

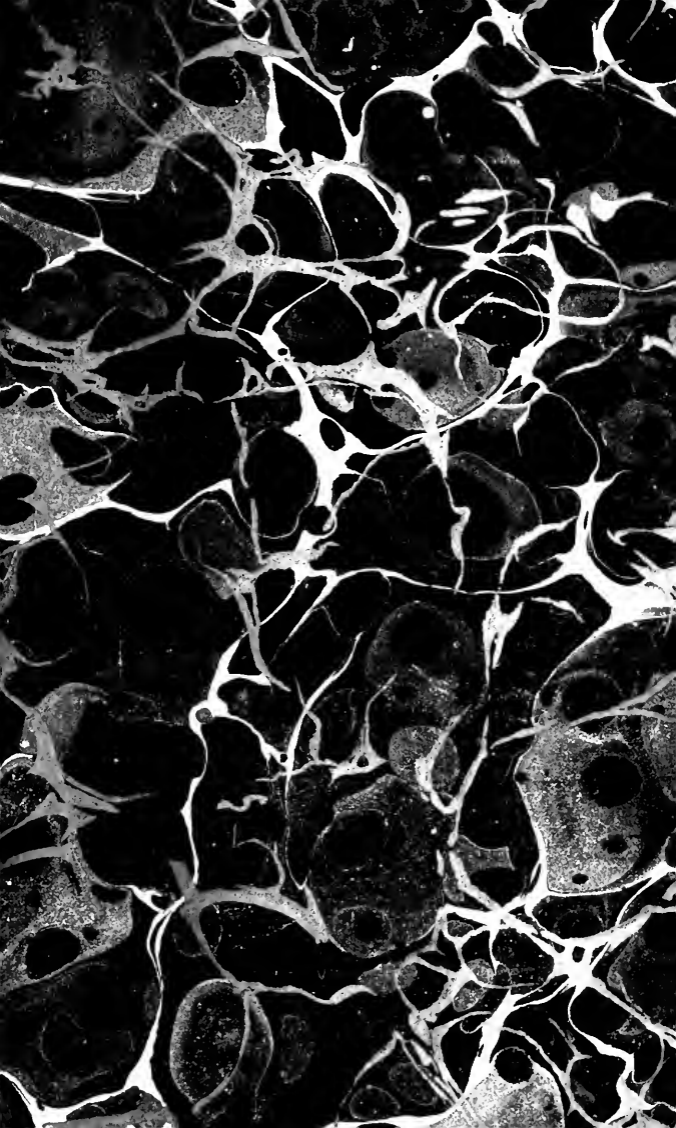
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A BRIEF EXPOSITION OF THE
DOCTRINE OF THE NEW CHURCH

A BRIEF EXPOSITION

OF THE

DOCTRINE

OF

THE NEW CHURCH

SIGNIFIED BY THE

NEW JERUSALEM IN THE APOCALYPSE

FROM THE LATIN

OF

EMANUEL SWEDENBORG

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APOCALYPSE xxi. 2, 5.

I, John, saw the holy city, New 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: and He said unto me, Write, for these words are true and faithful.

5
1711
123

PREFATORY NOTE.

THE smaller numbers which appear in the margin of the pages indicate the sub-divisions adopted in the *Swedenborg Concordance* of Swedenborg's longer articles.

References to the chapter and verses of Scripture are printed in accordance with the Authorized Version, even where Swedenborg through his use of the Latin Version of Schmidius or from any other cause employs a different enumeration.

The present volume has been revised and read for the press by the Rev. Robert J. Tilson.

APRIL 1895.



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A BRIEF EXPOSITION OF THE DOCTRINE OF THE NEW CHURCH.

I. SEVERAL works and tracts having been published by me, during some years past, concerning the NEW JERUSALEM, whereby is meant a New Church about to be established by the Lord; and the Apocalypse having been revealed; I am resolved to give to light the Doctrine of that Church in its fulness, thus in its entirety. But, because this is a work of some years, I have thought it advisable to produce some sort of sketch of it, in order that a general idea of that Church and its Doctrine may first be conceived; because when the generals precede, then each and every thing will appear clearly in the light, for these enter into generals, as things homogeneous into their own receptacles. This compendium, however, is not designed for critical examination, but is only offered to the world by way of information, for its contents will be proved at large in the work itself. But the modern doctrinals concerning Justification, are first to be given that the following contrast between the doctrines of the present church, and those of the New Church, may be seen.

THE DOCTRINALS OF THE ROMAN CATHOLICS
CONCERNING JUSTIFICATION, FROM THE
COUNCIL OF TRENT.

2. In the bull of Pope Pius IV., dated 13th November 1564, are the following words: "I embrace and receive every thing, both generally and particularly, which the most holy Council of Trent hath determined and declared concerning *Original Sin and Justification*."

3. *From the Council of Trent, concerning Original Sin.* (a) That Adam, by his transgression, experienced an entire change and depravation of nature, both in body and soul; and that the ill effects of Adam's transgression were not confined to himself, but also extended to his posterity; and that it not only transmitted death and corporal sufferings upon all mankind, but likewise sin, which is the death of the soul, Sess. v. 1, 2. (b) That this sin of Adam, which originally was a single transgression, and has been transmitted by propagation, and not by imitation, is implanted in the proprium of every man, and cannot be done away by any other means than by the Merit of the only Saviour our Lord Jesus Christ, who has reconciled us to God by His blood, being made unto us righteousness, sanctification, and redemption, Sess. v. 3. (c) That by the transgression of Adam, all men lost their innocence, and became unclean, and by nature the children of wrath, Sess. vi. chap. 1.

4. *Concerning Justification.* (a) That our heavenly Father of mercies, sent Christ Jesus His Son to men, in the blessed fulness of time,

as well to the Jews who were under the law, as to the Gentiles who followed not after righteousness, that they might all lay hold of righteousness, and all receive the adoption of sons. Him God offered to be a propitiation through faith in His blood, not only for our sins, but likewise for the sins of the whole world, Sess. vi. chap. 2. ^(b) Nevertheless all do not receive the benefit of His death, but only they to whom the Merit of His passion is communicated ; so that unless they are born again in Christ, they can never be justified, Sess. vi. chap. 3. ^(c) That the beginning of justification is to be derived from the preventing grace of God through Christ Jesus, that is, from His call, Sess. vi. chap. 5. ^(c) That men are disposed to righteousness, when, being stirred up by divine grace, and conceiving faith by hearing, they are freely moved towards God, believing those things to be true which are divinely revealed and promised ; and especially this, that the ungodly are justified by God through His grace, through Redemption, which is by Christ Jesus ; and when, being convinced of sin from the fear of divine justice, by which they are profitably disquieted, they are encouraged to hope, and to trust that God, for Christ's sake, will be propitious to them, Sess. vi. chap. 6. ^(d) That the consequence of this disposition and preparation is actual justification, which is not only a remission of sins, but likewise a sanctification and renovation of the interior man, by the reception of divine grace and gifts, whereby man, from being unrighteous, becomes righteous, and from being an enemy a friend, so as to be an heir according to the hope of eternal life, Sess. vi. chap. 7. ^(e) The *final cause*

of justification is the glory of God and of Christ, and life eternal. The *efficient cause* is God, who freely cleanses and sanctifies. The *meritorious cause* is the dearly-beloved and only-begotten Son of God, our Lord Jesus Christ, Who when we were enemies, through the great love wherewith He loved us, by His most holy passion upon the cross merited for us justification, and made satisfaction for us to God the Father. The *instrumental cause* is the sacrament of baptism, which is a sacrament of faith, without which none can ever be justified. The *formal cause* is the sole righteousness of God; not that whereby He is righteous Himself, but that whereby He makes us righteous, with which being gifted by Him, we are renewed in the spirit of our mind; and are not only reputed righteous, but are truly called righteous, and are so in reality, each according to that measure which the Holy Spirit imparts to every one as it pleases Him, Sess. vi. chap. 7, § 2. (j) That justification is a translation from that state, wherein man is born a son of the first Adam, into a state of grace and adoption among the sons of God by the Second Adam, our Saviour Jesus Christ, Sess. vi. chap. 4.

5. *Concerning Faith, Charity, Good Works, and Merit.* (a) When the apostle declares, that man is justified by faith, and freely, these words are to be understood in the sense wherein the Catholic church has uniformly held and expressed them; to wit, that we are said to be justified by faith, because faith is the commencement of man's salvation, the foundation and root of all justification, without which it is impossible to please God, and attain to the fellowship of His children.

But we are said to be justified freely, because none of those things which precede justification, whether faith or works, merit the actual grace of justification; for if it be grace, it is not of works, otherwise grace would not be grace, Sess. vi. chap. 8. (*b*) Although none can be righteous, but those to whom the Merit of the passion of our Lord Jesus Christ is communicated, nevertheless that is effected in justification, when, by the Merit of the same most holy passion, the love of God is infused by the Holy Ghost into the hearts of those who are justified, and abides in them. Hence in the act of justification, man receives, together with the remission of his sins, all these things infused into him at once by Jesus Christ, in whom he is ingrafted by faith, hope, and charity. For faith, unless charity be added to it, neither unites perfectly to Christ, nor constitutes a living member of His body, Sess. vi. chap. 7, § 3. (*c*) That Christ is not only a Redeemer in Whom they have faith, but also a Lawgiver, Whom they obey, Sess. vi. chap. 16, can. 21. (*d*) That faith without works is dead and vain, because in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love: for faith without hope and charity cannot avail unto eternal life; wherefore also they hearken to the word of Christ, "If thou wilt enter into life, keep the commandments." Thus those who are born again, receiving true Christian righteousness, are commanded to keep it white and unspotted, as their first robe, given them by Jesus Christ, instead of that which Adam lost, both for himself and us, by his disobedience, that they may present it before the tribunal of our

Lord Jesus Christ, and obtain eternal life, Sess. vi. chap. 7, § 4. (e) That there is a continual influx of power from Jesus Christ Himself into those who are justified, as from a Head into the members, and from a Vine into the branches; which power always precedes, accompanies, and follows their good works, and without which they could not by any means be acceptable and meritorious in the sight of God; wherefore we are to believe, that nothing more is wanting to those who are justified, but they may be fully assured, that by those works which have been wrought in God, they have merited eternal life, which will be bestowed upon them in due time, Sess. vi. chap. 16. (f) When we speak of our own righteousness, we do not mean as though it were our own from ourselves: for that which is termed our righteousness, is the righteousness of God, being infused into us by God through the merit of Christ. Far be it therefore from any Christian man to trust or glory in himself, and not in the Lord, Whose goodness towards us men is so great, that He vouchsafes to regard those things as our merits, which are His own gifts, Sess. vi. chap. 16. (g) For of ourselves, as of ourselves, we can do nothing; but by His co-operation, who strengthens us, we can do all things. Thus man has not whereof to glory, but all our glory is in Christ, in Whom we live, in Whom we merit, in Whom we make satisfaction, bringing forth fruits worthy of repentance, which have their efficacy from Him, are offered unto the Father by Him, and are accepted by the Father through Him, Sess. xiv. chap. 8. (h) Whosoever shall say that man may be justified in the sight of God, by his own works,

which are done either through the powers of human nature, or through the teaching of the law, without divine grace through Christ Jesus, let him be accursed, Sess. vi. can. 1. (*i*) Whosoever shall say that man may believe, hope, and love, (that is, have faith, hope, and charity,) as is necessary in order that the grace of justification may be conferred upon him, without the preventing inspiration of the Holy Spirit, and His assistance, let him be accursed, Sess. vi. can. 2. (*k*) Whosoever shall say that man is justified without the righteousness of Christ, whereby He has merited for us, let him be accursed, Sess. vi. can. 10. Not to mention many more passages, principally relating to the conjunction of faith with charity or good works, and condemning their separation.

6. *Concerning Free-will.* (*a*) That free-will is by no means destroyed by Adam's sin, although it is debilitated and warped thereby, Sess. vi. chap. 1. (*b*) Whosoever shall say that the free-will of man, when moved and stirred up by God, cannot at all co-operate by concurring with God who stirs it up and calls it, whereby man may dispose and prepare himself to receive the grace of justification; or that he cannot dissent if he would, but that, like a thing inanimate, he is merely passive, and has not the least power of action, let him be accursed, Sess. vi. can. 4.

7. *The Doctrinals of the Roman Catholics concerning Justification, as collected from the Decrees of the Council of Trent, may be summed up and arranged in a series, thus:—*That the sin of Adam is transfused into the whole human race, whereby his state, and likewise the state of all

men, became perverted, and alienated from God, and thus they were made enemies and children of wrath; that therefore God the Father graciously sent His son to reconcile, expiate, atone, satisfy, and thus to redeem, by being made righteousness. That Christ accomplished and fulfilled all this, by offering up Himself a sacrifice to God the Father upon the cross, and thus by His passion and blood. That Christ alone has merited, and that this His merit is graciously imputed, attributed, applied, and transferred to the man who is recipient thereof, by God the Father through the Holy Spirit; and that thus the sin of Adam is removed from man; concupiscence however still remaining in him as an incentive to sin. That justification is the remission of sins, and that from thence a renovation of the interior man takes place, whereby man, from an enemy, becomes a friend, and from being a child of wrath, a child of grace; and that thus union with Christ is effected, and the regenerate person becomes a living member of His body.

8. That faith comes by hearing, when a man believes those things to be true which are Divinely revealed, and trusts in the promises of God. That faith is the beginning of man's salvation, the foundation and root of all justification, without which it is impossible to please God, and enter into the fellowship of His children. That justification is brought about by faith, hope, and charity; and that unless faith be accompanied by hope and charity, it is not living but dead, and incapable of effecting union with Christ. That it is man's duty to

co-operate ; that he has the power to approach and recede, otherwise nothing could be given unto him, for he would be like an inanimate corpse. That inasmuch as the reception of justification renews man, and as this is effected by the application of the merit of Christ, during man's co-operation, it follows that works are meritorious ; but inasmuch as they are done from grace, and by the Holy Spirit, and as Christ alone has merited, therefore God considers His own gifts in man as meritorious ; whence it follows, that no one ought to attribute any thing of merit to himself.

THE DOCTRINALS OF THE PROTESTANTS CONCERNING JUSTIFICATION, FROM THE FORMULA CONCORDIÆ.

9. The Book from whence the following Extracts are collected, is called *Formula Concordiæ*, and was written by men attached to the Augsburg confession ; and as the pages will be cited where the quotations are to be met with, it is proper to observe, that I have made use of the edition printed at Leipsic in the year 1756.

10. *From the Formula Concordiæ, concerning Original Sin.* (a) That since the fall of Adam, all men naturally descended from him are born in sin, which brings damnation and eternal death upon those who are not regenerated, and that the Merit of Christ is the only means whereby they are regenerated, consequently the only remedy whereby they are restored, page 9, 10, 52, 53, 55, 317, 641, 644, and Appendix, p.

138, 139. (*b*) That original sin is such a total corruption of nature, that there is no spiritual soundness in the powers of man either as to his soul or body, p. 574. (*c*) That it is the source of all actual sins, p. 317, 577, 639, 640, 942, Appendix, p. 139. (*d*) That it is a total absence or privation of the image of God, p. 640. (*e*) That we ought to distinguish between our nature, such as God created it, and original sin which dwells in our nature, p. 645. (*f*) Moreover, original sin is there called the work of the devil, spiritual poison, the root of all evils, an accident and a quality; whereas our nature is there called the work and creature of God, the personality of man, a substance, and an essence; and that the difference between them is the same as the difference between a man infected with a disease and the disease itself.

11. *Concerning Justification by Faith.* The *generals* are these. (*a*) That by the Word and sacraments the Holy Spirit is given, who effects faith when and where he pleases, in those who hear the gospel. (*b*) That Contrition, Justification by faith, Renovation, and good Works, follow in order; that they are to be properly distinguished one from the other; and that contrition and good works do not avail anything unto salvation, but faith alone. (*c*) That Justification by faith alone, is remission of sins, deliverance from damnation, reconciliation with the Father, adoption as sons, and is effected by the imputation of the merit or righteousness of Christ. (*d*) That hence faith is that essential righteousness, whereby we are accounted righteous before God, and that it is a trust and

confidence in grace. (e) That Renovation, which follows, is vivification, regeneration, and sanctification. (f) That good works, which are the fruits of faith, being in themselves works of the Spirit, follow that Renovation. (g) That this faith may be lost by grievous sins. *The generals concerning the Law and the Gospel* are these. (h) That we must carefully distinguish between the law and the gospel, and between the works of the law and the works of the Spirit, which are the Fruits of faith. (i) That the law is a doctrine which shows that man is in sin, and therefore in damnation, and in the wrath of God, thus exciting terror; but that the gospel is a doctrine which teaches atonement for sin, and deliverance from damnation by Christ, and thus a doctrine of consolation. (k) That there are three uses of the law, namely, to keep the wicked within bounds, to bring men to an acknowledgment of their sins, and to teach the regenerate a rule of life. (l) That the Regenerate are in the law, but not under the law, but under grace. (m) That it is the duty of the regenerate to exercise themselves in the law, because, while they live in the world, they are prompted to sin by the lusts of the flesh; but that they become pure and perfect after death. (n) That the Regenerate are also chastised by the Holy Spirit, and endure various afflictions, but that nevertheless they keep the law willingly, and thus being the children of God, live in the law. (o) That with those who are not regenerated, the veil of Moses still remains before their eyes, and the old Adam bears rule; but that with the Regenerate the veil of Moses is taken away, and the old Adam is crucified.

12. *Particulars from the Formula Concordiæ, concerning Justification by Faith without the Works of the Law.* (a) That faith is imputed for righteousness without works, on account of the Merit of Christ which is laid hold of by faith, p. 78, 79, 80, 584, 689. (b) That charity follows justifying faith, but that faith does not justify as being formed by charity, as the Papists say, p. 81, 89, 94, 117, 688, 691, Appendix, p. 169. (c) That neither the contrition which precedes faith, nor the renovation and sanctification which follow after it, nor the good works then performed, have anything to do with justification by faith, p. 688, 689. (d) That it is a folly to imagine that the Works of the Second Table of the Decalogue justify before God, for that table has relation to our transactions with men, and not properly with God; and the work of justification is between God and us, and to appease His wrath, p. 102. (e) If any one therefore believes he can obtain the remission of his sins, because he has charity, he brings a reproach on Christ, because it is an impious and vain confidence in his own righteousness, p. 87, 89. (f) That good Works are utterly to be excluded, in treating of justification and eternal life, p. 589. (g) That good Works are not necessary as a meritorious cause of salvation, and that they do not enter into the act of justification, p. 589, 590, 702, 704, Appendix, p. 173. (h) That the position, that good works are necessary to salvation, is to be rejected because it takes away the consolation of the gospel, gives occasion to doubt concerning the grace of God, instils a conceit of self-righteousness, and because they are admitted by the Papists to support a bad

cause, p. 704. (*i*) The expression that good works are necessary to salvation, is rejected and condemned, p. 591. (*k*) That expressions implying that good works are necessary unto salvation ought not to be taught and defended, but rather exploded and rejected by the churches as false, p. 705. (*l*) That Works which do not proceed from a true faith, are in fact sins in the sight of God, that is, they are defiled with sin, because a corrupt tree cannot bring forth good fruit, p. 700. (*m*) That faith and salvation are neither preserved nor retained by good works, because these are only evidences that the Holy Spirit is present and dwells in us, p. 590, 705, Appendix, p. 174. (*n*) That the Decree of the Council of Trent is deservedly to be rejected, which affirms that good works preserve salvation, or that justification by faith, or even faith itself, is maintained and preserved, either in the whole, or in the least part by our works, p. 707.

13. *Particulars from the Formula Concordiæ, concerning the fruits of Faith.* (*a*) That a difference is to be observed between the Works of the Law, and the Works of the Spirit; and that the Works which a Regenerate person performs with a free and willing spirit, are not works of the Law, but works of the Spirit, which are the fruits of faith; because they who are Regenerate are not under the law, but under grace, p. 589, 590, 721, 722. (*b*) That good works are the fruits of repentance, p. 12. (*c*) That the Regenerate receive by faith a new life, new affections, and new works, and that these are from faith in repentance, p. 134. (*d*) That man after conversion and justification begins to be renewed in his

mind, and at length in his understanding, and that then his will is not unconcerned in the daily exercises of repentance, p. 582, 673, 700. (e) That we ought to repent as well on account of original sin, as on account of actual sins, p. 321, Appendix p. 159. (f) That repentance with Christians continues until death, because they have to wrestle with the remains of sin in the flesh as long as they live, p. 327. (g) That we must enter upon, and advance more and more in, the practice of the law of the Decalogue, p. 85, 86. (h) That the Regenerate, although delivered from the curse of the law, ought nevertheless still to exercise themselves in the Divine Law, p. 718. (i) That the Regenerate are not without the law, though not under the law, for they live according to the law of the Lord, p. 722. (k) That the law ought to be to the regenerate a rule of religion, p. 596, 717, Appendix, p. 156. (l) That the Regenerate do good works, not by constraint, but of their own accord and freely, as though they had received no command, had heard of no threatenings, and expected no reward, p. 596, 701. (m) That with them faith is always occupied in act, and he who does not thus perform good works, is destitute of true faith, for where there is faith, there will be also good works, p. 701. (n) That charity and good fruits follow faith and regeneration, p. 121, 122, 171, 188, 692. (o) Faith and works agree well together, and are inseparably connected; but faith alone lays hold of the blessing without works, and yet it is not alone; hence it is that faith without works is dead, p. 692, 693. (p) That after man is justified by faith, his faith being then true and alive, is operative by charity, for good works

always follow justifying faith, and are most certainly found with it ; thus faith is never alone, but is always accompanied by hope and charity, p. 586. (g) We grant, that where good works do not follow faith, there it is a false and not a true faith, p. 336. (h) That it is as impossible to separate good works from faith, as heat and light from fire, p. 701. (i) That because the old Adam is always inherent in our very nature, the Regenerate have continual need of admonition, doctrine, threatenings, and even the chastisements of the law, for they are reprov'd and corrected by the Holy Spirit through the law, p. 719, 720, 721. (j) That the Regenerate must wrestle with the old Adam, and that the flesh must be kept under by exhortations, threatenings, and stripes, because renovation of life by faith is begun only in the present life, p. 595, 596, 724. (k) That there remains a perpetual wrestling between the flesh and the spirit, in the elect and truly regenerate, p. 675, 679. (l) That the reason why Christ promises remission of sins to good works, is, because they follow reconciliation, and also because good fruits must necessarily follow, and because they are the signs of the promise, p. 116, 117. (m) That saving faith is not in those who have not charity, for charity is the fruit which infallibly and necessarily follows true faith, p. 688. (n) That good works are necessary on many accounts, but not as a meritorious cause, p. 11, 17, 64, 95, 133, 589, 590, 702, Appendix, p. 172. (aa) That the Regenerate ought to cooperate with the Holy Spirit, by the new gifts and powers which he has received, but in a certain way, p. 582, 583, 674, 665, Appendix, p. 144.

(*bb*) *In the Confession of the Churches in the Low Countries, which was received in the Synod of Dort, we read as follows:* “Holy faith cannot be inactive in man, for it is a faith working by charity; and works, which proceed from a good root of faith, are good and acceptable before God as the fruits of a good tree: for we are debtors unto God to do good works, but God is no debtor unto us, inasmuch as it is God that doeth them in us.

