taught the practical conduct of life. He said that studious persons from this city of Athens frequently consulted the learned from the Christian world, to learn the current opinions concerning God, the creation of the universe, the immortality of the soul, the state of man as compared with that of beasts, and other kindred subjects. He said also that a herald had that day called a meeting, and that this showed that the deputies had met with new-comers from the earth, from whom they had learnt something of interest

We now saw many going out of the city and its suburbs, some crowned with laurels, some holding palms in their hands, some with books under their arms and some with pens behind their ears We went up with them to the top of the hill, and entered an octagonal palace, called the Palladium Within it were eight hexagonal recesses, each furnished with a bookcase and a table, at which the laurel-crowned took their seats; the rest sat down upon stone benches in the central hall. To the left was a door, through which were introduced two strangers lately come from earth; and after the customary salutations, one of the laureate asked them 'What news from earth?' They replied 'In a forest there have lately been found human beings like beasts, or beasts like human beings; their face and body showed that they were men, but they must have been lost or left in the forest when two or three years old They had forgotten the art of speech, and could not be retaught it. They did not, like beasts, know their proper food, but greedily devoured whatever they found in the forest, whether clean or unclean; and so on. This has been the occasion of some learned conjectures respecting the state of men in relation to that of beasts'

On hearing this, some of the ancient sages said· 'Tell us these conjectures' The two strangers replied. 'They are as follows. 1. A man, by his nature and birth, is more stupid and base than any animal; and without instruction he would grow up so. 2. He is capable of being instructed, because he has learned to speak, thus he gradually learns to utter his thoughts, till at length he is able to express the laws of society, many of which the animals know instinctively.

3 Beasts enjoy rationality as well as men 4 If beasts were able to speak, they would reason on any subject as skilfully as men, for in intelligence and foresight they are the equals of men 5. Intelligence is but a modification of light from the sun, heat co-operating by means of ether; so that intelligence is only an activity of interior nature, and this can be raised to the point of wisdom 6 It is therefore absurd to suppose that a man lives after death any more than a beast; unless perhaps, for some days after his death, the exhalation of his bodily life may appear as a shadowy ghost, before it is finally dissipated, almost as a twig burnt to ashes may for a brief time retain its form 7. Religion, therefore, which teaches that there is a life after death, is an invention to keep the simple in mental bondage, as they are kept in physical bondage by the law' They added that these were the conclusions of the merely ingenious, but not of the intelligent and they were asked 'What then do the intelligent say?' They replied that they had not heard

Then all who sat at the tables exclaimed 'Oh, what times there are now on earth! Alas! wisdom is changed into folly. The sun has set and is diametrically opposite to its noon-day height Of course it is evident from those left in the forest and found again, what a man would be without instruction; for instruction makes him what he is He is born more ignorant than the beasts He must learn to walk and talk, to stand upright and to express his thoughts. Nevertheless instruction makes him either wise from truths, or demented by falsities although convinced of his own wisdom. There are fools and madmen who are no more human than those found in the forest; for like them, they are destitute of memory

'From all this then we draw the following conclusions. A man without instruction is neither a man nor a beast; he is a form capable of receiving what makes a man, and therefore he is not born a man but becomes one A man is born such a form, that he may become an organism receptive of life from God, and then he receives every good from God, and by union with Him is made blessed for ever Your remarks have shown us that wisdom at this day is so far extinguished, or turned to folly, that nothing whatever is

known of man's life relative to that of beasts; hence your ignorance of man's life after death Those who are wilfully ignorant on this subject, as are many of your Christians, may fitly be compared to those found in the forest, albeit their stupidity is due, not to lack of instruction, but to their trust in the illusions of the senses, which obscure the truth'

Just then, a certain one standing in the middle of the Palladium, and holding a palm in his hand, cried out 'Explain, I pray, this mystery. How can a man, created in the likeness of God, be changed into a devil? I know that the angels of heaven are in the likeness of God, and the angels of hell in the likeness of the devil, and that those two likenesses are the opposite of each other, the one being a form of insanity, and the other a form of wisdom. Tell me, therefore, how man, created in the likeness of God, can pass from daylight to darkness and deny God and eternal life'. To this the teachers replied in order, first the Pythagoreans, then the Socratics, and afterwards the rest

But there was amongst them a certain Platonist who spoke last, and his opinion prevailed; it was to this effect 'The men of the Saturnian or golden age knew and acknowledged that they were forms receptive of life from God; and, wisdom being inscribed on their souls and hearts, they saw truth by the light of truth, and loved good for its own sake But as the human race in succeeding ages renounced its belief that all love and wisdom are from God, it ceased to be the habitation of God, and no longer held communion with God and the angels For their inner minds were distorted; instead of looking upwards to God, they looked first outwards to the world, and finally downwards to self But as God cannot be seen by an averted or distorted mind, men separated themselves from Him and became forms of hell, or of the devil

'It follows therefore that in the first ages of the world men acknowledged in heart and soul that they received all love and wisdom from God, these being God's in them, and that they were mere receptacles of life from God, and therefore called images of God, sons of God, and born of God. But in succeeding ages they did not acknowledge this truth in heart and soul, but first with a certain intellectual faith,

then with a historic faith, and lastly with the lips alone. But this is not acknowledgment at all; in fact, it is a denial at heart.

'Your words have shown us what kind of wisdom prevails at this day on earth among Christians. Though instructed by God in a written revelation, they do not know the difference between a man and a beast. They argue that if a man lives after death, so also does a beast; or that as a beast does not live after death, neither does a man. The spiritual light which enlightens our minds is to them thick darkness, and their only illumination is the natural light of the world'

After this they thanked the two strangers for their attendance, and for what they had told them; and they begged them to report to their brethren what they had heard. The strangers said they would endeavour to convince their brethren of this truth, that so far as they attribute all the good of charity and all the truth of faith to the Lord and not to themselves, so far they are men and on the way to become angels of heaven

693. II. Some weeks later I heard a voice from heaven, saying. 'There is another meeting to be held on Parnassus; come, we will show you the way' I went; and as I drew nigh, I saw on mount Helicon one with a trumpet, with which he proclaimed and summoned the meeting I saw them as before going up from the city of Athens and its suburbs, and in their midst three men just arrived from the world They were Christians, the first being a priest, the second a politician, and the third a philosopher. On the way they were being entertained with varied discourse, especially about certain of the ancient sages. The newcomers were told that, if they wished, they might pay their respects to these sages, for they were glad to talk with strangers. They inquired about Demosthenes, Diogenes, and Epicurus, and were told 'Demosthenes is not here, but with Plato, Diogenes, with his scholars, has his abode below Helicon, because he despises worldly matters and thinks only about heavenly ones Epicurus dwells on the western border and does not associate with us, for we distinguish between good and evil affections, believing that good affec-

tions are allied with wisdom, but that evil affections are contrary thereto'.

When they had ascended the hill Parnassus, some guards brought water in crystal cups, saying. 'This is water from the fountain which, according to ancient myth, was broken open by the hoof of Pegasus, and afterwards consecrated to the nine Muses. By the winged horse Pegasus the ancients meant the understanding of truth, which is the means of attaining wisdom; by his hoofs they meant the experience from which comes natural intelligence, and the nine Muses meant knowledge of every kind. These things are now called myths, but they were correspondences which had survived from the speech of remote antiquity' Then those who were escorting the three strangers said. 'Do not be surprised The guards were instructed to tell you this, and drinking water from this fountain means imbibing wisdom by instruction in truth and good'

After this they all entered the Palladium, taking with them the priest, the politician, and the philosopher. Then those crowned with laurel, who sat at the tables, asked. 'What news from earth?' They replied 'A certain man[1] professes to talk with angels, and to see the spiritual world as clearly as the natural. And of that world he speaks as follows "Every one lives as a man after death, just as he lived in the world, he sees, hears, speaks, wears clothes, hungers, thirsts, eats, drinks, enjoys the felicity of marriage, sleeps, wakes, and does all else as in the world. In the spiritual world there are lands and lakes, mountains and hills, plains and valleys, fountains and rivers, gardens and groves, palaces and houses, cities and villages, just as in the natural world There are also writings and books, employments and trades, precious stones, gold and silver In fact the spiritual world contains, and indeed in greater perfection, all the things found in the natural world The only difference is that all things in the spiritual world have their origin in the spiritual Sun which is pure love, whereas all things in the natural world have their origin in the natural sun which is pure fire; hence the former are spiritual and the latter are material In a word, a man after death is more

[1] Swedenborg

perfectly a man than he was in the world; for there he was in a material body, but here he is in a spiritual body" '.

On hearing this, the ancient sages asked: 'What do they think about all this on earth?' 'We know that it is true,' the strangers replied, 'because we are in the spiritual world, and have tested all these things by our own experience, but we will tell you what was said about this on earth'

Then the priest said 'Those of our order, when they heard of these things, said that they were visions or fictions, or that the man was the victim of hallucinations. But finally they said "Believe if you choose, our belief is that a man is without a body after death until the day of the last judgment"' It was then asked: 'Are there no persons of intelligence who can convince them of the truth, that a man lives as a man after death?' The priest answered: 'There are some who argue to that effect, but they cannot convince They argue that it is contrary to sound reason to suppose that a man, until the day of the last judgment, is a soul without a body "For what", they say, "is the soul, or where is it in the meantime? Is it a breath of wind floating in the atmosphere, or an entity hidden in the bowels of the earth? Have the souls of Adam and Eve and of all their posterity for six thousand years been flitting about the universe, or been kept shut up in the centre of the earth awaiting the last judgment? Such an existence would be more miserable than that of a prisoner bound with chains and fetters If this is the lot of a man after death, it would be better to be born an ass than a man. Moreover, it is contrary to reason to suppose that the soul can be reclothed with its natural body That body is devoured by worms, rats, or fish Can the skeleton, which has fallen to dust, be clothed with a new body? How can cadaverous and putrid relics be collected and reunited with their souls?" But their opponents leave such arguments unanswered and cling to their creed, saying "We keep our reason in subjection to faith" As to gathering all the bodies from their graves at the last judgment, they say. "This is the work of omnipotence"; and the mention of omnipotence and faith silences all argument And then reason is set aside as being out of place, or is sometimes stigmatized as folly'

On hearing this, the wise men of Greece said. 'These absurd arguments are self-destructive; and yet such is the state of the world that they cannot be countered by sound reason. What can be more absurd than the present views on the last judgment? For it is believed that the universe will then perish, and that the stars of heaven will fall upon the earth, which is much smaller than they are, and that the bodies of men, whether decayed or mummified or pulverised, will be reunited with their souls. When in the world, we believed in the immortality of the soul on logical grounds; and we thought of the Elysian fields as the abode of souls which, though tenuous because spiritual, were in the human form'

After this the assembly turned to the second stranger, who had been a politician. He confessed that he had not believed in a life after death, and had looked upon these novel statements as inventions 'In my meditations', said he, 'I used to say to myself "How can souls be bodies? The entire man lies dead in the grave. If his eyes, ears, and mouth are in the grave, how can he see, hear, or speak? If anything of the man were to live after death, it would be a phantom And how could a phantom eat, drink, wear clothes, or be married? Besides, phantoms, in spite of their apparent forms, have no real existence". Such were my thoughts in the world on the subject of a life after death; but now, as I have seen and touched everything, I am convinced by my senses that I am a man as in the world. I see no difference except that my reason is now sounder; so that I am frequently ashamed of my former thoughts.'

The philosopher gave much the same account of himself as the politician, he differed only in having added these new ideas to his collection of ancient and modern hypotheses.

When they heard these things, the wise men were amazed. And those of the Socratic school said that this new information from the earth showed that men's minds were so tightly closed that falsity shone like truth, and foolish ingenuity like wisdom One of the scholars said 'How stupid are men's minds to-day! O that we had here the disciples of Heraclitus and Democritus, who weep or laugh at everything, we should hear much laughter and weeping!'

At the end of the meeting, they gave each of their guests a

copper medallion covered with hieroglyphics; and with these they departed.

694. III. Some time after, I was looking towards the city Athens, and I heard thence an unusual clamour It sounded like laughter; but the laughter was tempered by indignation, and this again by sadness, so that the general result was not discordant For, in the spiritual world, a single sound may clearly indicate a combination of various emotions. I inquired what the matter was, and I was told 'A messenger has announced the arrival of three new-comers from the Christian world And he says that they have brought with them a belief that the blessed and happy after death have perfect rest from labour, and that, because administrations, offices, and employments are labour, there would be rest from these. The three strangers are now standing at the door waiting to be admitted; hence the clamour It has been decided that the strangers shall not be admitted into the Palladium on Parnassus, as the former were, but into the great audience hall there Accordingly some have been sent to introduce them, in order that they may tell their news from the Christian world'

I was at that time in the spirit, and in the spiritual world distance depends on the state of one's desires And therefore, being desirous of seeing and hearing them, I was immediately present; and I saw them introduced, and heard them speak The elders, or wiser ones, sat at the sides of the hall, and the rest in the middle Facing the latter was a raised platform, and thither the younger members of the council solemnly escorted the three strangers with the messenger

As soon as there was silence, the strangers were courteously addressed by one of the elders, who asked. 'What news from earth?' They replied· 'There are many new things, tell us to what particular subject your inquiry refers' The elder answered 'What news from earth respecting our world and heaven?' They replied 'When we first came into this world, we were informed that here and in heaven there are administrations, ministries, offices, employments, trades, studies, and all kinds of wonderful works; and yet we used to believe that, after our entry into the spiritual world, we should have eternal rest from all labour'. The elder replied:

'Did eternal rest from labour mean for you sitting or lying in eternal idleness, and breathing or drinking in heavenly delight?' 'We had some idea of the kind', said the three strangers, smiling pleasantly. 'But', they were answered, 'what have joy and happiness to do with idleness? Idleness dulls the mind instead of expanding it; so that an idle man is deadened and not vivified. Suppose a person to sit in perfect idleness with dangling hands and downcast eyes; even if he were surrounded by an atmosphere of gladness, a lethargy would invade his whole body, his face would grow dull, and his head would nod, until he fell into a sort of coma It is alertness of mind that keeps the whole bodily system expanded and tense. And the mind is kept alert by congenial employment and work I will therefore tell you this news from heaven, that there are administrations, offices, and judicial tribunals there, both greater and less, as also mechanical arts and trades.' The three strangers, on hearing of judicial tribunals in heaven, said: 'Why so? Are not all in heaven inspired and guided by God, and do they not therefore know what is just and right? What need then of judges?' 'As in the natural world, so in this world,' replied the elder, 'we are instructed and learn what is good and true, just and equitable; we learn these things not directly from God but from others. Every angel, like every good man on earth, thinks what is true and does what is good as from himself, and these thoughts and actions are more or less pure, according to the state of the angel. For some of the angels are simple and others are wise, and it is the part of the wise to judge and decide what is right, when the simple in their ignorance are doubtful or mistaken. But you are new to this world; if it would interest you, come with me into our city, and we will show you everything'

Hereupon, accompanied by some of the seniors, they left the audience hall And first they entered a large library, which was subdivided according to the different branches of knowledge The three strangers, seeing so many books, were astonished, and said 'So there are books too in this world? Whence have you parchment and paper, pens and ink?' 'We perceive', the seniors replied, 'that in the former world you believed that this world, being spiritual, would be empty, for you thought that anything purely spiritual,

being therefore immaterial, must be empty or even non-existent But the truth is that there is here an abundance of all things substantial, these being the origin of all things material We ourselves are spiritual men, because we are substantial and not material. Hence all things which exist in the natural world, including books and manuscripts, are found here in their perfection ' When the three strangers saw the books, and were told that they were the origin of material books, they understood the meaning of the word substantial That they might be still further convinced, they were taken to the houses of the scribes, who were making copies from the writings of the wise men of the city, and they examined the writing, and wondered at seeing it so neat and elegant. After this, they were conducted to the museums, schools, and colleges, and to the places where were held their literary sports, called respectively the sports of *Helicon*, of *Parnassus*, of *Athens*, and of the *Muses* or virgins of the fountain (The latter are so called because virgins signify the love of knowledge, and every one is intelligent in proportion to his love of knowledge) These sports are spiritual exercises and trials of skill Afterwards they were led about the city to the rulers, administrators, and their subordinate officers, and they were taken by the latter to view the wonderful spiritual works which the artificers execute.

When they had seen all these things, the elder spoke with them again about the eternal rest from labour enjoyed by the blessed after death 'Eternal rest,' he said, 'is not idleness, for idleness produces languor and drowsiness of mind and body, and these are death, not life, much less the eternal life which the angels enjoy Eternal rest dispels languor and drowsiness, and causes a man to live by elevating and interesting his mind, and this can only be done by engaging in some congenial and useful occupation The whole heaven is regarded by the Lord as a theatre of uses, and every one is an angel according to his use The delight of use bears him along, as a favourable current does a ship, causing him to enjoy eternal peace and quietude This is the meaning of eternal rest from labour That an angel is quickened by the useful application of the mind, is evident from the fact that every one is in the vigour, potency, and delight of marriage, according to his love of its use.'

After the three strangers had been convinced that eternal rest is not idleness, but joy in the performance of useful work, some maidens came and presented them with embroidery that they had made And as the strangers departed, the maidens sang an ode expressive of their joy in useful work.

695 IV. Most people who believe in a life after death, believe also that in heaven subjects of devotion will exclusively engage their thoughts, that their words will be prayers; that their faces and gestures will express the worship of God, that their houses will be places of worship, and themselves the priests of God But I can assert that religious matters no more monopolize the minds of angels than of religious men on earth Certainly the worship of angels is purer and more deeply felt; but civil and rational matters also flourish in heaven

I was one day taken up into heaven, and introduced to a community consisting of wise men who in ancient times had excelled in both theory and practice They were then in heaven, because they had believed in God, and now believed in the Lord, and loved the neighbour as themselves I attended one of their meetings, and was asked whence I came I said 'In the body I am in the natural world, but in the spirit I am in your spiritual world' On hearing this they were much interested, and inquired 'What do the people in the world know about influx?' Then, recollecting all that I had heard or read on that subject, I replied 'They do not as yet know anything of influx from the spiritual world into the natural, but only of the influx of nature into natural objects For instance, they know of the influx of the heat and light of the sun into animals, trees, and shrubs, causing each to live, and of the influx of cold into the same things, causing their death, and of the influx of light into the eye, of sound into the ear, and of odour into the nostrils, causing sight, hearing, and smell, and so forth. Moreover, the learned speak of the influx of the soul into the body, or of the body into the soul, and on this subject their opinion is divided Some believe in the influx of the soul into the body, which they call occasional, because it occasions the results produced upon the bodily senses. Others believe in the influx of the body into the soul, which they call physical, because objects strike upon the senses, and through them

upon the soul. Thirdly, some believe in a simultaneous influx into the body and soul, which they call a pre-established harmony. And they all believe that the influx is natural. Some believe the soul to be a particle or drop of ether, some, that it is a little sphere or spark of heat and light, some, that it is a certain entity concealed in the brain They indeed call this soul spiritual, but by spiritual they only mean a purer natural They know nothing about the spiritual world and its influx into the natural. And so they confine themselves to the sphere of nature, ascending and descending, and soaring aloft therein like eagles in the air. They are like the inhabitants of some island, who know nothing of any other country, or like fish in a river, which do not know that there is air above the water. When they are told that there is a world distinct from their own, where angels and spirits dwell, and that all influx into men, as also the interior influx into vegetation, is from that world, they stand amazed, as if they were listening to some ghost-story or astrological absurdity Apart from the philosophers, people only know of such influx as that of wine into glasses, of meat and drink into the stomach, of taste into the tongue, and possibly of air into the lungs, and so on. When they are told that there is an influx of the spiritual world into the natural, they say: "That may be so, but what is the advantage or use of knowing about it?" If they ever have occasion to discuss what they have heard of such influx, they trifle with it, as some juggle with pebbles.'

Afterwards I talked with the angels about the wonderful effects of the influx of the spiritual world into the natural. I spoke of the grubs which become butterflies, and of the remarkable habits of bees, silkworms, and spiders I said that the inhabitants of the earth ascribe such things to the light and heat of the natural sun; thus, strange to say, they confirm their belief in nature, bring sleep and death upon their minds, and become atheists.

After this I described to them the marvels of vegetable life; how things grow from seed to maturity, just as though the earth knew how to foster the orderly growth of seed, stem, branches, leaves, blossoms, fruits, and new seeds. These phenomena, being so familiar, are not regarded as wonderful, but as mere effects of nature. For nothing is

known of a spiritual world which operates upon and actuates all things in nature, just as the human mind operates and acts upon the senses and motions of the body Natural things are like coats, sheaths, or coverings of spiritual things, and serve to produce the effects intended by God the Creator.

696 V. I once prayed to the Lord that I might speak with the disciples of Aristotle, Descartes, and Leibnitz, in order to hear their opinions on the intercourse between the soul and body After I had prayed, nine persons presented themselves, three disciples of Aristotle, three of Descartes, and three of Leibnitz, and they stood round me, the disciples of Aristotle on the left, those of Descartes on the right, and those of Leibnitz behind At a great distance, and far apart from one another, appeared three men crowned with laurel, who were revealed to me by heaven as those great teachers themselves. Behind Leibnitz and holding the skirt of his garment, stood one who was said to be Wolff.

When the nine men met, they at first greeted one another courteously; but suddenly there arose from beneath a spirit holding in his right hand a torch, which he waved before their faces. Thereupon they glared at one another with hostile aspect, for they were seized with the passion of altercation and dispute The Aristotelians, who were schoolmen, began the debate, saying 'It is obvious that there is an influx through the senses into the soul, just as a man passes through the door into a room, and that the soul thinks according to that influx. When a lover sees his bride, his eyes sparkle and convey the love of her to his soul. When a miser sees bags of money, all his senses kindle at the sight, transfer their emotion to his soul, and excite it with the desire of possessing them. When a vain man hears himself praised, he pricks up his ears, and these transmit the flattery to his soul The bodily senses are like entrance-halls, through which alone there is ingress to the soul. These examples, and innumerable others, point to the conclusion that influx is natural or physical'.

The followers of Descartes, who had been standing in an attitude of close attention, now replied as follows: 'Alas, you speak from appearances! It is not the eye but the soul that loves the bride; and it is the soul that covets money and delights in flattery, not the eyes or ears. It is perception

that causes sensation, and perception is a faculty not of the eye or ear but of the soul It is thought and will that cause the tongue to speak and the hands to work, and thought and will are of the soul. Thus it is the soul that causes the bodily senses to see, hear, feel, and observe These and many other examples are conclusive to any one whose mind rises above the bodily senses, they prove to him that influx is not from the body into the soul, but from the soul into the body, and this we call occasional or spiritual influx'.

The three disciples of Leibnitz, who stood behind the rest, said 'We have heard and compared the rival arguments, and find that there is some truth in both, and therefore, if agreeable, we will settle the dispute'. Asked how, they said 'There is no influx of the soul into the body, nor of the body into the soul, but there is a concordant and instantaneous operation of both soul and body, which a celebrated author has designated by the admirable name of pre-established harmony'.

Hereupon there appeared again the spirit with the torch, which was now in his left hand, and waved it at the back of their heads, then the ideas of all of them became confused, and they cried out· 'Neither our souls nor our bodies know which side to take, let us then decide this dispute by lot'. So they took three sheets of paper, on one of which they wrote physical influx, on the second spiritual influx, and on the third pre-established harmony These they put into a cap, and appointed one of their number to draw, and he, putting in his hand, drew out the paper on which was written spiritual influx Then they all said, some decisively and some reluctantly 'Let us adopt this, because it came out first' But an angel suddenly stood near and said: 'Spiritual influx did not come out first by chance, but by design You do not see the truth, because your ideas are confused, and so the truth offers itself to you for your acceptance'

697 VI I once saw not far from me a cloud divided up into little clouds. Some of these were light blue and some dark, and I saw them as it were colliding with one another, across them darted rays of light, which sometimes appeared like sharp swords and sometimes like broken swords. These rays now darted out against each other, and now drew back,

just like combatants. In this way the variegated little clouds appeared to be contending, but it was a friendly contention

As the cloud was at no great distance, I could see beneath it boys, young men, and old men entering a house built of marble with a substructure of porphyry. So, approaching one who was going in, I said: 'What is this house?' He answered 'It is a school, where youths are instructed in wisdom' Being then in the spirit, I went in with them.

There was a desk opposite the door, benches in the centre, seats round the sides, and a gallery over the entrance The desk was for the young men who were to reply to the question proposed, the benches were for the hearers, the seats at the sides for those who on former occasions had given wise answers, and the gallery for the seniors who were to be judges and arbitrators In the middle of the gallery was a pulpit, where sat the president, who proposed the questions for the young men. When they were assembled, this man arose from the pulpit and said. 'I pray you, answer and discuss this question What is the soul, and what are its properties?'

On hearing this there was a general consternation, and some of those seated on the benches exclaimed 'No man, from the earliest age to our own, has been able to conceive what the soul is, much less to state its properties; this transcends the understanding'. But they were told from the gallery. 'It does not transcend the understanding; so let the question be answered'

Then arose the young men chosen for that day There were five, all of whom had been examined by the seniors and found to be remarkably intelligent. Each one, before occupying the desk, put on a silk tunic of an opaline colour, a cloak of soft wool embroidered with flowers, and a cap surmounted by a button encircled with sapphires.

The first youth, thus attired, said 'The nature of the soul has been revealed to no one since the day of creation, it is a mystery known to God alone It is true that certain learned men thought that they had discovered the seat from which it governs all things in man This they placed in the pineal gland between the cerebrum and the cerebellum, for the whole man is controlled by the brains, and these are con-

trolled by the pineal gland. This therefore seemed a plausible theory; but after a time it was rejected'

Then he transferred his tunic, cloak, and cap to the second youth, who took his place at the desk and spoke as follows: 'No one in heaven or on earth knows what the soul is. It is known that there is a soul in man, but where it resides is a matter of conjecture. It must be in the head, for there the understanding thinks and the will intends In the fore part of the head are situated the organs of sense, and to all of these life comes from the soul, which also resides in the head. But exactly where its seat is, I dare not say Sometimes I agree with those who place it in the three ventricles of the brain, sometimes with those who place it in the striated bodies, or in the medullary substance of each brain, or in the cortical substance, or in the dura mater For weighty arguments have been urged in favour of each of these opinions For instance, the three ventricles are the receptacles of the animal spirits, and of all the various lymphatic juices belonging to the brain The striated bodies form the marrow through which the nerves go forth, and by these both brains are continued into the spinal column, whence emanate the fibres from which the whole body is woven The medullary substance of both brains is a general collection of all the fibres that form the rudiments of the whole man The cortical substance contains the primary and ultimate ends and beginnings of all sensory and motor fibres. The dura mater is the general covering of both brains, and is extended by a kind of continuum over the heart and the viscera of the body For myself, I do not decide in favour of any of these Do you decide, I beg, and choose which you prefer'

Next, the third youth received the gown, tunic, and cap, and spoke as follows: 'What have I, a young man, to do with so lofty a question? I appeal to the learned men sitting on each side, I appeal to you wise men in the gallery In fact, I appeal to the angels of the highest heaven, whether any one, by the light of his own reason, can form any idea of the soul. Nevertheless I, like others, can form conjectures about its seat in man, and my conjecture is, that it resides in the heart and blood Now, I conjecture that this is so because the heart by its blood rules both the body and

the head; for it sends blood through the aorta into the whole of the body, and through the carotid arteries into all parts of the head It is, therefore, universally agreed that the soul by means of blood from the heart supports, nourishes, and gives life to the whole body. Hence soul and heart are so frequently mentioned together in the sacred scripture. Compare *Thou shalt love God with all thy soul, and with all thy heart*, and *God creates in man a new soul and a new heart* (Deut. vi 5, x 12, xi 13; xxvi 16, Jer xxxii 41, Matt xxii 37; Mark xii 30, 33, Luke x 27, and elsewhere), it is also stated in Leviticus (xvii 11, 14) that *the blood is the soul of the flesh*' At these words grave approval was expressed by some of the clerical members of the assembly

When silence was restored, the fourth speaker ascended the desk, and said 'I also am inclined to think that no one is clever enough to see what the soul is, and that therefore the question cannot be answered. Still, from my youth I have agreed with the ancients, that the soul is in the whole man, and that it is idle for the moderns to fix its seat in any one spot Moreover, the soul is a spiritual substance, of which can be predicated neither extension nor place, but only habitation and impletion When we say the soul, we mean life, and life permeates the whole and every part of man' This opinion also was favourably received by many in the audience.