14. *Concerning Merit from the Formula Concordiæ.*—(*a*) That it is false, that our works merit remission of sins; false, that men are accounted righteous by the righteousness of reason; and false, that reason of its own strength is capable of loving God above all things, and of keeping the law of God, p. 64. (*b*) That faith does not justify because it is in itself so good a work, and so excellent a virtue, but because it lays hold of the Merit of Christ in the promise of the Gospel, p. 76, 684. (*c*) That the promise of remission of sins, and justification for Christ's sake, does not involve any condition of merit, because it is freely offered, p. 67. (*d*) That a man, a sinner, is justified before God, or absolved from his sins, and from the most just sentence of damnation, and adopted into the number of the children of God, without any merit of his own, and without any works of his own, whether past, present, or future, of mere grace, and only on account of the sole merit of Christ, which is imputed to him for righteousness, p. 684. (*e*) That good works follow faith, remission of sins, and regeneration; and whatever of pollution or imperfection is in them, is not accounted sinful or defective, and that for Christ's sake; and thus

that the whole man, both as to his person and his works, is rendered and pronounced righteous and holy, from mere grace and mercy in Christ, shed abroad, displayed, and magnified towards us ; wherefore we cannot glory on account of merit, p. 74, 92, 93, 336. (*f*) He who trusts in works to his own merit, despises the merit and grace of Christ, and seeks a way to heaven without Christ, by human strength, p. 16, 17, 18, 19. (*g*) Whosoever desires to ascribe something to good works in the article of justification, and to merit the grace of God thereby, to such a man works are not only unprofitable, but even pernicious, p. 708. (*h*) The works of the decalogue are enumerated, and other necessary works, which God vouchsafes to reward, p. 176, 198. (*i*) We teach that good works are meritorious, not indeed of remission of sins, grace, and justification, but of other temporal rewards, and even spiritual rewards in this life, and after this life, because Paul says, every one shall receive a reward according to his labour ; and Christ says, Your reward will be great in heaven ; and it is frequently said, that it shall be rendered unto every one according to his works ; wherefore we acknowledge eternal life to be a reward, because it is our due according to promise, and because God crowns His own gifts, but not on account of our merit, p. 96, 133, 134, 135, 136, 137, 138. (*k*) That the good works of believers when they are performed from true reasons, and directed to right ends, such as God requires from the Regenerate, are signs of eternal salvation ; and that God the Father accounts them acceptable and pleasing for Christ's sake, and promises to them excellent

rewards of the present life, and of that which is to come, p. 708. (^l) That although good works merit rewards, yet neither from their worthiness nor fitness do they merit the remission of sins, or the glory of eternal life, p. 96, 135, 139, etc., Appendix, p. 174. (^m) That Christ at the last judgment will pass sentence on good and evil works, as the genuine effects and evidences of men's faith, p. 134; Appendix, p. 187. (ⁿ) That God rewards good works, but that it is of grace that He crowns His own gifts, is asserted in the *Confession of the Churches in the Low Countries*.

15. *Concerning Free-will from the Formula Concordiæ.* (^a) That man has not the smallest degree of ability in spiritual things, p. 15, 18, 219, 318, 579, 656, etc., Appendix, p. 141. (^b) That man, by the fall of his first parents, is become so totally corrupt, that he is by nature blind with respect to spiritual things which relate to conversion and salvation, and accounts the Word of God as a foolish thing; and that he is and continues to be an enemy to God, until by the power of the Holy Spirit, through preaching and hearing of the Word, he is, of mere grace, without any co-operation on his part, converted, gifted with faith, regenerated, and renewed, p. 656, 657. (^c) That man is altogether corrupt and dead to what is good, so that in the nature of man, since the fall, and before regeneration, there is not so much as a spark of spiritual strength subsisting or remaining, whereby he can prepare himself for the grace of God, or apprehend it when offered, or of and by himself be capable of receiving it, or understand, believe, embrace, think, will, begin, perfect, act, operate,

co-operate in spiritual things, or apply or accommodate himself to grace, or contribute any thing towards his conversion, either in the whole, the half, or the least part, p. 656, 658. (*d*) That man, in spiritual and Divine things, which regard salvation, is like the pillar of salt into which Lot's wife was turned, and like a stock or a stone without life, which have neither the use of eyes, mouth, nor any of the senses, p. 661, 662. (*e*) That still man has a locomotive power, and can govern his outward members, attend public worship, and hear the Word and the Gospel; but that in his private thoughts he despises it as a foolish thing; and in this respect is worse than a stock, unless the Holy Spirit is efficacious in him, p. 662, 671, 672, 673. (*f*) That still it is not with man in his conversion, as in the forming of a stone into a statue, or the stamping an impression upon wax, which have neither knowledge, sense, nor will, p. 662, 681. (*g*) That man in his conversion is a merely passive subject, and not an active one, p. 662, 681. (*h*) That man in his conversion does not at all co-operate with the Holy Spirit, p. 219, 579, 583, 672, 676; Appendix, p. 143, 144. (*h*) That man since the fall retains and possesses the faculty of knowing natural things, as also free-will in some measure to choose natural and civil good, p. 14, 218, 641, 664; Appendix, 142. (*i*) That the assertions of certain Fathers, and Modern Doctors, that God draws man, but with his will, are not consonant with Holy Scripture, p. 582, 583. (*k*) That man when he is born again by the power of the Holy Spirit, co-operates, though in much weakness, from the new powers and gifts, which the Holy

Spirit has begun to operate in him at his conversion, not indeed forcibly, but spontaneously, p. 582, etc., 673, 674, 675; Appendix, p. 144. (l) That in the Regenerate, not only the gifts of God, but likewise Christ Himself dwells by faith, as in His Temples, p. 695, 697, 698; Appendix; p. 130. (m) There is a wide difference between baptized persons and persons not baptized; for it is the doctrine of Paul, that all who have been baptized, have put on Christ, and are truly regenerate, having thereby acquired a freedom of will, that is to say, being again made free, as Christ testifies, whence they not only hear the Word of God, but are likewise enabled, though in much weakness, to assent to and embrace it by faith, p. 675.

It is proper to observe, that the foregoing extracts are taken from a book called *Formula Concordiæ*, which was written by men attached to the Augsburg Confession; but that nevertheless the like doctrines concerning *Justification by Faith Alone* are maintained and taught by the members of the Reformed Church in England and Holland; wherefore the following treatise is intended for all; see also below, n. 17, 18.

A SKETCH
OF THE
DOCTRINALS OF THE NEW
CHURCH.

16. NOW follows a brief Exposition of the Doctrine of the New Church, which is understood by the New Jerusalem in the Apocalypse, chap. xxi. and xxii. This doctrine, which is not only of faith, but also of life, will be divided in the larger work into three parts.

THE FIRST PART will treat: I. *Of the Lord God the Saviour, and of the Divine Trinity in Him.* II. *Of the Sacred Scripture, and its Two Senses, the Natural and the Spiritual, and of its Sanctity thence.* III. *Of Love to God and Love towards our Neighbour, and of the Agreement of those Loves with each other.* IV. *Of Faith, and its Conjunction with those Two Loves.* V. *The Doctrine of Life, from the Commandments of the Decalogue.* VI. *Of Reformation and Regeneration.* VII. *Of Free-will, and Man's Co-operation with the Lord by it.* VIII. *Of Baptism.* IX. *Of the Holy Supper.* X. *Of Heaven and Hell.* XI. *Of the Conjunction of men therewith, and of the State of their life after Death according to that conjunction.* XII. *Of Eternal Life.*

THE SECOND PART will treat: I. *Of the Consummation of the Age, or End of the present Church.*

II. *Of the Coming of the Lord.* III. *Of the Last Judgment.* IV. *Of the New Church, which is the New Jerusalem.*

THE THIRD PART will point out the *Disagreements between the dogmas of the present Church, and those of the New Church.* But we will dwell a little upon these now, because it is believed both by the Clergy and Laity, that the present Church is in the genuine light of the gospel and in the truths of it, which cannot possibly be disproved, overturned, or controverted, not even by an angel if one descended from heaven : neither does the present Church see otherwise, because it has withdrawn the understanding from faith, and yet has confirmed its dogmas by a kind of sight beneath the understanding, for falsities may there be confirmed until they appear as truths ; and the falsities confirmed there acquire a fallacious light, before which the light of truth appears as thick darkness. For this reason we shall here dwell a little upon this subject, mentioning the disagreements, and illustrating them by brief remarks, that those who have not their understandings closed by a blind faith, may see them as in a kind of twilight, and afterwards as in morning light, and at length, in the large work, as in the day. The disagreements in general are as follows.

I.

17. *That the Churches, which by the Reformation separated themselves from the Roman Catholic Church, dissent in various things ; but that they all agree in the articles concerning a Trinity of Persons in the Godhead, Original Sin from Adam,*

Imputation of the Merit of Christ, and Justification by Faith alone.

BRIEF ANALYSIS.

18. The Churches which by the Reformation separated themselves from the Roman Catholic Church, are composed of those who call themselves Evangelicals and Reformed, likewise Protestants, or, from their leaders, Lutherans and Calvinists, among which the Church of England holds the middle place. Concerning the Greek Church, which long ago was separated from the Roman Catholic we shall say nothing here. That the Protestant Churches dissent in various things, particularly concerning the Holy Supper, Baptism, Election, and the Person of Christ, is well known to many; but that they all agree in the articles of a Trinity of persons in the Godhead, Original Sin, Imputation of the Merit of Christ, and Justification by faith alone, is not universally known. The reason of this is, because few apply themselves to search into the differences of the dogmas maintained by different Churches, and consequently few understand wherein they agree: the Clergy only study the dogmas of their church, while the Laity rarely enter into them as to their interiors, and consequently are unacquainted with their differences. That nevertheless they agree in the four articles above-mentioned, both in their generals, and in many of the particulars, will appear evident, from their books if they are consulted, and from their sermons if they are heard. This, however, is premised for general knowledge, on account of what follows.

II.

19. *That the Roman Catholics, before the Reformation, held exactly the same things as the Reformed did after it, concerning the four articles above-mentioned, namely, a Trinity of Persons in the Godhead, Original Sin, the Imputation of the Merit of Christ, and Justification by faith therein, with the sole difference, that they conjoined that faith with charity or good works.*

BRIEF ANALYSIS.

20. That there is such a conformity between the Roman Catholics and the Protestants in these four articles, as hardly to be any material difference, except that the former conjoin faith and charity, while the latter divide between them, is scarcely known, and indeed is so generally unknown, that the learned themselves will be ready to wonder at the assertion. The reason of this ignorance is, because the Roman Catholics rarely approach God our Saviour, but instead of Him, the Pope as His vicar, and likewise the saints; hence they have deeply buried in oblivion their dogmas concerning the Imputation of the Merit of Christ, and Justification by faith. That nevertheless such dogmas are received and acknowledged by them, evidently appears from the Decrees of the Council of Trent, quoted above, n. 3, 4, 5, 6, 7, 8, and confirmed by Pope Pius IV., n. 2. If these be compared with the dogmas from the Augsburg Confession, and from the Formula Concordiæ thence, n. 9, 10, 11, 12, the difference between them will be found to consist more in words than in substance. The Doctors of the

Church, by reading and comparing the above passages together, may indeed see some conformity between them, but still rather obscurely; that these therefore, as well as those who are less learned, and also the laity, may see this, the subject shall be more clearly illustrated in what follows.

III.

21. *That the leading Reformers, Luther, Melancthon, and Calvin, retained all the dogmas concerning a Trinity of Persons in the Godhead, Original Sin, Imputation of the Merit of Christ, and Justification by Faith, just as they were and had been with the Roman Catholics; but that they separated Charity or Good Works from that faith, and declared that they were not at the same time saving, in order that, as to the very essentials of the Church, which are Faith and Charity, they might be completely severed from the Roman Catholics.*

BRIEF ANALYSIS.

22. That the four articles above mentioned, as at present taught in the Reformed Churches, were not new, and first broached by those three leaders, but were handed down from the time of the Council of Nice, and taught by the writers after that period, and thus preserved in the Roman Catholic Church, is very plain from the books on Ecclesiastical History. The reason why the Roman Catholics and the Reformed agree in the article of a Trinity of Persons in the Godhead, is, because they both acknowledge the three Creeds, the Apostles', the Nicene, and the Athanasian, in which a Trinity is taught. That

they agree in the article of the imputation of the merit of Christ, is plain from the extracts from the Council of Trent, n. 3 to 8, compared with those from the Formula Concordiæ, n. 10 to 15. Their agreement in the article of justification, shall now be the subject of discussion.

23. The doctrine maintained by the Council of Trent, concerning justifying faith, is as follows: "It has always been the uniform opinion of the Catholic Church, that faith is the beginning of man's salvation, the foundation and root of all justification, without which it is impossible to please God, and attain to the fellowship of His children," see above, n. 5 (a). Also, "that faith comes by hearing the Word of God," n. 4 (c). Moreover that that Roman Catholic council conjoined faith and charity, or faith and good works, may clearly be seen from the quotations above, n. 4, 5, 7, 8. But that the Reformed Churches, from their leaders, have separated them, declaring salvation to consist in faith, and not at the same time in charity or works, to the end that they might be totally severed from the Roman Catholics, as to the very essentials of the church, which are faith and charity, I have frequently heard from the above-mentioned leaders themselves. As also, that they established such separation by these considerations, namely, that no one can do any good which makes for salvation of himself, nor can fulfil the law; lest thereby any merit of man should enter into faith. That from these principles, and on account of this end, they excluded the goods of charity from faith, and thereby also from salvation, is plain from the quotations from the Formula Concordiæ above,

n. 12 ; among which are these : “ That faith does not justify, as being formed by charity, as the Papists allege, n. 12 (^b) : that the position, that good works are necessary to salvation, ought to be rejected upon many accounts, and among others, because they are accepted by the Papists to support a bad cause, n. 12 (^h) : that the decree of the Council of Trent, that good works preserve and retain salvation and faith, is deservedly to be rejected,” n. 12 (ⁿ) : besides many other things there. That still, however, the Reformed conjoin faith and charity into one essential of salvation, with the sole difference as to the quality of the works, will be shown in the following article.

IV.

24. That nevertheless the leading Reformers adjoined good works, and even conjoined them, to their faith, but in man as a passive subject ; whereas the Roman Catholics did so in man as an active subject ; and that still there is actually a conformity between the latter and the former as to faith, works, and merit.

BRIEF ANALYSIS.

25. That the leading Reformers, although they separated faith and charity, did still adjoin and even conjoin them, but would not admit of their being united into one, so as to be both together necessary to salvation, is evident from their books, sermons, and declarations ; for after they have separated them, they conjoin them, and even express this conjunction in clear terms, and not in such as admit of two senses ; as for instance

in the following: That faith after justification is never alone, but is always accompanied by charity or good works, and if not, that such faith is not a living but a dead faith, see above, n. 13 (^o, ^p, ^q, ^x, ^y, ^{bb}): nay, that good works necessarily follow faith, n. 13 (^x, ^y, ^z): and that the regenerate person, by new powers and gifts, co-operates with the Holy Spirit, n. 13 (^{aa}). That the Roman Catholics teach exactly the same doctrines, is plain from the passages collected from the Council of Trent, n. 4, 5, 6, 7, 8.

26. That the Reformers profess nearly the same things with the Roman Catholics concerning the merit of works, is evident from the following quotations from the *Formula Concordiæ*. That good works are rewarded by virtue of the promise and by grace, and that from thence they merit rewards both temporal and spiritual, n. 14 (ⁱ, ^k, ^l, ⁿ): and that God crowns His own gifts with a reward, n. 14 (^k, ⁿ). The like is asserted in the Council of Trent, namely, that God of His grace makes His own gifts to be merits, n. 5 (^f): and moreover, that salvation is not of works, but of promise and grace, because it is God who operates them by His Holy Spirit, n. 5 (^e, ^f, ^g, ^h, ⁱ, ^k).

27. From the one and the other, it appears at the first view, as though there was an entire conformity between them; but lest this should be the case, the Reformers distinguished between the works of the law proceeding from man's purpose and will, and works of the Spirit proceeding from faith as from a free and spontaneous source, and these they called the fruits of faith, as may be seen above, n. 11 (^h, ^l) and n. 13 (^a, ⁱ, ^l), and n.

15 (^k). From this accurate examination and comparison, there does not appear to be any difference in the works themselves, but only in the quality of them, namely, that the latter sort proceed from man as from a passive subject, but the former as from an active subject; consequently they are spontaneous when they proceed from man's understanding, and not at the same time from his will. This is said, because man, while he does good works, cannot but be conscious that he is doing them, and consciousness is from the understanding. Nevertheless, as the Reformed likewise preach the exercises of repentance, and wrestlings with the flesh, n. 13 (^{d, e, f, g, h, k}), and these cannot be done by man, but from his purpose and will, and thus by him as from himself, it follows, that there is still an actual conformity.

28. As regards free-will in conversion, or in the act of justification, it appears as if their sentiments were entirely opposite to each other; but that they still accord together, may be seen, if we duly consider and compare the passages transcribed from the Council of Trent, n. 6 (^{a, b}), with those from the *Formula Concordiæ*, n. 15 (^m): for in Christian countries all are baptized, and from thence are in a state of free-will, so as to be enabled not only to hear the Word of God, but likewise to assent to the same, and embrace it by faith; consequently no one in the Christian world is like a stock.

29. Hence then appears the truth of what is asserted in n. 19 and n. 21, namely, that the Reformers derived their opinions concerning a trinity of persons in the Godhead, original sin,

the imputation of the merit of Christ, and justification by faith, from the Roman Catholics. These things have been advanced, in order to point out the origin of their tenets, especially the origin of the separation of faith from good works, or the doctrine of faith alone, and to shew that it was with no other view than to be severed from the Roman Catholics, and that, after all, their disagreement is more in words than in reality. From the passages above adduced, it very evidently appears upon what foundation the faith of the reformed churches has been erected, and from what inspiration it took its rise.

V.

30. *That the universal Theology in the Christian World, at this day, is founded on the idea of three Gods, arising from the Doctrine of a Trinity of Persons.*

BRIEF ANALYSIS.

31. Something shall first be said concerning the origin or source from whence the idea of a trinity of persons in the Godhead, and thereby of three Gods, proceeded. There are three Creeds, called the Apostles', the Nicene, and the Athanasian, which specifically teach the trinity; the Apostles' and the Nicene the trinity itself, but the Athanasian a trinity of persons. These three Creeds are to be met with in many of our Psalters, the Apostles' Creed next the Psalm which is sung, the Nicene after the Decalogue, and the Athanasian apart by itself. The Apostles' Creed was written after the times of the Apostles;

the Nicene Creed was made at the Council of Nice, a city of Bithynia, to which all the bishops in Asia, Africa, and Europe, were summoned by the Emperor Constantine, in the year 325; but the Athanasian Creed was composed after that council by some person or persons, in order to utterly overthrow the Arians, and was afterwards received by the churches as œcumenical. In the two former Creeds the confession of a trinity was evident, but from the third or Athanasian Creed there flowed forth the profession of a trinity of persons: that hence arose the idea of three Gods, will be seen from what now follows.

32. That there is a Divine Trinity, is manifest from the Lord's words in Matthew: "*Jesus said, Go make disciples of all nations, baptizing them in the name of the Father, of the Son, and of the Holy Spirit,*" chap. xxviii. 19; and from these words in the same Evangelist: "*When Jesus was baptized, lo, the heavens were opened unto Him, and He saw the Holy Spirit descending like a dove and coming upon Him, and lo, a voice from heaven, This is my Beloved Son, in whom I am well pleased,*" chap. iii. 16, 17. The reason why the Lord sent His disciples to baptize in the name of the Father, Son, and Holy Spirit, was, because in Him then glorified there was a Divine Trinity; for in the preceding verse 18, He says, "*All power is given unto Me in heaven and in earth;*" and in the 20th verse following, "*Lo, I am with you all the days even unto the consummation of the age;*" thus He spoke of Himself alone, and not of three. And in John: "*The Holy Spirit was not yet, because Jesus was not yet glorified,*" chap. vii. 39. The former words He uttered after His glorifica-

tion, and His glorification was His complete union with His Father, Who was the Divine Itself in Him from conception; and the Holy Spirit was the Divine proceeding from Him after His glorification; John xx. 22.

33. That the idea of three Gods flowed forth chiefly from the Athanasian Creed, where a trinity of persons is taught, is, because the word *person* begets such an idea, and this which is further implanted by these words in it: "*There is one person of the Father, another of the Son, and another of the Holy Spirit;*" and afterwards: "*The Father is God and Lord, the Son is God and Lord, and the Holy Spirit is God and Lord;*" but principally by these: "*For like 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;*" the result of which words is this, that by the Christian verity we are bound to confess and acknowledge three Gods and three Lords, but by the Catholic religion we are not allowed to say, or to make mention of, three Gods and Lords; consequently we may have an idea of three Gods and Lords, but are not to make oral confession thereof. Nevertheless, that the doctrine of the trinity in the Athanasian Creed, concords with the truth, if only for a trinity of persons there is substituted a trinity of person, which is in God the Saviour Jesus Christ, may be seen in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, published at Amsterdam, in the year 1763, n. 55 to 61.

34. It is to be observed, that in the Apostles'

Creed it is said, "*I believe in God the Father, in Jesus Christ, and in the Holy Spirit;*" in the Nicene Creed, "*I believe in one God, the Father, in one Lord Jesus Christ, and in the Holy Spirit,*" thus only in one God; but in the Athanasian Creed it is, "*In God the Father, God the Son, and God the Holy Spirit,*" thus in three Gods. But because the authors and favourers of this Creed clearly saw that an idea of three Gods would unavoidably result from the expressions therein used, therefore, that this might be remedied, they asserted that one substance or essence belongs to the three; but still there arises from thence no other idea, than that there are three Gods unanimous and agreeing together: for when it is said of the three that their substance or essence is one and indivisible, it does not remove the idea of a trine, but confounds it, because the expression is a metaphysical one, and the science of metaphysics, with all its ingenuity, cannot of three persons, each whereof is God, make one; it may indeed make of them one in the mouth, but never in the idea.

35. That the universal Christian theology at this day is founded on an idea of three Gods, is evident from the doctrine of justification, which is the head of the doctrinals of the Christian church, both among Roman Catholics and Protestants. That doctrine sets forth that God the Father sent His Son to redeem and save mankind, and gives the Holy Spirit to operate the same: every man who hears, reads, or repeats this, cannot but in his thought, that is, in his idea, divide God into three, and suppose that one God sent another and operates by a third. That the

same thought of a Divine Trinity distinguished into three persons, each whereof is God, is continued throughout the rest of the doctrinals of the present church, as from a head into its body, will be demonstrated in its own place. In the meantime consult what has been premised concerning justification, consult theology in general and in particular, and at the same time consult yourself, while in temples listening to preachings, or while praying at home, whether you have any other perception and thought thence, than of three Gods ; and especially while you are praying or singing first to one, and then to the other two, as is often done. Hence is established the truth of the proposition, that the universal theology in the Christian world at this day, is founded on an idea of three Gods.

36. That a trinity of Gods is contrary to Holy Scripture, is well known, for it is written : "*Am not I Jehovah, and there is no God else beside Me, a just God and a Saviour, there is none beside Me,*" Isa. xlv. 21, 22. "*I Jehovah am thy God, and thou shalt acknowledge no God beside Me, and there is no Saviour beside Me,*" Hos. xiii. 4. "*Thus said Jehovah the King of Israel and the Redeemer thereof, Jehovah Zebaoth, I am the First and the Last, and beside Me there is no God,*" Isa. xlv. 6. "*Jehovah Zebaoth is His name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall He be called,*" Isa. liv. 5. "*In that day Jehovah shall be King over the whole earth ; in that day there shall be One Jehovah, and His name One,*" Zech. xiv. 9. Beside many more passages elsewhere.