Next rose a fifth speaker, who spoke as follows. 'I will not inquire into the seat of the soul, but will proceed at once to the main question "What is the soul, and what are its properties?" The general idea concerning the soul is, that it is a pure substance of the nature of ether, air, or wind, animated by the vital principle of human rationality. For a man at his death is said to breathe forth his soul or spirit. Hence the soul, after death, is supposed to be a breath, in which there is cogitative life. What else can the soul be? But as you have said, sir, that this problem does not transcend the understanding, I beg and beseech you to unfold to us this eternal mystery'

Hereupon the seniors sitting on the chief benches all looked at the president who had proposed the problem, and he understood that they wished him to descend and expound the matter. He forthwith quitted the pulpit, passed through

the assemblage, mounted the desk, and, stretching out his hand, said 'Listen, I pray. Every one believes that the soul is man's inmost and purest essence But an essence without a form is a mere abstraction The soul is certainly a form, and I will now describe the nature of that form It is a form of all the derivatives of love and wisdom, these being affections and perceptions These innumerable perceptions and affections cohere in such an orderly series as to make one perfect form They may rightly be so called, because nothing can be taken away from or added to it, without impairing that form The human soul, then, is this form, whose essentials are all the derivatives of love and wisdom, these are primarily in the soul, and by derivation in the head and body

'In the world you believed that spirits and angels were minds and souls resembling wind or ether But now you are spirits and angels, and you clearly see that you are really and actually men, who in the world lived and thought in a material body It was not the material body that lived and thought, but the spiritual substance in that body, and this you called the soul, whose form you knew not but which you now see You all are souls, of whose immortality you have heard, thought, and written so much, and because you are forms of love and wisdom from God, therefore you can never die The soul, therefore, is the human form, whose perfection requires that nothing should be either added or subtracted Moreover it is the inmost form of the spiritual body. And since outward forms are essentially derived from the inmost form, therefore you are, as you appear both to yourselves and us, souls In a word, the soul is the man himself, for it is the inmost man and therefore its form is fully and perfectly the human form Nevertheless, it is not life, but the receptacle of life from God, and thus God's dwelling-place' Many applauded these remarks, but some said 'We must consider the matter'.

I then went home; and above the school there was now a bright cloud, without any opposing rays The brightness of this cloud penetrated the roof and illumined the walls, on which, as I was told, there appeared writings, including this one. *Jehovah God breathed into man's nostrils the breath of life, and man became a living soul* (Gen. ii 7)

CHAPTER XIII

THE HOLY SUPPER

I WITHOUT A KNOWLEDGE OF THE CORRESPONDENCE BETWEEN NATURAL AND SPIRITUAL THINGS, NO ONE CAN UNDERSTAND THE USES OF THE HOLY SUPPER

698 This was partially explained in the chapter on baptism, where it was shown that without a knowledge of the spiritual sense of the Word, it is impossible to understand the uses of baptism and the holy supper (nos 667–9) Here, we say 'without a knowledge of the correspondence between natural and spiritual things'; this is the same thing, because by correspondence the natural sense of the Word is changed into the spiritual sense in heaven, hence it is that those two senses correspond Whoever, therefore, is acquainted with correspondences, may know the spiritual sense of the Word. (See the chapters on the sacred scripture and the Decalogue, and also *The Apocalypse Revealed*)

699. Every true Christian acknowledges that baptism and the holy supper are the holiest things of worship But nobody knows in what their holiness consists From the institution of the holy supper, in the natural sense, we learn nothing more than that the flesh of Christ is given us to eat, and His blood to drink, and that the bread and wine are taken in place of them Who from this can see beyond the fact that it is holy because commanded by the Lord? Accordingly, some ingenious writers in the Christian church have declared that, when the Word is added to the element, it becomes a sacrament But this origin of its sanctity does not appeal to the understanding, neither is there anything in the bread and wine which shows their holiness And so some attend the holy supper in the trust that sins are thereby remitted; some, because they believe that it sanctifies, and some, because it strengthens faith and promotes salvation. Those who think lightly of it, attend it merely because they have

always done so from childhood; others again, seeing no meaning in it, neglect it But the impious avoid it, saying to themselves. 'What is it but a ceremony, invested with sanctity on the authority of the clergy? For what is there in it but bread and wine? It is a mere fiction that the body of Christ, which hung upon the cross, and His blood, which was then shed, are imparted along with the bread and wine to the communicants' And so on

700 Such ideas are at this day entertained throughout Christendom, solely because they agree with the literal sense of the Word, and the spiritual sense, in which alone the uses of the holy supper are seen in their true light, has not been disclosed until the present time. This sense is now first disclosed, because hitherto Christianity has been little more than a name For men have not directly approached and worshipped the Saviour as the only God in whom is the divine trinity, but only indirectly, and this is not to approach and worship Him, but merely to venerate Him as the cause of salvation to men This is not the essential but the mediate cause, which is below and exterior to the essential cause But true Christianity is now beginning to dawn; and the Lord is now instituting a new church, symbolized by the new Jerusalem in the Revelation, in which God the Father, the Son, and the Holy Spirit are acknowledged as one, because they are in one Person. It has therefore pleased the Lord to reveal the spiritual sense of the Word, in order that this church may receive the real use and benefit of the two sacraments, baptism and the holy supper This will follow when men see with the understanding, or with the eyes of the spirit, the holiness contained therein, and receive it as the Lord has taught in His Word.

701. This holiness, without a knowledge of the spiritual sense of the Word, or of the correspondence between natural and spiritual things, is hidden like a treasure in a field. The field is not particularly valued until it is discovered that it contains a treasure, but then the purchaser grows rich, especially when it is found that the treasure is more precious than gold. Apart from the spiritual sense, this sacrament is like a closed house, full of jewels and treasures, which attracts no particular attention; but when the clergy overlay its

walls with marble, and cover its roof with plates of gold, it attracts the admiring gaze of the passers-by And when that house is opened, every one is freely permitted to enter, and receive according to his rank a gift or a loan from the guardian; for the precious things therein are inexhaustible, and are continually renewed. Just so is it with the Word as to its spiritual contents, and with the sacraments as to their heavenly contents

The holy supper, without a revelation of its inward holiness, is like alluvial sand containing a great abundance of gold dust, but when its holiness is revealed, it is like the gold collected therefrom, melted down and fashioned into beautiful forms This sacrament, with its holiness undiscovered, is like a box made of common wood, but containing diamonds, rubies, and other precious stones arranged in order. Who does not value that box when he sees its contents, and is told that they are to be freely distributed? This sacrament, without a revelation of the heavenly things with which it corresponds, is like an angel disguised in a common raiment who passes unnoticed, but it would be otherwise if he were seen as an angel uttering angelic wisdom and performing wonderful deeds

The difference between the mere affirmation of holiness and its demonstration, may be illustrated by the following event in the spiritual world. There was read an epistle written by Paul when in the world, but of which he was not known to be the author At first this epistle was lightly esteemed by the hearers; but when it was discovered to be one of Paul's epistles, it was received with joy, and its contents were adored This showed that the mere attribution of holiness to the Word and the sacraments by clergymen of rank and dignity, does indeed give the stamp of holiness. But the effect is greatly heightened when the holiness itself is disclosed and made manifest by the revelation of the spiritual sense, for thus holiness becomes internal instead of external, and is clearly recognised instead of being accepted on the authority of others. So it is with the holiness of the sacrament of the holy supper.

II. AN ACQUAINTANCE WITH CORRESPONDENCES SHOWS THAT THE LORD'S FLESH AND THE BREAD SIGNIFY THE DIVINE

GOOD OF HIS LOVE, AND ALSO THE GOOD OF CHARITY; AND THAT HIS BLOOD AND THE WINE SIGNIFY THE DIVINE TRUTH OF HIS WISDOM, AND ALSO THE TRUTH OF FAITH; AND THAT TO EAT MEANS TO APPROPRIATE.

702. The spiritual sense of the Word has at this day been disclosed by a revelation of correspondences, it is therefore only necessary to quote passages from the Word which clearly show the meaning of flesh and blood and of bread and wine in the holy supper. But these shall be preceded by the Lord's words concerning the institution of this sacrament and concerning His flesh and blood and the bread and wine.

703 (i) The institution of the holy supper by the Lord. Jesus kept the passover with His disciples; and when the even was come He sat down with them. *And as they were eating, Jesus took bread, and blessed, and brake, and gave to the disciples, and said, Take, eat, this is my body And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, for this is my blood of the new testament, which is shed for many* (Matt xxvi 26–8, Mark xiv 22–4, Luke xxii 19, 20)

(ii) The Lord's doctrine concerning His flesh and blood, and concerning the bread and wine

Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man will give unto you Verily, verily, I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven, for the bread of God is he who cometh down from heaven, and giveth life unto the world I am the bread of life, he that cometh to me shall never hunger, and he that believeth on me shall never thirst I am the bread which came down from heaven Verily, verily, I say unto you, He that believeth on me hath everlasting life; I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven, if any man eat of this bread, he shall live for ever, and the bread that I will give is my flesh, which I will give for the life of the world Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no 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 meat indeed, and my blood is drink indeed He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him (John vi 27, 32, 33, 35, 41, 47–51, 53–6)

704 Any one enlightened from heaven may see that even in the natural sense flesh and blood here mean the passion on the cross, which they were to keep in remembrance. Therefore, when the Lord instituted this last supper of the Jewish and first of the Christian passover, He said *This do in remembrance of me* (Luke xxii 19, 1 Cor xi 24, 25) Similarly, the bread and wine, even in the natural sense, also mean the passion on His cross; for we read that Jesus brake the bread, and gave it to the disciples, and said. *This is my body ; and he took the cup, and gave it to them, saying, This is my blood* (Matt xxvi; Mark xiv, Luke xxii). He also called the passion on the cross a cup (Mark xiv 36, John xviii 11)

705 Flesh, blood, bread, and wine signify corresponding spiritual and celestial things, as is evident from the passages in the Word where they are mentioned Compare the following passages *Come and gather yourselves together unto the supper of the great God , that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great* (Rev xix 17, 18) And in Ezekiel *Gather yourselves from every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood , ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth , and ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice , and ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, and I will set my glory among the nations* (xxxix 17–21) In these passages flesh and blood clearly mean the spiritual and celestial things which correspond to them · For otherwise there could be no sense in these strange expressions, that they should eat the flesh of kings, of captains, of mighty men, of horses, and of them that sit on them, and that they should be filled at his table with horses and chariots, with mighty men, and with all men of war, and that they

should drink the blood of the princes of the earth, and drink blood till they were drunken. These expressions clearly relate to the holy supper of the Lord; for the supper of the great God is mentioned, and also a great sacrifice. Now, as all spiritual and celestial things have relation solely to good and truth, it follows that flesh means the good of charity, and blood the truth of faith; and in the highest sense they mean the Lord Himself, as to the divine good of His love, and the divine truth of His wisdom. Spiritual good is also meant by flesh in these words in Ezekiel: *I will give them one heart, and I will put a new spirit within you, and I will take away the heart of stone, and I will give them a heart of flesh* (xi 19, xxxvi 26) In the Word, heart means love; therefore the love of good is meant by a heart of flesh Moreover, that flesh and blood mean spiritual good and truth, is still more evident from the signification of bread and wine in the passage where the Lord says that His flesh is bread, and that His blood is the wine which was drunk from the cup.

706. The divine truth of the Lord and of the Word is meant by His blood, because the divine good of His love is spiritually meant by His flesh, and these two are united in Him It is well known that the Lord is the Word, and there are two things to which all the contents of the Word relate, namely, divine good and divine truth, wherefore, if the Word be taken to mean the Lord, it is evident that divine good and truth are meant by His flesh and blood. That the divine truth of the Lord, or of the Word, is meant by blood, is evident from those passages where blood is called the blood of the covenant; for a covenant signifies communion, and communion with the Lord is brought about by means of His divine truth In Zechariah: *By the blood of thy covenant I will send forth the bound out of the pit* (ix 11), and in Moses After Moses had read the book of the law in the ears of the people he *sprinkled half of the blood upon the people, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words* (Exod. xxiv 3–8). And Jesus *took the cup, and gave it to them, saying, This is my blood of the new covenant* (Matt xxvi 27, 28, Mark xiv 24; Luke xxii 20).

The blood of the new covenant, or testament, signifies the

divine truth of the Word, which is called the new and old covenant or testament. And therefore the Lord gave His disciples the wine, saying: *This is my blood*, for wine signifies divine truth; and it is also called *the blood of grapes* (Gen. xlix 11, Deut xxxii 14) This is still more evident from the Lord's words *Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you, for my flesh is meat indeed, and my blood is drink indeed He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him* (John vi 53–5, 56). It is very plain that the divine truth of the Word is here meant by blood, for it is said that he that drinks has life in himself and dwells in the Lord, and the Lord in him. This union, as the church knows, is effected by divine truth and a life according to it, and the holy supper confirms it.

As blood signified the divine truth of the Lord or of the Word, which is the real covenant and testament both old and new, therefore blood was the holiest representative of the Israelitish church, in which all things were natural correspondents of spiritual things. For example, the Israelites were told to take of the paschal blood, and strike it on the two side-posts and on the upper door-post of the houses, lest the plague should come upon them (Exod xii 7, 13, 22); and the blood of the burnt-offering was to be sprinkled upon the altar at its base, and upon Aaron, and upon his sons, and upon their garments (Exod xxix 12, 16, 20, 21; Levit. i 5, 11, 15; iii 2, 8, 13, iv 25, 30, 34, viii 15, 24, xvii 6, Num. xviii 17, Deut xii 27); and also upon the veil which was over the ark, upon the mercy-seat, and upon the horns of the altar of incense (Lev. iv 6, 7, 17, 18, xvi 12–15). The blood of the Lamb in the Revelation has a similar signification: *These have washed their robes and made them white in the blood of the Lamb* (vii 14) *There was war in heaven: Michael and his angels fought against the dragon, and they overcame him by the blood of the Lamb, and by the word of their testimony* (xii 7, 11). It cannot be supposed that Michael and his angels overcame the dragon by any other means than the divine truth of the Lord in the Word; for the angels in heaven do not think of blood or of the Lord's passion, but of divine truth and of His resurrection. Where-

fore, when a man thinks of the Lord's blood, the angels perceive the divine truth of His Word, and when a man thinks of the Lord's passion, they have a perception of His glorification and of His resurrection It has been granted me to know this by long experience

That blood signifies divine truth, is further evident from these words in David. God *shall save the souls of the needy, and precious shall their blood be in his sight · they shall live, and he will give them of the gold of Sheba* (Ps lxxii 13–16) The blood of the needy that is precious in the sight of God, signifies the divine truth that they possess, the gold of Sheba is the wisdom therefrom So in Ezekiel· *Assemble yourselves to a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood ; ye shall drink the blood of the princes of the earth till ye be drunken , and I will set my glory among the nations* (xxxix 17–21) This treats of the church which the Lord was about to establish among the nations. It has been shown just above that blood here means truth from the Word which they possessed

707. That bread has a meaning similar to flesh, is clearly evident from the Lord's words *Jesus took bread, and brake it, and gave it to them, saying, This is my body* (Matt xxvi 26, Mark xiv 22, Luke xxii 19), and again *The bread that I will give is my flesh, which I will give for the life of the world* (John vi 51). Again He says that He is *the bread of life*, and that *he that eateth of this bread shall live for ever* (John vi 48, 51, 58) It is this bread also that is meant by the offerings which are called bread in the following passages· *The priest shall burn it upon the altar · it is the bread of the offering made by fire unto Jehovah* (Lev. iii 11, 16) The sons of Aaron *shall be holy unto their God, and not profane the name of their God , for the offerings of Jehovah made by fire, and the bread of their God, do they offer. Thou shalt sanctify him, for he offereth the bread of thy God A man of the seed of Aaron that hath any blemish, shall not approach to offer the bread of his God* (xxi 6, 8, 17, 21) *Command the children of Israel, and say unto them, My offering, my bread for offerings made by fire, for an odour of rest, shall ye observe to offer unto me in their due season* (Num xxviii 2) *Whosoever hath touched an unclean thing shall not eat of the holy things, but shall wash*

his flesh with water, and afterwards he shall eat of the holy things, because it is his bread (Lev. xxii 6, 7). To eat of the holy things was to eat the flesh of the sacrifices, which is here also called bread; so also in Malachi (i 7). The same was signified by the meat-offerings in the sacrifices, which were of the flour of wheat, and were consequently bread (Lev. ii 1–11; vi 7–14; vii 9–13, etc), the same also by the shew-bread laid on the table in the tabernacle (Exod xxv 30, xl 23; Lev xxiv 5–10) Bread does not mean natural but heavenly bread, as is plain from these words *Man doth not live by bread only, but by every word which proceedeth out of the mouth of Jehovah doth man live* (Deut viii 3) *I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah* (Amos viii 11) Moreover, bread means food in general (Lev. xxiv 5–9; Exod xxv 30, xl 23; Num iv 7; 1 Kings vii 48). That it means also spiritual food, is evident from these words. *Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man will give unto you* (John vi 27)

708 That wine has a meaning similar to blood, is very clear from the Lord's words. Jesus taking the cup said *This is my blood* (Matt xxvi, Mark xiv, Luke xxii); and also from these *He washeth his garments in wine, and his clothes in the blood of grapes* (Gen xlix 11); this was said of the Lord. *Jehovah of hosts will make unto all people a feast of fat things, a feast of lees or of pleasant wine* (Is. xxv 6), this refers to the sacrament of the holy supper which was to be instituted by the Lord So again. *Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea, come, buy wine without money* (Is lv 1) The fruit of the vine, which they were to drink new in the kingdom of heaven (Matt xxvi 29, Mark xiv 25, Luke xxii 18), means the truth of the new church and the new heaven, therefore, in many parts of the Word, the church is called a vineyard (Is v 1, 2, 4, Matt xx 1–8); and the Lord called himself the true vine, and those who are ingrafted in Him the branches (John xv 1–6), and so on.

709. All this shows what is meant by the Lord's flesh and blood, and also by bread and wine, in the threefold

sense, natural, spiritual, and celestial. Every devout Christian knows that there are both natural and spiritual nourishment, and that natural nourishment is for the body, and spiritual for the soul; for Jehovah the Lord says in Moses *Man doth not live by bread only, but by every word that proceedeth out of the mouth of Jehovah doth man live* (Deut viii 3). Now the body dies but the soul lives after death, it follows that spiritual nourishment is for eternal salvation These two kinds of nourishment ought not to be confused. If any one does confuse them, his ideas of the Lord's flesh and blood, and of the bread and wine, will be material, corporeal, and carnal, and these must suffocate all spiritual ideas about this most holy sacrament If, however, any one is so simple as to think about nothing but what he sees with the eyes, I would advise him, when he partakes of the bread and wine and hears them called the body and blood of Christ, to say to himself that this is the holiest act of worship, and to remember Christ's passion and His love for man's salvation For He says *Do this in remembrance of me* (Luke xxii 19), and *The Son of Man came to give his life a redemption for many* (Matt xx 28; Mark x 45) *I lay down my life for the sheep* (John x 15, 17, xv 13)

710. This also may be illustrated by comparisons. Who does not remember and love a man who, from pure love of his country, fights against her enemies and sacrifices his life to save her from slavery? And who does not remember and love a man who, out of pity for his fellow-citizens who are starving, freely distributes all his silver and gold? Who again does not remember and love any one who, in pure love and friendship, sacrifices his only lamb and sets it before his guests? And so on

III. IT MAY NOW BE UNDERSTOOD THAT THE HOLY SUPPER CONTAINS, IN GENERAL AND PARTICULAR, ALL THINGS OF THE CHURCH AND OF HEAVEN.

711 It was shown in the preceding article, that the Lord Himself is in the holy supper, that the flesh and bread are the Lord as to the divine good of love, and that the blood and wine are the Lord as to the divine truth of wisdom. Thus the holy supper involves three universals—the Lord, His divine good, and His divine truth. Since, then, the holy

supper includes and contains in it these three, it follows that it also includes and contains the universals of heaven and of the church. And as all particulars depend on universals, just as contents depend on containants, it follows that the holy supper includes and contains all the particulars of heaven and the church As the divine good and truth, both being from the Lord and both being the Lord, are meant by His flesh and blood, and also by the bread and wine, the holy supper evidently contains, both in general and particular, all things of heaven and the church.

712. It is well known that the three essentials of the church are God, charity, and faith, and that all things in the church have reference to these three universals This agrees with what has just been said, for God in the holy supper is the Lord, charity is divine good, and faith is divine truth. What is charity but the good that a man does from the Lord? and what is faith but the truth which a man believes from the Lord? Hence there are three essentials in the internal man, namely, the soul or mind, the will, and the understanding These three are the receptacles of the above-mentioned universals, the soul or mind is the receptacle of the Lord, from whom it lives, the will is the receptacle of love or good, and the understanding is the receptacle of wisdom or truth Therefore all things in the soul or mind not only have relation to those three universals of heaven and the church, but even proceed from them. For everything proceeding from a man involves mind, will, and understanding, and if any one of the three were taken away, the man would cease to exist. Similarly, there are in the external man three things to which all other things have reference and on which they depend, namely, the body, the heart, and the lungs. These three also correspond to the former three, the body corresponding to the mind or soul, the heart to the will, and the lungs or respiration to the understanding. That there is such a correspondence, has been fully shown above Thus, then, all things in man, both in general and particular, are formed to be the receptacles of the three universals of heaven and the church. This is because man was created an image and likeness of God, that he might be in the Lord and the Lord in him.

713. On the other hand, there are three opposites to these universals, namely, the devil, evil, and falsity The devil, by which is meant hell, is diametrically opposed to the Lord, evil to good, and falsity to truth; and these three constitute one, for where the devil is, there also are evil and falsity These three also contain, both in general and particular, all things of hell and the world, these being contrary to heaven and the church. As they are opposites, they are therefore entirely separate; nevertheless they are held in connection by the wonderful subjection of hell to heaven, of evil to good, and of falsity to truth. This subjection is explained in *Heaven and Hell* (nos 536–44, 554)

714 That particulars may be retained in their order and connection, it is necessary that there should be universals from which they exist, and in which they subsist And it is also necessary for them to bear a certain resemblance to their universals, otherwise the whole would perish with its parts It is owing to this relationship that all things in the universe, from the first day of creation to the present time, have been preserved in their integrity and will continue to be so It is known that all things in the universe have relation to good and truth, because all things were created by God from the divine good of love by means of the divine truth of wisdom. Take, for example, whatever you please, an animal, a shrub, or a stone, and you will find that it bears the stamp of those three universals

715 Since divine good and truth are the most universal of all things of heaven and the church, Melchizedek, who represented the Lord, brought forth bread and wine to Abraham, and blessed him Of Melchizedek it is thus written *Melchizedek king of Salem brought forth bread and wine to Abraham, and he was the priest of the most high God, and he blessed him* (Gen. xiv 18, 19) Melchizedek represented the Lord, as is evident from these words in David *Thou art a priest for ever after the order of Melchizedek* (Ps cx 4). That these words relate to the Lord, may be seen in Hebrews (v 6, 10, vi 20, vii 1, 10, 11, 15, 17, 21). Melchizedek brought forth bread and wine because these two, as in the holy supper, included all things of heaven, of the church, and of blessedness.

IV. IN THE HOLY SUPPER THE LORD IS WHOLLY PRESENT WITH THE WHOLE OF HIS REDEMPTION.

716 The Lord is wholly present in the holy supper, both as to His essential divinity and His glorified humanity, as is evident from His own words. That His humanity is present in the holy supper, is evident from these words: *Jesus took bread, and brake it, and gave to his disciples, and said, This is my body; and he took the cup, and gave it to them, saying, This is my blood* (Matt xxvi 26–8, Mark xiv 22–4, Luke xxii 19, 20) Again *I am the bread of life; if any man eat of this bread, he shall live for ever, the bread which I will give is my flesh Verily, verily, I say unto you, he that eateth my flesh, and drinketh my blood, hath eternal life, and dwelleth in me, and I in him* (John vi 51, 56) From this it is evident that the Lord is present at the holy supper as to His glorified humanity That the Lord is also wholly present as to His essential divinity, is evident from His being the bread which came down from heaven (John vi 51) He came down from heaven with the essential divinity, for it is said *The Word was with God, and God was the Word, all things were made by means of him, and the Word was made flesh* (i 1, 3, 14), and again that He and the Father are one (x 30), that all things that the Father hath are His (iii 35, xvi 15), that He is in the Father, and the Father in Him (xiv 10, 11), and so on Moreover, His divinity can no more be separated from His humanity than the soul from the body, therefore, when it is said that the Lord as to His humanity is wholly present in the holy supper, it follows that His essential divinity is also present Now, since the Lord's flesh signifies the divine good of His love, and His blood the divine truth of His wisdom, it is evident that the Lord, both as to His essential divinity and His glorified humanity, is omnipresent in the holy supper, and that consequently it is a spiritual repast

717. It follows that the whole of the Lord's redemption is also in the holy supper; for where the Lord is wholly present, there also is the whole of His redemption For He, as to His humanity, is the Redeemer, consequently He is redemption also; and where He Himself is wholly present, nothing of redemption can be absent. This is why all

those who worthily attend the holy communion become His redeemed ones. And since redemption means deliverance from hell, communion with the Lord, and salvation—of which hereafter in this chapter, and more fully in the chapter on redemption—therefore those benefits are received by man in the holy supper, not, indeed, to the extent desired by the Lord, for His divine love knows no bounds, but to the extent of man's reception. Hence it is evident that the benefits of the Lord's redemption are received by those who worthily attend the holy supper.

718 Every man of sound mind can receive love and wisdom from the Lord, that is, he can receive to eternity an endless succession of truths that promote wisdom, and he can likewise perform an endless series of good actions that increase love This perpetual increase of good and love, and of truth and wisdom, is granted to the angels, and also to men who become angels, and as the Lord is love itself and wisdom itself, it follows that man can enter into communion with the Lord for ever Nevertheless, as man is finite, he cannot assimilate to himself the Lord's divinity, though he can be in touch with it, much as the eye and ear cannot assimilate the waves of light and sound, though they are in touch with them The Lord alone is life itself, even as to His humanity (John v 26). But man is only a receptacle of life; and he cannot assimilate life itself, though he is in touch with it These observations will perhaps help the reader to understand how the Lord, with His redemption, is wholly present in the holy supper.

V THE LORD IS PRESENT AND OPENS HEAVEN TO THOSE WHO APPROACH THE HOLY SUPPER WORTHILY, AND HE IS ALSO PRESENT WITH THOSE WHO APPROACH IT UNWORTHILY, BUT DOES NOT OPEN HEAVEN TO THEM; CONSEQUENTLY, AS BAPTISM IS AN INTRODUCTION INTO THE CHURCH, SO THE HOLY SUPPER IS AN INTRODUCTION INTO HEAVEN

719. The two following articles will explain who those are that approach the holy supper worthily, and, by contrast, those that approach it unworthily. The Lord is present with both the worthy and the unworthy, because He is omnipresent both in heaven and in hell, and also in the world, thus with the evil as well as with the good. But

with the good, or the regenerate, He is present both universally and particularly; for the Lord is in them, and they in the Lord, and where He is, there is heaven. Heaven also constitutes the Lord's body; therefore to be in His body, is to be in heaven

But the Lord's presence with those who approach unworthily, is universal but not particular, in other words, it is external but not internal His universal or external presence confers upon man the faculty of knowing, understanding, and speaking rationally from the understanding For a man is spiritual and born for heaven, and thereby differs from the beasts which are only natural. He can also will and do whatever his understanding rationally conceives But if the will rejects these rational conceptions, which are intrinsically spiritual, the man becomes external

With those, therefore, who only understand what is true and good, the Lord's presence is universal and external; but with those who also will and do what is true and good, it is both universal and particular, or both internal and external Those who only understand and talk about truth and good are like the foolish virgins, who had lamps but no oil; but those who also will and do them, are like the wise virgins who went in to the marriage, while the former stood knocking at the door, but were not admitted (Matt. xxv 1–12). The Lord, then, is present and opens heaven to those who approach the holy supper worthily, and He is also present with those who approach unworthily, but does not open heaven to them

720 It must not be supposed that the Lord shuts heaven against those who approach unworthily; this He never does to any man, even to the end of his life. The fact is, that the man shuts heaven against himself by rejecting faith and leading an evil life. Nevertheless he is maintained in the possibility of repentance and conversion; for the Lord is continually present with every man, and urgent to be received, saying: *Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me* (Rev. iii 20) The blame, therefore, lies with the man himself for not opening the door. But it is otherwise after death. Then heaven is

closed, and cannot be opened to those who, to the end of life, have approached the holy table unworthily, for then their inner minds are fixed and unchangeable

721. It has been shown above that baptism is an introduction into the church, and it should now be clear that the holy supper is an introduction into heaven. These two sacraments are like two gates to eternal life Baptism is the first gate, through which every Christian is introduced to what the church teaches from the Word concerning a future life, this teaching is intended as a preparation for heaven The other gate is the holy supper, through which every one, who has followed the guidance of the Lord, is admitted into heaven These are the only universal gates

These two sacraments may be compared to the education and coronation of a prince who is heir to the throne He is first instructed in the principles of government, and is then crowned and admitted to the government itself Or consider the heir to a great estate, who is first instructed in the right management of his property and afterwards takes charge of it Baptism and the holy supper may be compared also to the building of a house, and the living in it, and also to a man's education till he comes to years of discretion, and to his rational and spiritual life afterwards One period must precede, in order that the other may follow; for the latter cannot be attained except by means of the former Baptism and the holy supper, then, are like two gates, through which a man is introduced to eternal life, the first gate leads to a plain, over which he must pass; and the second gate is the goal where is the prize for which he has contended For the palm is not given till after the combat, nor the prize till the contest is won.

VI THOSE APPROACH THE HOLY SUPPER WORTHILY WHO ARE BEING REGENERATED BY FAITH IN THE LORD AND CHARITY TO THE NEIGHBOUR

722 Every Christian who studies the Word knows that God, charity, and faith are the three universals of the church, because they are the universal means of salvation Reason itself, if there be anything spiritual in it, admits that God must be acknowledged in order that religion and the church may be realities. Therefore, whoever comes to the holy

supper but does not acknowledge God, profanes it, for when he sees and tastes the bread and wine, he thinks 'What is this but a mere ceremony? In what do these differ from the bread and wine on my own table? But I do this, lest I should be stigmatized by the clergy and the people as an atheist'.

After the acknowledgment of God, charity is the second thing which fits one to approach the holy supper This is evident both from the Word and from the exhortations read throughout the Christian world before the holy supper

It is clear from the Word, because the first and great commandment is, to love God above all things, and the neighbour as oneself (Matt. xxii 34–9; Luke x 25–8), and Paul says that there are three things profitable to salvation, and *the greatest of these is charity* (1 Cor. xiii 13) Again: *We know that God heareth not sinners, but if any man is a worshipper of God, and doeth his will, him he heareth* (John ix 31). And *Every tree that bringeth not forth good fruit is hewn down and cast into the fire* (Matt vii 19, 20, Luke iii 8, 9)

It is evident, too, from the exhortations read in every Christian church before the holy supper, for in these the people are earnestly admonished to be in charity one with another by reconciliation and repentance I will quote only the following passage from the exhortation read in the church of England· 'The way and means to be worthy partakers of the holy supper is First, to examine your lives and conversations by the rule of God's commandments, and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other, and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand, for otherwise the receiving of the holy communion doth nothing else but increase your damnation Therefore, if any of you be

a blasphemer of God, an hinderer or slanderer of His Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent ye of your sins, or else come not to that holy table, lest, after the taking of that holy sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul'.

Faith in the Lord is the third means of worthily partaking of the holy supper, because charity and faith make one, like the vernal heat and light which renew the life of every tree The spiritual heat which is charity, and spiritual light which is the truth of faith, renew the life of every man. Consult the following passages: *He that believeth in me shall never die, but live* (John xi 25, 26). *This is the Father's will, that every one that believeth in the Son may have everlasting life* (vi 39, 40) *God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life* (iii 16) *He that believeth on the Son hath everlasting life, but he that believeth not the Son shall not see life, but the wrath of God abideth on him* (iii 36) *We are in him that is true, even in his Son Jesus Christ This is the true God, and eternal life* (1 John v 20)

723 It was shown in the chapter on reformation and regeneration that a man is regenerated by the united operation of the Lord, charity, and faith, and that unless a man is regenerated he cannot enter heaven Therefore the Lord can open heaven to none but the regenerate; and after death no others are admitted By the regenerate, who approach the holy supper worthily, are meant those to whom those three essentials of the church and heaven are an inward reality, for others may confess the Lord with the lips but not with the soul, and exercise charity to the neighbour with the hands but not with the heart Such are all workers of iniquity, according to the Lord's words *Then shall ye begin to say, Lord, we have eaten and drunk in thy presence; but I shall say unto you, I know you not whence ye are, depart from me, all ye workers of iniquity* (Luke xiii 26, 27).

724 This subject also may be illustrated by comparisons or correspondences. For example, only those are admitted to the table of an emperor or king who are of high rank and

station; and even these, before their admission, must be clothed in becoming garments, and appear with the proper decorations, so as to meet with a gracious and favourable reception What should not be done for the table of the Lord to which all are invited by the *Lord of lords, and King of kings*! (Rev. xvii 14) But those only who are spiritually worthy and are clothed in honourable apparel, after they rise from the table, are admitted into the palaces of heaven and the joys thereof. There they are honoured as princes, because they are the sons of the great King; and they afterwards sit down daily with Abraham, Isaac, and Jacob (Matt viii 11), by whom is meant the Lord as to His divine-celestial, divine-spiritual, and divine-natural Or consider a marriage on earth, to which are invited only the relatives, connections, and friends of the bridegroom and bride; if any other person enters, he is admitted indeed, but having no place assigned him at the table, he departs. Thus those who are invited to the marriage of the Lord as the Bridegroom with the church as the bride, are connections, kinsmen, and friends who derive their common origin from the Lord by regeneration Again, a man chooses as his friends those who are sincerely faithful to him and are willing to act with him, these he calls his friends and trusts them with all that he has

VII. THOSE WHO APPROACH THE HOLY SUPPER WORTHILY ARE IN THE LORD, AND HE IN THEM, CONSEQUENTLY, COMMUNION WITH THE LORD IS EFFECTED BY THE HOLY SUPPER

725 It has already been proved that those who have faith in the Lord, and exercise charity to the neighbour, approach the holy supper worthily, that the truths of faith cause the Lord's presence; and that the goods of charity, together with faith, bring about communion It follows, therefore, that those who approach the holy supper worthily are in communion with the Lord, they being in Him and He in them This the Lord Himself teaches in these words. *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him* (John vi 56). *Abide in me, and I in you He that abideth in me, and I in him, the same bringeth forth much fruit* (John xv 4, 5, and Rev. iii 20) To be in communion with the Lord, is to be among those who are in His body;

and those constitute His body, who believe in Him and do His will To do His will is to exercise charity according to the truths of faith

726 Eternal life and salvation are not attainable without communion with the Lord, because He is eternal life and salvation That He is eternal life, is clearly evident from many passages in the Word, and particularly from this in John· *Jesus Christ is the true God, and eternal life* (1 Epist. v 20) That He is salvation, is equally evident, because salvation and eternal life are one. His name Jesus also signifies salvation, and therefore throughout the whole Christian world He is called the Saviour The holy supper is approached worthily only by those who are in inward communion with the Lord, and these are the regenerate They are described in the chapter on reformation and regeneration

There are many who profess to believe in the Lord, and who do good to the neighbour. But unless they act from love of the neighbour and faith in the Lord, they are not regenerated, for they do good to the neighbour, not for his sake, but for worldly or selfish reasons. Their works are merely natural and inwardly destitute of anything spiritual, because they confess the Lord with their lips while their hearts are far from Him Love of the neighbour and faith are from the Lord alone, and both are given to man, when from free-will he does good to the neighbour naturally, believes truths rationally, and looks to the Lord—doing these three because they are commanded in the Word. Then the Lord implants charity and faith in his heart, and makes both spiritual Thus the Lord enters into communion with man, and man enters into communion with the Lord, for there can be no communion which is not reciprocal But all this has been fully shown in the chapters on charity, faith, free-will, and regeneration

727. Friendship is sometimes increased when a man invites his friends to his table for some worldly purpose, but friendship is much more increased when the guests are invited for a spiritual purpose In the ancient churches, and also in the primitive Christian church, there were feasts of charity On these occasions the guests encouraged one another to

continue steadfast in the worship of the Lord. Among the children of Israel, eating the flesh of the sacrifices signified unanimity in the worship of Jehovah, the flesh was called holy, because it was a part of the sacrifice (Jer. xi 15; Hag ii 12; etc) How much holier are the paschal flesh and the bread and wine at the supper of the Lord, who offered Himself a sacrifice for the sins of the whole world!

Communion with the Lord by means of the holy supper may be illustrated by the bond of families descended from a common ancestor, for all his descendants derive something from the primitive stock They do not of course inherit his flesh and blood, but they derive from him their soul with an inclination to similar things; and this is the bond of union between them Their common origin can be recognised in their faces and in their habits, and they are therefore called one flesh (Gen xxix 14, xxxvii 27; 2 Sam v 1; xix 12, 13; etc.)

It is similar with respect to communion with the Lord, who is the Father of all the faithful and the blessed Communion with Him takes place by love and faith, so that two are called one flesh Therefore the Lord said *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.* This is not effected by the bread and wine, but by the corresponding good of love and truth of faith which are the Lord's own and are communicated from Him alone All communion is effected by love, and love is not love without trust Let those who believe that the bread is flesh, and the wine blood, and who cannot raise their thoughts any higher, remain in that belief But let them also believe that there is in the bread and wine something most holy and productive of communion with the Lord, and that this is communicated to and appropriated by man as his own, though it remains continually the Lord's

VIII THE HOLY SUPPER, TO THOSE WHO APPROACH IT WORTHILY, IS LIKE A SIGNATURE AND SEAL TESTIFYING THAT THEY ARE THE SONS OF GOD

728 This is because the Lord is present in the holy supper and introduces into heaven those who are born of Him, that is, who are regenerate The holy supper does this, because the Lord is then present in His divine humanity, for it was shown above that the Lord, with His redemption,

is wholly present in the holy supper. Therefore He says of the bread, *This is my body*, and of the wine, *This is my blood*. He consequently admits the regenerate into His body, which is formed of heaven and the church.

While a man is being regenerated, the Lord is indeed present, and prepares him by His divine operation for heaven But in order that he may enter, he must actually present Himself to the Lord; and as the Lord presents Himself to man, man must also receive Him, not however as He hung on the cross, but as He now is in the glorified human nature. The body of this is divine good, and its blood divine truth, which are given to man; and by these he is regenerated. and is in the Lord, and the Lord in him; for, as shown above, the holy supper is a spiritual repast The holy supper, then, is like a signature and seal testifying that those who approach it worthily are the sons of God

729 Those who die before they are old enough to partake of the holy supper, are introduced into heaven by the Lord through baptism, for, as shown above, baptism is an introduction into the Christian church, and a means of association with Christians in the spiritual world In the spiritual world the church and heaven are one, and therefore introduction into the church in that world is also introduction into heaven Those who have died in infancy or childhood are educated and regenerated under the Lord's special care, and they thus become His children, for they know no other Father.

Infants and children born outside the Christian church are, after the reception of faith in the Lord, introduced by other means into the heaven assigned to those of their own religion Indeed, all nations can be saved, if they acknowledge God, and live aright. For all men are born spiritual and can therefore receive the benefits of redemption; and the Lord has redeemed them all Those who receive the Lord, that is, who have faith in Him and shun evil, are called *sons of God* and *born of God* (John i 12, 13, xi 52), and also *children of the kingdom* (Matt. xiii 38), and *heirs* (Matt xix 29, xxv 34). The Lord's disciples are also called *children* (John xiii 33); so are all the angels (Job i 6, ii 1)

730. The holy supper is like a covenant, which is finally

signed and sealed That the Lord's blood is a covenant, He Himself teaches; for when He took the cup, and gave it to His disciples, He said· *Drink ye all of it, this is my blood of the new testament* (Matt xxvi 27, 28, Mark xiv 24, Luke xxii 20) The new testament is the new covenant, therefore the Word written by the prophets before the Lord's coming is called the Old Testament and Covenant, and the Word written by the evangelists and apostles after His coming is called the New Testament and Covenant That the divine truth of the Word is meant by blood, and also by wine, may be seen above (nos 706, 708) And the Word is the covenant itself which the Lord makes with man, and man with the Lord For the Lord descended as the Word, that is, as the divine truth. and as this is His blood, therefore in the Israelitish church, which was representative of the Christian church, blood was called the blood of the covenant (Exod. xxiv 8, Zech ix 11), and the Lord, the Covenant of the people (Is xlii 6, xlix 8, Jer xxxi 31, 34, Ps. cxi 9).

In the world it is according to order that a covenant, to be secure and binding, should be signed. What is a commission, or a will, without a signature? What is a decision in law, unless the judgment is ratified by a signature? What is a high office in a kingdom, without a warrant? What is promotion to any post, without ratification? What is the possession of a house, without a deed of sale? What is a contest for a prize, if there is no guarantee that the prize will be awarded? These illustrations will perhaps convince even simple minds that the holy supper is like a signature, a seal, or other evidence of legality It is a pledge, given in the presence of the angels, that those who approach it worthily are sons of God; and it is a key to the house in heaven, where they will dwell for ever.

Memorabilia

731. I once saw an angel flying beneath the eastern heaven and blowing a trumpet towards the north, the west, and the south His mantle streamed behind him as he flew, and he wore a belt flaming with carbuncles and sapphires. He flew downwards, and alighted gently on the ground not

far from me Then he walked to and fro and, seeing me, came towards me. I was in the spirit, and was standing on a hill in the southern quarter; and when he came near, I told him that I had heard the sound of his trumpet and had observed his descent through the air, and asked what was his mission

'I am sent, he replied', 'to call together from among those in this land, who are from the Christian kingdoms of the world, such as are most celebrated for their learning and wisdom They are to assemble on this hill, and freely to relate what they had thought in the world concerning heavenly joy and eternal happiness The reason I am sent is this. Several who have lately come from the world to our heavenly community, which is in the east, have informed us that there is not a single person in the whole Christian world who understands the true nature of heavenly joy and eternal happiness, and consequently, that no one knows what heaven is At this my brethren and companions were greatly astonished, and they said to me "Go down and summon the wisest men in the world of spirits—whither all men first come after their departure from the natural world —in order that we may learn from them whether it is true that such dense ignorance concerning the future life prevails among Christians"'. He added 'Wait a little, and you will see the wise men flocking hither, the Lord will provide a place of assembly'.

I waited half an hour, and then I saw two companies coming from the north, two from the west, and two from the south. As they arrived, they were introduced by the angel into the house prepared for them, and they took their places according to the quarter whence they came There was present a seventh company from the east, but on account of the light it was invisible to the rest

When they were all assembled, the angel explained to them why they had been summoned, and he asked that each company in turn should express its ideas on the subject of heavenly joy and eternal happiness. The members of each company then put their heads together to recall the ideas they had acquired in the former world, and to give them careful expression.

732 After consultation, the first company from the north said: 'Heavenly joy and eternal happiness are one with the very life of heaven; whoever, therefore, lives in heaven, enters into its festivities, as does a guest at a wedding. We see heaven above us, and therefore we know that it is a place, indeed, heaven is a place of endless joys and festivities. These are so abundant that they affect every mental and bodily sense of those who gain admittance. And so eternal happiness is identical with admittance into heaven; and this is granted by divine grace'

When they had finished, the second company from the north expressed their wisdom as follows 'Heavenly joy and eternal happiness result from a happy intercourse with the angels, this means a perpetual flow of delightful conversation, interspersed with gay compliments and mirth-provoking pleasantries. Heavenly joy is the variation of such pleasures to eternity'.

The third company of wise men, which was the first from the western quarter, spoke from the heart as follows: 'Heavenly joy and eternal happiness consist in feasting with Abraham, Isaac, and Jacob Their tables will be loaded with delicate and costly food, and with generous and noble wines, after each feast there will be sports and dances of maidens and young men, accompanied by sweet music and occasional songs In the evening there will be dramatic entertainments followed again by feasting, and so on for ever'

When they had spoken, the fourth company, which was the second from the western quarter, spoke as follows 'We have entertained many ideas concerning heavenly joy and eternal happiness, and we have also experienced various pleasures and compared them one with another. We have come to the conclusion that heavenly joys are those of paradise, for heaven is a paradise reaching from the east to the west, and from the south to the north In it there are fruit-trees and beautiful flowers, and in the midst the magnificent tree of life, round which the blessed will sit, eating delicious fruits and adorned with garlands of sweet-scented flowers. These joys, under the influence of a perpetual spring, are renewed with infinite variety, and the mind,

invigorated daily by new felicities, at last recovers the pristine state of Adam and his wife Thus heavenly joy means readmission to paradise which was rapt away from earth to heaven'.

The fifth company, which was the first from the southern quarter, spoke as follows 'Heavenly joy and eternal happiness consist in boundless dominion, wealth, and magnificence, this we saw clearly from those who possessed them in the former world Moreover the happy are to reign in heaven with the Lord and to be kings and princes, because they are the sons of Him who is King of kings and Lord of lords; and they are to sit on thrones and be waited on by angels. The magnificence of heaven was revealed to us by the new Jerusalem which typifies the glory of heaven, for it has gates of pearl, streets of pure gold, and walls with foundations of precious stones It surely follows that every one who is received into heaven will have a palace resplendent with gold and precious stones, and one position after another of authority Knowing that God's promises cannot fail, we confidently expect that these will be our heavenly joys'

After this, the sixth company, which was the second from the southern quarter, said confidently 'Heavenly joy is the perpetual glorification of God, a never-ceasing festival of blissful worship with songs of rejoicing, it is a constant lifting up of the heart to God, with full trust in His acceptance of our prayers, and hymns of praise for His divine gift of happiness'. Some of the company added that this glorification would be heightened by magnificent illuminations, fragrant incense, and splendid processions These would be headed by the high priest with a great trumpet; he would be followed by dignitaries great and small, and these again by men bearing palms and women with golden images.

733 The seventh company, which was invisible to the rest on account of the light, had come from the east of heaven and from the same community as the angel with the trumpet. When they had heard in heaven that no one in the Christian world knew what heavenly joy was, they had said one to another 'Surely this cannot be true; there cannot be such mental darkness and stupor among Christians; let

us go down and hear whether it be true, if it is indeed the truth, it is most astonishing'.

They now said to the angel with the trumpet: 'You know that all who have longed for heaven, and have formed a definite opinion of its joys, are after death introduced to these imagined joys, and that after they have experienced them, they are disillusioned and instructed in the truth. In the world of spirits this happens to many who in their former life have imagined the joys of heaven, and have longed to experience them'. On hearing this, the angel with the trumpet said to the six companies of wise men called together from the Christian world· 'Follow me, and I will introduce you to your supposed heavenly joys'

734 Thereupon the angel led the way; and he was followed first by those who had persuaded themselves that the joys of heaven consisted in pleasant intercourse and entertaining conversation The angel led them to the northern quarter, and introduced them to an assembly of spirits who, in the former world, had entertained the same ideas They were assembled in a spacious house containing more than fifty rooms, each being devoted to a particular subject of conversation. In some they were discussing what they had seen or heard in the public places of the city, in others the conversation turned upon the charms of the fair sex, and was interspersed with merry jests In other rooms they were discussing the latest news about the court, the ministry, and public policy; in others they talked about business, literature, the law-courts, public morality, the church, the dissenters, and so on I saw people running from room to room in their eager search for congenial companions; some were eager to talk and others to listen

The house had four doors, one facing each quarter; and I observed several leaving their respective companies and making for the nearest exit. I followed some to the east door, where I saw several sitting with dejected countenances; and on my inquiring why they were so sad, they replied: 'There is no egress through the doors of this house, it is now the third day since we entered, and we have exhausted our desire for company and conversation. Indeed, we are so weary of continual talking, that we can scarce endure the

sound of a human voice, and so we came to this door and knocked But we were told that the doors are not opened to let people out but only to let them in, and that we must stay here and enjoy the delights of heaven So we conclude that we are to remain here for ever, and this is the cause of our sadness which is turning to profound dejection and anxiety'

Then the angel said to them. 'Your state of mind is the reaction from the subsidiary joys which you mistook for the essential ones' 'What then', they inquired, 'is heavenly joy?' The angel replied briefly: 'It is the delight of doing something useful to oneself and to others, and it derives its essence from love, and its manifestation from wisdom The delight of use, arising from love and wisdom, is the life and soul of all heavenly joys In the heavens there are social gatherings which exhilarate the minds and refresh the bodies of the angels; but these are their recreations after the performance of some useful work This is the life and soul of all their happiness, if this were taken away, the subsidiary pleasures would lose their charm and produce first indifference, then distaste, and finally sadness and anxiety'

As the angel ended, the door was thrown open, and they rushed out and fled home, each one seeking refreshment in some useful work

735 After this the angel addressed those whose idea of heavenly joy was an endless succession of feasts with Abraham, Isaac, and Jacob, followed by sports and theatrical shows. 'Follow me', he said to them, 'and I will introduce you to your supposed felicities of heaven'. And he led them through a grove to an open place where were set tables, fifteen on either side. They asked why there were so many tables, and the angel replied 'The first table is for Abraham, the second for Isaac, the third for Jacob, and the rest for the twelve apostles On the other side are the same number of tables for their wives The first three are for Sarah the wife of Abraham, Rebecca the wife of Isaac, and Leah and Rachel the wives of Jacob, and the other twelve are for the wives of the twelve apostles'

After a little delay, all the tables were covered with dishes, between which were pyramids of sweetmeats. The guests

stood round the tables waiting for those who were to preside. These soon entered in procession, with Abraham leading the rest; and presently each took his place at the head of his own table, and invited those standing round to be seated. The men took their places with the patriarchs and apostles, and the women with their wives, and they ate and drank with reverent joy. When the repast was ended, the patriarchs retired; and then there were sports and dances by maidens and young men, and these were succeeded by shows. After this, they were again invited to the feasting; and they were told that on the first day they were to eat with Abraham, on the second day with Isaac, on the third with Jacob, on the fourth with Peter, on the fifth with James, on the sixth with John, on the seventh with Paul, and with the rest in order till the fifteenth day; after that they were again to go through the same succession of feasts, changing each time their seats, and so on to eternity

After this the angel called together the men of his company, and said to them. 'All those whom you saw at the tables had the same ideas as you about the joys of heaven, and in order that they might see the vanity of their ideas and be cured of them, the Lord permitted these feasts to be held The old men whom you saw at the head of the tables were disguised peasants who, puffed up on account of a little wealth, had got the idea that they were patriarchs. But come with me to the paths that lead away from this place'.

So they followed him, and saw numbers who had loaded their stomachs with food until they were nauseated They longed to return to their own homes and to their trade or business But many were detained by the keepers of the grove, and questioned as to the days of their feasting, and whether they had yet eaten with Peter and Paul, and they were told that it would be disgraceful to depart before eating with them. But the general reply was: 'We are surfeited with joys; our palate is parched, our stomach revolts and we cannot bear the taste of food, we have already spent some days and nights in feasting, and we earnestly beg to be let out'. They were then let out, and fled home with the utmost speed.

On the way back, the angel instructed his company as

follows: 'There are in heaven, as well as in the world, food and drink and feasts and repasts, including delicacies by which the mind is exhilarated and refreshed. There are also sports and shows and vocal and instrumental music, all these being in the highest perfection. Such things are pleasures, but they are not happiness Happiness is at the core of all true pleasures, it enriches and sustains them and prevents them from degenerating; and this happiness arises from some useful occupation There is in the will of every angel a secret tendency to perform some work which tranquillises and satisfies his mind Into his mind thus tranquillised the Lord infuses the love of use, bringing with it the happiness which is the very life of all pleasure Heavenly food in its essence is nothing but a combination of love, wisdom, and use, that is, use born of love and formed by wisdom. For this reason food is given to every one in heaven according to the use which he performs, the most excellent food being given to those who perform the highest uses'

736 After this the angel summoned the company of so-called wise men, who believed heavenly joy and happiness to consist in dominion accompanied by royal magnificence and splendour. For they had read in the Word that they should be kings and princes, and should reign for ever with Christ, and be waited on by angels, and so forth 'Follow me', said the angel to them, 'and I will introduce you to your joys ' So he led them through a porch into a colonnade constructed of pillars and pyramids, where about twenty people were waiting. Suddenly there appeared one disguised as an angel, who said to them 'The way to heaven is through this colonnade Wait awhile and prepare yourselves, for the chief among you are to be kings, and the others princes'

When he had said this, there appeared near each pillar a throne, whereon lay a silken robe, a sceptre and a crown, and near each pyramid there appeared a chair of state raised about three cubits from the ground, and thereon a golden chain and a knightly belt with diamond clasps. After this there was a voice heard, saying 'Go now, put on your robes, be seated, and wait' And instantly the chief ones ran to the thrones and the others to the chairs of state and,

putting on their robes, they seated themselves. Then there arose from below, as it were, a mist which those on the thrones and the seats inhaled, and they at once began to assume an air of authority, and to be inflated with their supposed greatness as kings and princes This mist was an exhalation from their own mental delusions. Then on a sudden a number of young pages flew down to them, as if from heaven, and two stood behind each throne, and one behind each chair of state Proclamation was then made by a herald to the following effect 'Ye kings and princes, wait yet a little while, your palaces in heaven are now being made ready, your courtiers and guards will soon attend to escort you thither' So they waited and waited till their spirits were exhausted, and they grew weary with desire.

After three hours the heaven above them was opened, and the angels looking down in pity said 'Why do you sit there so foolishly, acting as if you were kings and princes? They have made a mock of you, persuading you to sit there like statues, because you thought that you were to reign with Christ as kings and princes, and be waited on by angels. Have you forgotten the Lord's words, that he who would be great in the kingdom of heaven must be as a servant? To be kings and princes and to reign with Christ, means to be wise and to perform uses. The kingdom of Christ, which is heaven, is a kingdom of uses The Lord loves every one, and desires to do good to every one, and good is the same thing as use The Lord Himself does good and performs uses through the instrumentality of angels and men; and to those who faithfully perform these uses, He communicates the love of use, and this brings with it an inward felicity which is eternal happiness.

'In the heavens, as on earth, there are exalted dignities with their attendant magnificence, for there are governments and public offices, and therefore powers and dignities greater and less Those in the highest offices live in palaces and courts, whose magnificence and splendour far exceed those of emperors and kings on earth, and they are dignified by the number of their courtiers, ministers, and splendidly clad attendants But the highest are chosen from those whose hearts are in the public good, and who only value this

grandeur for the sake of service Now the public good requires that every one should be of some use to society; and because all use is from the Lord, and is performed by angels and men as of themselves, it is plain that public service is what is meant by reigning with the Lord'

After this, the mock kings and princes descended from their thrones and chairs of state, and threw away their sceptres, crowns, and robes, then the mist of delusion was dispersed and replaced by an atmosphere of wisdom, and thus they regained their mental sanity

737 After this the angel returned to the house where the wise from the Christian world were assembled, and summoned those who believed that the joys of heaven consisted in paradisaic delights To them he said 'Follow me, and I will introduce you to your heavenly paradise, that you may enjoy the blessings of eternal happiness' So he conducted them through a lofty gateway, formed of the interwoven boughs of noble trees, and then along a series of winding paths to their destination This was a real paradise on the confines of heaven, intended for those who had imagined heaven to be a paradise, because it is so called Their idea was that after death they would have complete rest from labour, with nothing to do but to wander about rose-gardens, drinking the juice of the grapes, and experiencing other paradisaic delights

Led by the angel, they saw a great number of men, women, boys, and girls sitting in groups on banks of roses, and they were wreathing garlands to adorn the heads of the old men, the arms of the young men, and the breasts of the children Others were pressing the juice of grapes, cherries, and mulberries into cups, and drinking it, inhaling the fragrance of flowers, fruits, and scented shrubs, singing sweet songs most soothing to the ear, sitting by fountains and guiding the water along various channels, walking about and enlivening their conversation with sallies of wit; or reclining in summer-houses, and so on

After they had seen these things, the angel led his companions along various winding paths to a most beautiful rose-garden surrounded by olive, orange, and citron trees. Here were seated various persons, weeping and wailing with their faces buried in their hands, and rocking to and fro in

their misery. The companions of the angel asked them what was the matter, and they replied. 'It is now seven days since we entered this paradise At first our minds seemed raised to heaven, and admitted to its highest joys, but after three days our pleasure began to fade and gradually disappeared. Our expected joys having thus faded away, we were afraid of losing all that makes life enjoyable, and we began to doubt whether there were any such thing as eternal happiness. After this we searched in all directions for the gate by which we entered, but all in vain When we made inquiries of those we met, they said "You will never find the gate. This garden is a vast labyrinth, so constructed that whoever tries to get out goes farther in, and so you will have to remain here to eternity. You are now in the midst of the garden, which is the very centre of all delight"'. They continued 'We have now sat for a day and a half in this rose-garden, being in despair of ever finding our way out Around us we see olives, grapes, oranges, and citrons in great abundance; but the longer we look at them, the more are our eyes wearied with seeing, our nostrils with smelling, and our palates with tasting This is the cause of our despair'

On hearing this, the angel said to them 'This paradisaic labyrinth is really an entrance to heaven I know the way out, and I will lead you forth'

At these words they leapt to their feet and, embracing the angel, went with him and his companions On their way, the angel taught them that, in order to produce heavenly joy and happiness, external paradisaic delights must have within them the corresponding internal delights 'External delights', said he, 'are those of the bodily senses, but internal delights affect the soul, and the former without the latter are devoid of heavenly life For they are devoid of soul; and every delight, without its corresponding soul, gradually deteriorates until it becomes more wearisome than labour. There are everywhere in heaven paradisaic gardens, which afford real joy to the angels, provided the corresponding delights of the soul are also present'

On hearing this they inquired 'What is the soul's delight, and how does it arise?' The angel replied: 'The soul's

delight is caused by love and wisdom from the Lord; and as love produces its effects through wisdom, they both reside in the effect and its use. Delight flows from the Lord into the soul, and descends through the higher and lower regions of the mind into all the bodily senses, and in them attains its fulness This is real joy, and it lasts for ever, because it flows from the eternal Creator. You have seen this paradise, and I declare to you that everything in it, down to the smallest leaf, owes its existence to the marriage of love and wisdom in use If this marriage is present in a man, he is in a heavenly paradise, and is therefore in heaven'

738 After this the angel went back to those who were firmly convinced that heavenly joy and eternal happiness consisted in the perpetual glorification of God in an endless religious festival This was because they had believed in the world that they should then see God, and because the life of heaven is called a perpetual sabbath 'Follow me', said the angel to them, 'and I will introduce you to your joy'

So he led them to a small city, in the midst of which was a temple, and where all the houses were chapels In this city they saw a concourse of people from the neighbouring country, and among them were a number of priests, who received them courteously and led them first to the door of the temple, then to the adjoining chapels, and initiated them into the perpetual worship of God 'This city', they said, 'is one of the courts of heaven, and its temple is introductory to a magnificent temple in heaven, where the angels glorify God with prayers and hymns to all eternity It is ordained, both here and in heaven, that you are first to enter the temple, and stay there three days and three nights; after this initiation you are to visit all the consecrated chapels one after another, where, in communion with those assembled, you will pray and sing and join in the responses. Be careful to think and speak only of what is holy, pious, and religious'

After this, the angel introduced his company into the temple, which was crowded with persons of high and low degree, and there were guards stationed at the doors to prevent any one departing before the lapse of three days The angel then said: 'This is the second day since the present

congregation entered the temple; look at them, and you will see their manner of glorifying God'.