37. That a trinity of Gods is contrary to

enlightened reason, may appear from many considerations. What man of sound reason can bear to hear that three Gods created the world; or can bear to hear that creation and preservation, redemption and salvation, and reformation and regeneration, are of three Gods, and not of one God? And on the other hand, what man of sound reason is not willing to hear, that the same God Who created us, redeemed us, and regenerates and saves us. As the latter, and not the former, accords with reason, there is therefore no nation upon the face of the whole earth, possessed of religion and sound reason, which does not acknowledge one God. That the Mahometans, and certain nations in Asia and Africa, abhor Christianity, because they believe there is in it the worship of three Gods, is well known; and the only answer of the Christians to the charge, is, that the three possess one essence, and thus are one God. I can affirm, that from the reason which has been given me, I can clearly see, that neither the world, nor the angelic heaven, nor the church, nor any thing therein, could have existed, or can still subsist, but from one God.

38. To these things shall be added something from the *Confession of the Dutch Churches* received at the *Synod of Dort*, which is this: "I believe in one God, Who is one essence, in which are three Persons, truly and really distinct, in communicable properties from eternity, namely, the Father, the Son, and the Holy Spirit; the Father is of all things, both visible and invisible, the cause, origin, and beginning; the Son is the Word, wisdom, and image of the Father; the Holy Spirit is the eternal virtue and power pro-

ceeding from the Father and the Son. However it must be allowed, that this doctrine far exceeds the comprehension of the human mind ; we must await a perfect knowledge of this in Heaven."

VI.

39. *That the Dogmas of the aforesaid Theology appear to be erroneous, after the idea of a Trinity of Persons, and hence of Three Gods, has been rejected, and the idea of One God, in Whom is a Divine Trinity, received in its stead.*

BRIEF ANALYSIS.

40. The reason why the dogmas of the present church, which are founded upon the idea of three Gods, derived from the doctrine of a trinity of persons literally understood, appear erroneous, after the idea of one God, in Whom is a Divine Trinity, has been received in its stead, is, because we cannot before this see what is erroneous, for it is like one who in the night time, by the light of some stars only, sees various objects, especially images, and believes them to be living men ; or like one, who in the twilight before sunrise, as he lies in his bed, fancies he sees spectres in the air, and believes them to be angels ; or like a person, who sees many things in the delusive light of phantasy, and believes them to be real ; such things, it is well known, do not appear and are not perceived according to their true qualities, until the man comes to enjoy the light of the day, that is, until his understanding is broad awake. It is similar with the spiritual things of the church, which have been erroneously and falsely per-

ceived, and also confirmed, when genuine truths present themselves in their own light, which is the light of heaven. Who is there that cannot understand, that all dogmas founded on the idea of three Gods must be interiorly erroneous and false? I say interiorly, because the idea of God enters into all things of the church, of religion, and of worship; and theological matters reside above all others in the human mind, and among these the idea of God is supreme; wherefore if this be false, all things which follow, derive from the beginning, from whence they flow, that they are false or falsified: for the supreme, being also the inmost, constitutes the very essence of all that is derived from it; and the essence, like a soul, forms them into a body, after its own image; and when in its descent it lights upon truths, it even infects them with its own blemish and error. The idea of three Gods in theology may be compared to a disorder seated in the heart or lungs, in which the patient fancies himself to be in health, because his physician, not knowing his disease, persuades him that he is so; but if the physician knows it, and still persuades the patient that he is in health, he deserves the charge of deep malignity.

VII.

41. *That then the true saving Faith, which is in One God, united with good works, is acknowledged and received.*

BRIEF ANALYSIS.

42. The reason why this faith, which is in one God, is acknowledged and received as truly saving, when the former faith, which is in three Gods, is

rejected, is, because till this is the case it cannot be seen in its proper form : for the faith of the present day is preached as the only saving faith, because it is a faith in one God, and a faith in a Saviour ; but still this faith has two faces, the one internal, and the other external ; its internal face is formed from the perception of three Gods, for who perceives or thinks any otherwise ; let every one examine himself. But its external face is formed from the confession of one God, for who confesses or speaks otherwise ; let every one examine himself. These two faces are altogether discordant with each other, so that the external is not acknowledged by the internal, nor is the internal known by the external. From this disagreement, and the vanishing of the one out of sight of the other, a confused idea concerning salvation has been conceived and brought forth in the church. It is otherwise, when the internal and external faces accord together, and mutually regard and acknowledge each other as wholly one ; that this is the case, when one God, in Whom is a Divine Trinity, is not only perceived by the mind, but likewise acknowledged by the mouth, is self-evident. That the dogma concerning the alienation of the Father from mankind, is then abolished, together with that of His reconciliation, and that quite another doctrine takes place concerning imputation, remission of sins, regeneration, and salvation thence, will clearly be seen in the work itself, in the light of reason illustrated by divine truths from the Sacred Scripture. This faith is called a faith united with good works, because without this union it is impossible to have faith in one God.

VIII.

43. *And that this Faith is in God the Saviour Jesus Christ, which in its simple Form is as follows:—I. That there is one God, in Whom is a Divine Trinity, and that He is the Lord Jesus Christ. II. That saving Faith is to believe in Him. III. That Evils ought to be shunned, because they are of the Devil, and from the Devil. IV. That Goods are to be done, because they are of God, and from God. V. And that these are to be done by man as of himself, but it is to be believed that they are from the Lord, with him and through him.*

BRIEF ANALYSIS.

44. This is the faith of the New Church in its simple form, which will appear more fully in the Appendix, and still more at large in the first part of the work itself, which shall treat of the Lord God the Saviour, and of the trinity in Him; of love to God, and love towards our neighbour; of faith, and its conjunction with those two loves; also in the other parts, which will follow in their order. But it is necessary that this preliminary concerning the above-mentioned faith should here be briefly illustrated. The *first* position, namely, That there is one God, in Whom there is a Divine Trinity, and that He is the Lord Jesus Christ, is summarily illustrated by this; it is a certain and established truth, that God is one, that His essence is indivisible, and that there is a trinity; since therefore God is one, and His essence is indivisible, it follows, that God is one person, and when there is one person, that a trinity is in that person. That this is the Lord

Jesus Christ, appears from these things, that He was conceived of God the Father, Luke i. 34, 35 ; and that thus as to His soul and essential life He is God ; and therefore, as He Himself said, that the Father and He are one, John x. 30 ; that He is in the Father, and the Father in Him, John xiv. 10, 11 ; that he who seeth Him and knoweth Him, seeth and knoweth the Father, John xiv. 7, 9 ; that no one seeth and knoweth the Father, but He Who is in the bosom of the Father, John i. 18 ; that all things of the Father are His, John iii. 35, chap. xvi. 15 ; that He is the Way, the Truth, and the Life, and that no one cometh unto the Father but by Him, John xiv. 6 ; consequently from Him, because He is in Him, and thus is He Himself ; and according to Paul, that in Him dwells all the fulness of the Godhead bodily, Coloss. ii. 9 ; and according to Isaiah, " Unto us a boy is born, unto us a Son is given, Whose name is God, *Father of eternity*," ix. 6 ; and again, that He hath power over all flesh, John xvii. 2 ; and that He hath all power in heaven and earth, Matt. xxviii. 18 : whence it follows, that He is the God of heaven and earth. The *second* position, namely, That saving faith is to believe in Him, is illustrated by these things : " Jesus said, He that believeth in Me, shall not die eternally, but shall live," John xi. 25, 26 ; " This is the will of the Father, that everyone who believeth in the Son may have eternal life," John vi. 4 ; " 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 hath everlasting life, but he that believeth not the Son,

shall not see life, but the wrath of God abideth on him," John iii. 36. *The three remaining propositions*, which are, That evils ought to be shunned, because they are of the devil and from the devil; and that goods ought to be done, because they are of God and from God; but that man ought to believe that they are from the Lord, with Him and by Him, have no need of illustration and demonstration, for the whole Sacred Scripture, from beginning to end, confirms them, and, in short, teaches nothing else but to shun evils, and do goods, and to believe in the Lord God. Besides, without these three there cannot be any religion, for all religion is of the life; and life consists in shunning evils and in doing goods, and man cannot do these or shun those, except as of himself; wherefore if these three are removed from the church, the Sacred Scripture, together with religion, is likewise removed at the same time; in which case the church is no longer a church. For a further account of the faith of the New Church, in its universal and particular form, see below, n. 116, 117; all which will be demonstrated in the work itself.

IX.

45. *That the Faith of the present day has separated Religion from the Church, for Religion consists in the acknowledgment of One God, and in the Worship of Him from the faith of charity.*

BRIEF ANALYSIS.

46. What nation is there upon the face of the earth, possessed of religion and sound reason,

that does not know and believe, that there is one God, and that to do evil is contrary to Him, and that to do goods is well-pleasing to Him, and that man must do this from his soul, from his heart, and from his strength, although they inflow from God; and that herein consists religion? Who therefore does not see, that to confess three persons in the Godhead, and to assert that in good works there is nothing of salvation, is to separate religion from the church? For it is declared that in those good works there is no salvation, in these words: That faith justifies without good works, n. 12 (^{a, b}); that works are not necessary to salvation, nor to faith, because salvation and faith are neither preserved nor retained by good works, n. 12 (^{g, h, m, n}); consequently, that there is no bond of conjunction of faith with good works. If it is afterwards said, that good works nevertheless follow faith spontaneously, as fruit from a tree, n. 13 (^{l, n}), who then does them, nay, who thinks of them, or who is spontaneously led to them, while he knows or believes that they contribute nothing to salvation, and further, that no one can do any good of salvation from himself, and so on? If it be said that nevertheless they have conjoined faith with good works, it may be said in reply, that this conjunction, when closely inspected, is not conjunction, but mere adjunction, and this only like a superfluous appendage, that neither coheres nor adheres in any other manner than as a dark background to a portrait, which serves to give it more the appearance of life. It may be said further, that because religion is of the life, and this consists in good works according to the truths of

faith, it is evident that religion itself is the portrait itself, and not the mere shady appendage; yea, that when good works are regarded as such an appendage, they are with many as the tail of a horse, which, as contributing nothing to the horse's strength, may be cut off at pleasure. Who can rationally conclude otherwise, while he understands such expressions as these according to their obvious meaning: "That it is a folly to imagine that the works of the second table of the decalogue justify in the sight of God," n. 12 (^d); and these: "That if any one believes he shall therefore obtain salvation, because he hath charity, he brings a reproach, upon Christ," n. 12 (^e); as also these: "That good works are utterly to be excluded, in treating of justification and eternal life," n. 12 (^f); besides many other things there? Who, therefore, when he reads afterwards, that good works necessarily follow faith, and that if they do not follow, the faith is false and not true, n. 13 (^{p, q, y}), with more to the same purpose, attends to it? or if he attends to it, understands whether such good works are attended with any perception? yet good which proceeds from man without perception, has no more life in it than if it came from a statue. But if we inquire more deeply into the rise of this doctrine, it will appear as though the Leaders first laid down faith alone as their rule, in order that they might be severed from the Roman Catholics, as mentioned above, n. 21, 22, 23; and that afterwards they adjoined the works of charity, lest it should be contrary to the Sacred Scripture, and so that it might appear to be religion, and thus be healed.

X.

47. *That the Faith of the present-day Church cannot be conjoined with Charity, and produce any Fruits, which are Good Works.*

BRIEF ANALYSIS.

48. Before this is demonstrated, it shall first be explained whence and what charity is, and whence and what faith is, and thus whence and what are good works, which are called fruits. Faith is truth, wherefore the doctrine of faith is the doctrine of truth ; and the doctrine of truth is in the understanding, and thence in the thought, and from this is of the speech ; wherefore it teaches what we are to will, and what we are to do, thus that evils, and what evils, are to be shunned, and that goods, and what goods, are to be done. When man from such a principle does goods, then goods conjoin themselves with truths, because the will is conjoined with the understanding, for good is of the will, and truth is of the understanding ; from this conjunction arises the affection of good, which in its essence is charity, and the affection of truth, which in its essence is faith, and these two united together make a marriage ; from which marriage good works are produced, as fruits from a tree ; and hence they become the fruits of good, and the fruits of truth ; the latter are signified in the Word by grapes, but the former by olives.

49. From this generation of good works, it is evident, that faith alone cannot possibly produce or beget any works, which are called fruits, any more than a woman can of herself produce any

offspring without the man ; wherefore the fruits of faith is a vain expression and word. Besides, throughout the whole world, nothing ever was or can be produced, but from a marriage, one of which has relation to good, and the other to truth, or, in the opposite, one to evil, and the other to the false ; consequently no works can be conceived, much less born, but from such marriage, good works from the marriage of good and truth, and evil works from the marriage of evil and the false.

50. The reason charity cannot be conjoined with the faith of the present-day church, and thus good works cannot be born from any marriage, is, because imputation supplies every thing, remits guilt, justifies, regenerates, sanctifies, imparts the life of heaven and thus salvation, and all this freely, without any works of man : in this case, what is charity of which there should be a marriage with faith, but something superfluous and vain, and a mere accessory and supplement to imputation and justification, to which nevertheless it adds no value ? Besides, a faith founded on the idea of three gods is erroneous, as has been shown above, n. 39, 40 ; and with an erroneous faith, charity, that in itself is charity, cannot be conjoined. It is believed that there is no bond of that faith with charity for two reasons ; the one is, because they make their faith spiritual, but charity natural-moral, imagining that there can be no conjunction of the spiritual with the natural ; the other reason is, lest anything of man, and so anything of merit, should flow into their faith, which alone is saving. Moreover no bond of charity is possible with that faith, but

there is with the new faith, which may be seen below, n. 116, 117.

XI.

51. *That from the Faith of the present-day Church there results a Worship of the mouth and not of the life, whereas the worship of the mouth is accepted by the Lord according to the worship of the life.*

BRIEF ANALYSIS.

52. This is testified by experience. How few are there at this day, who live according to the precepts of the decalogue, and other precepts of the Lord, from religion? And how few are there, at this day, who desire to look their own evils in the face, and to perform actual repentance, and thus enter upon the worship of the life? or who, among those that make pretensions to piety, perform any other repentance than that of the mouth, which consists in words only, confessing themselves to be sinners, and praying, from the doctrine of the church, that God the Father, for the sake of His Son, Who suffered upon the cross for their sins, took away their damnation, and atoned for them with His blood, would mercifully forgive their transgressions, that so they might stand immaculate before His judgment-seat? Who does not see, that this worship is that of the lungs only, and not of the heart, consequently that it is external worship, and not internal? for it is a prayer for the remission of sins, when yet man is not conscious of a single sin that he has; and if he did know of any, he would cover it over with favour and indulgence, or with a faith that is to

purify and absolve him, without any works of his. But this may be compared to a servant, who should go to his master with his face and clothes bedaubed with soot and filth, and say, Sir, wash me. Would not his master in such case naturally say to him, Thou foolish servant, what is it thou sayest? See! there is water, soap, and a towel, hast thou not hands of thy own, and strength to use them? wash thyself. Thus also the Lord God will say, There are means of purification from Me, and from Me also thou hast will and power, wherefore use these My gifts and talents, as thy own, and thou shalt be purified. Take another example by way of illustration. Suppose you should pray a thousand times at home and at church, that God the Father, for the sake of His Son, would preserve you from the devil, and should not at the same time, from that freedom of will in which you are perpetually kept by the Lord, keep yourself from evil, and so from the devil; you could not in this case be preserved even by legions of angels sent from the Lord; for the Lord cannot act contrary to His own divine order, and His order is, that man should examine himself, discover his evils, resist them, and this as of himself, yet from the Lord. This does not indeed at this day appear to be the gospel, nevertheless it is, for the gospel is salvation by the Lord. The reason why the worship of the mouth is accepted by the Lord according to the worship of the life, is, because the speech of man before God, and before the angels, has its sound from the affection of his love and faith, and these two are in man according to his life; wherefore, if the love of God and faith in Him, are in

your life, the sound of your voice will be like that of a dove ; but if self-love and self-confidence are in your life, the sound of your voice will be like that of an owl, howsoever you may endeavour to imitate the dove. The spiritual which is within the sound, does this.

XII.

53. *That the Doctrine of the present-day Church is interwoven with many Paradoxes, which are to be embraced by Faith ; and that therefore its dogmas enter the Memory only, and not into any part of the Understanding above it, but merely into Confirmations below it.*

BRIEF ANALYSIS.

54. The rulers of the church insist, that the understanding is to be kept under obedience to faith, nay, that a faith, of what is unknown, which is a blind or nocturnal faith, is properly faith. This is the first paradox ; for faith is of truth, and truth is of faith ; and in order that truth may be of faith, it must be in its own light and be seen ; otherwise what is false may be believed. The paradoxes flowing from such a faith are many ; as, that God the Father begat a Son from eternity, and that the Holy Spirit proceeds from both, and that each of these three is a person by Himself, and a God ; that the Lord, both as to His soul and body, was from the mother, that these three persons, consequently three Gods, created the universe ; and that one of them descended, and assumed the Human, to reconcile the Father, and thus to save mankind ; and that those who by grace obtain faith, and believe these paradoxes,

are saved by the imputation, application, and transfer of His justice to themselves; and that man, at his first reception of that faith, is like a statue, a stock, or a stone, and that faith flows in by the mere hearing of the Word; that faith alone without the works of the law, and not formed from charity, is saving; and that it produces the remission of sins without previous repentance; and that, from that remission of sins alone, an impenitent man is justified, regenerated, and sanctified; and that afterwards charity, good works, and repentance, spontaneously follow. Besides many similar things, which, like offspring from an illegitimate bed, have all issued from the doctrine founded on the idea of three Gods.

55. What wise man does not see, that such things enter only into the memory, and not into the understanding above it, although they may be confirmed by ratiocinations from appearances and fallacies below it? for the human understanding has two lights, one out of heaven, the other out of the world; the light out of heaven which is spiritual, flows into the human mind above the memory, but the light out of the world, which is natural, below it. That man, from this latter light, can confirm whatever he pleases, and falsities equally as well as truths, and that after confirmation he sees falsities altogether as truths, has been shown in a memorable relation inserted in the work lately published concerning CONJUGIAL LOVE, n. 233.

56. To this shall be added, this arcanum from heaven. All these paradoxes, according to their confirmations, abide in the minds of men, made up as into one bundle, or wound up together as

into one ball, and enter at the same time into every individual utterance from the doctrine of the church ; so that when either faith, charity, or repentance, and still more when imputation or justification is mentioned, they all enter into each particular. Man himself indeed does not see that accumulation, or conglomeration of them ; but the angels with man see it, and they call it MALUA, that is, confusion and thick darkness.

57. I foresee, that very many at this day, tinctured with the paradoxes of this faith, will say, How can theological truths be perceived by the understanding? are they not spiritual things, which transcend it? Explain therefore, if thou canst, the mystery of redemption and justification, that reason may view it, and acquiesce therein. This mystery therefore shall be opened thus ; who does not know that God is one, and that besides Him there is no other, and that God is Love Itself and Wisdom Itself, or that He is Good Itself and Truth Itself ; and that the self-same God, as to Divine Truth, which is the Word, descended and assumed the Humanity to remove the hells, and consequently damnation, from man, and that He effected this by combats with, and victories over the devil, that is, over all the hells, which at that time infested and spiritually slew every man coming into the world ; and that afterwards He glorified His Human, by uniting in it Divine Truth with Divine Good, and thus returned to the Father from whom He came forth? When these things are perceived, then the following passage in John may be understood : “ *The Word was with God, and God was the Word, and the Word became flesh,*” chap. i. 1,

14. And also the following, in the same Evangelist: "*I went forth from the Father, and came into the world; again I leave the world, and go to the Father,*" chap. xvi. 28. Hence also it is evident, that without the Advent of the Lord into the world, no one of mortals could have been saved, and that they are saved who believe in Him, and live well. This view of faith presents itself as clear as the day, to those who are enlightened by the Word, and is the frontispiece of the faith of the New Church. See the FAITH OF THE NEW HEAVEN AND OF THE NEW CHURCH IN ITS UNIVERSAL AND IN ITS PARTICULAR FORM, below, at n. 116, 117.

XIII.

58. *That the dogmas of the present-day Church cannot be learnt and retained without great difficulty, nor can they be preached or taught without using great care and caution to conceal their nakedness, because sound reason neither perceives nor receives them.*

BRIEF ANALYSIS.

59. That the understanding is to be kept under obedience to faith, is set as a motto before the dogmas of the present church, to denote that their interiors are mysteries, or arcana, which because they transcend cannot enter into the upper region of the understanding, and be there perceived, see above, n. 54. Those ministers of the church, who affect to excel in wisdom, and wish to be believed as oracles in spiritual things, imbibe and swallow down in the schools, such things especially as surpass the comprehension

of others, which they do with avidity, but nevertheless with difficulty. And because they are thence accounted wise, and they who have distinguished and enriched themselves from such hidden stores are honoured with doctor's hats and episcopal robes, they revolve in their thoughts, and teach from their pulpits, scarce any thing else but mysteries concerning justification by faith alone, and good works as the humble attendants of it. And from their great erudition concerning both, they in a wonderful manner sometimes separate and sometimes conjoin them; comparatively as if they held faith by itself in one hand, and the works of charity in the other, and at one time extend their arms and so separate them, and at another time bring their hands together and so conjoin them. But this shall be illustrated by examples. They teach, that good works are not necessary to salvation, because if done by man they are meritorious; at the same time they also teach, that good works necessarily follow faith, and that both together make one in salvation. They teach that faith without good works, as being alive, justifies; and at the same time, that faith without good works, as being dead, does not justify. They teach, that faith is neither preserved nor retained by good works; and at the same time, that good works proceed from faith, as fruit from a tree, light from the sun, and heat from fire. They teach, that good works being adjoined to faith make it perfect; and at the same time, that being conjoined as in a marriage, or in one form, they deprive faith of its saving essence. They teach, that a Christian is not

under the law ; and at the same time, that he must be in the daily practice of the law. They teach, that if good works are intermixed in the business of salvation by faith, as in the remission of sins, justification, regeneration, vivification, and salvation, they are hurtful ; but if not intermixed, that they are profitable. They teach, that God crowns His own gifts which are good works, with rewards even with spiritual things, but not with salvation and eternal life, because in these He crowns faith without works. They teach, that faith alone is like a queen, who walks in a stately manner with good works as her train of attendants behind her ; but if these join themselves to her in front, and embrace her, she is cast from her throne and called an adulteress. But particularly, when they teach faith and good works at the same time, they view merit on the one hand, and no merit on the other, making choice of expressions which they use in two different senses ; one for the laity, and the other for the clergy ; for the laity, that its nakedness may not appear, and for the clergy, that it may. Consider now, whether any one hearing such things can draw from them any doctrine leading to salvation, or whether he will not rather, from the apparent contradictions therein, become blind, and afterwards grope for the objects of salvation, like a person walking in the night. Who in this case can tell from the evidence of works, whether he has any faith or not ; and whether it is better to omit good works on account of the danger of merit, or to do them for fear of the loss of faith ? But, my friend, snatch yourself from such, and shun evils as sins, and do goods, and believe in

the Lord, and saving justification will be given you.

XIV.

60. That the Doctrine of the Faith of the present-day Church ascribes to God human properties ; as, that He viewed men from anger, that He required to be reconciled, that He is reconciled through the love He bore the Son, and by His intercession ; and that He required to be appeased by the sight of His Son's sufferings, and thus to be brought back to Mercy ; and that He imputes the Righteousness of His Son to an unrighteous Man who supplicates it from Faith alone ; and that thus from an Enemy He makes Him a Friend, and from a Son of Wrath a Son of Grace.

BRIEF ANALYSIS.