So they looked at them, and observed that most of them were asleep, and that even those who were awake were continually yawning The constant elevation of their thoughts to God, without any relaxation, made some of them look as if their minds had lost all connection with their bodies, and others were wild-eyed with the sustained effort of abstract thought In short, they were all dejected and mentally exhausted, and some turned away from the pulpit, and cried out· 'Stop dinning your sermon into our ears, we no longer hear a word you say, and the very sound of your voice is more than we can bear' They then rose up in a body, rushed to the doors, broke them open, attacked the guards, and drove them away

But the priests followed after them and, keeping close beside them, went on teaching, praying, sighing, and saying 'Celebrate the festival, glorify God, sanctify yourselves in this court of heaven, and then we will initiate you into the eternal glorification of God in that magnificent temple in heaven, and so into the enjoyment of eternal happiness'. These words, however, fell on unheeding ears, owing to the mental dullness induced by a two days' suspension from ordinary civic and domestic duties But when they attempted to escape, the priests caught them by their arms and garments, urging them to go into the chapels and take part in the services, but all in vain 'Let us alone,' they cried, 'or we shall faint'

At these words, there appeared four men wearing white garments and mitres, in the world one of them had been an archbishop and the other three bishops, all now being angels. They called the priests together, and said 'We have observed you from heaven with your flocks, and saw how you fed them. You feed them till you drive them to distraction Do you not know what the glorification of God means? It means to bring forth the fruits of love, that is, to discharge the duties of one's calling with faithfulness, sincerity, and diligence. For this is a mark of the love of God and of the love of the neighbour, and constitutes the bond of society and its good. Herein is God glorified, as well as by worship

at stated times Have you never read these words of the Lord: *Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples* (John xv 8)? You priests can carry on this perpetual glorification, because it is your office, and because you derive honour, glory, and recompense therefrom'. Having said this, the bishops commanded the door-keepers to let all pass freely in as well as out, 'for', said they, 'there are very many who can only think of heavenly joy as the perpetual worship of God'.

739. After this the angel returned with his company to where the wise men were still waiting He now summoned those who believed heavenly joy and eternal happiness to be merely admittance by divine grace into heaven, where those who are admitted experience the joys of a regal festival or a marriage-feast To these the angel said 'Wait here awhile; I will sound my trumpet, and then some who have a great reputation for wisdom in spiritual things will come hither'

After a time nine men presented themselves, each wearing a laurel wreath as a sign of his fame These the angel introduced into the house of assembly, where all the so-called wise men were waiting, and then in their presence he said to the nine strangers: 'I know that in accordance with your wishes and your ideas, you have been permitted to ascend into heaven, and that you have returned to this lower land with full knowledge thereof Tell us, therefore, how heaven appeared to you' They replied in order

The first said. 'During my whole life on earth, I thought that heaven was a place abounding with every kind of blessing, satisfaction, enjoyment, gratification, and pleasure, and that, if I were admitted, I should breathe an atmosphere of felicity, like the bridegroom at his wedding or when entering the bride-chamber with his bride With this idea I ascended to heaven, and passed the first guards and also the second, but when I came to the third, the officer of the guard addressed me, saying "Who are you, friend?" "Is not this heaven?" I asked "I have ascended here according to my earnest desire, admit me, I entreat you." Then he admitted me; and I found myself among angels in white garments, who looked at me and said softly one to another: "Here is a new

guest not clothed with heavenly raiment". I heard what they said, and thought: "I seem to be like the man of whom the Lord says that he came to the wedding without a wedding garment". So I said to the angels: "Give me a heavenly garment"; but they only smiled. Then came one in haste from the court with this command: "Strip him naked, cast him out, and throw his clothes after him"; so I was cast out'

The second then said: 'I too supposed that if I were admitted into heaven, which was above my head, I should breathe an atmosphere of joy to eternity. I obtained my wish to be admitted. But when the angels saw me they fled away, saying one to another "What portent is this? how came this bird of night here?" I was not actually changed, although I felt that I was, and this was the effect of breathing the heavenly atmosphere But presently there came one running from the court, with an order that two servants should lead me back by the way I had ascended, till I reached my own home; and when I had arrived there, I again appeared as a man both to others and to myself'.

The third said 'I always thought of heaven as a place, and not as a state of love So, when I entered this world, I longed exceedingly for heaven; and, seeing some ascending thither, I followed, and was admitted a few steps beyond the threshold But whilst I was expecting to be gladdened with joy and blessing, a stupor seized my mind, thick darkness overspread my eyes, and I began to go mad, this was the effect of the snow-white light of heaven, whose essence is said to be wisdom In a short time the heat of heaven, which corresponds to the brightness of its light and whose essence is said to be love, caused my heart to palpitate. I was seized with anxiety and inwardly tortured and fell prone upon the ground While I lay there, an attendant came from the court with an order to carry me gently back into my own light and heat, and when I came thither, my spirit and heart revived'

The fourth said that he also had conceived of heaven as a place, and not as a state of love 'When I first came into the spiritual world,' said he, 'I asked certain wise persons whether I might ascend into heaven. I was informed that this was granted to every one, but that those who go up

must be careful, lest they be cast down again At this I laughed and ascended, believing like others that all were capable of receiving the joys of heaven in their fulness But as soon as I entered heaven, I felt such mortal pains in my head and body that I threw myself on the ground, and writhed like a snake scorched by fire; and, creeping to the brink, I cast myself down I was afterwards raised up by some who stood beneath, and carried to an inn where I recovered'.

The other five also gave wonderful accounts of their ascent to heaven, comparing themselves to fish out of water or birds above the air And they said that, after their painful experience, they had no longer any desire for heaven, but only for a life among others like themselves. 'We know now', they added, 'that in this world of spirits all undergo preparation, the good for heaven and the wicked for hell, that after such preparation, they see paths leading to communities of kindred spirits, with whom they are to live for ever; and that they enter upon these paths with delight, being guided by their love.' When the assembled wise men heard these accounts, they likewise acknowledged that they had thought of heaven as a place, where they would breathe for ever an atmosphere of joy

Then the angel with the trumpet said to them 'You now see that the joys of heaven do not depend upon place, but upon the state of man's life; and that the state of heavenly life is from love and wisdom. And since it is use that contains love and wisdom, the state of heavenly life is from the union of love and wisdom in use It is the same if we speak of charity, faith, and good works; because charity is love, faith is truth from which is wisdom, and good works are uses In our spiritual world there are places as in the natural world, otherwise there could be no separate dwellings. Nevertheless, place with us is only an appearance, corresponding to the state of love and wisdom, or of charity and faith. Every one who becomes an angel has heaven within himself, because he has the love of his own heaven; for man by creation is a miniature form of the universal heaven. The human form is nothing else Therefore every one after death comes into that community of heaven, of whose general

form he is a particular likeness; so that on entering that community, he enters into a form corresponding to his own. Thus his own form and that of the community are brought into perfect harmony, and he shares its common life; and thus every community has the same general form as the particular individuals of which it is composed From this it follows, that those who are in evil and falsity have formed in themselves the likeness of hell, and this suffers torment in heaven from the violent antagonism of opposites For infernal love is opposite to heavenly love, and there is the same antagonism between their delights as between mortal enemies'

740 After this a voice was heard from heaven, saying to the angel with the trumpet 'Select ten out of the whole assembly, and bring them to us We have heard from the Lord that He will prepare them, so that for three days the heat and light, or the love and wisdom of our heaven, will do them no harm'

Then ten were selected, and followed the angel They ascended a steep path up a certain hill, and from this they went up a mountain, on whose summit was the heaven which from a distance had appeared to them like an expanse in the clouds The gates were opened and, after they had passed the third gate, their angelic guide hastened to the prince of that heavenly community, and announced their arrival The prince said 'Go back with some of my retinue, tell them they are welcome, and take them to my outer court; there provide each one with a sitting-room and a bedroom, and appoint servants to wait on them' This was done

When they were installed, they asked if they might go and see the prince, but the angel replied 'It is now morning, you cannot see him before noon Till that time every one is at work, but you are invited to dinner, and then you will sit at table with the prince, in the meantime I will take you into his palace, where you will see magnificent things'.

When they came to the palace, they first examined the exterior It was a spacious building of porphyry, with a foundation of jasper, in front were six lofty columns of lapis-lazuli; the roof was of plates of gold, the lofty windows were of the clearest crystal, and their frames were of gold.

After this they were taken inside and shown the rooms, each of which was decorated with inexpressible beauty. Against the walls were placed tables of silver inlaid with gold, on which were set various beautiful ornaments made of precious stones, some being carved from a single gem. There were many things which no one on earth has ever seen, or imagined as existing even in heaven

While they were wondering at the magnificence, the angel said 'Do not be surprised The things which you see are not the work of any angelic hand; they were made by the Architect of the universe, and given by Him to our prince. Here, therefore, architecture is in its perfection, and from it are derived all the rules of that art in the world. You may possibly imagine that all these beautiful objects constitute the joys of our heaven; but they are only accessory to the joys of our hearts These depend on the divine omnipotence and clemency which we see displayed in the marvels of His workmanship'

741 After this the angel said 'It is not yet noon: come with me into our prince's garden adjoining the palace'. So they went with him· and as they were entering, he said: 'This is the most magnificent garden in our heavenly community' But they replied 'What do you say? There is no garden here; we see only one tree, and on its branches and top what seem like golden fruit and silver leaves edged with emeralds, and beneath the tree little children with their nurses'. To this the angel replied gravely 'This tree is in the midst of the garden, and is called the tree of our heaven, or the tree of life, but come nearer and your eyes will be opened, and you will see the garden' They did so, and then their eyes were opened, and they saw trees laden with delicious fruit, entwined about with young vines whose fruit-laden tops swayed towards the tree of life in the centre. These trees were planted round the tree of life in a continuous spiral curve, in which one species followed another according to the excellence of their fruit The beginning of the curve was at some distance from the tree in the centre, and the intervening space glowed with a radiance which suffused the trees in the curve from the first to the last. The first trees were the most excellent and bore the choicest fruits; they

were called the trees of paradise, and surpassed all trees of the natural world After these there followed first a row of olive-trees, then a row of vines, then a row of scented trees, and lastly a row of trees whose wood is of value to the artificer. Here and there, along the spiral of trees, the branches were led down and interlaced to form seats adorned with their fruits, and there were openings at intervals leading to flower-beds and lawns At the sight of these things the companions of the angel exclaimed: 'This is the very form of heaven! Whichever way we turn, we feel an influx of something ineffably heavenly'. The angel was pleased by this and said 'All the gardens of heaven are representative of heavenly blessings, and because you felt an influx of these blessings, you exclaimed. "This is the very form of heaven!" This influx is felt by all who love to serve others, but not by those who serve others merely for their own advantage. To the latter these paradisaic gardens appear only as forests'. Afterwards, he explained to them what each thing in the garden represented and signified

742 While they were thus employed, there came a messenger from the prince with an invitation to eat bread with him And at the same time two attendants of the court brought garments of fine linen, and said. 'Put these on, for no one is admitted to the prince's table unless he is clothed with the garments of heaven' So they put them on and, accompanying the angel, were shown into a corridor of the palace, where they waited for the prince There the angel introduced them to the company and conversation of great men and rulers, who were also waiting for the prince. After a time the doors were opened and, through one wider than the rest on the western side, they saw him enter with his retinue. His inferior officers came first, after them his privy councillors, and next the chief officers of the court. In the midst of these was the prince, and after him came courtiers of various rank, and lastly the guards, in all they numbered one hundred and twenty. Then the angel led the ten strangers, whose dress made them appear like inmates of the palace, to the prince and reverently presented them; and the prince, without stopping the procession, said to them 'Come and eat bread with me'.

So they followed him into the dining-hall, where they saw a table magnificently prepared In the centre was a triangular golden pyramid with a hundred ledges; and on each ledge was a dish containing sweetened bread, solidified grape juice, and other such delicacies From the pyramid there issued a fountain of delicious wine which was drawn off into the cups Round this pyramid were various golden ornaments, supporting dishes and plates filled with all kinds of food These angelic ornaments were works of art inspired by wisdom, and they defy human imitation or description. The dishes and plates were of silver embossed with forms similar to those of their supports, and the cups were of transparent gems Thus was the table furnished

743 The prince was dressed in a long crimson robe, embroidered with silver stars, under the robe he wore a purple silk tunic, open in front to show the emblem of the community, which he wore round his neck. This was an eagle with her young at the top of a tree, and was made of gleaming gold, encircled with diamonds. The councillors were dressed in nearly the same costume, but without the emblem, instead of which they wore sapphires hanging from a golden necklace. The courtiers wore brown cloaks, embroidered with eaglets inside wreaths of flowers, their silk tunics were of an opaline colour, as were also their nether garments

744 The councillors and nobles stood around the table and, at the bidding of the prince, clasped their hands and gave thanks to the Lord, then at a sign from the prince, they took their places The prince invited the ten strangers to do likewise, and the attendants stood behind them Then the prince said. 'Take each of you a plate from its stand, and then a dish from the pyramid'. They did so; and instantly new plates and dishes appeared in the place of those taken away, and their cups were filled with wine from the fountain of the pyramid, and they feasted.

When they had satisfied their appetites, the prince addressed the ten guests as follows: 'I have heard that you assembled in the region beneath this heaven in order to discuss heavenly joys and eternal happiness, and that your various definitions thereof were all based on the delights of

the senses. But what are the delights of the senses, unless they are animated by those of the soul? The delights of the soul are in themselves imperceptible; but as they descend into the thoughts of the mind, and thence into the sensations of the body, they become more and more perceptible. In the thoughts they are perceived as happiness, in the senses as gratification, and in the body as pleasure. Eternal happiness is from all these together; but happiness based on the senses is only temporary, and sometimes is converted into misery. You now see that sensuous joys are also felt in heaven, where indeed they are more excellent than you have ever imagined, but such joys do not inwardly affect our minds

'There are three things which flow from the Lord into our souls; namely, love, wisdom, and use. Love and wisdom exist ideally in emotion and thought, but in use they exist really, because they are then simultaneously in the act and operation of the body, and where they exist really, there they also subsist And because love and wisdom exist and subsist in use, it is use which inwardly affects our minds, and use is to do one's duty, faithfully, sincerely, and diligently. The love of use keeps the mind concentrated on its work; otherwise it might be seduced by the allurements of the body and the world, which dissipate the truths of religion and morality But the love of use retains those truths, and arranges them in a form receptive of wisdom, and expels illusive falsities and vanities But you will hear more on this subject from the wise men of our society, whom I will send to you this afternoon'

Having said this, the prince arose, and the guests rose with him Bidding them farewell, he told the angel to take them back to their apartments and show them all honour and courtesy, and also to invite certain others to tell them about the various joys of their community

745 When they returned to their rooms, this was done; and there came from the city some men who were to tell them about the various joys of the society. After the customary salutations, they walked about conversing politely. But the angel said: 'Our ten guests were invited here to learn of the joys of this heaven, and thus to receive a new idea of eternal happiness. Describe to them some of

its joys which affect the bodily senses, wise men are to come later who will explain to us how those joys become productive of real happiness'.

On hearing this, those from the city spoke as follows: (i) 'There are days of festivity appointed by the prince for the relaxation of our minds On these days there are concerts in the city, and games and spectacles outside it. The concerts are given in the public squares where is set up an orchestra, surrounded by lattice work of interwoven vines, from which hang bunches of ripe grapes Within this lattice work, in three rows one above the other, sit the musicians with their stringed and wind instruments of all kinds, and at the sides are singers of both sexes. They delight the citizens with a varied succession of the sweetest vocal and instrumental music. These concerts continue from morning till noon, and then again till the evening.

(ii) 'Every morning, from the houses round the public places, young girls pour forth the sweetest songs which resound throughout the whole city. These songs express some spiritual emotion, and this is so vividly portrayed by the modulations of the voices, that it is communicated to the minds of the hearers Such is heavenly song, and the girl-singers say that their song is inspired and animated from within, and joyfully soars aloft in accordance with its reception by the hearers When the singing ceases, the windows and doors of the houses round the public places, and also of those in the streets, are closed; and then the whole city is silent No noise is heard anywhere, and no one is seen in the streets, for all are intent on their work and duties.

(iii) 'At noon the doors are opened and, in the afternoon, some of the windows also, and boys and girls are seen playing in the streets, while their nurses and tutors sit in the porches of the houses and watch over them

(iv) 'In the outskirts of the city the boys and young men engage in various sports, such as foot-races, games of ball, and tennis There are also for the boys trials of skill which test their quickness of speech, action, and thought, and the winners receive a laurel wreath. And there are many other ways of calling forth their latent talents. There are also, outside the city, dramatic entertainments, in which the various graces and virtues of moral life are portrayed by the

actors, some of whom play minor parts for the sake of contrast' One of the ten said 'How for the sake of contrast?' They replied 'Virtues, with all that is honourable and becoming in them, cannot be vividly represented except by means of the contrast between their highest and lowest forms. The minor players represent the lowest forms, or even their absence, but it is contrary to the law that anything dishonourable or indecorous should be exhibited, except figuratively and, as it were, remotely. For no virtue can ever become dishonourable or evil, it can only gradually diminish until it disappears, and then the opposite vice may begin to take its place. Therefore heaven, where all things are gracious and good, has nothing in common with hell, where all things are disgraceful and evil'

746 While they were talking, a servant brought word that eight wise men, invited by the prince's orders, had arrived and wished to be admitted, whereupon the angel went out and brought them in. And the wise men, after the customary greetings, began to discourse on the origin and growth of wisdom, showing that in heaven its progress never ceases, but continues to eternity The attendant angel, hearing this, said to them 'Our prince at the banquet explained that wisdom resides in use. Please say something on the same subject'

So they said. 'Man, when first created, was endued with the love of wisdom, not for his own sake but in order that he might share it with others. Hence it is inscribed on the wisdom of the wise, that no one should be wise or live for himself alone, for then society could not exist To live for others is to perform uses; uses are the bonds of society, and their number is infinite. There are spiritual uses, pertaining to the love of God and of the neighbour; there are moral and civil uses, pertaining to the love of one's community and fellow-citizens; there are natural uses, pertaining to the love of the world and its necessities, and there are corporeal uses, pertaining to the love of self-preservation for the sake of higher uses

'This orderly succession of uses is inscribed on a man's very nature. Those who perform the first or spiritual uses, and therefore all the others, are wise. Those who neglect the first, but perform civil and moral uses, and therefore all the

lower ones, are not really but only superficially wise. Those who perform neither spiritual nor moral uses, but natural and corporeal ones only, are anything but wise; for they are satans, loving only the world and themselves. Those who only perform corporeal uses, are least wise of all; for they are devils, living for themselves alone, and therefore regarding self even in whatever they do for others Every love is kept alive by its particular delight, and the delight of the love of use is a heavenly one, which permeates, exalts, and perpetuates all others' After this they spoke of the number of heavenly delights proceeding from the love of use, and said that there are myriads of myriads of them, and that all who enter heaven experience them Thus, until eventide, they spent the time in wise discourse about the love of use

Towards evening, there came to the ten guests a servant clothed in linen, and invited them to a wedding which was to take place the next day, and they were delighted by the prospect of attending a wedding in heaven. After this, they were conducted to the house of one of the councillors, and supped with him, and, after supper, they retired each to his own bed-chamber, and slept till morning

When they awoke, they heard the singing of the young girls in the houses round about the public places, of which mention was made above That morning, marriage love was the subject of their songs, the sweetness of which affected the strangers with a blessed and joyful serenity In due course the angel said 'Make yourselves ready, and put on the heavenly garments which our prince sent you'. When they did so, their garments shone with a flaming light, and they asked the angel the reason of this He replied. 'You are going to a wedding, and in our community wedding garments always shine'.

747 After this the angel took them to the house where the wedding was to be celebrated, and the porter opened the door At the threshold they were received by an angel sent by the bridegroom, who asked them to sit down for a while; and soon they were invited into the ante-room of the bridal chamber In the centre of this room was a table, on which stood a magnificent candelabrum with seven branches and bowls of gold, and on the walls hung lamps of silver,

shedding around a golden light. On either side of the candelabrum stood two tables, on which were loaves in triple order; and in the four corners of the room there were tables upon which were crystal cups

While they were looking at these things, the door of the apartment next to the bridal-chamber was opened, and six virgins came out, followed by the bridegroom and bride. The bridal couple went hand-in-hand and sat down opposite the candelabrum, the bridegroom being on the left, the bride on his right, and the six virgins next to the bride The bridegroom wore a robe of glowing crimson, a tunic of shining linen, and an ephod on which was a golden plate set with diamonds; on the plate was engraved an eaglet, the marriage emblem of that heavenly community and he had a mitre on his head. The bride wore a scarlet mantle, and beneath it an embroidered gown, reaching from her neck to her feet, round her waist she had a golden girdle, and on her head a golden crown set with rubies

When they were seated, the bridegroom turned to the bride, and put a golden ring upon her finger Then he clasped bracelets on her wrists, and a pearl necklace about her neck, and said 'Accept these pledges'. And, as she took them, he kissed her and said 'Now thou art mine'; and he called her his wife On this the company exclaimed: 'God bless you both!' these words being said first by each separately, and afterwards by all together.

The prince's deputy was present and, when he joined in the cry, the room was filled with incense, which was a token of blessing from heaven. Then the servants took bread from the two tables near the candelabrum, and cups filled with wine from the tables at the corners of the room, and gave to each of the guests his bread and his cup, and they ate and drank After this the husband and wife retired to the bridal chamber, the six virgins attending them to the threshold with the silver lamps, now lighted, in their hands

748 Afterwards the angelic guide talked with the wedding guests about the ten strangers, saying that, according to his instructions, he had shown them the magnificence of the prince's palace, and other wonderful sights; that they had dined with the prince, and had afterwards conversed with the wise men of the community. And he asked. 'May they

be permitted to converse a little with you?' So they drew nearer and entered into conversation.

Then a certain wise one of the marriage guests said: 'Do you understand the signification of what you have just seen?' 'Not altogether,' they replied, and then they asked him. 'Why was the bridegroom clad in that particular manner?' 'The bridegroom', he answered, 'represented the Lord, and the bride represented the church, for marriages in heaven represent the marriage of the Lord with the church. This is why the bridegroom wore a mitre, a robe, a tunic, and an ephod like those of Aaron, and why the bride wore a queenly crown and a mantle, but to-morrow they will be dressed differently, because this representation lasts only to-day.' 'Since he represented the Lord, and she the church,' they said, 'why did she sit at his right hand?' 'There are two things', he replied, 'which constitute the marriage of the Lord and the church, namely, love and wisdom. The Lord is love, and the church is wisdom, and wisdom is at the right hand of love. For every member of the church is wise as of himself, and in proportion to his wisdom he receives love from the Lord. The right hand also signifies power, and love has power by means of wisdom. But after the marriage, the representation is changed; for then the husband represents wisdom, and the wife the love of his wisdom. This, however, is not a primary but a secondary love; for the wife has it from the Lord, through the wisdom of the husband. The love of the Lord, which is the primary love, is the love of being wise, and this resides in the husband; therefore after the marriage, both together, the husband and his wife, represent the church.' But again they asked 'Why did not you men stand by the side of the bridegroom, as the six virgins stood by the side of the bride?' He replied 'Because we to-day are numbered among the virgins, and the number six signifies what is total and complete'. But they said 'How is that?' 'Virgins', he replied, 'signify the church, and the church consists of both sexes. Therefore we also, as members of the church, are virgins. That this is so, is evident from these words in the Revelation: *These are they who are not defiled with women, for they are virgins; they follow the Lamb whithersoever he goeth* (xiv 4). And as virgins signify the church, therefore the Lord com-

pares it to ten virgins invited to the wedding (Matt. xxv) And because the church is signified by Israel, Zion, and Jerusalem, mention is frequently made in the Word of the virgin and daughter of Israel, of Zion, and of Jerusalem. The Lord also thus describes His marriage with the church: *At thy right hand did stand the queen in gold of Ophir; her clothing is of wrought gold, she shall be brought unto the king in raiment of needlework, the virgins, her companions, that follow her, shall come into the king's palace* (Ps. xlv 9, 13, 14).' 'Is it not fitting', they then inquired, 'that a priest should be present to celebrate the marriage?' 'This is fitting on earth,' he answered, 'but not in heaven, because on earth the representation of the Lord and the church is not understood But in heaven a priest presides at the betrothal, and hears, confirms, and consecrates the consent. Consent is the essential of marriage, and all succeeding ceremonies are subsidiary'

749. After this, the angelic guide went to the six virgins, and told them also of the strangers, and requested that they would honour them with their company. So they approached, but suddenly they drew back and re-entered the women's apartment where their virgin friends were On seeing this, the guide followed them, and asked them why they retired so suddenly without conversing with the strangers. They replied 'We cannot approach them' 'Why not?' he asked, and they answered 'We do not know, but something repelled and drove us back; they must excuse us' So the angel returned to his companions, and told them this, adding: 'I suspect that your love of the sex is not chaste; in heaven we love virgins dearly for their beauty and grace, but we love them chastely' At this his companions smiled, and said 'Your suspicion is correct; who can behold such beauty and not feel desire?' After this all the wedding guests departed, and also the ten strangers with their attendant angel; and, the evening being far advanced, they retired to rest

750. At dawn they heard a proclamation. 'To-day is the Sabbath' Then they arose, and asked the angel what was meant He replied 'It is the priests calling to the worship of God, which occurs at stated intervals. The service takes place in our temples, and lasts about two hours, therefore, if

you wish, come along with me'. So they made themselves ready, and the angel took them to the temple It was a large semicircular building with about three thousand seats The pulpit was set back a little from the centre; and the door was on the left behind the pulpit The ten strangers entered with the angel, who pointed out to them the places where they were to sit, saying 'Every one who enters the temple knows instinctively his own place, and he must not sit elsewhere. For then he would neither hear, understand, nor perceive anything; moreover, he would disturb order, and this would cut off the inspiration of the preacher'.

751 When the congregation had assembled, the priest ascended the pulpit, and preached a sermon full of the spirit of wisdom The subject was the sanctity of the holy scripture, whereby the Lord is in communion with both worlds, the spiritual and the natural Enlightened as he then was, he fully proved that the holy book was dictated by Jehovah the Lord, and that consequently He is the wisdom therein; but that His wisdom lies hidden beneath the sense of the letter, and is revealed to none but those who live in truth and goodness, for they are in the Lord, and the Lord in them After the sermon he offered up a prayer and descended

As the congregation was departing, the angel requested the priest to speak a few words of peace to the ten strangers; so he came and conversed with them for half an hour He spoke on the divine trinity, as being in Jesus Christ, in whom all the fulness of the Godhead dwells bodily, according to the declaration of the apostle Paul, and afterwards on the union of charity and faith, but he used the expression 'the union of charity and truth', because faith is truth

752 After expressing their thanks, the strangers went home And the angel said to them 'This is the third day since you came up here, and as you were prepared by the Lord to stay only three days, the time has come for us to part Put off therefore the garments sent to you by the prince, and put on your own' When they had done so, they were filled with a desire to be gone; so they departed and descended, the angel attending them to the place of assembly, and there they gave thanks to the Lord for vouchsafing to bless them with enlightenment concerning heavenly joy and eternal happiness.

CHAPTER XIV

THE CONSUMMATION OF THE AGE, THE COMING OF THE LORD, AND THE NEW HEAVEN AND NEW CHURCH

I THE CONSUMMATION OF THE AGE IS THE LAST TIME OR END OF THE CHURCH.

753 There have been numerous churches on this earth, all of which in process of time have come to an end, and after them new ones have arisen The end of the church takes place when all divine truth has been falsified or rejected And when there is no real truth there can be no real good, because the whole quality of good is formed by truths; for good is the essence of truth, and truth is the form of good, and quality cannot exist without form Good and truth can no more be separated than will and understanding, or than the affection of love and thought therefrom Therefore, when truth decays in the church, good also decays, and then the church is at an end or, in other words then is its consummation.

754. The church comes to an end by various means, but especially by such as cause falsity to appear like truth, for then good which is truly so, and is called spiritual good, ceases also What is then supposed to be good is only the natural good of a moral life The decay of truth and good is chiefly due to the two natural loves which are diametrically opposite to the two spiritual loves; the love of self, when it rules, is opposite to the love of God, and the love of the world, when it rules, is opposite to the love of the neighbour. The love of self is to wish well to oneself, and to no one else except for the sake of self, and so with the love of the world And when these two loves are fostered, they spread like gangrene through the whole body, and gradually destroy it.

These natural loves have invaded the churches, as is very clear from the description given of Babylon (Gen xi 1–9, Is. xiii, xlvii, Jer 1, Dan ii 31–47, iii 1–7, v; vi 8 to the end, vii 1, 14, Rev. xvii and xviii), for Babylon has dared not

only to usurp the Lord's divine power, but to grasp at all the riches of the world And there are many indications that similar loves would break out among the rulers of the churches outside Babylon, were it not for the limitation and consequent restriction of their power Is it not plain that a man under their influence would regard himself as God, and the world as heaven, and pervert every truth of the church? For real truth cannot be known and acknowledged by the merely natural man, nor can it be given him by God, because it would be perverted and falsified Besides these two loves there are other causes of the decay of truth and good, and therefore of the church, but they are secondary and subordinate

755. That the consummation of the age is the last time of the church, is evident from the following passages in the Word. *I have heard from Jehovah a consummation and a decision upon the whole land* (Is. xxviii 22) *The consummation decreed overflowing with righteousness, for the Lord Jehovah of hosts maketh a consummation and a decision in all the land* (x 22, 23) *In the fire of the zeal of Jehovah the whole land shall be consumed, for he shall make a speedy consummation of all them that dwell in the land* (Zeph i 18) In the above passages land signifies the church because it means the land of Canaan, where the church was (see *The Apocalypse Revealed*, nos. 285, 902) *At length upon the bird of abominations shall be desolation, and even to consummation and decision; it shall drop upon the devastation* (Dan ix 27) These words were spoken by Daniel in relation to the end of the present Christian church (see Matt xxiv 15) *The whole land shall be devastation, yet will I not make a consummation* (Jer iv 27) *The iniquity of the Amorites is not yet consummated* (Gen. xv 16) Jehovah said *I will go down and see whether they have made a consummation according to the cry which is come unto me* (Gen xviii 21), this refers to Sodom The last time of the present Christian church is also meant by the consummation of the age spoken of by the Lord in the following passages *The disciples asked Jesus, saying, What shall be the sign of thy coming, and of the end of the age?* (Matt. xxiv 3). *In the time of harvest I will say to the reapers, Gather ye first the tares to burn; gather the wheat into the barn, so shall it be*

in the end of the age (xiii 30, 40). *In the end of the age, the angels shall come forth, and sever the wicked from among the just* (xiii 49). Jesus said to the disciples: *Lo, I am with you, even to the end of the age* (xxviii 20) Devastation, desolation, and decision signify the same as consummation; but desolation signifies the consummation of truth, devastation, the consummation of good, and decision, the full consummation of both, and the fulness of time, in which the Lord came into the world, and in which He is again about to come, is also a consummation

756 The consummation of the age may be illustrated by various things in the natural world; for all things on earth pass through a cycle of change and decay. The year passes from spring to summer, autumn and winter, and thence returns again to spring, this is the cycle of warmth. The day passes from morning to noon, evening, and night, and thence returns again to morning, this is the cycle of light. Man passes from infancy to youth, manhood, and old age, and then dies So with every bird of the air and every beast of the field Every tree begins as a seed, obtains its full growth, and declines gradually till it falls So with every bush, twig, leaf, and flower, and even with the soil itself, which in time becomes barren; and also with still water, which gradually becomes foul All these consummations are periodical, for when one thing has passed to its end, another takes its place, and so everything is alternately destroyed and renewed, in order that creation may go on. So it is with the church, because the church is composed of men; and one generation follows another, with a perpetual change of mentality Iniquity, once rooted, is transmitted to posterity as regards inclination; and it can be extirpated only by regeneration, which is effected by the Lord

II THE PRESENT DAY IS THE LAST TIME OF THE CHRISTIAN CHURCH, WHICH THE LORD FORETOLD AND DESCRIBED IN THE GOSPELS AND IN THE REVELATION.

757. The foregoing article showed that the end of the age signifies the last time of the church This, then, is meant by the Lord in the gospels (Matt xxiv, Mark xiii, Luke xxi); for it is written that, as Jesus sat upon the mount of Olives, the disciples came to Him privately, saying· *What shall be*

the sign of thy coming, and of the end of the age? (Matt. xxiv 3). And then the Lord began to foretell the events preceding His coming. He said that He would come in the clouds of heaven with power and great glory, and would gather together His elect, with many other particulars (ver 30, 31) which did not at all come to pass at the destruction of Jerusalem The Lord described these events in prophetic discourses, every word of which is full of meaning. Their meaning is explained in the *Arcana Caelestia* (nos 3353–6, 3486–9, 3650–5, 3751–7, 3897–901, 4056–60, 4229–31, 4332–5, 4422–4)

758. All that the Lord then said to the disciples had reference to the last time of the present Christian church, as is evident from the Revelation, where similar events are foretold concerning the consummation of the age and His coming (see *The Apocalypse Revealed*) The end of the present church is also foretold in Daniel, and therefore the Lord says· *When ye shall see the abomination of desolation, foretold by Daniel the prophet, standing in the holy place, whoso readeth let him understand* (Matt xxiv 15, Dan ix 27), and there are similar passages in other prophets That there is at this day such an abomination of desolation in the Christian church, will be further proved in the appendix. It will there be shown that there is not a single truth remaining in the present church, and also that unless a new church were raised up in its place, *no flesh could be saved*, according to the Lord's words in Matthew (xxiv 22). That the present Christian church is so desolate, cannot be seen by those confirmed in its falsities, because a confirmation of falsity is a denial of the truth

The confirmation of falsity spreads a veil over the understanding, and prevents it from seeing truths which would destroy the fabric of the present theological system Moreover, natural reason can confirm whatever it pleases, and then it can no longer distinguish between the delusive light of falsity and the clear light of truth But the spiritual reason is wholly different, and this enlightens all those who look to the Lord, and are inspired by Him with the love of truth.

759. All those who see by the delusive light of confirmed

falsity, think that their church alone is in the light, while all others are in darkness. They are not unlike owls, which see by night but are blind in the light of the sun. Such is every church which is confirmed in falsities by leaders who, priding themselves on their keenness of vision, mistake their own intelligence for morning-light and see the Word in the dusk of evening The Jewish church, being utterly devoid of truth when our Lord came into the world, contended loudly by its scribes and lawyers, that because it possessed the Word, it alone was in heavenly light; yet it crucified the Messiah, or Christ, who was the very Word itself And the church, referred to by the prophets and the Revelation as Babylon, contends that she is the queen and mother of all churches, and that others, which secede from her, are spurious offspring and must be excommunicated, and this, although she has thrust the Lord our Saviour from the throne and altar, and usurped His place there Every established church, even the most heretical, declares that it alone is orthodox and universal, and that it possesses the gospel preached by the angel flying in the midst of heaven (Rev xiv 6); and this declaration generally obtains a widespread credence The whole synod of Dort looked upon predestination as a star falling from heaven, and they adored that dogma as the Philistines adored the image of Dagon at Ashdod, and as the Greeks adored the palladium in the temple of Minerva For they called it the palladium of religion; and by fallacious argument they sought to prove that their falling star was a fixed star, and at length declared that it was the star of stars Who can speak more persuasively than an atheist, when he mocks at the divine operations of God, the celestial things of heaven, and the spiritual things of the church? Every lunatic thinks his own folly to be wisdom, and other men's wisdom to be folly Some men cannot distinguish the luminosity of rotten wood from the light of the moon Those suffering from the uterine disease are disgusted by sweet smells and enjoy foul odours, and so on.

All this is meant to show that natural light alone cannot reveal whether a church is consummated, that is, filled with falsities, until truth from heaven beams forth. For falsity cannot see truth, but truth can see falsity; and every man

can understand the truth, provided that he gives ear to it. But if he is confirmed in falsities, there is no room in his understanding for the truth; if by chance it gains admission, the numerous falsities reject it as an alien

III THIS LAST TIME OF THE CHRISTIAN CHURCH IS THE VERY NIGHT IN WHICH FORMER CHURCHES CAME TO AN END

760 Since the creation there have been four churches one after another This can be learnt from both the historical and prophetical books of the Word, especially from Daniel, where the four churches are described by the statue that Nebuchadnezzar saw in a dream (II), and afterwards by the four beasts rising out of the sea (VII) The first church, which may be called the most ancient, was extant before the flood, and its end or destruction is described by the flood. The second church, which may be called the ancient church, was in Asia and part of Africa, and this came to its end and perished by idolatries. The third church, which was the Israelitish, began with the promulgation of the Decalogue on Mount Sinai, was continued by the Word written by Moses and the prophets, and was consummated or came to an end by its profanation of the Word, this profanation was complete when the Lord came into the world, therefore, because He was the Word, they crucified Him The fourth church is the Christian, which the Lord established by the evangelists and the apostles Of this church there have been two epochs, one extending from the time of the Lord to the council of Nice, and the other from that council to the present time [1] This church has been divided into three sections—the Greek, the Roman Catholic, and the Reformed; nevertheless, all these three are called Christian Moreover, from every general church there have split off several particular churches which, like the heresies in the Christian church, have retained the general name

761. The last time of the Christian church is the very night in which former churches have ceased, as is plain from the Lord's prediction in the evangelists and in Daniel. The Lord told the disciples that they should see the abomination of desolation, and that then would be great affliction, such as had not been since the beginning of the world to that

[1] This work was published in 1771

time, nor should be. He also said. *Except those days should be shortened, there should no flesh be saved*; and lastly· *The sun shall be darkened, the moon shall not give her light, and the stars shall fall from heaven* (Matt xxiv 15, 21, 22, 29). In other passages in the evangelists, that time is also called night· *In that night there shall be two in one bed, the one shall be taken, and the other shall be left* (Luke xvii 34). *I must work the works of him that sent me while it is day ; the night cometh when no man can work* (John ix 4) Since all light has disappeared by midnight, and the Lord is the true light (John i 4–9; viii 12, xii 35, 36, 46), therefore He said to His disciples, when He ascended into heaven: *Lo, I am with you, even unto the end of the age* (Matt xxviii 20), and then He departed from them to a new church And we read in Daniel *In the end, upon the bird of abominations shall be desolation, even until the consummation and decision, it shall drop upon the devastation* (ix 27) This prophecy relates to the end of the Christian church, as is very clear from the Lord's own words (Matt xxiv 15) Consult also the following passage concerning the fourth kingdom, or the fourth church, represented by the image which Nebuchadnezzar saw *And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of man, but they shall not cleave one to another, even as iron is not mixed with clay* (Dan. ii 43). The seed of man is the truth of the Word The fourth church is also represented by the fourth beast rising out of the sea. *I saw in the night visions, and behold, a fourth beast, terrible and dreadful , it shall devour the whole earth, and shall tread it down and break it in pieces* (Dan vii 7, 23) This means that it will put an end to every truth of the church, and then there will be night, because the truth of the church is light Many similar things are predicted of this church in the Revelation, especially in the sixteenth chapter, where it speaks of the vials of the wrath of God being poured out upon the earth, signifying the falsities which should then overflow and destroy the church. There are also several passages in the prophets to the same effect, as for example. *Shall not the day of Jehovah be darkness and not light, thick darkness and not brightness ?* (Amos v 20, Zeph i 15). And again *In that day Jehovah will look down upon the earth,*

which, behold, is darkness, and the light shall grow dark in the ruins thereof (Is. v 30, viii 22). The day of Jehovah is the day of the Lord's coming.

762 That four churches have existed since the creation, is according to divine order, which decrees that there should be a beginning and an end before a new beginning. Hence every day begins with morning, advances to midday, and ends in night, and after that begins afresh; every year also begins with the spring, advances through summer to autumn, ends in winter, and after that a new year begins. To produce these effects the sun rises in the east, proceeds through the south to the west, and sets towards the north, after which he rises again. It is similar with churches The first or most ancient church was like morning, spring, and the east, the second or ancient church was like midday, summer, and the south, the third was like evening, autumn, and the west, and the fourth like night, winter, and the north From these orderly progressions the wise ancients inferred four ages of the world, the first being the golden age, the second the silver age, the third the copper age, and the fourth the iron age, and by these metals also the four churches were represented in Nebuchadnezzar's image. Moreover, the church appears in the sight of the Lord as one man, who must pass through his different ages like an individual, advancing from infancy to youth, from this to manhood, and at length to old age, and then, when he dies, he will rise again The Lord says *Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit* (John xii 24)

763 It is in accordance with order, that there should be a gradual progression from beginning to end for the sake of variety, which is largely due to the contrast of opposites Truth is rendered conspicuous by contrast with falsity, and good by contrast with evil, just as light and heat are rendered conspicuous by contrast with darkness and cold If all things were white or black, we should lack the variety and contrast of the intermediate colours. The sight is wearied by perpetual whiteness, and is enlivened by colour—by dark green, for instance, which has an element of blackness. The hearing is dulled by the monotony of a single note, but quickened by the variety and contrast of different notes.

Beauty is heightened by contrast with ugliness; and that is why artists sometimes paint an ugly object close to a beautiful girl Pleasure and prosperity are enhanced by the memory of misery and adversity Brooding on a single idea, without the relief of contrasting thoughts, may send a man mad

There is a similar contrast between the spiritual things of the church and the opposite evil and falsity; these, however, are not from the Lord but from man, who has free-will to do good or evil In the same way, darkness and cold are not from the sun but from the revolutions of the earth, yet without those revolutions there would be neither day nor year, and consequently neither plant nor animal life I have been told that churches, whose various goods and truths have relation to love of the Lord and faith in Him, are like so many jewels in a regal crown

IV. AFTER THE NIGHT FOLLOWS MORNING, AND THIS IS THE COMING OF THE LORD

764 The successive states of the church are described in the Word by the four seasons of the year, spring, summer, autumn, and winter, and by the four divisions of the day, morning, midday, evening, and night. It follows that, because it is now night in the present Christian church, the morning, or the beginning of a new church, is at hand. Consider the following passages *Unto evening and morning, two thousand three hundred days, then shall the sanctuary be justified: the vision of the evening and the morning is truth* (Dan. viii 14–26) *He calleth to me out of Seir, Watchman, what of the night? The watchman said, The morning cometh, and also the night* (Is xxi 11, 12) *The end is come, the morning is come upon thee, O thou that dwellest in the land: behold, the day is come, the morning is gone forth* (Ezek vii 6, 7, 10) *Jehovah in the morning, in the morning will he bring his judgment to light, he faileth not* (Zeph iii 5). *God is in the midst of her, God shall help her when the morning appeareth* (Ps. xlvi 5). *I have waited for Jehovah, my soul doth wait for the Lord, more than they that watch for the morning: for with him is plenteous redemption, and he will redeem Israel* (cxxx 5–8). In these passages, the last time of the church is meant by evening and night, and its first time by morning.

The Lord Himself also is called the morning in the following passages: *The God of Israel said, the rock of Israel spake to me; he shall be as the light of the morning, even a morning without clouds* (2 Sam. xxiii 3, 4). *I am the root and the offspring of David, the bright and morning star* (Rev. xxii 16). *From the womb of the morning thou hast the dew of thy youth* (Ps cx 3) These passages have reference to the Lord; for He is the morning. He, therefore, arose from the sepulchre early in the morning, for He was about to establish a new church (Mark xvi 2, 9) That the Lord's coming is to be looked for, is evident from His own prediction *As he sat upon the mount of Olives, his disciples came unto him, saying, Tell us what shall be the sign of thy coming, and of the consummation of the age?* (Matt xxiv 3). *After the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man, and they shall see the Son of Man coming in the clouds of heaven with power and glory* (Matt ver. 29, 30, Mark xiii 26, Luke xxi 27). *As the days of Noah were, so shall also the coming of the Son of Man be; therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh* (Matt xxiv 37, 39, 44) *When the Son of Man cometh, shall he find faith on the earth?* (Luke xviii 8) Jesus said of John *If I will that he tarry till I come* (John xxi 22). *When they saw Jesus taken up into heaven, two men stood by them in white apparel, and said This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven* (Acts i 10, 11). *The Lord God of the holy prophets sent his angel to shew unto his servants the things which must be done · Behold, I come; blessed is he that keepeth the sayings of the prophecy of this book, and behold, I come, and my reward is with me, to give every man according as his work shall be* (Rev. xxii 6, 7, 12). *I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come, and whosoever will, let him take the water of life freely* (xxii 16, 17). *He that testifieth these things saith, Also I come quickly; Amen. Even*

so, come, Lord Jesus The grace of our Lord Jesus Christ be with you all. Amen (xxii 20, 21)

766. The Lord is present with every man, urgently desirous to be received; and when a man receives Him by acknowledging Him as his God, Creator, Redeemer, and Saviour, then is His first coming, which is called the dawn. Then the man, as to his understanding, begins to be enlightened in spiritual things and to increase in wisdom; and as he receives this wisdom from the Lord, so he progresses through morning into day This day continues with him to old age, even till death; and after death he is raised up into heaven by the Lord Himself There, although he may have died an old man, he returns into the morning of his life; and then to eternity he advances in the wisdom to which he was first introduced in the natural world

767. Every man who has faith in the Lord and lives in charity to the neighbour, is a church in particular, the church in general being composed of similar individuals It is a wonderful thing that every angel, however he may turn his body, always sees the Lord in front of him, for the Lord is the Sun of the angelic heaven, and it is this to which the angels look when they are in spiritual meditation The same is true of the spiritual sight of a man in whom the church is; but he is unaware of this, because his spiritual sight is dimmed by the natural sight and other natural senses whose objects are mundane and corporeal This constant looking to the Lord originates from the fact that all truth, with its wisdom and faith, and all good, with its love and charity, are from the Lord, and are the Lord's in man, and so every truth of wisdom is like a mirror reflecting the Lord, and every good of love is an image of Him

On the other hand, an evil spirit perpetually turns away from the Lord and looks to his own love, and this in whatever manner he may turn his body The reason of this is similar, for every evil is an image of its ruling love, and falsity therefrom presents that image, as it were, in a mirror.

Something like this takes place in nature Trees shoot forth their branches, and so raise themselves above the surrounding vegetation that they may behold the sun Some plants turn from east to west, following the sun so that they

may flourish in his rays. No doubt every twig and branch would do the same if it possessed the requisite elasticity. Some say that all whirlpools and eddies likewise follow the course of the sun It is therefore natural that man should turn to God, in whose image he was created; and he does so, unless he misuses the gift of free-will to thwart the natural tendency implanted in him by the Creator Consider how a bride constantly has the bridegroom in her mind's eye, she sees him in his gifts, as in so many mirrors, she longs for his coming and, when he comes, receives him with heartfelt joy.

V. THE COMING OF THE LORD DOES NOT INVOLVE THE DESTRUCTION AND RE-CREATION OF THE VISIBLE HEAVEN AND THE HABITABLE EARTH, AS MANY, NOT UNDERSTANDING THE SPIRITUAL SENSE OF THE WORD, HAVE HITHERTO SUPPOSED

768 The prevailing opinion in the church is that, at the last judgment, the Lord will appear in the clouds of heaven with angels and the sound of trumpets; that He will gather together all who are still on the earth, together with all who have died; will separate the evil from the good, as a shepherd separates the goats from the sheep; will then cast the evil, or the goats, into hell, and raise the good, or the sheep, into heaven, and further, that He will create a new visible heaven and a new habitable earth, upon which He will cause to descend the new Jerusalem described in the Revelation (xxi). It will be of jasper and gold, and the foundations of its walls of precious stones, while its height, breadth, and length will be each twelve thousand furlongs, all the elect will be gathered into this city, both those then living and those that have died since the beginning of the world, and the latter will return into their bodies, and enjoy everlasting bliss in that magnificent city, as in their heaven. This is the prevalent opinion in Christian churches, respecting the coming of the Lord and the last judgment

769 Respecting the state of souls after death, the following is the belief generally accepted at this day That human souls after death are ethereal ghosts and that, till the day of the last judgment, the abode of these departed spirits is either the centre of the earth or the 'limbo' of the Fathers. On these points there is a difference of opinion. Some

suppose souls to be ethereal or aerial forms, resembling ghosts or spectres; others imagine that they dwell in the air, woods, or waters; or that the souls of the dead are translated to the planets or the stars, and there have abodes allotted them; or that after thousands of years they return into their bodies. But all believe that they are secluded somewhere till the time when the whole firmament, together with the terraqueous globe, is to be destroyed, that this will take place by fire either bursting from the centre of the earth or descending like lightning from heaven, that then the graves will be opened, that the souls, clothed again with their bodies, will be translated to that holy city Jerusalem, and that there they will dwell on another earth, some lower down in that city and some higher up; for its height will be twelve thousand furlongs, the same as its length and its breadth (Rev. xxi 16)

770 Suppose that a clergyman or a layman is asked whether he really believes that the antediluvians with Adam and Eve, and the postdiluvians with Noah and his sons, and also Abraham, Isaac, and Jacob with all the prophets and apostles, as well as the souls of all other men, are still imprisoned in the middle of the earth, or are flying in the ether or air; whether he believes that their souls will again be clothed with their bodies, which have been eaten by worms, rats, or fish, or mummified, or reduced to dust; whether he believes that the stars of heaven will fall upon the earth which is smaller than any of them, and whether such things are not mere absurdities. Some will make no reply, others will insist that such things are matters of faith, to which the understanding must be kept in subjection, others will argue that not only these, but many other seeming impossibilities can be performed by divine omnipotence. And the mention of faith and omnipotence silences all argument, and reason is regarded as insanity. Their final word will be: 'Surely we must believe what is stated in the scripture'.

771. The letter of the Word is written by appearances and correspondences, and contains a spiritual sense which reveals the truth in its light, while the sense of the letter is in the shade (see the chapter on the sacred scripture). Lest, therefore, a man of the new church should wander like

those of the old church in the shade of the letter of the Word, especially respecting heaven and hell, the life after death, and the coming of the Lord, it has pleased the Lord to open the sight of my spirit and introduce me into the spiritual world Thus I have conversed with spirits and angels, with relatives and friends, and also with kings and princes, who have departed from the natural world I have beheld the wonderful sights of heaven, and the lamentable sights of hell I have thus been convinced that a man does not live after death in the centre of the earth, nor flit about blind and dumb in the empty air, but that he lives as a man in a substantial body, and in a far more perfect state, if he is among the blessed, than when he lived in a material body. To dispel these erroneous ideas concerning the destruction of the visible heaven and the habitable earth, and concerning the spiritual world, and to prevent the materialism and atheism, prevalent among the learned, from spreading like a gangrene from the interior rational mind to the external natural mind, I have been commanded by the Lord to make public what I have seen and heard concerning heaven, hell, the last judgment, and the Revelation, which treats of the Lord's coming, the former heaven, the new church, and the holy Jerusalem (See *Heaven and Hell*, and *The Apocalypse Revealed*)

VI THE SECOND COMING OF THE LORD IS TAKING PLACE IN ORDER THAT THE EVIL MAY BE SEPARATED FROM THE GOOD, AND THAT THOSE WHO BELIEVE IN HIM MAY BE SAVED AND MAY FORM A NEW ANGELIC HEAVEN AND A NEW CHURCH ON EARTH, OTHERWISE NO FLESH COULD BE SAVED (Matt XXIV 22).

772 This second coming of the Lord does not involve the destruction of the visible heaven and the habitable earth. He has come not to destroy but to build, consequently not to condemn but to save those who, since His first coming, have believed in Him, as is plain from these words. *God sent not his Son into the world to judge the world, but that the world through him might be saved He that believeth in him is not judged; but he that believeth not is judged already, because he hath not believed in the name of the only-begotten Son of God* (John III 17, 18) And. *If any man hear my words and believe not, I judge him not, for I came not to judge the world, but to*

save the world. He that despiseth me, and receiveth not my words, hath that which judgeth him; the word that I have spoken, the same shall judge him (xii 47, 48). The last judgment took place in the spiritual world in the year 1757, as shown in *The last Judgment* published in London in the year 1758, and further in *The Continuation concerning the last Judgment*, published in Amsterdam in the year 1763. This I solemnly attest because, while fully conscious, I saw it with my own eyes

773 The two objects of the coming of the Lord are the formation of a new heaven from those who believe in Him, and the establishment of a new church for those who shall henceforth believe in Him The very object of the creation of the universe was the formation of an angelic heaven, where all who believe in God might live in eternal blessedness, no other end can be contemplated by the divine love and wisdom, which are in God and essentially are God The salvation of men, by means of the church, is thus a continuation of creation, and that is why the Word so frequently uses the term 'to create', which means to form for heaven Consider the following passages *Create in me a clean heart, O God, and renew a firm spirit within me* (Ps li 10). *Thou openest thine hand, they are filled with good Thou sendeth forth thy spirit, they are created* (civ 28, 30) *The people which shall be created shall praise the Lord* (cii 18) *Thus saith Jehovah that created thee, O Jacob, and he that formed thee, O Israel; I have redeemed thee, I have called thee by my name; every one that is called by my name I have created him for my glory* (Is xliii 1, 7) *It was prepared in the day that thou wast created Thou wast perfect in thy ways from the day that thou wast created, till perversity was found in thee* (Ezek xxviii 13, 15) This refers to the king of Tyre. *That they may see, and know, and consider, and understand together, that the hand of Jehovah hath done this, and the Holy One of Israel hath created it* (Is xli 20) *Thus saith Jehovah, he that createth the heavens, he that spreadeth forth the earth, he that giveth breath unto the people upon it, and spirit to them that walk therein* (Is xlii 5, xlv 12, 18) *Behold, I create a new heaven and a new earth. Be ye glad and rejoice for ever in that which I create, for behold, I create Jerusalem a rejoicing* (lxv 17, 18).

774. The Lord is always present with every one, whether evil or good, for otherwise no man could live, but His coming is only to those who receive Him, and these are they who believe in Him and obey His commandments. The continual presence of the Lord makes man rational and capable of becoming spiritual. This is the effect upon man's understanding of the light that proceeds from the Lord as the Sun of the spiritual world, for this light is the truth by means of which he has rationality But the coming of the Lord is to those who join heat with that light, that is, love with truth, for the heat proceeding from the spiritual Sun is the love of God and of the neighbour. The presence of the Lord, and the consequent enlightenment of the understanding, may be compared to the sun's light which, unless united with heat, is incapable of sustaining life. But the coming of the Lord may be compared to the warmth of spring, when the earth is softened and vegetation renews its life. Such is the parallelism between the spiritual environment of man's spirit and the natural environment of his body.