61. Who does not know, that God is mercy and clemency itself, because He is love itself and good itself, and that these are His Esse or Essence? And who does not hereby see, that it is a contradiction to say, that mercy itself, or good itself, can view man from anger, become his enemy, turn Himself away from him and determine his damnation, and still continue to be the same Divine Esse or God? Such things can scarcely be attributed to a good man, but only to a wicked man, thus not to an angel of heaven, but only to an angel of hell ; wherefore it is abominable to ascribe them to God. That they have been ascribed to Him, appears evident from the declarations of many fathers, councils, and thence churches, from the first ages to the present day ; and also from the inferences which have neces-

sarily followed from the first principle into the derivatives, or from the cause into the effects, as from the head into the members; such as, that He required to be reconciled; that He is reconciled through the love He bears towards the Son, and by His intercession and mediation; that He required to be appeased by the view of the extreme sufferings of His Son, and so to be brought back, and, as it were, constrained to mercy, that thus from an enemy He becomes a friend, and adopts the sons of wrath as the sons of grace. That to impute the justice and merit of His Son to an unjust man, who supplicates it from faith alone, is also a mere human invention, will be seen in the last analysis of this little work.

62. Those who have perceived that mere human properties are unworthy of God, and yet are attributed to Him, have said, in order to defend the system of justification once conceived, and to varnish over its outside, that anger, revenge, damnation, and the like, are predicated of His justice, and are therefore mentioned in many parts of the Word, and, as it were, appropriated to God. But by the anger of God, in the Word, is signified evil in man, which, being contrary to God, is called the anger of God; not that God is ever angry with man, but that man, from the evil that is in him, is angry with God; and because evil carries with it its own punishment, as good does its own reward, therefore while evil punishes the evil-doer, it appears to him as though he was punished by God. For this is as with a criminal who attributes his punishment to the law, or like a person who blames the fire for

burning him when he puts his hand into it, or a drawn sword for wounding him when he rushes upon the point of it, while his adversary is standing upon his own defence: such is the justice of God. But of this more may be seen in the APOCALYPSE REVEALED, where it treats of justice and judgment in God and from God, n. 668. That anger is ascribed to Him, may be seen, n. 635; as likewise revenge, n. 658; but this is only in the literal sense, because that sense is written by appearances and correspondences, and not in the spiritual sense, wherein truth is in its own light. This I can affirm, that whenever the angels hear anyone say, that God determined in anger on the damnation of the human race, and as an enemy was reconciled by His Son, as by another God begotten from Himself, they are affected in a manner similar to those, who from an uneasiness in their bowels and stomach are excited to vomiting; saying what insanity to be able to say such things of God.

63. The reason why they have ascribed human properties to God, is, because all spiritual perception and illustration is from the Lord alone; for the Lord is the Word or Divine Truth, and "*is the true light which enlighteneth every man,*" John i. 9; He also says, "*I am come a light into the world, that whosoever believeth in Me, may not abide in darkness,*" John xii. 46: and this light, and the perception thence, flow into those who acknowledge Him as the God of heaven and earth, and approach Him alone, and not into those who entertain an idea of three Gods, which has been the case from the time the Christian church began to be established. This idea being merely

natural, is receptive of no other light than natural light, and cannot be opened to admit and receive spiritual light ; hence it is, that they have seen no other properties in God, than such as are natural. Furthermore, had they seen how incongruous these human properties are to the Divine Essence, and had they removed them from the article of justification, they must then have entirely departed from their religion, which from the beginning was founded on the worship of three Gods, before the time appointed for the New Church, when there will be fulness and restoration.

XV.

64. *That from the Faith of the present-day Church have been produced, and still may be produced, monstrous Births ; such as, instantaneous Salvation from immediate Mercy ; Predestination ; that God has no respect unto the actions of man, but to faith alone ; that there is no connexion between Charity and Faith ; that Man in Conversion is as a Stock ; with many other Heresies ; likewise concerning the Sacraments of Baptism and the Holy Supper, as to the advantages reasonably to be expected from them, when considered according to the Doctrine of justification by faith alone ; as also with regard to the Person of Christ : and that the Heresies from the first ages to the present day, have sprung up from no other source, than from the idea of Three Gods.*

BRIEF ANALYSIS.

65. That no other salvation is believed at this day, than such as is instantaneous, from immediate

mercy, is evident from hence, that a mere faith of the mouth, accompanied with a confidence of the lungs, and not at the same time with charity, from which the faith of the mouth becomes real, and the confidence of the lungs becomes that of the heart, is supposed to complete all the work of salvation; for if the co-operation is taken away which is effected through the exercises of charity by man as of himself, the spontaneous co-operation which is said to follow faith of itself, becomes passive action, which is frivolous speech; for what need would there be of any thing more than some such momentary and immediate prayer as this: "Save me, O God, for the sake of the passion of Thy Son, Who hath washed me from my sins in His own Blood, and presents me pure, just, and holy, before Thy throne"? and this ejaculation of the mouth might avail even at the hour of death, if not sooner, as a seed of justification. That nevertheless instantaneous salvation, from immediate mercy, is at this day a fiery flying serpent in the church, and that thereby religion is abolished, security introduced, and damnation imputed to the Lord, may be seen in n. 340 of the work concerning DIVINE PROVIDENCE, published at Amsterdam in the year 1764.

66. Predestination is also a birth of the faith of the present church, because it is born from a faith of instantaneous salvation from immediate mercy, and from a belief that man has not the smallest degree of ability or free-will in spiritual things, concerning which, see below, n. 68. That this follows from those dogmas as one fiery serpent from another, or one spider from another,

may be seen above. Predestination also follows from the supposition, that man is as it were inanimate in the act of conversion, that he is like a stock, and that afterwards he is unconscious whether he is a stock made alive by grace, or not; for it is said, that God, by the hearing of the Word, gives faith, when and where He wills, n. 11 (^a), consequently of His good pleasure; and likewise that election is of the mere grace of God, independently of any action of man, whether such activity proceed from the powers of nature or of grace: *Formula Concordiæ*, p. 821, App. p. 182. The works which follow faith as evidences thereof, appear to the mind while it reflects on them, like the works of the flesh, while the spirit which operates them does not make known from what origin they are, but makes them, like faith, to be of grace, and the good pleasure of God. Hence it is plain, that the dogma of predestina- 2
tion has sprung from the faith of the present church as a sucker from its root; and I can say, that it has followed as the almost unavoidable consequence of such faith. This dogma was first broached by the Predestinarians, then by Godschalcus, afterwards by Calvin and his followers, and lastly established and confirmed by the synod of Dort, whence it was conveyed into the church, by the Supra and Infra Lapsarians, as the palladium of religion, or rather as the head of Gorgon or Medusa engraved on the shield of Pallas. But what more detestable, or 3
more cruel notion could have been devised and entertained of God, than that any part of the human race is predestinated to damnation? For it would be a horrible idea, that the Lord, Who

is Love Itself, and Mercy Itself, designed that the bulk of mankind should be born for hell, or that myriads of myriads should be born devoted to destruction, that is born to be devils and satans ; and that, out of His Divine Wisdom, which is infinite, He should make no provision for those who live well, and acknowledge God, whereby they might escape everlasting fire and punishment : whereas the Lord is the Creator and Saviour of all, and He alone leads all, and wills not the death of any. What then more horrible can be believed or thought than that multitudes of nations and people, should, under His auspices, and in His sight, from predestination, be delivered up to the devil as his prey, to glut his insatiate appetite? Yet this is a birth of the faith of the present Church ; but the faith of the New Church abhors it as a monster.

67. That God does not attend to the acts of man, but to his faith alone, is a new heresy, from the two former, concerning which we have already spoken above, n. 64, 65 ; and what is wonderful, it is derived from faith alone deeply examined and attentively considered, which has been done by the most sagacious of this age, and is a third offspring, brought forth by predestination, that she-wolf, as a mother ; but whereas it is insane, impious, and machiavelian, it has hitherto been kept included as it were in the uterine coats, or after births, that came from the mother, lest its hideous form should appear : but the madness and impiety of it may be seen described and exploded in the APOCALYPSE REVEALED, n. 463.

68. That there is not any connexion between

charity and faith, follows from these passages in their doctrine of justification: That faith is imputed for righteousness without works, n. 12 (*a*); that faith does not justify as being formed from charity, n. 12 (*b*); that good works are utterly to be excluded, in treating of justification and eternal life, n. 12 (*f*); that good works are not necessary unto salvation, and that the assertion of their necessity ought to be totally rejected by the church, n. 12 (*g, h, i, k*); that salvation and faith are neither preserved nor retained by charity and the works thereof, n. 12 (*m, n*); that good works, when blended in the matter of justification, are pernicious, n. 14 (*g*); that the works of the spirit, or of grace, which follow faith as its fruits, contribute nothing to salvation, n. 14 (*d*), and elsewhere; from all which it inevitably follows, that this faith of theirs has no connexion with charity, and if it had, that the connexion, according to their notion, would become injurious to salvation, because injurious to faith, which thus would no longer be the only means of salvation. That no connexion between charity and that faith can actually exist, has been shown above, n. 47, 48, 49, 50; wherefore it may be said, that it was providentially ordered that the Reformers should be so zealous to reject charity and good works from their faith; for had they conjoined them, it would have been like conjoining a leopard with a sheep, a wolf with a lamb, or a hawk with a dove. That this faith is also described in the Apocalypse by a leopard, may be seen in chap. xiii. 2; and also in the explanation thereof, n. 572. But what is a church without faith, and what is faith without charity, con-

sequently what is a church without the marriage of faith and charity? see n. 48. This marriage is the church itself, and it is the New Church which is now being established by the Lord.

69. That man in his conversion is like a stock, the faith of the present church acknowledges as its natural offspring in these express words. That man has not the smallest degree of ability in spiritual things, n. 15 (^a, ^b, ^c); that in conversion he is like a stock, a stone, and a statue, and that he cannot so much as accommodate and apply himself to receive grace, but is like something that has not the use of any of the senses, n. 15 (^c, ^d); that man has only a locomotive power, whereby he is capable of going to church to hear the Word and the gospel, n. 15 (^e); but that a person who is regenerate by virtue of the Holy Spirit, from the new powers and gifts which he has received, does in a certain manner co-operate, n. 15 (^k); besides many other things. This description of man in his conversion, and during his repentance from evil works, is also an offspring produced from the said egg or womb, that is, from justification by faith alone, to the intent that man's works may be totally abolished, and not suffered to have the least conjunction with
2 faith, not even to touch it. But because those things are repugnant to the common perception of all men concerning man's conversion and repentance, they have added the following words. "*There is a wide difference between persons baptized, and persons unbaptized, for it is the doctrine of Paul, that all who are baptized have put on Christ, and are truly regenerated; they are then endowed with a freedom of will, whereby they not*

only can hear the Word of God, but can also assent to the same, and embrace it by faith," n. 15 (^m), and in the *Formula Concordiæ*, p. 675. I appeal to men of understanding, that they may weigh whether this latter quotation be any way consistent with the preceding ones, and whether it be not a contradiction to say that any Christian in a state of conversion is like a stock or a stone, so that he is not able so much as to accommodate himself to the receiving of grace, when yet every Christian has been baptized, and by baptism has the power not only of hearing the Word of God, but also of assenting to it, and of embracing it in faith; wherefore the comparing a Christian to a stock or a stone is a simile that ought to be banished from all Christian churches, and to be done away, like a meteor that vanishes from before the vision of a man waking out of sleep; for what can be more repugnant to reason? But in ³ order to elucidate the doctrine of the New Church concerning man's conversion, I will transcribe the following passage from one of the *memorable relations* in the APOCALYPSE REVEALED. "Who does not see, that every man has liberty to think about God, or not to think about Him; consequently that every man has the same liberty in spiritual things, as he has in civil and moral things? The Lord gives this liberty continually to all; wherefore man becomes guilty or not guilty accordingly. Man is man by virtue of this power, whereas a beast is a beast from not possessing such a power; so that man is able to be reformed and regenerated as from himself, provided he only acknowledge in his heart that it is from the Lord. Every one who does the work of repentance, is

reformed and regenerated. Both must be done by man as of himself, but this as of himself is also from the Lord, because the Lord gives both the power to will and perform, and never takes it away from any one. It is true that man cannot contribute anything thereunto, nevertheless he is not created a statue, but a man, to do the work of repentance from the Lord as from himself. In this alone consists the reciprocity of love and faith, and of conjunction thereby, which the Lord wills to be done on the part of man. In a word, act of yourselves, and believe that it is from the Lord, for thus you will act as of yourselves. But so to act is not implanted in man by creation, because to act of himself is of the Lord alone, but it is given continually; and in this case in proportion as man does good and learns truth as of himself, he is an angel of heaven; but in proportion as he does evil, and confirms falsity thence, which also is done as of himself, in the same proportion he is a spirit of hell. That this also is as of himself, is evident from his prayers, that he may be preserved from the devil, lest he should seduce him, and bring his own evils upon him. Every one however contracts guilt, who believes that he does of himself either good or evil; but he is not guilty who believes that he acts as of himself. For whatsoever a man believes he does of himself, he appropriates to himself; if good he appropriates that to himself, and makes it his own, when yet it is of God and from God; if evil, he also appropriates that to himself, and makes it his own, when yet it is of the devil and from the devil.

That many other false tenets, even concerning

the sacraments of baptism and the holy supper, as to the benefits reasonably to be expected from them, when considered according to the doctrine of justification by faith alone; as likewise concerning the person of Christ; together with all the heresies from the first ages down to the present day, have flowed from no other source, than from a doctrine founded on the idea of three Gods, we have not room to demonstrate within the limits of this epitome, but it shall be adduced and demonstrated in the work itself.

XVI.

70. *That the last State of the present-day Church, when it is at an end, is meant by the Consummation of the Age, and the advent of the Lord at that time, Matt. xxiv. 3.*

BRIEF ANALYSIS.

71. We read in Matthew, "*The disciples came to Jesus, and shewed Him the buildings of the temple; and Jesus said unto them, Verily I say unto you, there shall not be left here one stone upon another, which shall not be thrown down. And the disciples said unto Him, tell us when these things shall be, and especially what shall be the sign of Thy coming, and of the consummation of the age,*" chap. xxiv. 1, 2, 3. At this day the learned clergy and the erudite laity, understand by the destruction of the temple, its destruction by Vespasian; and by the coming of the Lord, and the consummation of the age, they understand the end and destruction of the world: but by the destruction of the temple is meant not only

the destruction thereof by the Romans, but likewise the destruction of the present-day church ; and by the consummation of the age, and the coming of the Lord then, is meant the end of this church and the establishment of a New Church by the Lord. That these things are there meant, is evident from the whole of that chapter from beginning to end, which treats solely of the successive declensions and corruptions of the Christian church, down to its destruction, when it is at an end. That by the temple, in a limited sense, is meant the temple at Jerusalem ; in an extensive sense, the church of the Lord ; in a more extensive sense, the angelic heaven ; and, in the most extensive sense, the Lord as to His Human, may be seen in the APOCALYPSE REVEALED, n. 529. That by the consummation of the age is meant the end of the church, which comes to pass when there remains no truth of doctrine from the Word but what has been falsified, and thus consummated, is shewn in n. 658, 676, 750 of the same work. That by the Advent of the Lord is meant His advent in the Word, and the establishment then of a New Church in the place of the former consummated one, appears from His own words in the same chapter, from verse 30 to 34 ; as likewise from the last two chapters, xxi. and xxii., of the Apocalypse, where these words occur : “ *I, Jesus, am the Root and the Offspring of David, the Bright and Morning Star. And the spirit and the bride say, Come ; and let him that heareth say, Come ; and him that is athirst, let him come. Yea, I come quickly : Amen, even so, come, Lord Jesus,*” chap. xxii. [16,] 17, 20.

72. That the church is at end, when there are no longer any truths of faith, and therefore no goods of charity therein, is self-evident. That falsities of faith extinguish the truths of doctrine, and evils of life consume the goods of charity, and that wherever falsities of faith are, there likewise are evils of life, and that wherever evils of life are, there likewise are falsities of faith, will be separately demonstrated in their proper places. The reason why it has been hitherto unknown that by the consummation of the age is meant the end of the church, is, because when falsities are taught, and when the doctrine from them is believed and honoured as orthodox, then it cannot possibly be known that the church is to be brought to a consummation ; for falsities are regarded as truths, and truths as falsities, and then the falsity explodes the truth and blackens it, as ink blackens clear water, or as soot blackens white paper. For it is believed, and the most learned of the present age proclaim it, that they are in the clearest light of the gospel, although they are in thick darkness as to the whole face ; thus a white speck covers over the pupils of their eyes.

73. That in the 24th chapter of Matthew, the 13th of Mark, and the 21st of Luke, where similar words occur, is not described the destruction of the temple and Jerusalem, but that the successive changes of the state of the Christian church are foretold, in their order, even to its last state, when it comes to an end, will be seen in the work itself, where those chapters will be explained ; and in the meantime, it may appear from these words in the above-mentioned evangelists : "*Then shall appear the sign of the*

Son of Man, and then shall all the tribes of the earth wail; and they shall see the Son of Man coming in the clouds of Heaven with power and glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the ends of the heavens to the ends thereof," Matt. xxiv. 30, 31; Mark xiii. 26, 27; Luke xxi. 27. It is well known that these things were neither seen nor heard at the destruction of Jerusalem, and that it is believed at this day, that they will come to pass at the day of the last judgment. We likewise read of similar things in the Apocalypse, which from beginning to end treats solely of the last state of the church, where are these words: "*Behold Jesus Christ cometh in the clouds, and all the tribes of the earth shall wail because of Him,*" chap. i. 7. The particular explication of these words may be seen in the APOCALYPSE REVEALED, n. 24 to 28; also what is signified by the tribes of the earth, and their wailing, n. 27, 348, 349.

XVII.

74. *That the Infestation by Falsities, and thence the Consummation of all Truth, or the Desolation, at this day in the Christian Churches, is meant by the great affliction, such as was not from the beginning of the world, nor shall be,* Matt. xxiv. 21.

BRIEF ANALYSIS.

75. That the successive declensions and corruptions of the Christian church are foretold and described by the Lord in the 24th chapter of Matthew, may be seen above, n. 73. After having

spoken of false prophets that should arise, and of the abomination of desolation wrought by them, verses 11, 15, He says, "*Then shall be great affliction, such as was not from the beginning of the world until now, nor ever shall be,*" verse 21 ; whence it is evident, that by great affliction, in this as well as in other places throughout the Word, is meant the infestation of truth by falsities until there remains no genuine truth taken from the Word which is not falsified, and by that means consummated. This has come to pass, because the churches have not acknowledged the unity of God in the trinity, and His trinity in unity, in one person, but in three, and hence have founded a church in the mind upon the idea of three Gods, and in the mouth upon the confession of one God ; for by this means they have separated themselves from the Lord, and at length to such a degree, that they have no idea left of the Divinity in His Human Nature (see the APOCALYPSE REVEALED, n. 294), when nevertheless the Lord as to His Human, is Divine Truth Itself, and Divine Light Itself, as He abundantly teaches in His Word ; hence comes the great affliction so prevalent at the present day. That this has been principally brought about by the doctrine of justification and imputation through the medium of faith alone, will be seen in the following pages.

76. This affliction, or infestation of truth by falsities, is treated of in seven chapters of the Apocalypse ; and it is what is meant by the black horse and the pale horse going forth out of the book, the seals whereof the Lamb had opened, chap. vi. 5-8 ; and by the beast ascending out of

the abyss, which made war against the two witnesses, and slew them, chap. xi. 7, and following verses ; as also by the dragon which stood before the woman who was ready to be delivered, in order to devour her child, and pursued her into the desert, and there cast out of his mouth water as a stream, that it might carry her away, chap. xii. ; and likewise by the beast out of the sea, whose body was like that of a leopard, his feet like those of a bear, and his mouth like that of a lion, chap. xiii. 2 ; also by the three unclean spirits like frogs, which came out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet, chap. xvi. 13 ; and moreover by these particulars, that after the seven angels had poured out the phials of the wrath of God, wherein were the seven last plagues, upon the earth, upon the sea, upon the rivers and fountains, upon the sun, upon the throne of the beast, upon Euphrates, and last of all upon the air, there was a great earthquake, such as had never been seen since men were made upon the earth, chap. xvi. The earthquake here signifies an inversion of the church, which is effected by falsities and falsifications of truth. The like things are understood by these words : "The angel put forth his sickle, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God ; and the wine-press was trodden, and blood came out of the wine-press, even unto the horses' bridles, for the space of a thousand and six hundred furlongs," chap. xiv. 19, 20 : where blood signifies truth falsified : besides many other things, in those seven chapters. But see, if you desire, the

explications, and the memorable relations at the end of those chapters.

XVIII.

77. *That there are neither Love, nor Faith, nor cognitions of Good and Truth, in the last time of the Christian Church, when it draws to its end, is understood by these words, "After the affliction 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,"* Matt. xxiv. verse 29.

BRIEF ANALYSIS.

78. In the prophetic parts of the Word, the like things are said of the sun, moon, and stars, as here in Matthew, chap. xxiv. 29. Thus it is written in Isaiah: "*Behold the cruel day of Jehovah cometh; the stars of heaven and the constellations thereof shall not give their light, the sun shall be darkened at his rising, and the moon shall not cause her light to shine,*" Isaiah xiii. 9, 10; xxiv. 21, 23. So in Ezekiel: "*When I shall put thee out, I will cover the heavens, and darken the stars thereof; I will cover the sun with a cloud, and the moon shall not give her light, and I will set darkness upon thy land,*" xxxii. 7, 8. In Joel: "*The day of Jehovah cometh, a day of darkness, the sun and moon shall not give their light, and the stars shall withdraw their shining,*" ii. 10. Again, in the same prophet: "*The sun shall be turned into darkness, and the moon into blood, before the great day of Jehovah cometh,*" ii. 31. "*The day of Jehovah is near in the valley of decision;*

the sun and moon are darkened" [iii. 14,] 15. In the Apocalypse : " *The fourth angel sounded, and the third part of the sun was smitten, and the third part of the stars, and the day shone not for a third part of it,*" viii. 12. And in another place, " *The sun became black as sackcloth of hair, and the moon became as blood,*" vi. 12. All these passages treat of the last time of the Jewish church, which was when the Lord came into the world ; the same thing is meant here in Matthew and in the Apocalypse, only in reference to the last time of the Christian church, when the Lord is to come again, but in the Word, which is Himself, and in which He is ; wherefore immediately after those words in Matthew xxiv. 29, it follows, " *And then shall appear the sign of the Son of Man coming in the clouds of the heavens,*" verse 30. By the sun, in the above passages, is meant love ; by the moon, faith ; and by the stars, the cognitions of good and truth ; and by the powers of the heavens, those three as the supports and firmaments of the heavens where angels are, and of the churches where men are ; by the above, therefore, collected into onesense, is meant, that there are neither love, nor faith, nor cognitions of good and truth, remaining in the Christian church, in the last time thereof, when it draws to its end. That the sun signifies love, has been shewn in the APOCALYPSE REVEALED, n. 53, 54, 413, 796, 831, 961 : that the moon signifies faith, n. 53, 332, 413, 423, 533 : that the stars signify cognitions of good and truth, n. 51, 74, 333, 408, 419, 954.

79. That, according to the above prediction, there is at this day such thick darkness in the Christian churches, that the sun gives no light by

day, nor the moon and stars any light by night, is occasioned solely by the *doctrine of justification by faith alone*; for it teaches faith as the only means of salvation; of the influx, progress, indwelling, operation, and efficacy of which no one has hitherto seen any sign; and into which neither the law of the decalogue, nor charity, nor good works, nor repentance, nor desires after newness of life, have any entrance, or are in the smallest degree connected with it; for it is asserted, that they spontaneously follow, without being of any use either to preserve faith or to procure salvation. It likewise teaches, that faith alone imparts to the regenerate, or those who are possessed of it, full liberty, so as to be no longer under the law; moreover that Christ covers over their sins before God the Father, Who forgives them as though they were not seen, and crowns them with renovation, holiness, and eternal life. These and many other things of a like nature are the interiors of that doctrine; the exteriors, which do not enter into them, are valuable sayings concerning charity, good works, acts of repentance, and exercises of the law; yet these are accounted by them merely as slaves and drudges, which follow their mistress, faith, without being permitted to come near her. But as they know that the laity regard these things as saving equally with faith, they carefully subjoin them in their sermons and discourses, and pretend to conjoin and insert them into justification, but they do this only that they may tickle the ears of the common people, and to defend their oracles, lest they should appear enigmatic or pythonic.