775 What is true of man regarded as an individual church, is equally true of man in the aggregate, or the church in general It is according to divine order that the particulars of everything should depend for their existence on the general things which hold them together In man, for example, the particular organs are held in position by the general sheaths or coverings which enclose the whole body and the several parts thereof It is the same with every beast, bird, and insect, and with every tree, shrub, and seed. In music, the individual notes depend for their effect on the general tone that pervades them, and it is similar with all man's senses, whether bodily or mental

In the course of their history, the four churches have presented similar examples of particular organizations connected and held together by the general bond of union In man, the most general things are the heart and lungs of the body, and the will and understanding of the spirit; on these all else in man depends for its existence. Similarly the whole universe, including the angelic heaven and the human race, depends for its existence on the love and wisdom of God.

VII. THIS SECOND COMING OF THE LORD IS NOT IN PERSON, BUT IN THE WORD WHICH IS FROM HIM AND IS HIMSELF.

776. It is written in many places that the Lord will come in the clouds of heaven (Matt. xxiv 30; xxvi 64, Mark xiv 62; Luke xxi 27, Rev. i 7; xiv 14; Dan. vii 13; Matt. xvii 5; Luke ix 34, 35); and therefore men have believed that the Lord will appear in them in person. But the clouds of heaven mean the literal sense of the Word, and the spiritual sense of the Word is meant by the power and glory in which the Lord will appear (Matt xxiv 30). Hitherto, no one has had the remotest idea that there is in the Word a spiritual sense But the Lord has revealed it to me, and has allowed me to be with angels and spirits as one of themselves. Thus it has been disclosed to me that the clouds of heaven mean the Word in the natural sense, and glory the Word in the spiritual sense, and power the operation of the Lord by the Word. That the clouds of heaven have this signification, may be seen from the following passages in the Word. *There is none like unto the God of Jeshurun, who rideth in the heaven, and in magnificence on the clouds* (Deut xxxiii 26) *Sing unto God, praise his name, extol him that rideth upon the clouds* (Ps. lxviii 4) *Jehovah rideth upon a swift cloud* (Is xix 1). To ride signifies to instruct in divine truths from the Word, for a horse signifies the understanding of the Word (see *The Apocalypse Revealed*, no 298) Who cannot see that God does not literally ride on the clouds? Again: *God rode upon cherubs; and he set his pavilion, clouds of the heavens* (Ps. xviii 10, 11) Cherubs also signify the Word (see *The Apocalypse Revealed*, nos 239, 672) *Jehovah bindeth up the waters in his clouds, and he spreadeth his cloud upon his throne* (Job xxvi 8, 9) *Ascribe ye strength unto God, his strength is upon the clouds* (Ps lxviii 34) *Jehovah will create upon every dwelling-place of Zion a cloud by day; for upon all the glory shall be a covering* (Is. iv 5). The literal sense of the Word was also represented by the cloud in which Jehovah descended on Mount Sinai, when He delivered the law, the precepts of the law being the first-fruits of the Word.

The following facts may be added as proof of the foregoing. There are clouds in the spiritual world just as in the natural world, but from a different origin; there are sometimes bright

clouds above the angelic heavens, and dusky clouds over the hells. The clouds of heaven signify obscurity caused by the literal sense of the Word; and when those clouds are dispersed, there is clear light from the spiritual sense; but the dusky clouds of hell signify the falsification and profanation of the Word Clouds in the spiritual world have this signification because the light which proceeds from the Lord as the spiritual Sun signifies divine truth, wherefore He is called the Light (John 1 9, XII 35) For the same reason the Word, which is enshrined in the heavenly temples, is surrounded by a halo of light which disappears when the sky is cloudy

777 That the Lord is the Word, is clearly evident from this passage in John· *In the beginning was the Word, and the Word was with God, and God was the Word · and the Word became flesh* (1 1, 14) The Word in this passage also means divine truth, for the Word is the fountain from which all Christian churches draw the living waters of divine truth. Yet, in the natural sense of the Word, divine truth is in a cloud, as it were, but in its spiritual and celestial sense it is in glory and power. There are three senses in the Word, the natural, the spiritual, and the celestial (see the chapters on the sacred scripture and the Decalogue) It is clear, therefore, that the Word in the gospel of John means divine truth John also bears witness to the same in his first epistle *We know that the Son of God is come, and hath given us an understanding, that we may know the truth, and we are in the truth, in his Son Jesus Christ* (v 20) It is for this reason that the Lord so often said *Verily* (*Amen*), *I say unto you*; for Amen in Hebrew means truth, and that He is the Amen may be seen in the Revelation (III 14), and He is also the truth (John XIV 6) When the learned are asked what they understand by the Word in John 1 1, they say that they understand the Word in its pre-eminence, and what is the Word in its pre-eminence but divine truth? From these considerations it is evident that the Lord's second coming is in the Word.

The reason why the Lord will not appear in person is that, since His ascension into heaven, He is in His glorified humanity; in this He cannot appear to any man whose spiritual sight has not been opened. He cannot therefore be seen by the evil and false, that is, by the goats whom He

sets on His left hand. Therefore, when He showed Himself to His disciples, He first opened their eyes, for it is written: *And their eyes were opened, and they knew him, and he vanished out of their sight* (Luke xxiv 31) It was the same with the women who visited the sepulchre after His resurrection. They saw angels sitting in the sepulchre, and spoke with them, and yet no one can see angels with the eyes of the body When the Lord was transfigured before Peter, James, and John, they did not see Him in His glorified humanity with their bodily eyes, for we are told that *their eyes were heavy with sleep* (Luke ix 32) They saw Him with the eyes of the spirit and, when they woke, they thought that they had had a dream It is vain, then, to imagine that the Lord will appear in the clouds of heaven in person, He will appear in the Word, which is from Him and is Himself

778 Every man is his own love and his own intelligence, and whatever proceeds from him takes its character from those two essential properties of his life Therefore the angels very soon discern a man's character from his conversation; the tone of his voice reveals his love, and his words reveal his intelligence There are two universals of human life, the will and the understanding, and the will is the receptacle and abode of his love, and the understanding the receptacle and abode of his intelligence The actions and words, therefore, that proceed from a man, constitute the man himself Similarly, but in a pre-eminent degree, the Lord is divine love and divine wisdom, or what is the same, divine good and divine truth, for His will is of divine love, and divine love is of His will, and His understanding is of divine wisdom, and divine wisdom of His understanding; and both are united in the human form This shows in what sense the Lord is the Word But any man who is in opposition to the Word, divine truth, the Lord, and His church, is his own evil and his own falsity, both as to his mind and his bodily actions and speech

VIII. THIS SECOND COMING OF THE LORD IS TAKING PLACE THROUGH THE INSTRUMENTALITY OF A MAN, TO WHOM HE HAS MANIFESTED HIMSELF IN PERSON, AND WHOM HE HAS FILLED WITH HIS SPIRIT, TO TEACH THE DOCTRINES OF THE NEW CHURCH BY MEANS OF HIS WORD.

779. As stated above, the Lord cannot manifest Himself in person, and yet He has foretold that He will come and found a new church, which is the new Jerusalem. It follows that He will do this by means of a man, who can not only understand the doctrines of this church, but can also have them printed and published I solemnly declare that the Lord has manifested Himself to me His servant, and sent me on this duty He has opened the sight of my spirit, and thus introduced me into the spiritual world, He has permitted me to see the heavens and the hells, and to converse with angels and spirits, and this now continually for many years. Moreover, from the first day of that call, I have not received instruction in the doctrines of the new church from any angel, but from the Lord alone while I have been reading the Word

780. The Lord has disclosed to me the spiritual sense of His Word, in which divine truth is in its light, and in this light He has been continually present with me For the Lord's presence is in the spiritual sense of the Word, through whose light it passes into the shade of the literal sense, just as the light of the sun passes into the shadow of the clouds It has been shown above that the literal sense of the Word is like a cloud, while the spiritual sense is the glory, and that the Lord Himself is the Sun from which the light proceeds, and is therefore the Word That the glory in which He is to come (Matt xxiv 30) signifies divine truth in the light of the spiritual sense, is clear from the following passages: *The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah, the glory of Jehovah shall be revealed, and all flesh shall see it* (Is xl 3, 5) *Shine, for thy light is come, and the glory of Jehovah is risen upon thee* (lx 1). *I will give thee for a covenant of the people, for a light of the Gentiles, and my glory will I not give to another* (xlii 6, 8, xlviii 11) *Thy light shall break forth as the morning; the glory of Jehovah shall gather thee* (lviii 8) *The whole earth shall be filled with the glory of Jehovah* (Is. vi 3, lxvi 18) *In the beginning was the Word; in him was life, and the life was the light of men. That was the true light And the Word became flesh, and we beheld his glory, the glory as of the only-begotten of the Father* (John 1 1, 4, 9, 14) *The heavens shall declare the glory of God*

(Ps. xix 1). *The glory of God shall lighten the holy Jerusalem, and the Lamb is the lamp thereof. And the nations which are saved shall walk in the light of it* (Rev xxi 23, 24). So also in many other passages. Glory signifies the plenitude of divine truth, because everything magnificent in heaven is from the light which proceeds from the Lord as the Sun, and this light is in its essence divine truth

IX. THE SECOND ADVENT IS MEANT IN THE REVELATION BY THE NEW HEAVEN AND THE NEW EARTH, AND THE NEW JERUSALEM DESCENDING THEREFROM

781. It is written in the Revelation: *I saw a new heaven and a new earth, for the first heaven and the first earth were passed away. And I, John, saw the holy city new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband* (xxi 1, 2). And in Isaiah *Behold, I create a new heaven and a new earth. Be ye glad and rejoice for ever, and behold, I create Jerusalem a rejoicing, and her people a joy* (lxv 17, 18). It has been shown already in this chapter, that a new heaven is at this day being formed by the Lord from those Christians who acknowledged Him in the world, and were able, after their departure from it, to acknowledge Him as the God of heaven and earth, according to His words in Matthew (xxviii 18).

782. A new church is meant by the new Jerusalem coming down from God out of heaven (Rev xxi), because Jerusalem was the metropolis of the land of Canaan; the temple and the altar were there, and there also sacrifices were offered, and divine worship performed. Thither every male of the whole land was commanded to go three times a year, and further, the Lord was in Jerusalem, and taught in its temple, and afterwards glorified His human nature there. This is why Jerusalem signifies the church. That Jerusalem means the church, is clearly evident from the prophecies in the Old Testament respecting the new church to be established by the Lord, for they call this church Jerusalem.

I shall adduce the following passages only, to show that Jerusalem means the church: *Behold, I create a new heaven and a new earth, and the former shall not be remembered: behold, I am about to create Jerusalem for exultation, and her people a joy; and I will rejoice in Jerusalem, and joy over my*

people. The wolf and the lamb shall feed together; they shall not hurt in all the mountain of my holiness (Is. lxv 17, 18, 19, 25) *For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth Then the nations shall see thy righteousness, and all kings thy glory, and thou shalt be called by a new name, which the mouth of Jehovah shall name Thou shalt also be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of thy God, Jehovah shall delight in thee, and thy land shall be married. Behold, thy salvation shall come, behold, his reward is with him, and they shall call them A people of holiness, The redeemed of Jehovah, and thou shalt be called A city sought out, not forsaken* (Is. lxii 1–4, 11, 12) *Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the city of holiness, for henceforth there shall no more come into thee the uncircumcised and the unclean Shake thyself from the dust, arise, and sit down, O Jerusalem My people shall know my name, they shall know in that day that I am he that doth speak, behold it is I Jehovah hath comforted his people, he hath redeemed Jerusalem* (lii 1, 2, 6, 9) *Sing, O daughter of Zion, be glad with all thy heart, O daughter of Jerusalem, the king of Israel is in the midst of thee, fear not evil any more, he will rejoice over thee with joy, he will rest in thy love; he will exult over thee with singing, I will make you a name and a praise among all people of the earth* (Zeph iii 14–17, 20) *Thus saith Jehovah, thy redeemer, that saith to Jerusalem, Thou shalt be inhabited* (Is xliv 24, 26) *Thus saith Jehovah, I will return to Zion, and dwell in the midst of Jerusalem, whence Jerusalem shall be called the city of truth, and the mountain of Jehovah of hosts, the mountain of holiness* (Zech viii 3, 20–3) *Then shall ye know that I, Jehovah, am your God dwelling in Zion, the mountain of holiness, and Jerusalem shall be holy, and it shall come to pass in that day, that the mountains shall drop new wine, and the hills shall flow with milk; and Jerusalem shall remain from generation to generation* (Joel iii 17, 18, 20) *In that day shall the branch of Jehovah be beautiful and glorious, and it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, every one that is written among the living*

in Jerusalem (Is iv 2, 3) *But in the last days it shall come to pass that the mountain of the house of Jehovah shall be established on the top of the mountains: for the law shall go forth out of Zion, and the Word of Jehovah from Jerusalem* (Mic iv 1, 2) *At that time they shall call Jerusalem the throne of Jehovah, and all the nations shall be gathered at Jerusalem; because of the name of Jehovah, neither shall they walk any more after the confirmation of their evil heart* (Jer iii 17) *Look upon Zion, the city of our stated feast; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, the stakes thereof shall not be removed, neither shall the cords thereof be broken* (Is xxxiii 20) (See also Is xxiv 23, xxxvii 32, lxvi 10–14, Zech xii 3, 6–10, xiv 8, 11, 12, 21; Mal iii 4, Ps cxxii 1–7; cxxxvii 5–7)

The church to be instituted by the Lord is meant by Jerusalem in these passages, and not the city of Jerusalem inhabited by the Jews This is plain from every detail of its description, as that Jehovah God would create a new heaven and a new earth, and also Jerusalem, and that this Jerusalem would be a crown of glory and a royal diadem; that it was to be called holiness, the city of truth, the throne of Jehovah, a quiet habitation, a tabernacle that should not be taken down, that there the wolf and the lamb should feed together; that the mountains should drop new wine, and the hills flow with milk, and that it should remain from generation to generation, that the people there should be holy, written among the living, and should be called the redeemed of Jehovah All those passages relate to the coming of the Lord, particularly to His second coming, when Jerusalem shall be such as it is there described, for before this she was not married, nor the bride and the wife of the Lamb, as the new Jerusalem is declared to be in the Revelation

The former or present church is meant by Jerusalem in Daniel, and its beginning is described as follows: *Know therefore and understand, that from the going forth of the word to restore and build Jerusalem, unto Messiah the Prince, shall be seven weeks, after threescore and two weeks the streets shall be built again, and the moat, but in troublous times* (ix 25). Its end, however, is described there in these words: *At length, upon the bird of abominations shall be desolation, and*

even to a consummation and decision shall it drop upon the devastation (ver. 27) This end the Lord thus describes in Matthew: *When ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place, whoso readeth let him understand* (xxiv 15) That Jerusalem, in the passages quoted above, does not mean the city of Jerusalem, which was inhabited by the Jews, is evident from many places in the Word, as where it is said of that city, that it was utterly lost, and was to be destroyed (Jer. v 1; vi 6, 7; vii 17, 18 *seq.*, viii 6–8 *seq*; ix 10–12; xiii 9, 10, 14, xiv 16, Lam. i 8, 9, 17; Ezek iv 9 to end, xii 18, 19; xv 6–8, xvi, xxiii, Matt xxiii, 37, 38, Luke xix 41–4; xxi 20–2, xxiii 28–30), besides many other passages, and also where it is called Sodom (Is iii 9, Jer xxiii 14, Ezek xvi 46, 48, and in other places).

783. That the church is the Lord's, and that from the spiritual marriage of good and truth the Lord is called the Bridegroom and Husband, and the church the bride and wife, is known by Christians from the Word, particularly from the following passages John said of the Lord. *He that hath the bride is the bridegroom, but the friend of the bridegroom, who standeth and heareth him, rejoiceth because of the bridegroom's voice* (John iii 29) Jesus said, *the children of the bridechamber cannot fast so long as the bridegroom is with them* (Matt. ix 15, Mark ii 19, 20, Luke v 34, 35) *I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband* (Rev xxi 2) The angel said to John *Come hither, I will shew thee the bride, the Lamb's wife; and from a mountain he shewed him the city, holy Jerusalem* (xxi 9, 10) *The time of the marriage of the Lamb is come, and his wife hath made herself ready. Blessed are they that are called to the marriage supper of the Lamb* (xix 7, 9) *I am the root and the offspring of David, and the bright and morning star The spirit and the bride say, Come, and let him that is athirst come, and whosoever will, let him take the water of life freely* (xxii 16, 17).

784. It is according to divine order, that a new heaven should be formed before a new church is established on earth. For there is an internal and external church, and the internal church makes one with the church in heaven, and conse-

quently with heaven; and the internal must be formed before the external, and afterwards the external by means of the internal, as is known by the clergy in this world Just so far as this new heaven, which forms the internal of the church in man, increases, so far the new Jerusalem, or the new church, comes down from that heaven. This, therefore, cannot take place in a moment. The falsities of the former church must first be removed; for new truths cannot enter until the old falsities have been rooted out; and this must first take place among the clergy, and through them among the laity. For the Lord said· *No man putteth new wine into old bottles, else the bottles break, and the wine runneth out; but they put new wine into new bottles, and both are preserved* (Matt. IX 17, Mark II 22, Luke V 37, 38) These things cannot come to pass till the end of the age, which means the end of the church, as is plain from the Lord's words. Jesus said: *The kingdom of heaven is likened unto a man that sowed good seed in his field, but while men slept, his enemy came and sowed tares among the wheat, and went his way But when the blade was sprung up, then appeared the tares also. So the servants of the householder came and said to him, Wilt thou that we go and gather up the tares? But he said, Nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn The harvest is the end of the age As therefore the tares are gathered and burned in the fire, so also shall it be in the consummation of the age* (Matt. XIII 24–30, 39, 40). Wheat here means the truths and goods of the new church; tares, the falsities and evils of the former church; and the end of the age, the end of the church, as may be seen in the first article of this chapter

785 That there is in everything an internal and an external, and that the external depends on the internal, as the body does on the soul, must be evident from everything in the world, if carefully considered. In a man this is clear. His whole body depends on his mind, and consequently there is an internal and an external in whatever proceeds from him; in every action there is effort, and in every word

there is thought; and so, too, with each of his senses. There is an internal and external also in every bird, beast, insect, worm, tree, plant, bud, stone, and particle of earth. It may suffice, for the illustration of this fact, to mention a few particulars concerning the silkworm, the bee, and the soil

The internal of the silkworm impels its external to spin silk, and afterwards to fly forth as a moth The internal of a bee impels its external to suck honey from flowers, and to construct its wonderful cells. The internal of a particle of mould impels its external to cherish the seeds; it exhales something which insinuates itself into the inmost parts of the seed, and fosters the plant's growth even to the formation of new seeds The same is true of noxious creatures. For instance, the internal of a spider impels its external to construct its web, in the centre of which it lies in wait for the flies on which it feeds The same is true of every worm, serpent, and wild beast of the forest, as also of every impious, crafty, and deceitful man

X THIS NEW CHURCH IS THE CROWN OF ALL THE CHURCHES THAT HAVE HITHERTO EXISTED ON THE EARTH

786. As shown above, there have existed on this earth four churches—one before the flood, another after it, a third called the Israelitish church, and a fourth the Christian All churches depend on the knowledge and acknowledgment of one God, with whom the members of the church can enter into communion But, since the four churches had not that knowledge, it follows that a church is to succeed which shall possess it For the divine love of God had no other end in creating the world than to dwell in mutual communion with man The former churches did not possess the truth For the most ancient church, which existed before the flood, worshipped an invisible God, with whom there can be no communion, so also did the ancient church which existed after the flood. The Israelitish church worshipped Jehovah, who is essentially an invisible God (Exod xxxiii 18–23), but under a human form This form, which was really that of an angel filled with His presence, appeared to Abraham, Sarah, Moses, Hagar, Gideon, Joshua, and some of the prophets. This human form was representative of the Lord

who was to come, and therefore the things in that church were one and all representative. Indeed, it is well known that their sacrifices, and all else pertaining to their worship, represented the Lord who was to come, and that these rites were abrogated when He came. The fourth church, however, which was called Christian, acknowledged one God indeed with the lips, but in three persons, each one of whom singly or by himself was God Thus they worshipped a divided trinity, and not a trinity united in one person The result was that an idea of three gods was fixed in the mind, although one God was spoken of by the lips And, after the council of Nice, the doctors of the church taught that men ought to believe in God the Father, God the Son, and God the Holy Spirit, all three invisible because existing in a like divine essence before the creation of the world Yet, as said above, there can be no communion with an invisible God, and it is not yet known that the one God, who is invisible, came into the world and assumed a human nature, not only that He might redeem men, but also that He might become visible, for thus only can there be communion with Him It is written· *The Word was with God, and God was the Word, and the Word became flesh* (John 1 1, 14) *Unto us a child is born, unto us a son is given, and his name shall be called God, Mighty, the everlasting Father* (Is IX 6) In the prophets it is frequently declared that Jehovah Himself would come into the world as the Redeemer, and this He did by assuming the human nature

787 This new church is the crown of all the former churches, because it will worship one visible God, in whom is the invisible God as the soul is in the body Only thus can there be communion between God and man, because man is natural and consequently thinks naturally, communion must be of the thought and affection, and this is only possible when men think of God as a Man Communion with an invisible God is like looking at the limitless expanse of the universe, or like looking in mid-ocean at the limitless expanse of sky and water But communion with a visible God is like seeing a man in the sky or on the water, stretching forth his hands in sign of welcome. For all communion with God must be reciprocal, and reciprocation on man's part is only

possible with a visible God That God was not visible before He assumed the human nature, the Lord Himself teaches· *Ye have neither heard the voice of the Father, nor seen his shape* (John v 37) *No man can see me and live* (Exod. xxxiii 20) But that He is visible by means of His human nature He also teaches. *No man hath seen God at any time, the only-begotten Son, who is in the bosom of the Father, he hath revealed him* (John i 18) And again: *Jesus saith, I am the way, the truth, and the life; no man cometh unto the Father but by me He that knoweth me, knoweth my Father. He that seeth me, seeth the Father* (xiv 6, 7, 9) That communion with the invisible God is brought about by Him who is visible, that is, by the Lord, He Himself teaches in these words *Abide in me, and I in you. He that abideth in me, and I in him, the same bringeth forth much fruit* (John xv 4, 5) *In that day ye shall know that I am in my Father, and ye in me, and I in you* (xiv 20) *The glory which thou gavest me I have given them, that they may be one even as we are one, I in them, and thou in me, that the love wherewith thou hast loved me may be in them, and I in them* (xvii 22, 23, 26, and vi 56) He also teaches that the Father and He are one, and that men must believe in Him to attain eternal life That salvation depends on communion with God, has been frequently proved above

788 The prophet Daniel foretold that this church is to succeed all former churches and that it will endure for ever and ever as the crown of them all This he did, when he related and explained to Nebuchadnezzar his dream concerning the four kingdoms, by which are meant the four churches represented by the statue in his dream, for he says. *In the days of these kings shall the God of the heavens set up a kingdom which shall never perish, and it shall consume all these kingdoms, but it shall stand for ever* (Dan ii 44); and that this should be effected by a *stone that became a great rock, and filled the whole earth* (ii 35) A rock, in the Word, signifies the Lord as to divine truth The same prophet says in another place *I saw in visions of the night, and behold, one like the Son of Man came with the clouds of the heavens; and to him was given dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him. His*

dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not perish (vii 13, 14). And this he said after he had seen the four great beasts rising out of the sea (vii 3), which also represented the four former churches. That this prophecy of Daniel has relation to the present time, is evident from his words in chap. xii 4; and also from the Lord's words in Matthew, xxiv 15, 30. Similar things are said in the Apocalypse *The seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever* (xi 15).

789 The other prophets also foretold what this church would be, as may be seen in the following passages. In Zechariah: *It shall be one day, which shall be known to Jehovah, not day nor night, because at evening time it shall be light; and in that day living waters shall go out from Jerusalem, and Jehovah shall be king over all the earth. in that day shall there be one Jehovah and his name one* (xiv 7–9) In Joel *It shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk, and Jerusalem shall remain to generation and generation* (iii 18–20). In Jeremiah: *At that time they shall call Jerusalem the throne of Jehovah, and all nations shall be gathered together, because of the name of Jehovah, to Jerusalem, neither shall they walk any more after the confirmation of their evil heart* (iii 17, Rev xxi 24, 26). In Isaiah *Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, the stakes thereof shall never be removed, nor the cords thereof taken away* (xxxiii 20) These passages refer to the holy new Jerusalem described in the Revelation (xxi), by which is meant the new church. Again, in Isaiah *There shall come forth a rod out of the stem of Jesse, and righteousness shall be the girdle of his loins and truth the girdle of his reins, wherefore the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together; and a little child shall lead them, and the cow and the bear shall feed, their young ones shall lie down together; because the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the basilisk's den; they shall not hurt or destroy in all my holy mountain, for the*

earth shall be full of the knowledge of Jehovah. In that day there shall be a root of Jesse, which shall stand for an ensign of the peoples; to it shall the gentiles seek, and his rest shall be glorious (xi 1, 5–10) This prophecy has not been fulfilled in the former churches, and least of all in the last of them In Jeremiah *Behold, the days come, saith Jehovah, that I will make a new covenant, and this shall be the covenant, I will put my law in the midst of them, and write it on their hearts, and I will be their God, and they shall be my people, and they shall all know me from the least of them unto the greatest of them* (xxxi 31–4, Rev xxi 3) This prophecy also remained unfulfilled in the former churches They could not know God, nor could He put the law in their midst nor write it in their hearts, because they did not approach a visible God who is Himself the Word or the law In Isaiah *For Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth, and thou shalt be called by a new name, which the mouth of Jehovah shall utter And thou shalt be a crown of glory, and a royal diadem in the hand of thy God, Jehovah shall delight in thee, and thy land shall be married Behold, thy salvation cometh, behold, his reward is with him, and they shall call them, The people of holiness, The redeemed of Jehovah, and thou shalt be called, A city sought out, not forsaken* (lxii 1 to the end)

790. The Revelation fully describes the end of the former church, and the beginning of the new one This new church is represented by the glorious new Jerusalem, the bride and wife of the Lamb (xix 7, xxi 2, 9) Let me quote only the following extract from the passage where the new Jerusalem is seen to descend out of heaven. *Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself will be with them, their God And the nations that are saved shall walk in the light of it; and there shall be no night there I, Jesus, have sent mine angel to testify unto you these things in the churches I am the root and the offspring of David, and the bright and morning star The Spirit and the bride say, Come, and let him that heareth say, Come, and let him that is athirst come, and whosoever will, let him take the water of life freely Even so, come, Lord Jesus. Amen* (xxi 3, 24, 25, xxii 16, 17, 20)

MEMORANDUM

791. AFTER this book was finished, the Lord called together His twelve disciples, and the next day He sent them forth into the whole spiritual world to preach the gospel that the Lord God Jesus Christ reigns, whose kingdom shall be for ever and ever, according to the prediction in Daniel (vii 13, 14) and in the Revelation (xi 15), and that *blessed are they who come unto the marriage supper of the Lamb* (Rev xix 9).

This took place on the 19th day of June, in the year 1770. It was foretold in these words of the Lord *He shall send his angels, and they shall gather together his elect from one end of the heavens to the other* (Matt xxiv 31)

SUPPLEMENT

792 THE spiritual world is the subject of a special work entitled *Heaven and Hell,* in which is described the state of men after death It is generally known that a man lives after death, because he is born a man and created an image of God, as is taught by the Lord in His Word. But the nature of his life after death has been hitherto unknown. It is believed that he will then be a soul, and the common idea of a soul is that it is something ethereal, breathed forth at death and retaining a certain vitality, although devoid of sight, hearing, and speech. Yet a man after death is in full possession of his manhood; so much so, that at first he does not know but that he is still living in the former world He sees, hears, speaks, walks, runs, sits, lies down, sleeps and wakes, eats and drinks, and experiences the felicity of married life, as he did in the former world, in a word, he is in all respects a man Death therefore is not an extinction of life, but merely the transition to another life

793 That a man after death is as much a man as before, although he is invisible to the eyes of the body, is evident from the angels seen by Abraham, Hagar, Gideon, Daniel, and some of the prophets, and also from those seen in the Lord's sepulchre, and those seen by John, as he relates in the Revelation It is still more evident from the Lord Himself, who ate with the disciples and allowed one of them to touch Him, although He afterwards disappeared from their sight The reason why the disciples saw Him was that their spiritual eyes were at that time opened, for then the objects of the spiritual world are seen as clearly as those of the natural world The difference between a man in the natural world and a man in the spiritual world, is that the latter is clothed with a substantial body, but the former with a material body within which is his substantial body; and a

substantial man sees a substantial man as clearly and distinctly as a material man sees a material man A substantial man, however, cannot see a material man, nor can a material man see a substantial man, owing to the difference between matter and substance, which difference cannot be described in a few words

794 The experience of many years enables me to vouch for the following facts In the spiritual world, as in the natural world, there are plains, valleys, mountains, hills, springs, rivers, parks, gardens, groves, forests, cities, palaces, houses, writings, books, employments, gold, silver, and precious stones In a word, there are in the spiritual world all the things that exist in the natural world, but the things in heaven are immeasurably more perfect The difference is that in the spiritual world all these things—houses, gardens, food, etc —are instantaneously created by the Lord in correspondence with the affections and thoughts of the angels and spirits, whereas all things in the natural world grow from seed, or come into existence gradually

795 I have met in the other world a great number of men, including Europeans, Asiatics, and Africans of various religions; I will therefore add to this work a brief description of the state of some of them. The following facts should be kept in mind. In the spiritual world the state of every one is according to his acknowledgment and worship of God. All who in heart acknowledge God, and will henceforth acknowledge the Lord Jesus Christ as God, the Redeemer and Saviour, are in heaven. Those who do not acknowledge Him are beneath heaven, and are there instructed, those who accept Him are taken up to heaven, but those who refuse to accept Him are cast down to hell Among the latter are those who, like the Socinians, have approached God the Father only, or who, like the Arians, have denied the divinity of the Lord's humanity. For the Lord said. *I am the way, the truth, and the life; no man cometh unto the Father but by me;* and to Philip, who wished to see the Father, He said *He that hath seen me hath seen the Father* (John xiv 9).