So. In order to confirm the above assertions, I

will adduce the following passages from the *Formula Concordiæ* (concerning which see n. 9), lest any one should think that these things have been unjustly laid to their charge. That the works of the second table of the decalogue are civil duties, and belong to external worship, which man is able to do of himself; and that it is a folly to dream that such works can justify, page 84, 85, 102. That good works are to be utterly excluded from the business of justification by faith, p. 589, 590, 591, 704 to 708. That good works do not in anywise enter into justification, p. 589, 702; Appendix, 62, 173. That good works do not preserve salvation nor faith, p. 590, 705; Appendix, p. 174. That neither does repentance enter into justification by faith, p. 165, 320; Appendix, p. 158. That repentance consists merely in praying to God, acknowledging the truth of the gospel, giving of thanks, being obedient to the magistracy, and following one's calling, p. 12, 198; Appendix, 158, 159, 172, 266. That renovation of life has likewise nothing to do with justification, p. 585, 685, 688, 689; Appendix, p. 170. That attention to obedience for the time to come, in like manner, neither enters into faith, nor justifies, p. 90, 91, 690; Appendix, p. 167. That the regenerate are not under the law, but are delivered from the bondage thereof, and are only in the law, and under grace, p. 722, and elsewhere. That the sins of the regenerate are covered over by the merit of Christ, p. 641, 686, 687, 719, 720; besides many other passages to the same purport. It is to be observed, that all Protestants, as well the Evangelicals, as the Reformed, teach in like manner justification by faith alone, see above, n. 17, 18.

81. It is a wonderful circumstance, that the doctrine of justification by faith alone prevails at this day over every other doctrine throughout all reformed Christendom, that is, it is esteemed almost as the only important point of theology in the sacred order. This is what all young students among the clergy greedily learn and imbibe at the universities, and what they afterwards teach in the churches, and publish in print, as if they were inspired with heavenly wisdom, and whereby they endeavour to acquire to themselves a name, and the reputation of superior learning, as well as diplomas, licences, and other honorary rewards. And these things are done, notwithstanding it is owing to this doctrine alone, that the sun is at this day darkened, the moon deprived of her light, and the stars have fallen from heaven, that is, have perished. It has been made manifest unto me, that the doctrine of faith in imputed righteousness has blinded the minds of men at this day to such a degree, that they will not, and therefore, as it were, cannot, see any divine truth by the light of the sun, nor by the light of the moon, but only by the light of a fire by night ; on which account I am able to assert, that supposing divine truths concerning the conjunction of charity and faith, concerning heaven, the Lord, and eternal happiness, to be sent down from heaven engraven in silver characters, they would not be thought worthy to be read by the sticklers for justification ; but the case would be quite otherwise supposing a paper concerning justification by faith alone to be brought them from hell. It is also said in the *Formula Concordiæ*, that the article of justification by faith alone, or the righteousness of faith, is the

chief article in the whole Christian doctrine ; and that the works of the law are utterly to be excluded from this article, p. 17, 61, 62, 72, 89, 683 ; Appendix, p. 164.

XIX.

82. *That they who are in the present-day justifying Faith, are meant by the He-goats in Daniel and in Matthew.*

BRIEF ANALYSIS.

83. It is written in Daniel, "*I saw in a vision a ram, which had two horns that were high, but the higher came up last ; and that the horn pushed westward, and northward, and southward, and made itself great. Then I saw a he-goat coming from the west, over the face of the whole earth, which had a horn between its eyes ; and that he ran to the ram in the fury of his strength, and broke his two horns, and cast him down to the earth, and stamped upon him : but that the great horn of the he-goat was broken, and instead of it there came up four horns ; and out of one of them came forth a little horn which waxed exceeding great towards the south, towards the east, and towards beauty, and even to the host of heaven ; and it cast down of the host and of the stars to the earth, and stamped upon them ; yea, he magnified himself to the Prince of the host, and took from him the daily sacrifice, and cast away the dwelling-place of his sanctuary, for he cast down truth to the earth. And I heard one saint saying, How long shall this vision be, the daily sacrifice, and the wasting transgression, that both the holy thing and the host should be given to be*

trodden under foot? And he said, Even to the evening the morning, then shall the holy thing be justified," chap. viii. 2 to 14. That this vision is a prediction of the future states of the church, is very evident, for it is said, that the daily sacrifice was taken away from the Prince of the host, the dwelling-place of his sanctuary cast down, and that the he-goat cast down truth to the earth; moreover, that a saint said, How long shall this vision be, that both the holy thing and the host should be given to be trodden under foot; and that this should be even to the evening the morning, when the holy thing shall be justified. For by the evening the morning is meant the end of the old church, when a New Church commences.

84. In Matthew we read these words: "*Then shall the Son of Man say to the he-goats on His left hand, depart from Me, for I was hungry, and ye gave Me nothing to eat; I was thirsty, and ye gave Me no drink; I was a stranger, and ye took Me not in; I was naked, and ye clothed Me not; I was sick and in prison, and ye visited Me not; and these shall go away into eternal punishment*" [chap. xxv. 41 to 43, 46]. That the same persons are here meant by he-goats and sheep, as by the he-goat and ram in Daniel, is very evident. That by he-goats are meant those who are in the present-day justifying faith, appears from this, that unto the sheep are enumerated works of charity, and it is said that they did them; and that unto the he-goats the same works of charity are enumerated, but it is said that they did them not, and that they are therefore condemned; for they who are in the present-day justifying faith, neglect works, because they deny them to have

anything of salvation or of the church in them. When charity is thus removed, good works, which are of charity, become so totally forgotten and obliterated, that they are never more remembered, nor is the least effort made to recall them to mind from the law of the decalogue. It is a general rule in religion, that in proportion as any one does not will goods, and hence does not do them, in the same proportion he wills evils, and hence does them; and on the other hand, that in proportion as any one does not will evils, and hence does not commit them, in the same proportion he wills goods, and hence does them; these latter are the sheep, but the former are the he-goats. If all the evil had been meant there by the he-goats, instead of the works of charity which they had not done, the evils which they had done would have been enumerated.

85. That no other than these are meant by the he-goats, has been manifested to me by experience in the spiritual world; in which world there appear all things that are in the natural world, such as houses and palaces, paradises and gardens, and in them trees of every kind; likewise fields and tillage lands, as also plains and green pastures, together with flocks and herds; and all resembling those upon our earth; nor is there any other difference, than that these are from a natural origin, but those from a spiritual origin. There I have often seen sheep and he-goats, also combats between them, like that described in Daniel, chap. viii. I have seen he-goats with horns bent forwards and backwards, and rushing with fury upon the sheep; I have seen some he-goats with two, and others with four horns, with

which they vehemently struck at the sheep ; and when I looked to discover what this meant, I saw some persons disputing together concerning faith conjoined with charity, and concerning faith separated from charity ; from whence it plainly appeared, that the present-day justifying faith, which considered in itself is a faith disjoined from charity, is the he-goat, and that faith conjoined with charity is the sheep.

86. The like persons are meant by he-goats in Zechariah, "*Mine anger was kindled against the shepherds, and I will visit the he-goats,*" x. 3. And in Ezekiel, "*Behold I judge between cattle and cattle, between the rams and the he-goats ; seemeth it a small thing unto you, that ye have eaten up the good pasture, but ye must tread down with your feet also the residue of the pastures ? Ye thrust all the infirm sheep with your horns, until ye have dispersed them ; therefore will I save My flock, that it be no more a prey,*" xxxiv. 17, 18, 22, and following verses.

XX.

87. *That those who have confirmed themselves in the present-day justifying Faith, are meant in the Apocalypse by the Dragon, his two Beasts, and the Locusts ; and that this same Faith, when confirmed, is meant there by the great City which is spiritually called Sodom and Egypt, where the two Witnesses were slain, as also by the Pit of the Abyss, from which the Locusts came out.*

BRIEF ANALYSIS.

88. That seven chapters of the Apocalypse treat of the perverted state of the church among

the Reformed, and two chapters of the perverted state of the church among the Roman Catholics, and that the states of both churches, as existing at the present day, are condemned, has been shown in the explication thereof, in a work entitled, *THE APOCALYPSE REVEALED*, and that not by uncertain conjectures, but by full proofs. That by the dragon treated of in the 12th chapter, are meant those in the Reformed churches, who make God three, and the Lord two, and who separate charity from faith, by making their faith spiritual and saving, and not charity, see n. 532 to 565, and the *memorable relation* adjoined, n. 566. That they are further described by the two beasts, one rising out of the sea, and the other out of the earth, as related in chap. xiii., see n. 567 to 610, and the *memorable relation*, n. 611. That they are also described by the locusts, which came forth out of the pit of the abyss, as mentioned in chap. ix., see n. 419 to 442. That this same faith, when confirmed, is meant by the great city, which is spiritually called Sodom and Egypt, where the two faithful witnesses were slain, as related in chap. xi., see n. 485 to 530, particularly n. 500 to 503, and the *memorable relation*, n. 531. That they are also meant by the pit of the abyss, out of which issued smoke as out of a great furnace, and the sun and the air were darkened, and then locusts came forth, as described in chap. ix., see n. 421 to 424.

89. That I might be assured and fully convinced, that by the pit of the abyss nothing else is meant than that dragonic faith, which is a faith hatched from the idea of three Gods, and from no idea of the Divinity of the Human Nature of

Christ, and which is called faith alone justifying, regenerating, quickening, sanctifying, and saving; it was given me to look into that abyss, to converse with those who are therein, and likewise to see the locusts which came out thence; from which ocular demonstration, that pit together with the abyss is described by me in the APOCALYPSE REVEALED; and because a description from ocular demonstration may be relied on, it shall be transcribed from that work, where it is described as follows.

“That pit, which is like the opening of a furnace, appears in the southern quarter; and the abyss beneath it is of great extent towards the east; they have light even there, but if light from heaven be let in, darkness ensues there; wherefore the pit is closed up at the top. There appear in the abyss, huts arched as if with brick, which are divided into distinct cells, in each of which is a table, whereon lie papers, with some books. Every one there sits at his own table, who in this world had confirmed justification and salvation by faith alone, making charity a merely natural-moral act, and its works only the works of civil life, from which men may reap advantage in the world, but if they should do them for the sake of salvation, they condemn them, and some even rigorously, because human reason and will are in them. All who are in this abyss, were learned and erudite in the world; and among them are some metaphysicians and scholastic divines, who are there esteemed above the rest. But yet their lot is this: when first they come thither, they take their seats in the first cells, but as they confirm faith by excluding the works of charity, they

leave the first seats, and enter into cells nearer the east, and thus successively till they come towards the end, where they are who confirm those dogmas from the Word; and because they then cannot but falsify the Word, their huts vanish, and they see themselves in a desert. There is also an abyss beneath that abyss, where those are who in like manner have confirmed justification and salvation by faith alone, but who in their spirits have denied God, and in their hearts have laughed at the holy things of the church; there they do nothing but quarrel, tear their garments, get upon the tables, stamp with their feet, fight among themselves with vituperations; and because it is not permitted them to hurt any one, they threaten with mouth and fists."

90. That I might also be confirmed and convinced, that they who have confirmed themselves in the present-day justifying faith, are also meant by the dragon, it was given me to see many thousands of them assembled together, and they then appeared at a distance like a dragon with a long tail, which seemed full of spikes like thorns, which signified falsities. Once also there appeared a still greater dragon, which raising up his back, lifted his tail towards heaven, and endeavoured to draw down the stars from thence; stars there signify truths.

XXI.

91. *That unless a New Church be established by the Lord, no one can be saved; and that this is meant by these words, "Unless those days should be shortened, there should no flesh be saved," Matt. xxiv. 22.*

BRIEF ANALYSIS.

92. By shortening those days, is meant the putting an end to the present-day church, and establishing a new one ; for, as has been already observed, the 24th chapter of Matthew treats of the successive declensions and perversions of the Christian church, even to its consummation and end, and of the Advent of the Lord at that time. The reason why no flesh could be saved, unless those days should be shortened, is, because the faith of the present-day church is founded on the idea of three Gods, and with this idea no one can enter heaven ; consequently neither with that faith, because that idea is in all and every part of it ; and besides, in that faith there is no life from the works of charity. That that faith cannot be conjoined with charity, and produce any fruits which are good works, was shown above, n. 47 to 50. There are two things which form heaven in man, the truths of faith and the goods of charity ; the truths of faith produce the presence of the Lord, and point out the way to heaven, and the goods of charity produce conjunction with the Lord, and introduce into heaven ; and every one is there introduced into light according to his affection of truth, and into heat according to his affection of good. That the affection of truth is faith in its essence, and the affection of good charity in its essence, and that the marriage of them both constitutes the church, may be seen above, n. 48 ; the church and heaven make one. That these three are not in the churches of the present day, which are built upon faith alone, has been fully shown in the preceding pages.

93. I have sometimes in the spiritual world conversed with the justifiers of men by faith alone, and have said that their doctrine is erroneous, and likewise absurd, that it induces carelessness, blindness, sleep, and night in spiritual things, and thereby death to the soul, thus exhorting them to desist from it. But I have received for answer, Why should we desist? Does not the excellence of the crudition of the clergy above the laity, depend upon this doctrine? To which I replied, that thus they do not regard the salvation of souls, but their own pre-eminence; and that because they had applied the truths of the Word to their own false principles, and thereby had adulterated them, they are angels of the abyss, called Abaddons and Apollyons, Apoc. ix. 11; by whom are signified the destroyers of the church by a total falsification of the Word. See the explication thereof, n. 440, and the *Memorable Relation*, n. 566, in the APOCALYPSE REVEALED. But they answered, What of that? Are we not, by our knowledge of the mysteries of that doctrine, oracles? And do we not from that doctrine give answers as from our sanctuary? wherefore we are not Apollyons, but Apollos. Being indignant at this, I said, If you are Apollos, you are also Leviathans, the first of you are crooked Leviathans, and the second of you are oblong Leviathans, whom God will visit with His hard and great sword, Isaiah xxvii. 1. But they laughed at these words. What is signified by being visited and perishing by the sword, may be seen in the APOCALYPSE REVEALED, n. 52.

94. The great arcanum, why, unless a New

Church is established by the Lord, no flesh can be saved, is this ; that so long as the dragon with his crew stays in the world of spirits, into which he was cast from heaven, so long no Divine Truth united with Divine Good, can pass through from the Lord to men on earth, but it is either annihilated or perverted, whence there is no salvation. This is what is meant in the Apocalypse by this : “ *And the dragon was cast out into the earth, and his angels were cast out with him ; woe to the inhabitants of the earth and the sea, for the devil is come down unto them, having great wrath ; and he persecuted the woman, who brought forth a Son,*” chap. xii. 9, 12, 13. But after the dragon was cast into hell, chap. xx. 10, then John saw the new heaven and the new earth, and the Holy New Jerusalem descending from God out of heaven, Apoc. xxi. 1, 2, etc. What is meant by the dragon, and who the dragons are, may be seen above, n. 87.

XXII.

95. *That the Opening and Rejection of the dogmas of the Faith of the present-day Church, and the Revelation and Reception of the dogmas of the Faith of the New Church, is meant by these words in the Apocalypse : “ He that sat upon the throne said, Behold, I make all things New ; and He said unto me, Write, for these words are true and faithful,”* chap. xxi. 5.

BRIEF ANALYSIS.

96. He that sat upon the throne, that is, the Lord, said these words to John, when he saw the

New Jerusalem descending from God out of heaven. That by the New Jerusalem is meant a New Church, will be shewn in the following chapter. The reason why the falsities of the dogmas of the faith of the present-day church must first be opened and rejected, before the truths of the dogmas of the New Church are revealed and received, is, because they do not agree together in one single point or particular ; for the dogmas of the present-day church are founded upon a faith, in which it is unknown whether there be any essential of the church, or not. The essentials of the church, which conjoin themselves with a faith directed to one God, are charity, good works, repentance, and a life according to the Divine laws ; and forasmuch as these together with faith, affect and move the human will and thought, they conjoin man to the Lord, and the Lord to man. Since, therefore, none of these essentials enter into the faith of the present-day church in its entrance, which is called the act of justification, it cannot possibly be known whether this faith be in man, or not, consequently whether it be any thing, or only an idea alone ; for it is said, that man in the act of justification is like a stock or a stone, and that he can neither will, think, co-operate, no, nor even apply or accommodate himself to the reception thereof in the smallest degree, see above, n. 15 (^c, ^d). Since, therefore, the case is such, that no one can guess, much less know, whether that faith be in him, and thus whether it be in him like a painted flower, or like a flower of a field ; or whether it be like a bird flying by him, or like a bird that has built her nest in him ; I ask by

what tokens or signs is this to be known? If it be answered that it is to be known by charity, good works, repentance, and exercises of the law, which follow after this faith, and yet have no connection with it; I leave it to men of sense to determine, whether things that have no connection with faith, can possibly be proper signs and evidences thereof; for this faith of theirs, they say, is neither preserved nor retained by the above-mentioned works of charity, see above, n. 12 (*m, n*). From what has been said, there is this conclusion, that in the faith of the present day there is nothing of the church, and consequently that it is not any thing, but that it is only an idea. Since then this faith is such, it is deservedly to be rejected, yea, it rejects itself, as that in which there is nothing of commendation from the church.

97. Quite the contrary are the dogmas or doctrinals of the New Church; these are all essentials, in each of which there is heaven and the church; and they regard this as their end, that man may be in the Lord, and the Lord in man, according to His own words in John, chap. xiv. 20; and chap. xv. 4, 5, 6. No other conjunction than this constitutes the Christian Church. From these few observations it may clearly be seen what is meant by these words of the Lord: "*He that sat upon the throne said, Behold, I make all things new; and He said, Write, for these words are true and faithful.*"

98. The sole reason why the Christian world has fallen into a faith, which has put away from itself all the truths and goods of heaven and the church, even to the separation thereof, is, because

they have distinguished God into three, and have not believed the Lord God the Saviour to be one with God the Father, and thus have not approached Him immediately; when nevertheless He alone as to His Human is Divine Truth Itself, "*which is the Word, which was God with God, and is the true Light which enlighteneth every man: and became flesh,*" John i. 1, 2, 9, 14. That He is truth itself, and thus light itself, is also testified in other places; for He says, "*I am the Light of the world,*" John viii. 12; chap ix. 5. And in another place, "*While ye have the Light, believe in the Light, that ye may be the sons of Light. I am come a Light into the world, that whosoever believeth in Me, may not abide in darkness,*" John xii. 36, 46. In the Apocalypse, "*I am the Alpha and the Omega, the Beginning and the End, the First and the Last, the Bright and Morning Star,*" chap. xxii. 13, 16. And in Matthew, "*When Jesus was transformed, His face shone as the sun, and His garments became as the light,*" chap. xvii. 2. Hence it appears whence this imaginary faith came into the world, namely, because they have not approached the Lord. And I can, from all my experience, as well as from positive assurance from heaven, with the utmost certainty declare, that it is impossible to derive a single genuine theological truth from any other source than from the Lord alone; and that to derive it from any other source is as impossible, as it is to sail from England or Holland to the Pleiades, or to ride on horseback from Germany to Orion in the sky.

XXIII.

99. *That the New Church about to be established*

by the Lord, is the New Jerusalem treated of in the Apocalypse, chap. xxi. and xxii., which is there called the Bride and the Wife of the Lamb.

BRIEF ANALYSIS.

100. The reason why the New Church is meant by the New Jerusalem descending from God out of heaven, Apoc. xxi., is, because Jerusalem was the metropolis of the land of Canaan, and therein was the temple and the altar, and there also the sacrifices were offered, consequently Divine worship itself was there performed, which every male throughout the land was required to attend three times a-year. A further reason is, because the Lord was in Jerusalem, and taught in its temple, and afterwards glorified His Human there; hence it is, that by Jerusalem is signified the church. That by Jerusalem is meant the church, is very clear from the prophecies in the Old Testament concerning a New Church to be established by the Lord, wherein it is called Jerusalem. The following passages only shall be adduced, from which any one possessed of interior reason may see, that by Jerusalem is meant the church: "*Behold I create A NEW HEAVEN AND A NEW EARTH, and the former shall not be remembered; behold I WILL CREATE JERUSALEM an exultation, and her people a gladness, that I may exult over JERUSALEM, and be glad over My people. Then the wolf and the lamb shall feed together: they shall not do evil in all the mountain of My holiness,*" Isa. lxv. 17, 18, 19, 25. "*For Zion's sake I will not be silent, and for JERUSALEM'S sake I will not rest, until her righteousness goeth forth as splendour, and her salvation burneth as a lamp. 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 utter ; and thou shalt be a crown of beauty, and a diadem of the kingdom, in the hand of thy God. Jehovah shall be well pleased in thee, and thy land shall be married. Behold thy salvation shall come, 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 deserted," Isaiah lxii. 1 to 4, 11, 12. "Awake, awake, put on thy strength, O Zion ; put on the garments of thy beauty, 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, sit down, O JERUSALEM. The people shall know my name in that day ; for I am He that doth speak, behold it is I. Jehovah hath comforted His people, He hath redeemed Jerusalem," Isaiah lii. 1, 2, 6, 9. "Shout with joy, 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 be glad over thee with joy, He will rest in thy love, he will exult over thee with joyful shouting ; I will make you a name and a praise among all the people of the earth," Zeph. iii. 14 to 17, 20. "Thus saith Jehovah, thy Redeemer, saying to JERUSALEM, thou shalt be inhabited," Isaiah xlv. 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 Zebaoth the mountain of holiness," Zech. viii. 3. "Then shall ye know that I am Jehovah your God, dwelling in Zion, the mountain of holiness, and JERUSALEM

shall be holiness. And it shall come to pass in that day, that the mountains shall drop down with new wine, and the hills shall flow with milk, and JERUSALEM shall sit fast from generation to generation," Joel iii. 17, 18, 20. "In that day shall the branch of Jehovah be beauty and glory; 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 for life in JERUSALEM," Isaiah iv. 2, 3. "In the last days the mountain of the house of Jehovah shall be established as the head of the mountains, for out of Zion shall go forth doctrine, and the word of Jehovah out of JERUSALEM," Micah iv. 1, 20. "At that time they shall call JERUSALEM the throne of Jehovah, and all nations shall be gathered to JERUSALEM for the name of Jehovah, neither shall they go any more after the confirmation of their own evil heart," Jer. iii. 17. "Look upon Zion, the city of our stated feasts, let thine eyes see JERUSALEM, a quiet habitation, a tabernacle that shall not be taken down; the nails thereof shall never be removed, and the cords thereof shall not be broken," Isaiah xxxiii. 20; not to mention other passages, as Isaiah xxiv. 3; chap. xxxvii. 32; chap. lxvi. 10 to 14; Zech. xii. 3, 6 to 10; chap. xiv. 8, 11, 12, 21; Malachi iii. 2, 4; Psalm cxxii. 1 to 7; Psalm cxxx. 4, 5, 6. That by Jerusalem in the above passages is³ meant a church to be established by the Lord, and not the Jerusalem inhabited by the Jews, is plain from every particular of the description therein; as that Jehovah God was about to create a new heaven and a new earth, and also a Jerusalem at the same time; and that this Jerusalem would be a crown of beauty, and a diadem of the

kingdom ; that it is to be called holiness, and the city of truth, the throne of Jehovah, a quiet habitation, a tabernacle that shall not be taken down ; that the wolf and the lamb shall feed together therein, and that the mountains shall drop down with new wine, and the hills flow with milk, and that it should remain from generation to generation ; besides many other things, as respecting the people therein, that they should be holy, all written for life, and should be called the redeemed of Jehovah. Moreover, all those passages treat of the Advent of the Lord, and particularly of His Second Advent, when Jerusalem shall be such as is there described ; for heretofore she has not been married, that is, has not been the bride and the wife of the Lamb, as the New Jerusalem is said to be in the Apocalypse. The former or present day church is meant by Jerusalem in Daniel, and its commencement is there described in these words : "*Know therefore and understand, that from the going forth of the Word, unto the restoring and building of JERUSALEM, even unto Messiah the Prince, shall be seven weeks ; afterwards in sixty and two weeks it shall be restored, and the street and the ditch shall be built, but in distress of times,*" chap. ix. 25. But its end is described by these words : "*At length upon the bird of abominations shall be desolation, and even to the consummation and decision it shall drop upon the devastation,*" verse 27. This last passage is alluded to in the following words of the Lord in Matthew : "*When ye shall see the abomination of desolation foretold by Daniel the prophet, standing in the holy place, let him that readeth note it well,*" chap. xxiv. 15. That Jerusalem, in the places

above adduced, does not mean the Jerusalem inhabited by the Jews, may appear from those places in the Word, where it is said of that city, that it was entirely destroyed, and that it was to be destroyed, as in Jer. v. 1 ; chap. vi. 7 ; chap. vii. 17, 18, etc. ; chap. viii. 6, 7, 8, etc. ; chap. ix. 10, 11, 13, etc. ; chap. xiii. 9, 10, 14 ; chap. xiv. 16 ; Lament. i. 8, 9, 17 ; Ezek. iv. 1 to the end ; chap. v. 9 to the end ; chap. xii. 18, 19 ; chap. xv. 6, 7, 8 ; chap. xvi. 1 to 63 ; chap. xxiii. 1 to 40 ; Matt. xxiii. 37, 38 ; Luke xix. 41 to 44 ; chap. xxi. 20, 21, 22 ; chap. xxiii. 28, 29, 30 ; besides many other passages ; and also where it is called Sodom, as in Isa. iii. 9 ; Jer. xxiii. 14 ; Ezek. xvi. 46, 48 ; and in other places.

101. That the church is the Lord's, and that by virtue of the spiritual marriage, which is that of good and truth, the Lord is called the Bridegroom and the Husband, and the church the bride and the wife, is known among 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 is he who standeth and heareth Him, and rejoiceth because of the BRIDEGROOM'S voice,*" John iii. 29. "*Jesus said, While the BRIDEGROOM is with them, the SONS OF THE MARRIAGE cannot fast,*" Matt. ix. 15 ; Mark ii. 19, 20 ; Luke v. 34, 35. "*I saw the holy city, New Jerusalem, descending from God out of heaven, prepared as A BRIDE ADORNED FOR HER HUSBAND,*" Apoc. xxi. 2. "*The angel said unto John, Come and I will show thee THE BRIDE, THE LAMB'S WIFE ; and from a mountain he showed him the holy city Jerusalem,*" Apoc. xxi. 9, 10. "*The time of the MARRIAGE OF THE*

LAMB is come, and HIS WIFE hath made herself ready ; blessed are they who are called unto THE MARRIAGE SUPPER OF THE LAMB," Apoc. xix. 7, 9. " I am the Root and Offspring of David, the Bright and Morning Star. THE SPIRIT AND THE BRIDE say, Come ; and let him who heareth say, Come ; and him that is athirst, let him come ; and whosoever will, let him take the water of life freely," Apoc. xxii. 16, 17.

XXIV.

102. *That the Faith of the New Church cannot possibly be together with the Faith of the former Church, and that if they are together, such a collision and conflict will ensue, that everything of the Church with the man will perish.*

BRIEF ANALYSIS.

103. The reason why the faith of the New Church cannot possibly be together with the faith of the former, that is, the present day church, is, because they do not agree together in one-third no nor even in one-tenth part. The faith of the former church is described in the Apocalypse, chap. xii., by the dragon, but the faith of the New Church by the woman surrounded with the sun, having upon her head a crown of twelve stars, whom the dragon persecuted, and at whom he cast water as a flood, that he might swallow her up, see above, n. 87 to 90. These two cannot be together in one city, much less in one house, consequently not in one mind at the same time ; or, should they be together, it could not be otherwise than that the woman would be continually exposed to the rage and insanity of the dragon,

and in fear lest he should devour her son ; for it is said in the .Apocalypse, chap. xii., that the dragon stood before the woman who was ready to be delivered, in order to devour her child, and that the woman, after she had brought forth the man-child fled into the desert, verses 1 to 6, 14 to 17. The faith of the former church is a faith of the night, for human reason has no perception of it ; wherefore it is also said, that the understanding must be kept in obedience to it ; nay, it is not even known whether it be within man or without him, because nothing of man's will and reason enters into it ; no, nor charity, good works, repentance, the law of the decalogue, with many other things which really exist in the mind of man. That this is the case, may be seen above, n. 79, 80, 96, 97, 98. But the faith of the New Church enters into a conjugal covenant with all these, and conjoins itself to them ; and being thus in the heat of heaven, it is also in the light thereof, and is a faith of light. Now a faith of night and a faith of light can no more be together, than an owl and a dove in one nest ; for in such case, the owl would lay her eggs, and the dove hers, and after sitting, the young of both would be hatched, and then the owl would tear in pieces the young of the dove, and would give them to her own young for food ; for the owl is a bird of prey. There is a further reason why the faith of the former church and the faith of the New Church cannot possibly be together, and that is, because they are heterogeneous ; for the faith of the former church is born from an idea of three Gods, see n. 30 to 38, but the faith of the New Church from the idea of one God ; and as there hence arises

heterogeneity to each other, there must inevitably, supposing them to be together, be such a collision and conflict, that everything of the church would perish ; that is, man would either fall into a delirium, or into a state of insensibility as to spiritual things, until at length he would scarcely know what the church is, or whether there be any church at all. From what has been said, it follows, that they who have confirmed with themselves the faith of the old church, cannot, without danger to their spiritual life, embrace the faith of the New Church, until they have first rejected, and thus extirpated one by one all the points of their former faith, together with its young or eggs, that is, its dogmas ; the nature of which has been already shown in the foregoing pages, particularly at n. 64 to 69.

104. The like would happen, if anyone should embrace the faith of the New Church, and retain the faith of the old church concerning the imputation of the righteousness or merit of the Lord ; for from this, as from their root, all the dogmas of the former church, like so many young shoots, have sprung forth. If this were the case, it would comparatively be like a person extricating himself from three heads of the dragon, and becoming entangled in his four remaining ones ; or, like a person flying from a leopard, and meeting with a lion ; or, like a person escaping out of a pit where there is no water, and falling into a pit full of water, and being drowned. That this is so, will be seen after the exposition of the following article, where something will be advanced concerning imputation.

XXV.

105. *That the Roman Catholics at this day know nothing of the Imputation of the Merit of Christ, and of Justification by Faith therein, into which their Church was formerly initiated, because it lies entirely concealed under their external Forms of Worship, which are numerous; for which reason, therefore, if they recede but in part from their externals of Worship, and immediately approach God the Saviour Jesus Christ, and administer the Holy Eucharist in both kinds, they may be brought into the New Jerusalem, that is, into the New Church of the Lord, before the Reformed.*

BRIEF ANALYSIS.

106. That the primates and rulers of the Romish church, at their consecration to the ministry, swear to observe the decrees of the council of Trent, appears from the bull of Pope Pius IV., where, in the form of the oath of their profession of faith, dated the 13th of November 1564, are these words: "*I firmly believe in faith, and profess all and every thing contained in the creed used by the holy church of Rome; and I receive, without any doubt, all such things as are maintained and declared in her holy canons, and ecumenical councils, and ESPECIALLY BY THE MOST HOLY COUNCIL OF TRENT; so help me God.*" That they also bind themselves by an oath to believe and profess what the council of Trent has established, concerning the imputation of the merit of Christ, and justification by faith therein, is evident from these words in the same bull: "*I embrace*

and receive all and every thing, which has been determined and declared in the most holy council of Trent, concerning original sin and justification ;" what these are, may be seen from the extracts taken from that council, as above, n. 3, 4, 5, 6, 7, 8. From these principles established in that council, the following consequences have been drawn, namely, "That the Roman Catholics, previous to the Reformation, held precisely similar doctrines as the Reformed have done after it, with respect to the imputation of the merit of Christ, and justification by faith therein, with the sole difference, that they conjoined the same faith with charity and good works," see above, n. 19, 20. Also, "That the leading Reformers, Luther, Melancthon, and Calvin, retained all the dogmas concerning the imputation of the merit of Christ, and justification by faith, just as they then were and had been held by the Roman Catholics ; but that they separated charity and good works from that faith, and declared them not to be saving, to the intent that they might be severed from the Roman Catholics, as to the very essentials of the church, which are faith and charity," see above, n. 21, 22, 23. Moreover, "That nevertheless the leading Reformers adjoined good works, and even conjoined them, to their faith, but at the same time taught that they were in man as in a passive subject ; whereas the Roman Catholics as an active subject ; and that yet there actually is a conformity of sentiment between both the one and the other, as to faith, works, and merit," see above, n. 24 to 29. From what has been shown, then, it is evident,

that this faith is a faith which the Roman Catholics swear to observe, equally as well as the Reformed.

107. Nevertheless this faith is so far obliterated among the Roman Catholics at this day, that they scarcely know a syllable about it ; not that it has been repudiated by any Papal decree, but because it has been concealed by the externals of worship, which in general are the adoration of Christ's vicar, the invocation of saints, the veneration of images, and moreover by such things as, from being accounted holy, affect the senses, as masses in an unknown tongue, garments, lights, incense, pompous processions ; also mysteries respecting the eucharist ; by these and many similar things, faith justifying by the imputation of the merit of Christ, although a primitive dogma of the Romish church, has been so removed out of sight, and withdrawn from the memory, that it is like something buried in the earth, and covered over with a stone, which the monks have set a watch over, to prevent its being dug up and revived ; for were it revived, the belief in their supernatural power of forgiving sins, and thus of justifying, sanctifying, and bestowing salvation, would cease, and therewith all their sanctity, pre-eminence, and prodigious gains.

108. The *first reason* why the Roman Catholics may be brought into the New Jerusalem, that is, the New Church, before the Reformed, is, because the faith of justification by the imputation of the merit of Christ, which is an erroneous faith, and cannot be together with the faith of the New Church, see n. 102 to 104, is with them

obliterated, yea, utterly obliterated ; whereas it is as it were engraven upon the Reformed, inasmuch as it is the principal faith of their church. A *second reason* is, because with the Roman Catholics there is the idea of Divine Majesty in the Human of the Lord, more than with the Reformed, as is clearly evident from their most devout veneration of the host. A *third reason* is, that with them charity, good works, repentance, and attention to a new life, are the essentials of salvation, and these are also essentials of the New Church ; but it is otherwise with the Reformed, who are confirmed in faith alone ; with these the above are neither regarded as essentials nor formalities belonging to faith, and consequently as not at all contributing to salvation. These are three reasons, why the Roman Catholics, if they approach God the Saviour Himself, not mediately but immediately, and likewise administer the holy eucharist in both kinds, receive a living faith in the room of a dead faith, before the Reformed, and are conducted by angels from the Lord to the gates of the New Jerusalem or New Church, and are introduced therein with joy and shouting.

109. The imputation of the righteousness or merit of Christ, enters at this day like a soul into the whole system of theology throughout the Reformed Christian world. It is from imputation that faith, which is therein accounted the only medium of salvation, is affirmed to be righteousness before God, see above, n. 11 (*d*) ; and it is from imputation that man, by that faith, is said to be clothed with the gifts of righteousness, as a king

when he is elected, is clothed with the insignia of royalty. But nevertheless imputation, from the mere assertion that a man is righteous, effects nothing, for it inflows only into the ears, and does not operate in man, unless the imputation of righteousness be also the application of righteousness by its being communicated and so induced. This follows from its effects, which are said to be the remission of sins, regeneration, renovation, sanctification, and accordingly salvation. It is asserted further, that by means of that faith Christ dwells in man, and the Holy Spirit operates in him, and that hence the regenerate are not only called righteous, but that they are also righteous. That not only the gifts of God, but likewise Christ Himself, yea, all the Holy Trinity, dwells by faith in the regenerate, as in their temples, see above, n. 15 (^b); and that man, both in regard to person and works, is righteous, and pronounced to be so, see above, n. 14 (^e); from which it clearly follows, that by the imputation of Christ's righteousness is meant its application, and thereby its being induced, by virtue of which man is made partaker thereof. Now, as imputation is the root, the beginning, and the foundation of faith, and all its operations towards salvation, and hence is as it were the sanctuary or sacred recess in the Christian temples at this day, it is necessary to subjoin here something concerning IMPUTATION by way of corollary; but this shall be distinctly arranged under proper articles in this order: I. That to every one after death is imputed the evil in which he is, and in like manner the good. II. That the induction of the good of one person into another, is a thing

impossible. III. That a faith in the imputation or application of the righteousness or merit of Christ, because impossible, is an imaginary faith.

110. I. THAT TO EVERY ONE, AFTER DEATH, IS IMPUTED THE EVIL IN WHICH HE IS, AND IN LIKE MANNER THE GOOD. In order that this may be manifest in some evidence, it shall be considered under the following distinctions:

1. That every one has a proper life of his own.

2. That the life of every one remains with him after death.

3. That to the evil is then imputed the evil of his life, and that to the good is imputed the good of his life. *First, that every one has a proper life of his own*, consequently a life distinct from that of another, is known.

For there is a perpetual variety, and no two things are alike; hence it is that every one has what is his own and is proper to him.

This manifestly appears from the faces of men, there not being one face exactly like another, nor ever can be to eternity, because there do not exist two minds alike, and the faces are from the mind, for it is, as it is said, a type of the mind, and the mind derives its origin and form from the life.

Unless a man had a proper life of his own, as he has a mind and face of his own, he could not enjoy any life after death distinct from that of another; nay, heaven could not exist, for this consists of a perpetual variety of others; its form proceeds solely from varieties of souls and minds disposed into such an order, that they make a one; and they make a one from the One, whose life is in all and in every thing there, as the soul is in man.

Unless this were so, heaven would be dispersed, because its form would be dissolved. The One

from Whom the life of all and every one proceeds, and from Whom that form coheres, is the Lord. *Secondly, That the life of every one remains with² him after death*, is known in the church from the Word, and from these things there ; “ The Son of Man shall come, and then He shall render unto every one according to his deeds,” Matt. xvi. 27. “ I saw the books opened, and all were judged according to their works,” Apoc. xx. 12, 13. “ In the day of judgment God will render unto every one according to his works,” Rom. ii. 6; 2 Cor. v. 10. The works, according to which it shall be rendered unto every one, are the life, for the life effects them, and they are according to the life. Because it has been granted me for many years past to be together with angels, and to converse with new comers from the world, I can testify for certain, that every one is there examined as to the quality of his past life, and that the life which he had contracted in the world, abides with him to eternity. I have spoken with those who lived many ages ago, whose life was known to me from history, and I found them to be similar to the description. I have also heard from the angels, that no one’s life can be changed after death, because it is organized according to his love and faith, and hence according to his works; and that if the life were changed, the organization would be torn to pieces, which never can be done ; also, that a change of organization can only take place in the material body, and by no means in the spiritual body, after the former is rejected. *Thirdly, That³ to the evil is then imputed the evil of his life, and that to the good is imputed the good thereof.*

The imputation of evil after death, is not accusation, blame, censure, or passing judgment, as in the world; but the evil itself does this. For the evil of their own freedom separate themselves from the good, because they cannot be together; the delights of the love of evil are averse to the delights of the love of good, and delights exhale from every one, as odours from every vegetable on earth; for they are not absorbed and concealed by the material body as before, but freely flow forth into the spiritual atmosphere from their loves; and because the evil is there perceived as it were in its own odour, it is this which accuses, blames, finds guilty, and judges; not before any particular judge, but before every one who is in good; and this is what is meant by imputation. The imputation of good is effected in like manner, and takes place with those who in the world had acknowledged that every good in them was and is from the Lord, and nothing from themselves. These, after they have been prepared, are let into the interior delights of their own good, and then a way is opened for them into heaven, to the society where the delights of it are homogeneous. This is done by the Lord.

III. II. THAT THE INDUCTION OF THE GOOD OF ONE PERSON ON ANOTHER, IS IMPOSSIBLE. The evidence of this may also appear from these things in their order: 1. That every man is born in evil. 2. That man is led into good through regeneration by the Lord. 3. That this is effected by faith in the Lord, and by a life according to His commandments. 4. Wherefore the good of one cannot by applica-

tion be transferred to another, and so imputed. *First, That every man is born in evil*, is known in the church. This evil is said to be hereditary from Adam ; but it is from parents, from whom every one derives his natural disposition, which is inclination ; that it is so, experience and reason clearly prove ; for the likenesses of parents as to faces, characters, and manners of their children, and their children's children, are conspicuous. Hence families are known by many, and their minds are also judged of : wherefore, the evils which parents have contracted, are transmitted by propagation to their posterity, and manifest themselves by a certain inclination towards them ; hence are the evils into which men are born. *Secondly, That man is led into good through regeneration by the Lord.* That there is regeneration, and that unless any one is regenerated, he cannot enter into heaven, is very evident from the Lord's words in John iii. 3, 5. That regeneration is purification from evils, and thus renovation of life, cannot be unknown in the Christian world, for reason also sees this, whilst it acknowledges that every one is born in evil, and that evil cannot be washed and wiped away, like filth by soap and water, but by repentance. *Thirdly, That this is effected by faith in the Lord, and by a life according to His commandments.* The precepts of regeneration are five, as may be seen above, n. 43, 44 ; among which are these :— That evils ought to be shunned, because they are of the devil and from the devil ; that goods ought to be done, because they are of God and from God ; and that the Lord ought to be approached, that He may lead them to do so. Let every one

consult with himself, and consider whether man can have good from any other source; and if not good, he has not salvation. *Fourthly, Wherefore the good of one cannot by application be transferred to another, and so imputed.* From what has been said above, it follows, that man by regeneration is renewed as to his spirit, and that this is done by faith in the Lord, and at the same time by a life according to His commandments. Who does not see, that this renewal can only be effected from time to time, nearly in like manner as a tree takes root, and grows successively from a seed, and is perfected? They who perceive regeneration and renovation otherwise, know nothing of the state of man, nor any thing about evil and good, as that they are diametrically opposite to each other, and that good cannot be implanted but in proportion as evil is removed; neither do they know, that so long as any one is in evil, he is averse to good which in itself is good; wherefore if the good of one were to be applied and so induced on to another who is in evil, it would be like casting a lamb to a wolf, or fastening a pearl to a hog's snout. From these things it is evident, that the induction of the good of one into another, is impossible.

112. III. THAT THE FAITH OF IMPUTATION, OR APPLICATION OF THE RIGHTEOUSNESS OR MERIT OF CHRIST, BECAUSE IT IS IMPOSSIBLE, IS AN IMAGINARY FAITH. That to every one is imputed the evil in which he is, and in like manner the good, was demonstrated above, n. 110; hence it is evident, that if by imputation is meant the application, and thereby the induction, of the good of one to another, it is an imaginary

thought. In the world, merits may be as it were transcribed by men, that is, benefits may be done to children for the sake of their parents, or to the friends of any client out of favour ; yet the good of merit cannot be inscribed on their souls, but only externally adjoined. The like cannot take place with men as to their spiritual life. This, as was shown above, must be implanted, and if not implanted by a life according to the fore-mentioned precepts of the Lord, man remains in the evil in which he was born ; before this is done, it is not possible that any good can touch him, or if it does, it is instantly repelled, and rebounds like an elastic ball falling on a stone, or is absorbed like a diamond thrown into a bog. Man not reformed, is, as to his spirit, like a panther or an owl, and may be compared to a thorn or a nettle ; but man regenerated is like a sheep or a dove, and may be compared to an olive-tree or a vine. Think then, I pray, if thou art disposed, how can a panther-man be converted into a sheep-man, or an owl into a dove, or a thorn into an olive-tree, or a nettle into a vine, by any imputation, if thereby is meant transcription ? In order that conversion may take place, must not the ferocious nature of the panther and the owl, and the noxious properties of the thorn and the nettle, be first removed, and thus what is truly human and inoffensive be implanted ? By what means this is effected, the Lord also teaches in John, chap. xv. 1 to 7.

113. To the above shall be added the following ; it is said in the church, that no one can fulfil the law, and this the less since whosoever offends against one commandment of the deca-

logue, offends against all; but this form of speaking is not as it sounds; for it is to be understood thus, that he who from purpose, or from what is confirmed, acts against one commandment, acts against the rest, inasmuch as to act thus from purpose or from confirmation is altogether to deny that it is a sin, and he who denies the sin, makes it as nothing if he acts against all the rest of the commandments. Who does not know, that he who is a fornicator is not therefore a murderer, a thief, or a false witness, nor even willing to be such? But he who is an adulterer from purpose and confirmation, makes all things which are of religion as nothing, thus also murders, thefts, and false witness, not abstaining from them because they are sins, but for fear of the law or loss of character. The case is similar, if any one from set purpose or confirmation acts against any other commandment of the decalogue; he then also acts against the rest, because he does not account any thing a sin.

2 Just so is it with those who are in good from the Lord; these, if from their will and understanding, or from set purpose and confirmation, they abstain from one evil because it is a sin, abstain from all, and still more if they abstain from many; for whenever any one abstains, from purpose and confirmation, from any evil, because it is a sin, he is kept by the Lord in the purpose of abstaining from the rest; wherefore if through ignorance, or any predominant lust of the body, he commits an evil, it nevertheless is not imputed to him, because he did not purpose it to himself, neither does he confirm it in himself. A man comes into this kind of purpose, if he

examines himself once or twice a year, and repents of the evil he discovers in himself. It is otherwise with him who never examines himself. It is permitted to confirm those things by the following:—I have met with several in the spiritual world, who have lived like others in the natural world, as to ornaments of dress, delicacies of food, making interest of money by trade, frequenting play-houses, indulging in jocose conversation on love affairs, as if from lust, with other things of a similar nature, and yet the angels charged such things as evils of sin in some, and imputed them not as evils in others, declaring the latter innocent, and the former guilty. On being asked why they did thus, when both had done similar things, they replied, that they consider all according to their purpose, intention, and end, and distinguish them accordingly; and therefore that they excuse or condemn those whom the end excuses or condemns, inasmuch as good is the end with all in heaven, and evil is the end with all in hell. From these things it now plainly appears, to whom sin is imputed, and to whom it is not imputed.