Luther, Melanchton, and Calvin in the Spiritual World

796 I have frequently conversed with these three leading reformers of the Christian church, and have thus learnt all about their lives down to the present time.

Luther

From his first entry into the spiritual world, Luther was a most vehement disseminator and defender of his own dogmas, and his zeal increased with the number of those coming from the earth who agreed with him A house was given him, such as he had at Eisleben during his life on earth; and there he sat upon a kind of raised throne. The doors were always open to admit his followers, who took their seats nearer to or farther from him according to the extent of their agreement with his views He then spoke continuously but, at intervals, allowed questions for the purpose of suggesting a fresh theme for his discourse By his popularity as a preacher he at length acquired the art of casting a spell over his hearers This art was well known to the ancients and is so potent in the spiritual world that it silences all opposition, it springs from the love of self, and impels the speaker to attack not only the opinions but also the persons of his opponents He was therefore forbidden to use this art, and reverted to his former method of appealing to the reason of his hearers

This was the condition of Luther's life up to the time of the last judgment, which took place in the spiritual world in the year 1757 A year after that, he was removed from his first house to another, and was at the same time brought into a different state of mind. And hearing that I, who am in the natural world, conversed with those who are in the spiritual world, he with several others came to see me After asking some questions and receiving my answers, he perceived that now is the end of the former church and the beginning of the new church foretold by Daniel and by the Lord Himself in the evangelists He also perceived that this new church is meant by the new Jerusalem of the Revelation, and by the everlasting gospel which the angel flying in the

midst of heaven preached to those dwelling on the earth (xiv 6). At first he was very indignant, and began ranting. But he soon saw that the new heaven was being formed of those who acknowledge the Lord alone as the God of heaven and earth, according to His words in Matthew (xxviii 18); and that the numbers that resorted to him daily decreased. He then ceased his ranting and sought my society, and began to talk more familiarly with me. And when he was convinced that his dogma of justification by faith alone was not derived from the Word of God but from his own intelligence, he suffered himself to be instructed from the Word concerning the Lord, charity, true faith, free-will, and redemption

At length he began to favour, and gradually to adopt the truths on which the new church is founded At this time he was with me daily and, as he acquired the truths of the new church, he would often deride his former views as being in direct opposition to the Word And I heard him say 'Do not wonder that I preached justification by faith alone, together with other dogmas implied therein such as the denial of free-will in spiritual things, and the denial of the spiritual essence of charity. For my object was to break away from the Roman Catholics, and this end I could not otherwise attain I do not wonder, therefore, that I erred, but I do wonder that one crazy man could make others so crazy, that they could not see the obvious contradictions of sacred scripture contained in these dogmas'. Here he glanced at some celebrated dogmatical writers, who were standing at his side

I was informed by the examining angels that Luther was converted long before many others who had confirmed themselves in the doctrine of justification by faith alone, for in his youth, before he began the Reformation, he was conversant with the doctrine of the importance of charity. This was why, both in his writings and sermons, he taught charity so excellently, and why the dogma of faith alone was implanted in his external natural man, but not in his internal spiritual man It is different with those who, in their youth, confirm themselves against the spiritual nature of charity, by using arguments in favour of justification by faith alone

I have conversed with the prince of Saxony, with whom Luther was associated in the world. He told me that he had often reproved Luther, particularly for separating charity from faith, and for declaring the latter and not the former to be saving; for the sacred scripture joins together those two means of salvation, and Paul sets charity above faith, saying that there are three things, faith, hope, and charity, and that the greatest of these is charity (1 Cor. xiii 13). But he added that Luther generally replied, that he could not do otherwise because of the Roman Catholics This prince is among the blessed

Melancthon

797. I have learnt much about Melancthon, not only from the angels but also from himself, for I have conversed with him, though not so frequently nor so intimately as with Luther This was because he could not approach me as Luther did; for he was very intent upon justification by faith alone to the exclusion of charity, and I was surrounded by angelic spirits, whose charity he found repellent

I have heard that, as soon as he entered the spiritual world, he was provided with a house similar to that in which he had lived in this world (This happens to most persons on their first arrival; and that is why they think that they are still in the natural world, and that the time since their death has been passed in sleep) All the things in his room were similar to those he had had before—the table, the writing-desk with drawers, and the library As soon, then, as he awakened in his new abode, he seated himself at the table, and proceeded to write as usual on justification by faith alone, and so continued for several days without writing a word on charity This being perceived by the angels, they sent messengers to inquire why he wrote nothing about charity He replied. 'There is nothing of the church in charity, for if charity were received as an essential of the church, man would ascribe to himself the merit of justification and salvation, and so would deny the spiritual essence of faith'. There are angels associated with every new-comer, and, when those associated with Melancthon heard him say this, they departed

A few weeks after this, the things which he used in his room began to fade away and disappear, until at last there was nothing left but the table, paper, and inkstand; moreover, the walls of his room became encrusted with lime, and the floor with a yellow glaze, and he himself seemed to be more coarsely clad. Wondering at these changes, he asked their reason and was told that it was because he deprived the church of charity which is its heart, but he continued to write about faith as the only essential of the church and means of salvation. As he continued more and more to exclude charity, he was suddenly transported underground to a kind of workhouse, where there were others like him, he was detained there against his will, and given to understand that no other lot awaits those who expel charity and good works from the church But, as he had been one of the reformers of the church, he was released by the Lord's command, and sent back to his former room, where were his table, paper, and inkstand Owing to his confirmed ideas, he recommenced to scribble the same error, so that he was alternately sent down among his imprisoned companions, and sent back. When he was sent back, he appeared clad in a hairy skin, because faith without charity is cold

He told me himself that at the back of his house and next to his own room there was another room containing three tables, at which were seated persons like himself, who had also cast out charity from the church, and that at times there was also a fourth table above which appeared hideous phantoms, which, however, did not disturb their work. He added that he had even entered into discourse with these phantoms, and received from them daily confirmation of his faith. After some time, however, being seized with fear, he began to write something concerning charity, but what he wrote one day he could not see the next. This happens to every one who writes from the external man and not from the internal, he is acting under compulsion and not in freedom, and therefore his writing disappears of itself

But when the new heaven began to be formed by the Lord, its light caused Melancthon to think that possibly he was in error; and then anxiety about his future lot induced him to entertain deeper views concerning charity. In this

Joseph? How can a man be worshipped as God?' I replied: 'Is not Jesus Christ, our Redeemer and Saviour, both God and Man?' To this he answered: 'He is God and Man, yet divinity does not belong to Him, but to the Father'. 'And where then is Christ?' I asked He said: 'In the lowest part of heaven; this is proved by His humiliation before the Father, and by His suffering Himself to be crucified'. He then began to rail against the worship of Christ in words which had just entered his memory from the world, their purport being that such worship is mere idolatry. He was about to blaspheme against that worship, but the angels who were with me closed his lips.

In my zeal to convert him, I said that the Lord our Saviour is not only God and Man, but also that in Him God is Man, and Man is God And this I proved by Paul's words that in Him dwelleth all the fulness of the Godhead bodily (Col ii 9); and by what John says, that He is the true God, and eternal life (1 Epistle v 20), and also by the Lord's own words, that it is the will of the Father, that every one who believeth on the Son should have eternal life, and that whosoever believeth not, shall not see life, but the wrath of God abideth on him (John vi 39, 40, iii 36), and, moreover, by what is declared in the Athanasian creed, that in Christ God and Man are not two but one, and that they are in one person, like the soul and body in man On hearing this he replied: 'All these quotations from the Word are nothing to me. Every heresy can be supported by quotations from the Word, which is therefore like a weathercock that responds to every wind that blows Predestination alone includes all other dogmas; it is, so to speak, the tabernacle of their congregation, and faith productive of justification and salvation is its shrine and sanctuary. No man has free-will in spiritual things, and salvation is a free gift Arguments against predestination sound in my ears like eructations from the stomach or the rumbling of the bowels I have often thought that the congregation in a church, where any other doctrine is taught from the Word, is like a mixed crowd of sheep and wolves, the wolves, however, are muzzled by the law lest they should attack the sheep—I mean the predestined, and I can only compare the sermons there,

however eloquent, to so much hiccoughing. But let me state my own faith as follows: "There is a God and He is omnipotent, and there is no salvation for any but those who are elected and predestined by God the Father; all others must endure their fate"'.

On hearing this, I said in great indignation 'Begone, wicked spirit! You are uttering blasphemies. Your faith implies that some are predestined to heaven, and some to hell. You believe therefore that God is a tyrant, who admits His favourites into His city, but consigns the rest to a torture-house Shame on you!' I then read to him the following extracts from the *Formula Concordiae*: 'It is damning idolatry, if the trust and faith of the heart are placed on Christ, not only according to His divine but also according to His human nature, and if the honour of adoration be directed to both', and: 'Christ did not die for all men, but only for the elect, God created the greater part of men for eternal damnation, and is not willing that they should be converted and live The elect and regenerate cannot lose faith and the Holy Spirit, although they should commit great sins and crimes of every kind, but those who are not elect are necessarily condemned, and cannot attain salvation, even though they were to be baptized a thousand times, and go every day to the eucharist, and, besides, lead as holy and unblamable lives as it is ever possible to live' (from the Leipsic edition, 1756, pp 837, 838)

After reading these extracts, I asked him whether they correctly stated his doctrine He replied that they did so, although he was not sure whether he was responsible for the very words On hearing this, all the servants of the Lord deserted him, and he hurried away to the cavern of those who have confirmed themselves in the execrable doctrine of predestination I afterwards conversed with some of these and asked about their condition They are compelled to work for their living and they hate one another. They seize on every opportunity to injure one another, and this is the joy of their lives (see also nos. 485, 488).

799. I have conversed with many other heretics, some of them being followers of these three leaders. All of them who have lived a life of charity and have loved truth for its own

sake are glad to be instructed in the doctrines of the new church, but those who have confirmed themselves in a false religion and have led evil lives, do not want to be instructed. They avoid the new heaven and associate with others like themselves in hell, where they renounce the worship of the Lord and cannot bear to hear the name of Jesus But in heaven all with one accord acknowledge the Lord as their God.

The Dutch in the Spiritual World

800 In the work entitled *Heaven and Hell*, it is stated that Christians, who read the Word and acknowledge the Lord as the Redeemer and Saviour, are in the centre of all the nations of the whole spiritual world, for they possess the greatest spiritual light, which is diffused thence in all directions (nos 267–72) In this Christian centre the Reformed have their places according to their reception of spiritual light from the Lord, and the Dutch have their abodes in the east and south—in the east as being receptive of spiritual heat, and in the south, of spiritual light This is because spiritual light has penetrated deeply into their natural light, and rendered them more clear-sighted than others The quarters, in the spiritual world, are not like those in the natural world. They depend on the reception of faith and love, and those have their abode in the east who excel in love, and those in the south who excel in intelligence (*Heaven and Hell*, nos 141–53)

801 Moreover, with the Dutch the love of money is subordinate to the love of trading, and this is a spiritual love, but with the Jews the love of trading is subordinate to the love of money, and this is a natural love and partakes of avarice. The love of trading is spiritual owing to its use; for it contributes to the general good The thought of the trader is no doubt concentrated on his own particular good, whenever he is thinking from his natural mind; but his own good is bound up with the good of the community, and this is the final end of his endeavours. Every one in heaven is regarded according to his ruling love; for this is like the ruler of a kingdom or the master of a house, while the other loves are like subjects or servants. The ruling

love resides in the highest and inmost regions of the mind, while the others are below and without, and are subservient to its control. The Dutch, more than all others, have this spiritual love of trading, whereas the Jews have an inverted and natural love of trading which has no regard for the general good

802. The Dutch adhere more firmly than others to their religious principles. Even if they are convinced of error, they turn their backs and refuse to admit it, thus, by refusing to listen to reason, they close up their interior intuition of truth Accordingly, when they come after death into the spiritual world, they are prepared in a peculiar manner to receive the divine truths of heaven. They are not taught in the ordinary way, because they are not open to instruction; but heaven is first described to them and then they are taken to see it There they imbibe whatever agrees with their genius, and in this state they return to their associates with an eager desire for heaven

Some of them refuse to believe that God is one both in person and essence, that the Lord, the Redeemer and Saviour, is that God, that the divine trinity is in Him; that faith and charity are given by the Lord to those who sincerely repent after self-examination; and that merely talking about charity and faith is of no avail. If they persist in thinking of God as three persons, and of religion as something apart from practical life, they are reduced to a miserable condition; their trade is taken away, and they find themselves reduced to poverty

Then they are taken to see their compatriots who, in consequence of believing divine truths, enjoy a flourishing trade and have abundance of everything; and here the thought comes to them from heaven, Why is it these are prosperous? And the answer comes that, in accordance with a pure faith, their life is pure from evil. They also ask a few questions, and realise that the answers have much in common with their own thought and reflection. This experience is repeated at frequent intervals. At length, of themselves, they come to the conclusion that, in order to be released from their misery, they must believe and live like those others; and then, as they accept their faith and live a life of charity, they

again become prosperous and happy. This is how those who have in any degree led a life of charity in the world are amended and prepared for heaven. They afterwards become conspicuous for their constancy; they are not led away by any fallacy or sophistry, for they have become more clear-sighted than before.

803 The doctors, especially the so-called Cocceians who teach in their public schools, study the mysteries of the present faith very attentively; and as the dogma of predestination, sanctioned by the synod of Dort, springs inevitably from these mysteries, they implant this in the minds of their pupils Hence the laity frequently discuss predestination, but they take widely different views Some accept it whole-heartedly, others only half-heartedly and with a smile, while others cast it from them as they would a snake, for they care nothing for the mysteries of faith from which that viper was hatched. They are intent only on their business, and the mysteries of faith touch indeed their understandings but do not penetrate within Thus, for the laity and some of the clergy, the dogma of predestination is like a statue on a rock in the sea, representing a man with a great golden shell glittering in his hand, the captains of some ships dip their sails in passing as a mark of honour, others casually salute it, while others openly deride it. It is also like an unknown bird perched on a high tower, which some swear to be a turtle-dove, some imagine to be a cock, while others declare positively that it is an owl

804. In the spiritual world the Dutch are easily recognised by their clothes, which only differ from what they wore in the natural world, in that those who have adopted faith and a spiritual life are more finely clad. They wear similar garments because they remain steadfast in the principles of their religion; and in the spiritual world, all are clothed accordingly Hence white garments made of fine linen are worn by those who believe in divine truths

805. The cities in which the Dutch live are protected in a peculiar manner. All their streets are provided with gates and are roofed over to prevent them from being seen from the neighbouring rocks and hills. This arises from their inherent reticence in concealing their designs and intentions;

for in the spiritual world inner designs are outwardly portrayed. Inquisitive visitors, at their departure, are led from one closed gate to another, until they are thoroughly annoyed; this is done to deter them from coming again. Any wife who attempts to dominate her husband is made to live in one of the suburbs of the city, she never meets her husband except at his invitation, which is always courteously given The husband then leads her to a house where a married pair lives without any thought of exercising authority; he shows her how beautiful and happy is their home, and tells her that this is owing to their mutual love. Those wives who are convinced by this, give up their desire to domineer, and live with their husbands, and then they have a dwelling nearer the centre of the city, and are called angels because true marriage love is heavenly.

The English in the Spiritual World

806 Man has two kinds of thought, external and internal. By virtue of his external thought he is in the natural world, and by virtue of his internal thought in the spiritual world. These two kinds of thought make one in the good, but not in the wicked The nature of a man's internal thought is rarely manifest in the world, because he has been taught from childhood upwards to be moral and rational, and he likes to appear so, but in the spiritual world its nature is clearly seen, for a man is then a spirit, and the spirit is the internal man Now, as I have been in the spiritual world, and have seen there the nature of the internal man in people of different countries, it behoves me to make this known, because it is important

807. As regards the English nation, the best of them are in the centre of all Christians, because they have interior intellectual light. This light, though it is not apparent to any one in the natural world, is quite evident in the spiritual world. The English acquire it from their liberty of speaking, writing, and thinking, in others who do not enjoy such liberty that light is obscured, because it has no outlet. This intellectual light, however, is not original but dependent on the authority of men of reputation; when such men declare their

opinions, this light shines forth It is for this reason that the English in the spiritual world are ruled by distinguished governors and priests, in whose decisions their national character leads them to acquiesce

808 Similarity of disposition leads them to make friends with their own countrymen, and seldom with others. They also help one another, and love sincerity. They are lovers of their country, and zealous for its glory; and they regard foreigners much as a person looking through a telescope from the roof of his house regards those outside the city. Politics engage their attention to such a degree as sometimes to withdraw their minds from studies requiring a higher intelligence These higher studies are indeed pursued by the young people educated in their schools, but their enthusiasm for learning soon passes away Nevertheless, their intelligence has been quickened by their former studies; and it sparkles with variegated light, like the iridescent colours into which the sunbeams are split up by a prism

809 In the spiritual world there are two great cities like London, which most of the English enter after death I have been permitted to enter and explore the chief of the two. The centre of the city answers to the London Exchange where the merchants meet, and that is where the rulers live In front and above this centre is the east, behind and below it is the west, on the right side is the south, and on the left the north In the eastern quarter live those who more than others have lived a life of charity, and here there are magnificent palaces In the southern quarter live the wise, among whom there is much splendour. In the northern quarter live those who have loved the liberty of speaking and writing; and in the western quarter live those who are zealous for the doctrine of justification by faith alone In this quarter, on the right, is the entrance to the city, and also the way out; those who live wickedly are expelled through this gate The clergy who live in the west, and teach the doctrine of justification by faith alone, dare not pass through the chief streets, but only through narrow alleys, for only those who are in the faith of charity are tolerated in the city. I have heard complaint made of the preachers in the west, that they compose their sermons with such skill, and in them so

mix up the doctrine of justification by faith, that their hearers do not know whether good ought to be done or not. They preach faith as being intrinsic good, and distinguish this from the good of charity, which they call merit-seeking and therefore inacceptable to God. But when those who live in the eastern and southern quarters of the city hear such sermons, they leave the churches; and the preachers are afterwards deprived of their office

810. I afterwards heard several reasons why those preachers are deprived of their office. The chief was that they did not preach from the Word and the spirit of God, but from the rational light of their own spirit They did indeed quote texts from the Word at the commencement, but these they only touched upon lightly and then left as a thing without savour; then they introduced from their own intelligence something of savour which they mouthed with gusto and made the subject of their instruction In consequence of this, their discourses were as void of spirituality as the songs of birds; they were merely artificial displays like powdered wigs on bald heads The mysterious allusions to justification by faith alone are like the quails which caused the death of several thousands of Israelites (Num. xi), but the theology of charity and faith united is like manna from heaven. I once heard some of these clergy conversing about faith alone, and saw a kind of image which represented this doctrine In their delusive light it appeared like a great giant; but when light from heaven was shed upon it, it appeared as a monster above and a serpent below At the sight of this the clergy withdrew, and the bystanders cast it into a stagnant pool.

811 The other great city, which is also called London, is not in the Christian centre, but at some distance to the north; it is the temporary abode after death of those who are inwardly evil. In the middle of it there is an open communication with hell, which from time to time swallows up certain of the inhabitants

812. I learnt that the English in the spiritual world have a twofold theology, one based on the doctrine of faith alone, and the other on the doctrine of charity The former doctrine is held by those who are initiated into the priesthood, and the latter by many of the laity, especially by those

who live in Scotland and on its borders With these the believers in faith alone are afraid to engage in dispute, because they use both the Word and their own reason to combat that doctrine Their doctrine of charity is set forth in the exhortation read in the churches on the Sabbath day to those who attend holy communion. In this it is declared that if they are not in charity one towards another, and do not shun evils as sins, they cast themselves into eternal damnation; and that if they should come to the holy communion when not in charity, the devil would enter into them as he did into Judas

The Germans in the Spiritual World

813 The inhabitants of an empire, divided into several states, are not alike in genius. As nations differ in a general way, so these differ in a particular way, and yet, being the subjects of one monarch and a common law, they have a similar genius. Germany is divided into more separate governments than the neighbouring kingdoms. There is an imperial government, but the princes and dukes of the subordinate states exercise despotic power in their own dominions. Moreover, religion is divided in Germany, some states are Evangelical, some Reformed, and some Catholic Such being the diversity of both government and religion, it is more difficult to describe the German genius as seen in the spiritual world, than that of other nations.

814 As the Germans in each particular state live under a despotic government, they do not enjoy freedom of speech and writing like the Dutch and English, and where this freedom is curtailed, freedom of thought is also curtailed. It is as if a cistern had an outlet fixed at a certain height, so that the water in the cistern could not rise higher than the outlet, the water corresponds to their thought, and the cistern to their speech In a word, influx always adapts itself to efflux, and thought rises no higher than freedom of utterance. For this reason Germans rely upon records rather than upon individual judgment, and therefore they particularly cultivate history, relying upon quotations from recognized authorities. Their state of mind is represented

in the spiritual world by a man carrying books under his arms; if any one questions his opinions, he takes one of these books and reads therefrom his answer.

815. One result of this state of mind is that they keep the spiritual things of the church inscribed on the memory. They seldom elevate them into the higher understanding, but only admit them into the lower understanding from which they reason about them; in this they differ entirely from free nations In matters theological, the free nations are like eagles which soar to any height; whereas nations that are not free are like swans on a river. Free nations are also like stags with branching horns, that roam the moors and forests in perfect freedom, whereas nations that are not free are like deer enclosed in royal parks. Again, free peoples resemble winged horses that fly like Pegasus over seas and hills, whereas peoples that are not free are like horses adorned with costly trappings in the royal stables

The nature of their judgment in abstruse points of theology is somewhat similar. The German clergy, while students, write down the opinions dictated by the professors and these constitute their claim to erudition When they enter on the priestly office, or are appointed lecturers in the schools, they base their official discourses, whether delivered from the chair or the pulpit, on these written notes The unorthodox ministers usually preach about the Holy Spirit, and its wonderful working in the heart for holiness, but the orthodox generally preach about faith These latter seem to the angels as if they were wearing wreaths of oak-leaves; but those who preach from the Word about charity and good works, appear to the angels as if wearing wreaths of sweet-scented laurel In their disputes with the Reformed about truth, the Evangelicals appear to be tearing their clothes, because clothes signify truths

816 The people of Hamburg in the spiritual world are scattered about among the different Germans. The reason of this is that their minds are continually looking abroad, their thoughts not being confined to their own city. As is the state of a man's mind in the natural world, so it is in the spiritual world, for a man's mind is his spirit, or the posthumous man that lives after the death of the material body.

The Papists in the Spiritual World

817. The Papists in the spiritual world are situated around and beneath the Protestants, and are divided from them by a region which they are forbidden to cross. But the monks cross it surreptitiously, and also send emissaries by secret paths in order to make converts; but they are found out and, after being punished, are either sent back to their own people or are sent below

818. Since the last judgment, the state of all, and therefore of the Papists, is so changed that they are not permitted to band together as formerly. Since that event, every one arriving from the world proceeds along a path corresponding to his love, whether good or evil, thus the wicked go to communities in hell corresponding to their evil love, and the good similarly to heaven This has been decreed to prevent the formation of such spurious heavens as existed before the last judgment.

The communities in the world of spirits, which is midway between heaven and hell, are as numerous as the different affections of the love of good and evil, and, before new-comers are either elevated to heaven or cast down to hell, they are in spiritual communication with men in the world, because men also are midway between heaven and hell

819. The Papists have a council-hall in the south-eastern quarter; here their chief men assemble and consult on religious matters, particularly how the vulgar may be kept in blind obedience, and how their own influence may be extended No Pope, however, is admitted to this council, because, when in the world, he arrogated to himself something resembling divine authority Cardinals too are excluded on account of their pre-eminence, but they meet in a council-hall beneath the other one and, after a few days, are removed to some unknown destination

There is also in the south-western quarter a council, whose business is to impose upon credulous common people by counterfeiting their introduction into heaven For this purpose they arrange in their vicinity a number of communities which give themselves up to the enjoyment of various external pleasures. In these there are severally

dances, concerts, processions, theatres, displays of magnificence magically produced, buffooneries, and friendly converse on various subjects, religious, political, or frivolous Into these communities they introduce the credulous, according to the favourite pleasure of each, and call it heaven But after a day or two, they all become weary and depart, because the pleasures are not internal but external. In this way many are cured of their absurd notions about the papal power to admit to heaven

The ritual of the Papists closely resembles what they practised in the world It consists in saying masses, not in the common language but in one composed of high-sounding phrases, which inspire a superficial sanctity and awe, without conveying any special meaning

820 All new-comers into the spiritual world are at first maintained in the faith and religion of their country. Hence there is appointed over the Papists a certain representative Pope whom they adore with the usual ceremony It rarely happens that this office is filled by one who had been Pope in the world; yet the Pope of thirty or forty years ago was appointed, because he had cherished in his heart the belief that the Word is holier than is generally believed, and that the Lord ought to be worshipped I was permitted to speak with him, and he said that he adored the Lord alone, because He is the God who has all power in heaven and earth, according to His own words (Matt xxviii 18). He said that the invocation of saints was an absurdity; and that he had intended to reform the Catholic church in the world, but that for several reasons, which he mentioned, he was not able. At the time of the last judgment, when the great northern city, which contained both Papists and Reformed, was destroyed, I saw him carried forth in his chair and conveyed to a place of safety.

On the borders of the great community in which this man acts as Pope, there are schools for the instruction of those who have doubts about religion. In these schools there are converted monks, who teach them concerning Christ, the Saviour God, and also concerning the holiness of the Word, leaving it to their own free choice to forsake the worship of saints. After instruction, they are introduced into a

great community consisting of all who have renounced the worship of the Pope and the saints. There they are like people who have passed from sleep to wakefulness, or from winter to spring, or from the open sea into harbour: and they are invited to eat delicious food and drink noble wine from crystal cups. I have heard also that angels send down from heaven a plate of manna similar to that which the children of Israel ate in the wilderness; the manna is carried round and every one is at liberty to taste it.

821 It is easy to convert those of the Catholic religion who, when in the world, had thought more about God than about the Pope, and had done works of charity in simplicity of heart When they find that they are alive after death, and are in a world where the Lord Himself, the Saviour of the world, reigns, they at once renounce the superstitions of their religion. The transition from Popery to Christianity is as easy for them as to enter a temple when the doors are thrown open, or to enter his palace at the invitation of a king, or to look at the sky when angelic voices are heard therefrom. But it is otherwise with those who, during their life in the world, had seldom thought about God, and had valued their religion merely for its festivals It is as difficult for them to be converted as to enter a temple when the doors are shut, or to pass the sentries into a king's palace against his command; nay, it is as difficult as for a snake in the grass to raise its eyes to heaven It is remarkable that Catholics in the spiritual world cannot at first see heaven; there is as it were a dark cloud over them which bounds their sight But as soon as a convert joins the community of the converted, heaven becomes visible to him, and sometimes he sees the angels into whose company he will be raised after his period of preparation

The Romish Saints in the Spiritual World

822. Every man inherits evil from his parents, but it is known to few where this evil resides It resides in the love of possession and in the love of dominion. This latter love, if unchecked, becomes the lust of domineering over all, and finally desires to be invoked and worshipped as God.

This love is the serpent which deceived Adam and Eve, for it said to the woman: *God doth know that in the day ye eat of the fruit of that tree, your eyes shall be opened, and ye shall then be as God* (Gen. iii 4, 5) When, therefore, a man gives himself up to that love without restraint, he turns away from God, and turns to and worships himself; and then, although his love of self may prompt him to feign a fervid piety, his heart is cold with contempt of God To promote his own selfish object, which is supremacy over others, he thus makes use even of the divine things of the church. If such a man attains his ambition, he is, in his own imagination, like Atlas, supporting the world on his shoulders, or like Phoebus, bearing the sun round the world in his chariot.

823 In consequence of this hereditary evil, all who have been canonized as saints are concealed, in the spiritual world, from the sight of others; and they are deprived of all intercourse with their worshippers, lest their hereditary evil should be stimulated, and they should become obsessed by demoniacal delusions. This madness afflicts all who, while in the world, aspired to be invoked as saints after their death.

824. Many Roman Catholics, especially the monks, search about in the spiritual world for the saints, especially for the saint of their own order, but they do not find them. They are surprised at this, but they are told that they are either in heaven or in the lower earth For the most part these saints know nothing of the worship offered to them; those who do know, and wish to be invoked, go mad and talk like fools The angels shudder at the idea of worshipping saints; for when worship is paid to man, it is denied to the Lord; and this division of worship is destructive of the communion from which their happiness flows.

That I might know and describe the character of the Romish saints, there were brought up from the lower earth about a hundred of them who knew that they had been canonized Most of them came up from behind and only a few in front, and one of them was introduced to me as Xavier He talked like a fool, but he did manage to convey the fact that in his own place of confinement he was not a fool, and that he only became one when he wished to be invoked as a saint I heard a muttering to the same effect

from those who were behind. It is otherwise with the saints, so-called, who are in heaven; they know nothing at all of what is done on earth, and they are not allowed to speak with any superstitious Catholics, lest they should conceive some foolish idea on the subject.

825. This condition of the saints shows that their invocation is a mockery; and I can assert that they no more hear the invocations addressed to them on earth than do their images by the wayside, or the walls of a church, or the birds that build in its steeple. Their votaries in the world say that the saints reign in heaven together with the Lord Jesus Christ But this is a fiction, for they no more reign with the Lord than does a stableman with his king, or a porter with a nobleman, or a footman with an archbishop. John the Baptist said of himself, that he was not worthy to unloose the latchet of our Lord's shoe (Mark i 7, John i 27), what then are such as these?

826. To the community of Parisians in the spiritual world, there sometimes appears at a medium altitude a certain meek woman in shining raiment, who declares that she is Geneviève But if any of them begin to worship her, her countenance and her raiment change, and she becomes like an ordinary woman. She then rebukes them for desiring to worship a woman who is no more than the servant of her associates, wondering that men in the world can be duped by such nonsense

827 To the above I will add a matter especially worthy of note. Mary, the mother of the Lord, once passed by above my head in white raiment Pausing for a moment, she said that the Lord was indeed born of her but that, being made God, He put off all the human nature which He had from her, and that, therefore, she now worships Him as her God, and is unwilling that any one should speak of Him as her son, since all in Him is divine.

The Mohammedans in the Spiritual World

828. The Mohammedans in the spiritual world dwell in the west beyond the Roman Catholics, to whom they form a kind of outer border. The reason why they are next

beyond the Christians is that they acknowledge our Lord as the Son of God and the greatest and wisest of all prophets, who was sent into the world to teach mankind. All in the spiritual world dwell at a distance from the Christian centre, according to their confession of the one Lord God; for that confession unites their minds with heaven, and determines their distance from the east, above which is the Lord.

829. Religion has its seat in the highest region of man's mind, whence the lower regions derive their life and light. Now since the idea of Mohammed is so closely associated with religion in the minds of Mohammedans, someone impersonating Mohammed is always placed in their sight, and so that they may turn their faces towards the east, over which is the Lord, he is placed beneath the Christian centre. This is not the Mohammed who wrote the Koran, nor is it always the same person A native of Saxony, who was taken prisoner by the Algerines and became a Mohammedan, once occupied this position He, having been a Christian, was moved to speak to them of the Lord, and to say that He was not Joseph's son but the Son of God, this man was afterwards replaced by others. The position of this representative Mohammed is indicated by a torch-like flame, which is visible only to Mohammedans

830. The real Mohammed, who wrote the Koran, is no longer visible to his followers I have been informed that at first he presided over them; but that because he strove to rule like God over all their religion, he was deposed from his seat beneath the Roman Catholics, and sent away to the south A certain community of Mohammedans was once instigated by evil spirits to acknowledge Mohammed as God. To allay the disturbance, Mohammed was brought up from the nether earth and shown to them; and on this occasion I also saw him He resembled the corporeal spirits who have no interior perception, and his face was very dark. I heard him utter these words 'I am your Mohammed', and thereupon he sank down again

831. The Mohammedan hatred of Christians is directed against their belief in three divine persons, and their consequent worship of three gods as so many creators, and they despise the Roman Catholics because they bend the knee

to images Hence they call the Roman Catholics idolaters, and all Christians fanatics. They say that they worship a three-headed god, talking of one omnipotent God and muttering about three; that they are therefore like stags with three horns, one for each god, and at the same time three for one god, and that they pray, sing, and preach accordingly.

832. The Mohammedans, like all nations who acknowledge one God, and who love justice and do good from a religious motive, have their own heaven, but it is outside the Christian heaven The Mohammedan heaven, however, is divided into two The inhabitants of the lower heaven live honourably with several wives; they are elevated into the higher heaven if they give up their concubines, and acknowledge the Lord our Saviour as the Ruler of heaven and hell. I have heard that it is impossible for them to conceive that God the Father and our Lord are one; but that it is possible for them to believe that the Lord rules over heaven and hell, because He is the Son of God the Father This faith makes it possible for the Lord to raise them to their higher heaven.

833 That there are more Mohammedans in the world than Christians, may raise a doubt about the divine providence, in those who believe that only Christians can be saved But true believers in the divine providence will soon overcome this doubt, for the Mohammedan religion acknowledges the Lord as the Son of God and the greatest and wisest of all prophets. It is true that Mohammedans regard the Koran as their only religious book, and look upon Mohammed, who wrote it, with a kind of religious veneration. They therefore think little about our Lord; but their religion was called into being by the Lord's divine providence to extirpate idolatry from many nations

Before the time of Mohammed, idolatrous worship had spread throughout many countries of the world. This was because the churches before the Lord's coming were all representative. In the Israelitish church, for example, the tabernacle, the garments of Aaron, the sacrifices, everything connected with the temple at Jerusalem and even their laws, were representative. The ancients, especially the Egyptians (as is shown by their hieroglyphics), understood

the science of correspondences or representatives, regarding it as the science of sciences. Hence they knew what was represented by animals, trees, mountains, hills, rivers, fountains, sun, moon, and stars. Thus they understood spiritual things; for all these things represented the spiritual wisdom of the angels. Now as all their worship was purely representative, the ancients worshipped on mountains and hills and in groves and gardens; and they consecrated fountains, and also made graven images of horses, oxen, calves, lambs, birds, fish, and serpents These they placed near their temples and in their courts and houses, arranging them according to the spiritual things which they represented. After a time, when the science of correspondences was forgotten, posterity began to worship the graven images themselves; not knowing that their fathers esteemed them only for the holy things which they represented. This was the origin of the idolatries which prevailed throughout so many kingdoms of the world.

To extirpate these idolatries, the Lord's divine providence raised up a new religion, accommodated to the genius and temper of the people of the East. It contained something from the Old and New Testaments, and taught that the Lord came into the world, and that He was the greatest and wisest prophet and the Son of God This was done through Mohammed, from whom that religion took its name. Thus the Lord provided that they should have some knowledge of Him before they entered the spiritual world. This religion would have been rejected, and idolatry would have continued, unless, in conformity with their mode of thought, polygamy had been allowed; for the orientals, without such permission, would have abandoned themselves to adulterous passion and would have perished

834 I was once shown the nature of their polygamous love, when I was in communication with a certain deputy of Mohammed He sent me an ebony spoon and other tokens; and immediately communication was opened up with various Mohammedan communities Their polygamous love was felt like the heat from a Turkish bath, or from kitchens where flesh is boiling, or from unsavoury eating-houses, or from an apothecary's laboratory, or from stews and brothels, or

from a tanner's yard There was also in it a rancid, rough, and scorching element arising from jealousy. But the warmth of angelic love is perceived in the Christian heaven like the fragrance from rose-gardens and vineyards, or from perfumeries or wine-presses. My readers have already learnt that in the spiritual world the joys of love are frequently perceived as odours

The Africans and other Gentiles in the Spiritual World

835 In the spiritual world, the gentiles who know nothing of the Lord are outside all others, the outermost circle being composed of sheer idolaters, who had worshipped the sun and moon. But those who acknowledge one God, and live according to the commandments of the Decalogue, communicate more directly with the Christians in the centre, for their communication therewith is not intercepted by the Mohammedans or Roman Catholics The gentiles are distinguished according to their character, and their capacity to receive light through the heavens from the Lord, in this respect some are superior to others, owing to climate, race, education, and religion The Africans are superior to all others.

836 All who acknowledge and worship one God, the Creator of the universe, think of God as a Man, insisting that it is impossible to do otherwise When they hear that many Christians think of God as something cloudy or ethereal, they declare that such a thing is impossible. But they are told that Christians get this idea from the Word because God is there called a Spirit, and that they conceive spirit to be an ethereal substance or some form of cloud, not knowing that every spirit and angel is a human being Those Christians, however, who acknowledge the Lord our Saviour as the God of heaven and earth, may entertain this natural idea of Him, but on further examination it is not found to accord with their spiritual idea. I heard a certain clergyman say that no one can have an idea of a divine humanity, and I saw him taken to various gentile and Christian communities both in heaven and the world of spirits. He was everywhere put

into communication with their idea of God; and he observed that they all thought of God as a divine Man who created man in His own image and likeness

837. As the Africans excel in interior judgment, I have talked with them on such deep subjects as God, the Lord the Redeemer, and the internal and external man; and I will briefly set forth their ideas on these three subjects. Concerning God they said, that He certainly came down and made Himself visible to men, because He is their Creator, Protector, and Guide, and the human race is His. They said also that He provides for the good of all things in heaven and on earth; for He is the Sun of the angelic heaven, as high above the spiritual world as our sun is above the natural world; and He who is the Sun sees and provides for all things beneath And because it is His divine love which appears as a Sun, it follows that He cares for the greatest and least of His creatures, and sheds upon mankind the warmth and light of His love and wisdom. If, said they, you form an idea of God as the Sun of the universe, you will certainly realise and acknowledge His omnipresence, omniscience, and omnipotence.

838. As regards the Lord our Saviour, we agreed that God in His essence is divine love, and divine love is, as it were, the purest fire. And as pure love cannot but wish to be united with those it loves, divine love must seek to unite itself with man and man with itself, so that it may be in man and man in it But since divine love is, as it were, purest fire, God who is love could not possibly be in man, and cause man to be in Him, for the man would instantly be consumed as by fire. To unite Himself with man, it was therefore necessary that He should veil Himself with a body suitable to his reception by and union with man, therefore He came down and assumed the human nature according to the order established by Him from the creation of the world This was that He should be conceived by power going forth from Himself, be carried in the womb and born, and should afterwards grow in wisdom and love, and so reunite with the essential divinity, and that thus God became Man, and Man God. This is plainly taught in the holy book which Christians call the Word, for God Himself, who in His human nature is called Jesus Christ,

says that the Father is in Him, and He in the Father, and that He that seeth Him seeth the Father; with much more to the same effect

Reason too may see that God, whose love is like purest fire, could not unite Himself with man, and man with Himself in any other way. The solar fire cannot come in contact with a man, far less enter into him; it must be tempered by atmosphere, and so accommodated to the state of man. The pure ether cannot envelop a man, far less enter into his lungs, unless encompassed with air and thus adapted to human needs A fish cannot live in the air, it must have an element suited to its life A king cannot personally administer all the affairs of his kingdom, he must employ higher and lower officers who represent him A man's soul also cannot be visible to another, enter into companionship with him, and give proofs of love, except by means of the body. How then could God do so, except by means of the human nature which He assumed? The Africans, being inwardly more rational than other gentiles, perceived the truth of these statements as soon as they heard them, and each with a pleasure proportionate to his intelligence.

839. We conversed lastly about the internal and external man We agreed that men who perceive things interiorly are in the light of truth, which is the light of heaven; and that men who perceive things exteriorly, are only in the light of the world So that internal men have intelligence and wisdom, but external men are insane and have their sight distorted. Internal men are spiritual, because they think from the spirit elevated above the body, and therefore see truths in light, but external men are sensual-natural, because they think from the fallacies of the bodily senses, and thence see truths as in a thick cloud, and falsities as truths Internal men are like those on a mountain, a tower, or a lighthouse; but external men are like those in a valley at the foot of a mountain, or in a vault under a tower, or in a boat moored to a lighthouse, who see nothing but what is close to them

Moreover, internal men are like those who live in the second or third storey of a house having numerous windows of clear glass, so that they have an extensive view of the city, and know every house in it, but external men are like

those who live in the lowest storey, the windows of which are made of thick paper, so that they see nothing outside the house but only what is within it, and that only by the light of a candle or fire Further, internal men are like soaring eagles, which see far and wide whatever is beneath them; but external men are like cocks standing on a post and crowing over their hens walking on the ground. Lastly, internal men perceive that what they know is a mere drop in the ocean of knowledge; while external men fancy they know everything. The Africans, who have a keen interior vision, saw the truth of all this and were greatly pleased thereby

840 This being the character of the Africans, they have at this day a revelation, which is spreading outwards but has not yet reached the coast They despise European strangers who believe that man is saved by faith alone, and thus by mere thought and speech independent of will and action They say that a religious man must live according to his religion, and that if he does not, he inevitably becomes stupid and wicked, because he receives nothing from heaven. They call ingenious malice stupidity, because there is death in it. I have conversed several times with Augustine, who in the third century was bishop of Hippo, in Africa. He said that he is there at the present time, and inspires its inhabitants with the worship of the Lord, and that there is a hope of this new gospel being extended into the neighbouring regions I have heard the angels rejoicing over this revelation, because it opens up a communication with human reason, hitherto closed up by the dogma that the understanding should be kept in subjection to faith

The Jews in the Spiritual World

841. Before the last judgment, which took place in the year 1757, the Jews were in a valley on the left of the Christian centre; after that, they were transferred to the north, and forbidden all intercourse with the Christians, except with stragglers outside their own cities. There are in that northern quarter two large cities to which the Jews go after death. Both of these, before the last judgment, were called Jerusalem, but afterwards by another name;

for Jerusalem now signifies the church in which the Lord alone is worshipped. These cities are ruled by converted Jews, who warn the citizens not to speak disrespectfully of Christ, and punish those who persist in doing so. The streets are ankle-deep in mud, and the smell of their dirty houses is so offensive that they cannot be approached by strangers Many Jews also are to be found in the southern quarter, I was told that these had disregarded the worship of the rest, and doubted whether the Messiah would ever come. Some of them, when in the world, had thought rationally on various subjects, and had lived accordingly. Most of these are Portuguese Jews

842. At a middle altitude in the sky there sometimes appears to the Jews an angel with a rod in his hand, who gives them to understand that he is Moses He exhorts them to desist from the folly of expecting the Messiah, because the Messiah is Christ, who rules them and all other men, he says that he knows this to be true, and that while in the world he had knowledge of Him When they hear this they go away, the greater part forgetting what they have heard, and but few retaining it The latter are sent to the synagogues of converted Jews, and are instructed; and then, instead of their tattered garments, they receive new ones, and a neatly written copy of the Word is given to them, and also a decent dwelling in the city. But the others are sent below to forests and deserts, where they rob one another

843 The Jews in the spiritual world continue to traffic in various articles, especially in precious stones which by unknown ways they procure from heaven, where there are gems in abundance They traffic in precious stones, because they read the Word in the original tongue, and venerate the sense of the letter to which precious stones correspond (nos. 217, 218). They can also produce counterfeit precious stones, and pass them off as real; but for this they are heavily fined by their rulers.

844. The Jews are slower than others to realise that they are in the spiritual world; for the most part they believe they are still in the natural world. This is because they are external men, and have no inward view of religion. Hence they talk, as before, about the Messiah. Some say

that the Messiah, wearing a glittering crown, will come with David and lead them to the land of Canaan, that on the way thither He will dry up the rivers with His rod; that the Christians, whom they reckon among the gentiles, will then clutch the skirts of their garments, humbly praying to be taken with them; and that they will accord this privilege to the wealthy gentiles and use them as servants They confirm themselves in these ideas by what is written in Zechariah (viii 23); Isaiah (lxvi 20), Jeremiah (xxx 9), and Ezekiel (xxxiv 23–5, xxxvii 23–6). They refuse to believe that our Lord Jesus Christ is meant by David in those passages, and that the future members of His church are meant there by the Jews.

845. When they are asked whether they really believe that they will all go to the land of Canaan, they reply in the affirmative, and say that the dead Jews will rise from their sepulchres to enter that land. If it is objected that they themselves will not be able to rise from their sepulchres, because they are living in the spiritual world, they reply that they will descend, re-enter their bodies, and so enter upon a new life. When they are told that the land of Canaan is not large enough to contain them all, they answer that it will be made larger. When it is urged that the kingdom of the Messiah, since He is the Son of God, will not be upon earth but in heaven, they reply that the land of Canaan will then be heaven When they are told that they do not know the situation of Bethlehem Ephratah, the birthplace of the Messiah, according to the prophecy in Micah (v 2) and in David (Ps. cxxxii 6), they say that the mother of the Messiah will nevertheless bring forth in that place; and some of them declare that, wherever she brings forth, there is Bethlehem When they are asked how the Messiah can dwell with such a wicked nation, and it is proved by many passages from Jeremiah and particularly from the song of Moses (Deut. xxxii) that they are the worst of all, they reply that there are among the Jews both good and bad, and that the bad are meant in those passages. When they are told that they spring from a Canaanitish woman, and from Judah's whoredom with his daughter-in-law (Gen. xxxviii), they say that it was no whoredom But when it is retorted that Judah commanded her to be brought forth and burnt for her

whoredom, they retire to consult about it and, after consultation, they say that he only performed the part of the husband's brother, which neither his second son Onan nor his third son Shelah fulfilled. And they add further that a great many of them are of the tribe of Levi, which supplied the priesthood, and that in any case they are all the sons of Abraham. When they are told that there is within the Word a spiritual sense which deals largely with Christ or the Messiah, they refuse to believe it; and some of them say that in the depths of the Word there is nothing but gold.

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846. I was once raised in spirit to one of the communities of heaven, and immediately some of the wise ones there came to me and said 'What news from the earth?' 'This is news,' I replied, 'that the Lord has revealed arcana surpassing in excellence anything before revealed to the church.' 'What are they?' they asked; and I answered as follows:

(i) 'In the whole Word, and in every detail of it, there is a spiritual sense corresponding to the natural sense; by means of that sense the Word is a means of communion with the Lord, and of association with angels, and the holiness of the Word resides in that sense.

(ii) 'The correspondences, of which the spiritual sense of the Word consists, are now revealed!' 'But', the angels asked, 'did the inhabitants of the earth know nothing of correspondences before?' 'Nothing at all,' I replied; 'for they have been hidden now for some thousands of years, even from the time of Job. To those who lived at that time and before it, the science of correspondences was the science of sciences; from it they derived their wisdom, and their knowledge of the spiritual things of heaven and the church. But as the science of correspondences deteriorated into idolatry, it was, by the Lord's divine providence, so obliterated and destroyed that no trace could be discovered But it is revealed again by the Lord, in order that the members of the church may enter into communion with Him and association with angels This is done by means of the Word, in which all things both in general and particular are correspondences.' The angels rejoiced that it had pleased the

Lord to reveal this great truth, so deeply hidden for thousands of years. It was done, they said, in order that the Christian church, founded on the Word and now at its end, may again revive, and renew its spirit through heaven from the Lord They asked whether the correspondence was now made known of baptism and of the holy supper, on the true meaning of which there was such a variety of opinion; and I replied that it was.

(iii) I said further that a revelation has been made by the Lord concerning the life of men after death 'Why concerning life after death?' the angels asked. 'Surely everybody knows that men live after death' 'They know it,' said I, 'and yet they do not know it They say that it is not the man who then lives, but his soul, and that this lives as a spirit; and their idea of a spirit is of something windy or ethereal. They maintain that a man will not live till after the day of the last judgment, when his mortal remains, though eaten by worms, rats, or fish, will be collected together and re-formed into a body, and that in this way men will rise again.' 'What a strange idea!' said the angels 'The truth is that a man lives after death with this difference only, that he is then a substantial man, and not a material man as before; and that the substantial man sees the substantial, just as the material man sees the material There is no difference except that after death men are in a more perfect state'

(iv) Then the angels asked 'What do they know of our world, and of heaven and hell?' 'Nothing,' I replied; 'but the Lord has now disclosed their nature, and also that angels and spirits are associated with men; besides many other wonderful things.' The angels rejoiced to hear that the Lord had been pleased to make this known, so that men might no longer be in doubt about their own immortality.

(v) I added further 'The Lord has this day revealed that there is in your world a Sun different from that in our world; that this Sun is pure love, whereas the sun in our world is pure fire; that, therefore, whatever proceeds from your Sun, because it is pure love, partakes of life, but that whatever proceeds from our sun, because it is pure fire, has nothing of life in it; and that in this consists the distinction hitherto

unknown between the spiritual and the natural. It is therefore now known whence comes the light that enlightens the human understanding with wisdom, and whence the heat that kindles the human will to love.

(vi) 'It is further disclosed that there are three degrees of life, and consequently three heavens; that the mind of man has three similar degrees, and therefore corresponds to the three heavens.' 'Did they not know this before?' asked the angels. 'They understood ordinary degrees,' I replied, 'but not discrete degrees.'

(vii) The angels asked whether anything else had been revealed. 'Yes,' I answered, 'there has been a revelation concerning the last judgment; concerning the Lord, that He is the God of heaven and earth; and that God is one both in person and essence, in whom there is the divine trinity, and that the Lord is that God; also concerning the new church, which is to be established by Him, the doctrine of that church, and the holiness of the sacred scriptures; concerning the Apocalypse; and concerning the inhabitants of the planets and the other earths in the universe; besides many memorable and wonderful things from the spiritual world and from heaven.'

847 I afterwards told the angels that there had been a revelation concerning marriage love and its spiritual delights. Thereupon the angels said: 'The delights of marriage love surpass all others. In it are concentrated all the varieties of blessedness and joy which it is in the power of the Lord to bestow, since it corresponds to the love of the Lord and the church'. I said 'Men do not know this, because they have not approached the Lord and, therefore, have not shunned the lusts of the flesh, and so could not be regenerated. True marriage love is from the Lord alone, and is given to those who are regenerated by Him, and these also are received into the Lord's new church, which is meant in the Revelation by the new Jerusalem'. I added that I doubted whether men on earth at this day were disposed to believe that marriage love is essentially spiritual and religious, because their ideas about it are merely corporeal; that therefore it is spiritual with the spiritual, natural with the natural, and merely carnal with adulterers.

848 The angels, on hearing the above account, rejoiced

greatly; but they noticed that I was sad and asked the reason. I told them that these arcana, revealed by the Lord at this day, are regarded on earth as of no value, although in excellence and dignity they surpass all other knowledge. The angels wondered at this, and besought the Lord that they might be allowed to look down into the world, they did so, and beheld mere darkness. They were then told to write those arcana on a paper, and lower the paper down to the earth, when they would see a prodigy; and this was done. While it was yet in the spiritual world, the paper shone like a star; but, when it passed into the natural world, the light waned until it was entirely extinguished When it arrived at an assembly of learned clergy and laity, many of them were heard to mutter 'What is all this? What matters it whether we read these things or not? They are pure imagination'. And some were seen to take the paper and crumple it in their fingers; and others tore it in pieces and were about to trample it under foot But they were withheld from this outrage by the Lord, and the angels were commanded to take the paper back again and guard it. The angels were greatly saddened and said within themselves. 'How long, O Lord, how long?' and the reply came. 'For a time, and times, and half a time' (Rev xii 14)

849 After this I heard a hostile murmur from below, and I caught these words· 'Perform miracles, and we will believe'. I replied 'Are not those arcana miracles?' The answer came. 'They are not' I then asked· 'What sort of miracles do you mean?' 'Reveal future events, and we will believe,' they said. But I replied· 'Such things are not allowed by the Lord because if a man knew future events, his reason, foresight, and other intellectual faculties would have no scope and be ruined' I again asked· 'What other miracles do you wish me to perform?' 'Miracles such as Moses performed in Egypt', they cried out. 'Possibly', I replied, 'you would harden your hearts against them, as Pharaoh and the Egyptians did'; and they answered 'No' I continued· 'Assure me that you will not dance around a golden calf and worship it, as the posterity of Jacob did within a month after they had seen the greatest of all miracles— Mount Sinai on fire and Jehovah Himself speaking out of the fire'. (A golden calf in the spiritual sense means carnal

pleasure.) To this the answer came from the lower regions: 'We will not be like the posterity of Jacob'. But at that moment I heard a voice from heaven saying to them: 'If ye believe not Moses and the Prophets, that is, the Word of the Lord, neither will ye be convinced any more than the posterity of Jacob were convinced by the miracles in the wilderness, or the Jews by the miracles they saw performed by our Lord'.

850. After this the owners of those voices came up out of hell and gravely said to me: 'Why has your Lord revealed the numerous arcana, which you have just mentioned, to you a layman, and not to one of the clergy?' I replied: 'Such is the good pleasure of the Lord who prepared me for this office from my earliest years But I will ask you in return: Why did the Lord, when in the world, choose fishermen for His disciples, and not lawyers, scribes, priests, or rabbis? Discuss this question among yourselves, and find the answer if you can'. When I said this, there was a murmur followed by silence

851. I foresee that many who read the Memorabilia in this work will believe them to be figments of the imagination. But I solemnly declare that I have only recorded what I have seen and heard in a state of complete wakefulness. For it has pleased the Lord to manifest Himself to me, and to send me to teach the doctrines of His new church, which is meant by the new Jerusalem in the Revelation For this purpose He has opened my spiritual sight, whereby I have associated with angels in the spiritual world, and at the same time with men in the natural world, and this now for twenty-seven years

Who in the Christian world would have known anything of heaven and hell, unless it had pleased the Lord to open the spiritual sight of someone, and thus to enlighten and teach him? That such things as are described in the above Memorabilia do exist in heaven is evident from the statements of John in the Revelation, and of the prophets in the Old Testament.

John saw the Son of Man in the midst of seven lampstands; a tabernacle, a temple, an ark, and an altar in heaven; a book sealed with seven seals; the opening of the book, and four horses issuing therefrom, four animals round about the

throne; twelve thousand chosen out of each tribe; locusts ascending from the abyss, a woman bringing forth a man-child, and fleeing into the wilderness on account of the dragon, two beasts, one going up out of the sea, the other out of the earth, an angel flying in the midst of heaven, having the everlasting gospel, a sea of glass mingled with fire; seven angels having the seven last plagues; vials poured out by them on the earth, on the sea, on the rivers, on the sun, on the throne of the beast, on the Euphrates, and on the air, a woman sitting on a scarlet beast, the dragon cast into a lake of fire and brimstone, a white horse, a great supper, a new heaven and a new earth; the holy Jerusalem coming down from heaven with its gates, wall, and foundations, the river of life, and trees of life bearing fruit every month All these and many other things were seen by John when, as to his spirit, he was in the spiritual world and in heaven

Add to these the things seen by the apostles after the Lord's resurrection, and those seen afterwards by Peter (Acts xi), and by Paul, and also by the prophets in the Old Testament

Ezekiel saw four animals which were cherubs (i and x), a new temple, a new earth, and an angel measuring them (xl–xlviii) He was transported to Jerusalem to see the abominations there, and also to Chaldea (viii, xi). Zechariah saw a man riding among myrtle-trees (i 8–11), four horns, and afterwards a man with a measuring-line in his hand (ii); a flying roll and ephah (v 1, 6); also four chariots and horses between two mountains (vi 1–7) Daniel saw four beasts coming out of the sea (vii 1–8), the coming in the clouds of the Son of Man, whose dominion shall not pass away, and whose kingdom shall not be destroyed (vii 13, 14), the combat of the ram and the he-goat (viii 1–10); and he saw the angel Gabriel and talked with him (ix) The servant of Elisha, when his eyes were opened, saw chariots and horses of fire about Elisha (2 Kings vi 17)

Evidently, both before and since the Lord's advent, the spiritual world has been seen many times. It is not surprising that it should again be seen, when a new church is being established by the descent from heaven of the new Jerusalem.

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