114. To the above shall be added two MEMORABLE RELATIONS, taken from the APOCALYPSE REVEALED. FIRST.* I was once seized suddenly with a disease almost deadly; my whole head was oppressed; a pestilential smoke was let in from the great city spiritually called Sodom and Egypt, Apoc. xi. 8; half-dead with severe anguish, I expected the end; thus I lay in bed for three days and a half: my spirit was made such, and from it my body. Then I heard about me the voices

* *A. R.* 531.

of persons saying, Lo! he lieth dead in the street of our city, who preached repentance for the remission of sins, and the Man Christ alone; and they asked several of the clergy, whether he was worthy of burial? as was said concerning the two witnesses slain in that city, chap. xi. 8, 9, 10. And they answered, No, let him lie to be made a spectacle of; and they passed to and fro, and mocked. All this befel me of a truth, when this chapter of the Apocalypse was being explained. Then were heard harsh speeches from them, especially these: How can repentance be performed without faith? And how can Christ, a man, be adored as God? Whilst we are saved freely without any merit of our own, what need is there of any thing besides faith alone, that God the Father sent the Son to take away the damnation of the law, to impute His merit to us, and so to justify us before Him, and absolve us from our sins, and then to give the Holy Spirit to operate all good in us? Are not these things agreeable to Scripture, and to reason also? The crowd who stood by, applauded these speeches. I heard all this, nor could I reply, because I lay almost dead: but after three days and a half my spirit recovered, and I went forth, in the spirit, from the street into the city, and again said, "Repent, and believe on Christ, and your sins shall be remitted, and ye shall be saved, and if not, ye shall perish. Did not the Lord Himself preach repentance for the remission of sins, and that men should believe on Him? Did He not command His disciples to preach the same? Is not a full security of life the sure consequence

of the dogma of your faith?" But they said, "What idle talk! Has not the Son made satisfaction? And does not the Father impute it, and justify us who have believed in it? Thus we are led by the spirit of grace, what sin is there then in us, and what power has death over us? Dost thou comprehend this gospel, thou preacher of sin and repentance?" But then a voice came forth from heaven, saying, "What is the faith of the impenitent, but a dead faith? The end is come, the end is come, upon you that are secure, blameless in your own eyes, justified in your own faith, devils." And suddenly a deep gulph was opened in the midst of the city, which spread itself far and wide, and house fell upon house, and they were swallowed up; and presently water began bubbled up from a large whirlpool, and overflowed the waste.

When they were thus overwhelmed, and to appearance drowned, I was desirous to know their condition in the deep: and it was said to me from heaven, Thou shalt see and hear: and immediately the waters wherein they seemed to be drowned disappeared before my eyes, for waters in the spiritual world are correspondences, and consequently appear to surround those who are in falsities, and then they appeared to me in a sandy bottom, where were large heaps of stones, among which they ran, and lamented that they were cast out of their great city: and they lifted up their voices and cried, "Why has all this befallen us? Are we not, through our faith, clean, pure, just, and holy?" Others exclaimed, "Are we not, through our faith, cleansed, purified, justified, and sancti-

fied?" And others cried, "Are we not, through our faith made such that we may be seen and be reputed clean, pure, just, and holy, before God the Father, and before the whole trinity, and to be declared such before the angels? Are not we reconciled, atoned, expiated, and thereby absolved, washed, and cleansed from sins? And is not the damnation of the law taken away by Christ? Why then are we cast down hither as damned? We have been told by a bold preacher of sin in our great city, *Believe on Christ, and do repentance*. Have we not believed on Christ, whilst we believed on His merit? And have we not done repentance, whilst we confessed ourselves sinners? Why then has
4 all this befallen us?" But immediately a voice from one side said to them, "Do ye know any one sin in which you are? Have you ever examined yourselves? Have you in consequence thereof shunned any sin as evil against God? And he who does not shun sin, is in it. Is not sin the devil? Wherefore ye are they, of whom the Lord saith, '*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 say unto 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 every one to his place; ye see the openings into caverns, enter therein, and work shall be given each of you to do, and afterwards food in proportion to your work. If you do not, then hunger will compel you to enter."
5 Afterwards there came a voice from heaven to some on that land, who were without the

great city, and who are also described in the Apocalypse, chap. xi. 13, saying loudly, Take heed to yourselves, take heed how ye associate yourselves with such. Cannot ye understand, that evils, which are called sins and iniquities, render man unclean and impure? How can man be cleansed and purified from them, but by actual repentance, and faith in the Lord God the Saviour? Actual repentance is to examine one's self, to know and to acknowledge one's sins, to hold one guilty, to confess them before the Lord, to implore help and power to resist them, and thus to desist from them, and to lead a new life, and to do all these things as of oneself. Practise this once or twice in a year, when ye approach the holy communion; and afterwards when the sins, whereof ye made yourselves guilty, recur, then say to yourselves, we will not will them, because they are sins against God; this is actual repentance. Who cannot under-⁶stand that if a man does not examine himself and see his sins, he remains in them? For all evil is delightful to a man from his birth; it is delightful to take revenge, to commit whoredom, to defraud, to blaspheme; does not the delight you find in them prevent their being seen? And, if perchance you are told that they are sins, do you not on account of that delight, excuse them? Nay, do you not, by false reasonings, confirm them, and persuade yourselves that they are not sins? And so you remain in them, and practise them afterwards more than before; and this even till you do not know what sin is, or whether there is such a thing as sin. It is otherwise with every one who

actually repents; he calls his evils, which he knows and acknowledges, sins, and therefore begins to shun and detest them, and to feel their delights as undelightful; and in proportion as he does this, he sees and loves goods, and at length feels the delights of them, which are the delights of heaven. In a word, so far as any one renounces the devil, so far he is adopted by the Lord, and by Him is taught, guided, withheld from evils, and held in goods. This is the way, and there is no other, from hell to heaven."

7 It is wonderful, that there is in the Reformed a certain deep-rooted opposition and aversion to actual repentance, which is so violent, that they cannot force themselves to examine themselves and to see their sins, and to confess them before God; they are seized as it were with horror at the very intention of it. I have enquired of very many in the spiritual world concerning this, and they have all said, that it is beyond their power. When they heard that the Roman Catholics do this, that is, that they examine themselves, and confess their sins openly before a monk, they were greatly astonished, and likewise wondered that the Reformed cannot do the same in private before God, although it is alike enjoined on them before they approach the holy supper. Some enquired the cause of this, and found, that faith alone induced such an impenitent state, and such a heart; and then it was given them to see, that those of the Papists, who approach and adore Christ, and do not adore, but only honour, the leaders and heads of their church, are saved.

8 "After this there was heard as it were thunder,

and a voice speaking from heaven, saying, We are amazed : say unto the Body of the Reformed, Believe on Christ, and do repentance, and ye shall be saved. And I said so, and added further, Is not BAPTISM A SACRAMENT OF REPENTANCE, and thence an introduction into the church? What else do the sponsors promise for the one to be baptized, but that he will renounce the devil and his works? Is not the HOLY SUPPER A SACRAMENT OF REPENTANCE, and thence an introduction into heaven? Is it not declared to the communicants, that they must do repentance before they approach? Is not the DECALOGUE, WHICH TEACHES REPENTANCE, THE DOCTRINE OF THE WHOLE CHRISTIAN CHURCH? Is it not there said, in the six commandments of the second table, thou shalt not do this and that evil, and not said, thou shalt do this and that good? Hence ye may know, that as far as any one shuns evil, so far he loves good, and that before this, he does not know either what good is, or what evil is."

115. THE OTHER MEMORABLE RELATION* is this : An angel once said to me, If thou desirest to see clearly what faith and charity are, and thus what faith is when separate from charity, and what it is when conjoined with charity, I will give thee ocular demonstration of it. I replied, Shew it. And he said, Instead of faith and charity, think of light and heat, and thou wilt see clearly, for faith in its essence is the truth which is of wisdom, and charity in its essence is the affection which is of love, and the

* *A. R.* 875.

truth of wisdom in heaven is light, and the affection of love in heaven is heat ; the light and heat in which are the angels are nothing else : hence thou mayest see clearly what faith is when separate from charity, and what it is when conjoined with charity. Faith separate from charity is like the light of winter, and faith conjoined with charity is like the light of spring ; the light of winter, which is light separate from heat, because it is conjoined with cold, strips the trees of all their leaves, kills every green herb, makes the ground hard, and freezes the water ; but the light of spring, which is light conjoined with heat, causes the trees to vegetate, first into leaves, then into blossoms, and lastly into fruits ; it opens and softens the ground, that it may produce grass, herbs, flowers, and fruits ; and it also dissolves the ice, so that the waters flow from their fountains. Exactly similar is it with faith and charity ; faith separate from charity deadens all things, and faith conjoined with charity quickens all things. This quickening and that deadening may be seen to the life in our spiritual world, because here faith is light, and charity, heat ; for where faith is conjoined with charity, there are paradisaical gardens, flowery walks, and verdant groves in their own pleasantnesses, according to the conjunction ; but where faith is separate from charity, there is not even grass, and where it is green, it is from thorns and briers. There were standing at a little distance from us some of the clergy, whom the angel called justifiers and sanctifiers of men by faith alone, and also arcanists ; we related to them the same things, and likewise gave them ocular demonstration

that they might see that it was so; but when we asked them is it not so, they turned themselves, and said, We did not hear you. But we cried out to them, saying, Hear us now then; but immediately they stopped their ears with both hands, and exclaimed, We will not hear.

CONCLUSION.

Jeremiah, chap. vii. 2, 3, 4, 9, 10, 11.

Stand in the gate of the house of Jehovah, and proclaim there this word: Thus saith Jehovah of Hosts, the God of Israel: Make good your ways, and your works; trust ye not in lying words, saying, the temple of Jehovah, the temple of Jehovah, the temple of Jehovah is here (that is, the Church). Will ye steal, murder, commit adultery, and swear falsely, and after that come and stand before Me in this house, whereon My name is named, and say, we are delivered, whilst ye do all these abominations? Is not this house become a den of robbers? Even I, behold, I have seen, saith Jehovah.

APPENDIX.

116. THE FAITH OF THE NEW HEAVEN AND NEW CHURCH, IN ITS UNIVERSAL FORM, is this: That the Lord from eternity, who is Jehovah, came into the world that He might sub-

jugate the hells, and glorify His Human; and that without this coming no one of mortals could be saved; and that they are saved who believe in Him.

2 It is said in a universal form, because this is the universal of faith, and the universal of faith is what will be in all and every particular part of it. It is a universal of faith that God is one in essence and person, in whom is a trinity, and that the Lord God the Saviour Jesus Christ is He. It is a universal of faith, that no one of mortals could have been saved, unless the Lord had come into the world. It is a universal of faith, that He came into the world that He might remove hell from man, and He removed it by combats against it, and victories over it; whereby He subjugated it, and reduced it to order, and under obedience to Himself. It is a universal of faith, that He came into the world to glorify the Human which He assumed in the world, that is, to unite it with the Divine from Whom (all things are); thus, having subjugated hell, He keeps it eternally in order and under obedience to Himself. Inasmuch as both these works could only be effected by means of temptations admitted into His Human, even to the last, which last was the passion of the cross, therefore He endured that also. These are the universals of faith concerning the Lord.

3 The universal of Christian faith on man's part is, that he should believe in the Lord, for by believing on Him he has conjunction with Him, and by conjunction salvation. To believe on Him, is to have confidence that He saves; and because none can have such confidence but he

who lives well, therefore this also is meant by believing on Him.

117. THE FAITH OF THE NEW HEAVEN AND NEW CHURCH, IN ITS PARTICULAR FORM, is this: That Jehovah God is love Itself, and wisdom Itself, or that He is good Itself and truth Itself; and that He as to Divine truth, which is the Word, and which was God with God, came down and assumed the Human, to the end that He might reduce to order all things which were in heaven, and all things which were in hell, and all things which were in the church; inasmuch as 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 over the power of good; and thence a total damnation stood before the door and threatened. This impending damnation Jehovah God removed by His Human, which was Divine Truth, and thus He redeemed angels and men; and afterwards He united in His Human, Divine Truth with Divine Good, and thus returned into His Divine, in which He was from eternity, together with His glorified Human. These things are meant by these words in John: "*The Word was with God, and God was the Word; and the Word became flesh,*" chap. i. 14: and in another place, "*I went forth from the Father, and am come into the world; again I leave the world, and go to the Father,*" chap. xvi. 28. From these things it is manifest that without the advent of the Lord into the world, no one could have been saved. It is the same at this day; wherefore, unless the Lord comes again into the world in Divine Truth, which is the Word, no one can be saved.

3 The particulars of faith on the part of man are: I. That God is one, in whom is a Divine Trinity, and that He is the Lord God the Saviour Jesus Christ. II. That a saving faith is to believe on Him. III. That evils ought to be shunned, because they are of the devil and from the devil. IV. That goods ought to be done, because they are of God and from God. V. And that these should be done by man as of himself, but that it should be believed that they are from the Lord, with him, and through him. The first two are of faith; the next two are of charity; and the fifth is of the conjunction of charity and faith, thus of the Lord and man. See also concerning these above, n. 44.

(NOW) FOLLOW THREE MEMORABLE RELATIONS
FROM THE APOCALYPSE REVEALED.

118. THE FIRST MEMORABLE RELATION.*

When I was engaged in the explanation of chapter xx. of the Apocalypse, and was meditating about the dragon, the beast, and the false prophet, an angelic spirit appeared before me, and asked, what was the subject of my meditation. I said it was about the false prophet. Then he said, I will lead you to the place where they are who are meant by the false prophet; he said that they are the same who are understood in chap. xiii. by the beast out of the earth, which had two horns like a lamb, and spake like a dragon. I followed him, and lo, I saw a multitude, in the midst of

* *A. R.* 926.

which there were prelates of the church, who taught that nothing else saves man but faith in the merit of Christ, and that works are good, but not for salvation, and that still they are to be taught from the Word, that the laity, especially the simple, may be kept more strictly within the bounds of obedience to the magistrates and forced, as if from religion, therefore interiorly, to exercise moral charity. Then one of them seeing me, said, Do you wish to see our place of worship, wherein is an image representative of our faith? I went and saw it; and, behold, it was magnificent, and in the midst of it there was the image of a woman clothed in a scarlet robe, and holding in her right hand a piece of gold coin, and in her left a string of pearls. But both the place of worship and the image were produced by the effect of phantasy; for infernal spirits can by phantasies represent magnificent objects, by closing the interiors of the mind, and opening only its exteriors. When I perceived, however, that they were such illusions, I prayed to the Lord, and suddenly the interiors of my mind were opened, and then, instead of a magnificent temple, I saw a house full of chinks from top to bottom, in which nothing cohered together; and, instead of the woman, I saw hanging up in that house an image, the head of which was like a dragon's, the body like a leopard's, and the feet like a bear's, and the mouth like a lion's, thus exactly like the beast which is described as rising out of the sea, Apoc. xiii.; and, instead of a floor, there was a bog containing a multitude of frogs; and I was informed, that beneath the bog was a large hewn stone, under which the Word lay entirely hidden.

3 On seeing this, I said to the deceiver, Is this your place of worship? and he said, It is; but then suddenly his interior sight was opened also, and he saw the same things that I did; on seeing which he uttered a great cry, and said, What and whence is all this? And I said, This is from the light of heaven, which discovers the quality of every form, and thus the quality of your faith separate from spiritual charity. Then immediately an east wind blew, and carried away the place of worship with the image, and also dried up the bog, and thereby exposed the stone under which lay the Word; and afterwards there breathed as it were a vernal warmth from heaven, and behold, then, in the same place, there appeared a tabernacle, simple as to its outward form. And the angels who were with me said, Behold, the tabernacle of Abraham, such as it was when the three angels came to him and announced the birth of Isaac; it appears indeed simple to the eye, but nevertheless, according to the influx of light from heaven, it becomes more and more magnificent. And they were permitted to open the heaven in which were the spiritual angels who are in wisdom, and then, from the light flowing in thence, the tabernacle appeared like a temple similar to that at Jerusalem; and on looking into it, I saw that the foundation stone, under which the Word was deposited, was set with precious stones, from which as it were lightning shone upon the walls, upon which were the forms of cherubs, and
4 beautifully variegated them with colours. As I was admiring these things, the angels said, Thou shalt yet see something still more wonderful. And it was permitted them to open the third

heaven, in which were the celestial angels who are in love, and then, from the light flowing in thence, the whole temple disappeared, and in its place was seen the Lord alone, standing on the foundation-stone, which was the Word, in a similar form to that in which He appeared before John, Apoc. i. But because the interiors of the minds of the angels were then filled with holiness, by which they were impelled to fall prostrate upon their faces, suddenly the way of the light from the third heaven was closed by the Lord, and the way of light from the second heaven was opened again, from which the former appearance of the temple returned, and also of the tabernacle, but in the temple. From this was illustrated the meaning of these words in this chapter: "*Behold, the tabernacle of God is with men, and he will dwell with them,*" verse 3; and by this, "*And I saw no temple in the New Jerusalem, for the Lord God Omnipotent and the Lamb are the temple of it,*" verse 22.

119. THE SECOND MEMORABLE RELATION FROM THE APOCALYPSE REVEALED.* Awaking on a time out of sleep, I fell into a profound meditation concerning God; and when I looked upwards, I saw in the heaven above me a most clear shining light in an oval form; and as I fixed my attention upon that light, it moved gradually to the sides, and entered the circumference; and behold, then heaven was opened unto me, and I beheld magnificent scenes, and saw angels standing in the form of a circle, on the southern side of the opening, in conversation with each other; and because I earnestly desired

* A. R. 961.

to hear what they were conversing about, it was permitted me first to hear the sound, which was full of celestial love, and afterwards their speech, which was full of wisdom from that love. They conversed together concerning the *One God*, concerning *conjunction with Him, and salvation* thence. They spoke ineffable things, of which many things could not fall into any words of natural speech; but as I had oftentimes been in consort with angels in their heaven, and then in a similar speech with them, because in a similar state, therefore I was now able to understand them, and to collect some things from their conversation, which may be intelligibly expressed in the words of natural language. They said that the *Divine Esse is One, the Same, the Itself, and Indivisible*; that so also is the Divine Essence, inasmuch as the Divine Esse is the Divine Essence; and thus also God, for the Divine Essence, which is also the Divine Esse, is God. This they illustrated by spiritual ideas, saying, that the Divine Esse cannot possibly belong to several, so as to be a Divine Esse in each of them, and yet remain One, the Same, the Itself, and Indivisible; for each one would think from his own esse, from himself and by himself; or, should he think at the same time from the others and by the others unanimously, they would then be many unanimous gods, and not one God; for unanimity, being the consent of many, and at the same time of each one from himself and by himself, does not agree with the unity of God, but with a plurality; they did not say, of Gods, because they could not, for the light of heaven, from which was their thought,

and in which their words proceeded, resisted. They also said, that when they wished to pronounce the word Gods, and each as a distinct person by Himself, the power of pronunciation was diverted immediately to utter one God, yea, the only God. To this they added that the 3 Divine Esse is the Divine Esse in itself, not from itself, because from itself supposes an Esse in itself from another : thus it supposes a God from a God, which is not possible. What is from God is not called God, but is called the Divine ; for what is God from God, thus, what is God from God born from eternity ; and what is God from God proceeding through a God born from eternity ; but obscure words, in which is no light from heaven? They said further, that the Divine Esse, which in itself is God, is *the same* ; not simply the Same, but infinitely the Same, that is, the Same from eternity to eternity ; it is the Same everywhere, and the Same with every one, and in every one ; but that all variety and variableness and changeableness is in the recipient, and is caused by the state of the recipient. That the Divine Esse, which is God in Himself, is the Itself, they thus illustrated : God is the Itself, because He is Love Itself, and Wisdom Itself, or, what is the same, because He is Good Itself, and Truth Itself, and thence Life Itself ; which, unless they were the Itself in God, would not be anything in heaven or in the world, inasmuch as there would be nothing in them that had relation to the Itself ; for all quality has its quality from this, that there is the Itself, from which it is, and to which it has relation that it may be such. This Itself, which is the Divine Esse, is not in

place, but with those and in those who are in place, according to reception; inasmuch as neither place, nor progression from one place to another, is predicable of Love and Wisdom, or of Good and Truth, or of Life thence, which are the Itself in God, yea, God Himself; but without place, whence is omnipresence; wherefore the Lord says, "*That He is in the midst of them, and that He is in them, and they*
5 *in Him.*" But since He cannot be received by any creature such as He is in Himself, He appears such as He is in Himself as a sun above the angelic heavens; that which proceeds thence as light being Himself as to wisdom, and that which proceeds thence as heat being Himself as to love. He Himself is not that sun; but the Divine Love and Divine Wisdom going forth proximately from Him, round about Himself, appear as a sun before the angels: He Himself in the sun is a Man, He is OUR LORD JESUS CHRIST, both as to the Divine from which (are all things), and as to the Divine Human; inasmuch as the Itself, which is Love Itself, and Wisdom Itself, was His soul from the Father, and thus Divine Life, which is Life in itself. It is otherwise in every man, for 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.*" Life in Himself is God. They further added, that he who is in any spiritual light, may see plainly from these things, that the Divine Esse, which is also the Divine Essence, because it is One, the Same, the Itself,

and thence Indivisible, cannot possibly exist in more than one ; and that if it were said to exist in more, manifest contradictions would follow upon such a supposition.

After hearing these things the angels perceived ⁶ in my thought the common ideas of the Christian church, of a trinity of persons in unity, and their unity in trinity respecting God ; as also of the birth of the Son of God from eternity : whereupon they said to me, What are you thinking of? Are you not thinking those things from natural light, with which our spiritual light has no agreement? Wherefore unless you remove the ideas of that thought, we must close heaven against thee and go away. But then I said to them, enter, I beseech you, more deeply into my thought, and possibly you will find agreement. And they did so, and saw, that by three persons I understood three proceeding Divine Attributes, which are *Creation, Redemption, and Regeneration*, and that those attributes are of the one God ; and that by the birth of the Son of God from eternity, I understood His birth foreseen from eternity, and provided in time. I then related, that my natural thought of a trinity and unity of persons, and of the birth of the Son of God from eternity, was conceived from the doctrine of faith in the church, that has its name from Athanasius : and that that doctrine is right, if only instead of a trinity of persons is substituted therein a trinity of person, which solely exists in the *Lord Jesus Christ* ; and if, instead of the birth of the Son of God from eternity, is understood His birth foreseen from eternity, and provided in time, because as to the Human which He assumed, He is ex-

7 pressly called the *Son of God*. Then the angels said, Well, well ; and they desired that I should say from their mouth that if any one does not approach Him as the God of heaven and earth, he cannot come into heaven, because heaven is heaven from that One only God ; and that *that God is Jesus Christ*, who is Jehovah Lord, from eternity Creator, in time Redeemer, and to eternity Regenerator ; thus Who is at once Father, Son, and Holy Spirit ; and that this is the gospel, which is to be preached. After this the heavenly light, before seen over the aperture, returned, and by degrees descended thence, and filled the interiors of my mind, and illustrated my ideas concerning the unity and trinity of God ; and then I saw, that the ideas conceived concerning them in the beginning, which were merely natural, were separated, as chaff is separated from the wheat by winnowing, and were carried away, as by a wind, to the northern part of heaven, and there dispersed.

120. THE THIRD MEMORABLE RELATION FROM THE APOCALYPSE REVEALED.* Inasmuch as it has been given me by the Lord to see wonderful things which are in the heavens and under the heavens, it is therefore my duty as commanded, to relate what I have seen. There was seen a magnificent palace, with a temple in its inmost part, and in the midst of the temple was a table of gold, on which was the Word, and two angels stood beside it. About the table were three rows of seats: the seats of the first row were covered with a silk cloth of a crimson colour ; the seats of the second row with a silk cloth of a blue colour ; and the seats of the third

* *A. R.* 962.

row with white cloth. Below the roof, high above the table, there appeared a canopy of tapestry, shining with precious stones, from whose lustre there shone forth as it were, a rainbow, as when the sky is clear after a shower. Then suddenly there appeared a number of clergy sitting on the seats, all clothed in the garments of their sacerdotal office. On one side was a wardrobe, where stood an angel keeper, and within lay splendid 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? It was said, Concerning *the Lord the Saviour*, and concerning *the Holy Spirit*. But when they thought on these subjects, they were without illustration; wherefore they made supplication, and immediately light flowed down out of heaven, which first illuminated the hinder part of their heads, and afterwards their temples, and lastly their faces; and then they began, and, as they were commanded, *First, concerning the Lord the Saviour*. The first proposition and matter of inquiry was, *Who assumed the Human in the Virgin Mary?* And the angel standing at the table, on which was the Word, read before them these words in Luke: "*The angel said unto Mary, Behold, thou shalt conceive in thy womb, and bring forth a Son, and shall call His name Jesus. He shall be great, and shalt 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 which shall be born of thee shall be called*

the son of God," chap. i. 31, 32, 34, 35. Then he also read from the 20th to the 25th verse of the first chapter of Matthew, and when he came to the 25th verse, he read it with a loud voice. Besides these he read many things from the Evangelists, as Matt. iii. 17; chap. xvii. 5: John xx. 31; and several other places, where the Lord as to His Human is called *the Son of God*, and where He, from His Human, calls Jehovah *His Father*; and also out of the Prophets, where it is foretold that Jehovah Himself should come into the world; particularly these two passages in Isaiah. "*It shall be said in that day, Lo! this is our God, whom we have expected, to deliver us; this is Jehovah, whom we have expected; let us exult and be glad in His salvation,*" chap. xxv. 9. "*The voice of him that crieth in the desert, prepare ye the way of Jehovah, make straight in the wilderness a highway for our God: for 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,*" chap. xl. 3, 5, 10, 11. And the angel said, Inasmuch as Jehovah Himself came into the world, and assumed the Human, and by it has redeemed and saved men, therefore He is called by the prophets *the Saviour and the Redeemer*; and then he read before them the following passages: "*Surely God is in Thee, and there is no God beside; verily Thou art a God that hidest Thyself, O God of Israel the Saviour,*" Isaiah xlv. 14, 15. "*Am not I Jehovah? and there is no God else beside Me? a just God, and there is no Saviour beside Me?*" chap. xlv. 21. "*I am Jehovah, and beside Me there is no Saviour,*" chap.

xliii. 11. "I am Jehovah thy God, and thou shalt acknowledge no God beside Me, and there is no Saviour beside Me," Hosca xiii. 4. "That all flesh may know that I Jehovah am thy Saviour and thy Redeemer," Isaiah xlix. 26; chap. lx. 16. "As for our Redeemer, Jehovah of Hosts is His name," chap. xlvii. 4. "Their Redeemer, the mighty Jehovah of Hosts is His name," Jeremiah l. 34. "Jehovah is my Rock and my Redeemer," Psalm xix. 14. "Thus saith Jehovah thy Redeemer, the Holy One of Israel, I Jehovah am thy God," Isaiah xlviii. 17; chap. xliii. 14; chap. xlix. 7; chap. liv. 8. "Thou Jehovah art our Father; our Redeemer from the age is Thy name," chap. lxiii. 16. "Thus saith Jehovah thy Redeemer, I am Jehovah that maketh all things, and alone by Myself," Isaiah xlv. 24. "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," chap. xlv. 6. "Jehovah of Hosts is His name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall He be called," chap. liv. 5. "Behold the days shall come, when 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; chap. xxx. 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.

From all these passages, they that sat on the⁴ seats being convinced, said unanimously, that Jehovah Himself assumed the Human to redeem and save mankind. But then a voice was heard from some Roman Catholics, who had hid themselves behind the altar, saying, How can Jehovah

the Father become a man? Is not He the Creator of the universe? And one of those who sat on the second row of seats turned himself round, and said, Who was it then? And he who had been behind the altar, standing now beside the altar, replied, *The Son from eternity*. But answer was returned, Is not the Son from eternity, according to your own confession, also the Creator of the universe? And what is a Son, or a God, born from eternity? And how is it possible for the Divine Essence, which is one and indivisible, to be separated, so that one part
5 can descend without the whole? *The other matter of inquiry concerning the Lord was*, are not the Father and He one, as the soul and the body are one? And they said, that this must follow of consequence, because the soul is from the Father. Then one of those who sat on the third row of seats, read out of the Confession of Faith, called the Athanasian Creed, the following passage: "*Although our Lord Jesus Christ, the Son of God, is God and man, yet He is not two, but one Christ; yea, He is in every respect one, being one person; for as the soul and body make one man, so God and man are one Christ.*" The one reading said that this faith is received throughout the whole Christian World, even by the Roman Catholics. Then they said, What need have we of further proof? God the Father and He are one, as the soul and body are one; and they said because this is so, we perceive that the Human of the Lord is Divine, because it is the Human of Jehovah; likewise that the Lord ought to be approached as to His Divine Human; and that thus and no otherwise can the Divine which

is called the Father be approached. This con-6
 clusion of theirs the angel confirmed by many
 things from the Word, among which were these,
 in Isaiah: "*Unto us a Child is born, unto us a
 Son is given, whose name shall be Wonderful,
 Counsellor, God, Hero, Father of Eternity, Prince
 of Peace,*" chap. ix. 6. Again, "*Abraham knoweth
 us not, and Israel doth not acknowledge us. Thou
 Jehovah art our Father, our Redeemer from the
 age is Thy name,*" chap. lxiii. 16. And in John,
 "*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
 said unto Jesus, Shew us the Father. Jesus said
 unto him, He that seeth Me, seeth the Father; how
 then sayest thou, shew 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. 8, 9. "*Jesus said,
 I and the Father are one,*" chap. x. 30. And again,
 "*All things that the Father hath are Mine, and
 all Mine are the Father's,*" chap. xvi. 15; chap.
 xvii. 10. Lastly, "*Jesus said, I am the Way, the
 Truth, and the Life: no one cometh to the Father
 but by Me,*" chap. xiv. 6. These things being
 heard, they all declared with one mouth and one
 heart, that the Human of the Lord is Divine, and
 that this ought to be approached in order that the
 Father may be approached; inasmuch as Jehovah
 God, Who is the Lord from eternity, by the Human
 sent Himself into the world, and made Himself
 visible to the eyes of men, and thus accessible.
 In like manner He made Himself visible and
 thus accessible to men of old time, in a human
 form; but then it was by means of an angel.

7 After this followed the deliberation concerning *the Holy Spirit*. And first was exposed the idea of many concerning *God the Father, the Son, and the Holy Spirit*, which was, as if God the Father was sitting on high, with the Son at His right hand, and that by them was sent forth the Holy Spirit, to enlighten and instruct mankind. But then a voice was heard from heaven, saying, We cannot endure that idea of thought; who does not know, that Jehovah God is omnipresent? And whosoever knows and acknowledges this, must also acknowledge, that it is He Himself who enlightens and instructs; and that there is not a mediating God distinct from Him, much less from two, as one person is distinct from another person; wherefore let the former idea, which is vain, be removed, and let this, which is just, be received, and then you will see this
8 clearly. But then a voice was heard again from the Roman Catholics, who had concealed themselves behind the altar of the temple, saying, What then is the *Holy Spirit*, Who is named in the Word in the Evangelists, and in Paul, by whom so many of the learned among the clergy, and particularly of our church, profess to be led? Who in the Christian world at this day denies the Holy Spirit, and His operations? Upon this one who sat on the second row of seats, turned round and said, Ye say that the Holy Spirit is a person by Himself, and a God by Himself; but what is a person coming forth and proceeding from a person, but operation coming forth and proceeding? One person cannot come forth and proceed from another, by another, but operation can. Or what is a God coming forth and

proceeding from a God, but the Divine coming forth and proceeding? One God cannot come forth and proceed from another, by another, but the Divine can. Is not the Divine Essence one and indivisible, and inasmuch as the Divine Essence or the Divine Esse is God, is not God therefore one and indivisible? On hearing⁹ these words, they that sat on the seats concluded unanimously, that the Holy Spirit is not a distinct person by Himself, thus not a distinct God by Himself; but that it is the Holy Divine coming forth and proceeding from the one only omnipresent God, Who is the Lord. To this the angels, who stood at the golden table upon which was the Word, said, WELL: it is not written in any part of the Old Testament, that the prophets spake the Word from the Holy Spirit, but from Jehovah the Lord; and wherever the Holy Spirit is mentioned in the New Testament, the Divine Proceeding is meant, which is the Divine enlightening, instructing, vivifying, reforming, and regenerating. After¹⁰ this came on another subject of inquiry, respecting the *Holy Spirit*, which was: From whom proceeds the Divine which is called the Holy Spirit; whether from the Divine which is called the Father, or from the Divine Human which is called the Son? And whilst they discussed this, there shone a light from heaven, from which they saw that the Holy Divine, which is meant by the Holy Spirit, proceeds from the Divine in the Lord by His glorified Human, which is the Divine Human, comparatively as all activity proceeds from the soul by the body with man. This the angel who stood by the table

confirmed by these passages: "*He, whom the Father hath sent, speaketh the words of God; He hath not given 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,*" Isa. xi. 1, 2. "*That the Spirit of Jehovah was put upon Him, and was in Him,*" chap. xlii. 1; chap. lix. 19, 24; chap. lxi. 1; Luke iv. 18. "*When the Holy Spirit shall 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 declare it unto you; all things that the Father hath are Mine, wherefore I said that He shall receive of Mine, and shall declare it unto you,*" John xvi. 14, 15. "*If I go away, I will send the Comforter unto you,*" John xvi. 7. "*The Comforter is the Holy Spirit,*" John xiv. 26. "*The Holy Spirit was not yet, because Jesus was not yet glorified,*" John vii. 39. But after the glorification, "*Jesus breathed on His disciples, and said, Receive ye the Holy Spirit,*" John xx. 22. And in the Apocalypse, "*Who shall not glorify Thy name, O Lord, because Thou alone art Holy,*" chap. xv. 4.

11 Inasmuch as the Divine Operation of the Lord, from His Divine Omnipresence, is meant by the Holy Spirit, therefore when He spoke to His disciples concerning the Holy Spirit, whom He would send from God the Father, He also said, "*I will not leave you orphans, 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 am with you all the days, even to the consummation of the age,"* Matt. xxviii. 20. Having read these words before them, the angel said, From these, and many other passages from the Word, it is evident, that the Divine, which is called the Holy Spirit, proceeds from the Divine in the Lord by His Divine Human. To this they that sat on the seats all exclaimed, *This is Divine Truth.*

Lastly, this decision was made: That from¹² what has been deliberated 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, which is, the Divine, from Whom (are all things), which is called the Father, the Divine Human which is the Son, and the Divine Proceeding which is the Holy Spirit: exclaiming together, "*In Jesus Christ dwelleth all the fulness of the Divinity bodily,"* Col. ii. 9. Thus there is One God in the church.

After these things were concluded in that¹³ magnificent council, they rose; and the angel-keeper of the wardrobe came and brought to each of those who sat on the seats, splendid garments, interwoven here and there with threads of gold, and he said, Receive ye these *wedding garments.* And they were conducted, in glory, to the New Christian Heaven, with which the church of the Lord on Earth, which is the New Jerusalem, will be conjoined.

ZECHARIAH xiv. 7, 8, 9.

It shall be one day which is known to Jehovah, not day nor night, for about evening-time it shall be light. It shall come to pass in that day, living waters shall go out from Jerusalem : and Jehovah shall be King over all the earth : in that day there shall be One Jehovah, and His name One.

THE END.

THE INTERCOURSE OF
THE SOUL AND THE BODY

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OF
THE SOUL AND THE BODY

FROM THE LATIN
OF
EMANUEL SWEDENBORG

THE SWEDENBORG SOCIETY
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NOTE.

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The small numerals on the outer margins indicate the sub-divisions of the longer paragraphs made by the Rev. J. F. Potts, B.A., and introduced by him into his Concordance to the Theological Writings of Emanuel Swedenborg.

JOHN PRESLAND.

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THE INTERCOURSE OF THE SOUL AND THE BODY.

I. THERE are three opinions and traditions, which are hypotheses, concerning the Intercourse of the Soul and the Body, or the operation of the one upon the other, and of the one together with the other: the first is called Physical Influx, the second Spiritual Influx, and the third Pre-established Harmony.

The FIRST, which is called PHYSICAL INFLUX, arises from the appearances of the senses, and the fallacies thence derived. For it appears as if the objects of sight, which affect the eyes, flow into the thought and produce it: in like manner speech, which affects the ears, appears to flow into the mind, and to produce ideas there; and it is similar with respect to the smell, taste, and touch. Since the organs of these senses first receive the contacts flowing to them from the world; and the mind appears to think, and also to will, according to the affections of those organs; therefore, the ancient philosophers and schoolmen believed that influx

was derived from them into the soul, and hence adopted the hypothesis of Physical or Natural Influx.

- 2 The SECOND hypothesis, which is called SPIRITUAL, and, by some, OCCASIONAL, INFLUX, originates in order and its laws. For the soul is a spiritual substance, and therefore purer, prior, and interior; but the body is material, and therefore grosser, posterior, and exterior; and it is according to order that the purer should flow into the grosser, the prior into the posterior, and the interior into the exterior, thus what is spiritual into what is material, and not the contrary. Consequently, it is according to order for the thinking mind to flow into the sight according to the state induced on the eyes by the objects before them, which state that mind also disposes at its pleasure; and likewise for the perceptive mind to flow into the hearing, according to the state induced upon the ears by speech.
- 3 The THIRD hypothesis, which is called PRE-ESTABLISHED HARMONY, arises from the appearances and fallacies of the reasoning faculty; since the mind, in the very act of operating, acts together with and at the same time as the body. Still, every operation is first successive and afterwards simultaneous, and successive operation is Influx, and simultaneous operation is Harmony; as, for instance, when the mind thinks and afterwards speaks, or when it wills and afterwards acts: wherefore it is a fallacy of the reasoning faculty to establish that which is simultaneous, and to exclude that which is successive.

No fourth opinion concerning the Intercourse of the Soul and the Body can be framed in addition to these three ; for either the soul must operate upon the body, or the body upon the soul, or both uninterruptedly at the same time.

2. Since Spiritual Influx, as we have said, originates in order and its laws, it has been acknowledged and received by the wise in the learned world in preference to the other two opinions. Everything which originates in order is truth, and truth, in virtue of its own inherent light, manifests itself even in the shade of the reasoning faculty in which hypotheses reside. As, however, there are three things which involve this hypothesis in shade—ignorance as to what the soul is, ignorance as to what is spiritual, and ignorance respecting the nature of influx—these three things must first be explained before the rational faculty can see the truth itself. For hypothetical truth is not truth itself, but a conjecture of the truth. It is like a picture on a wall seen at night by the light of the stars, to which the mind assigns a form varying according to its fancy ; but which appears different after daybreak, when the light of the sun shines upon it, and not only discovers and presents to view its general features, but also each of its parts. So, from the shade of truth in which this hypothesis resides, is produced the open truth, when it is known what and of what nature is that which is spiritual respectively to that which is natural ; as also what and of what nature is the human soul, and what the nature of the influx into it, and through it into the perceptive and thinking mind, and from this into the body.

2 But these subjects can be explained by no one, unless it has been granted him by the Lord to be consociated with angels in the spiritual world and at the same time with men in the natural world ; and because this has been granted to me, I have been enabled to describe what and of what nature they both are. This has been done in the work on CONJUGIAL LOVE : concerning what is SPIRITUAL, in the memorable relation, nos. 326-329 ; concerning the HUMAN SOUL, no. 315 ; and concerning INFLUX, no. 380, and still more fully at nos. 415-422.* Who does not know, or may not know, that the good of love and the truth of faith flow in from God into man, and that they flow into his soul, and are felt in his mind ; and that they flow forth from his thought into his speech, and from his will into his actions ?

3 That Spiritual Influx is from thence, also its origin and derivation, shall be shewn in the following order :

I. *There are two worlds ; the spiritual world, inhabited by spirits and angels, and the natural world, inhabited by men.*

II. *The spiritual world first existed and continually subsists from its own sun ; and the natural world from its own sun.*

III. *The sun of the spiritual world is pure love from Jehovah God, who is in the midst of it.*

IV. *From that sun proceed heat and light ; the heat proceeding from it is in its essence love, and the light thence is in its essence wisdom.*

V. *Both that heat and that light flow into*

* The same articles may be found in the TRUE CHRISTIAN RELIGION, no. 280 ; no. 697 ; no. 35 ; no. 77 ; and no. 12.

man: the heat into his will, where it produces the good of love; and the light into his understanding, where it produces the truth of wisdom.

VI. *Those two, heat and light, or love and wisdom, flow conjointly from God into the soul of man; and through this into his mind, its affections and thoughts; and from these into the senses, speech, and actions of the body.*

VII. *The sun of the natural world is pure fire; and the world of nature first existed and continually subsists by means of this sun.*

VIII. *Therefore everything which proceeds from this sun, regarded in itself, is dead.*

IX. *That which is spiritual clothes itself with that which is natural, as a man clothes himself with a garment.*

X. *Spiritual things thus clothed in a man enable him to live as a rational and moral man, thus as a spiritually natural man.*

XI. *The reception of that influx is according to the state of love and wisdom with man.*

XII. *The understanding in man can be raised into the light, that is, into the wisdom, in which are the angels of heaven, according to the cultivation of his reason; and his will can be raised, in like manner, into heat, that is, into love, according to the deeds of his life; but the love of the will is not raised, except so far as the man wills and does those things which the wisdom of the understanding teaches.*

XIII. *It is altogether otherwise with beasts.*

XIV. *There are three degrees in the spiritual world, and three degrees in the natural world, according to which all influx takes place.*

XV. *Ends are in the first degree, causes in the second, and effects in the third.*

XVI. *Hence it is evident what is the nature of spiritual influx from its origin to its effects.*

Each of these propositions shall now be briefly illustrated.

I.

THERE ARE TWO WORLDS; THE SPIRITUAL WORLD INHABITED BY SPIRITS AND ANGELS, AND THE NATURAL WORLD INHABITED BY MEN.

3. THAT there is a spiritual world inhabited by spirits and angels, distinct from the natural world inhabited by men, has hitherto been deeply hidden, even in the Christian world; because no angel has descended and taught it by word of mouth, nor any man ascended and seen it. Lest, therefore, from ignorance of that world, and the uncertain faith respecting heaven and hell thence resulting, man should be so far infatuated as to become naturalist and atheist, it has pleased the Lord to open the sight of my spirit, and to raise it into heaven and let it down into hell, and to exhibit to my view the nature of both.

It has thus been made evident to me that 2 there are two worlds, distinct from each other; one, in which all things are spiritual, whence it is called the spiritual world; and the other, in which all things are natural, whence it is called the natural world: as also, that spirits and angels live in their own world, and men in theirs; and further, that every man passes by

death from his world into the other, and lives in it to eternity. In order that Influx, which is the subject of this little work, may be unfolded from its beginning, it is necessary that some information respecting both these worlds should be premised ; for the spiritual world flows into the natural world, and actuates it in all its parts, as well with men as with beasts, and also constitutes the vegetative principle in trees and herbs.

II.

THE SPIRITUAL WORLD FIRST EXISTED AND CONTINUALLY SUBSISTS FROM ITS OWN SUN, AND THE NATURAL WORLD FROM ITS OWN SUN.

4. THAT there is one sun of the spiritual world and another of the natural world, is because those worlds are altogether distinct from each other, and a world derives its origin from a sun. For a world in which all things are spiritual, cannot originate from a sun, all the products of which are natural; since thus there would be physical influx, which, however, is contrary to order. That the world came into existence from the sun, and not the sun from the world, is evident from the consequence of the fact that the world, as to all things belonging to it, in general and in particular, subsists by means of the sun; and subsistence demonstrates existence, wherefore it is said that subsistence is perpetual existence: whence it is evident, that if the sun were removed its world would fall into chaos, and this chaos into nothing.

That in the spiritual world there is a sun ² different from that in the natural world, I am

able to testify, for I have seen it : in appearance it is fiery, like our sun, of nearly the same magnitude, and at a distance from the angels as our sun is from men. It does not rise or set, however, but stands immovable in a middle altitude between the zenith and the horizon ; whence the angels enjoy perpetual light and perpetual spring.

- 3 A man given to reasoning, who knows nothing concerning the sun of the spiritual world, easily becomes insane in his idea of the creation of the universe. When he deeply considers it, he perceives no otherwise than that it is from nature ; and because the origin of nature is the sun, that it is from its sun as a creator. Moreover, no one can have a perception of spiritual influx, unless he also knows its origin : for all influx proceeds from a sun ; spiritual influx from its sun, and natural influx from its sun. The internal sight of a man, which is of his mind, receives influx from the spiritual sun ; but the external sight, which is of the body, receives influx from the natural sun ; and in operation they join together, just as the soul with the body.
- 4 Hence it is evident into what blindness, darkness, and stupidity those may fall who know nothing of the spiritual world and its sun : into *blindness*, because the mind, depending solely upon the sight of the eye, becomes in its reasonings like a bat, which flies by night in a wandering course, and sometimes against linen clothes which may be hanging up ; into *darkness*, because the sight of the mind, whilst the sight of the eye is flowing into it from within, is

deprived of all spiritual light [*lumen*], and becomes like that of an owl ; into *stupidity*, because the man still thinks, but from natural things concerning spiritual, and not contrariwise ; consequently, idiotically, foolishly, and insanely.

III.

THE SUN OF THE SPIRITUAL WORLD IS PURE LOVE FROM JEHOVAH GOD, WHO IS IN THE MIDST OF IT.

5. SPIRITUAL things cannot proceed from any other source than from love, and love from no other source than from Jehovah God, who is love itself: wherefore the sun of the spiritual world, from which, as from their fountain, all spiritual things stream forth, is pure love proceeding from Jehovah God, who is in the midst of it. That sun itself is not God, but is from God: it is the nearest sphere around Him from Himself. By means of this sun the universe was created by Jehovah God; by which we mean, all worlds considered as one whole, which are as many as the stars in the expanse of our heaven.

2 Creation was effected by means of that sun, which is pure love, thus by Jehovah God; because love is the very *esse* of life, and wisdom is the *existere* of life from thence, and all things were created from love by means of wisdom. This is understood by these words in John: "*The Word was with God, and God was the Word. All things were made by Him, and without Him was nothing made which was made: and the world was made by Him*" (i. 1, 3, 10). The

Word there is the Divine Truth, thus likewise the Divine Wisdom ; wherefore, also, the Word is there called (ver. 9) the light which enlightens every man, in like manner as does the Divine Wisdom by means of the Divine Truth.

Those who deduce the origin of worlds ³ from any other source than from the Divine Love by means of the Divine Wisdom, fall into mistakes ; like persons disordered in the brain, who see spectres as men, phantoms as luminous objects, and imaginary beings as real figures. For the created universe is a coherent work, from love by means of wisdom : this you will see, if you are able to view the connection of things in order, from first principles to ultimates.

As God is one, so also the spiritual sun is ⁴ one ; for extension of space is not predicable of spiritual things, which are its derivations : and essence and existence, which are without space, are everywhere in spaces without space ; thus the Divine Love is everywhere from the beginning of the universe to all its boundaries. That the Divine fills all things, and by such impletion preserves them in the state in which they were created, the rational faculty sees remotely : and it sees it more nearly, in proportion as it has a knowledge of the nature of love as it is in itself ; of its conjunction with wisdom that ends may be perceived, of its influx into wisdom that causes may be exhibited, and of its operation by means of wisdom that effects may be produced.

IV.

FROM THAT SUN PROCEED HEAT AND LIGHT ;
THE HEAT PROCEEDING FROM IT IS IN ITS
ESSENCE LOVE, AND THE LIGHT THENCE
IS IN ITS ESSENCE WISDOM.

6. IT is well known that in the Word, and thence in the common language of preachers, the Divine Love is expressed by fire ; as when prayer is offered that heavenly fire may fill the heart, and kindle holy desires to worship God : the reason is, because fire corresponds to love, and thence signifies it. Hence it is, that Jehovah God appeared before Moses as a fire in the bush, as also before the children of Israel on Mount Sinai ; and that it was commanded for fire to be perpetually kept upon the altar, and for the lights of the candlestick in the tabernacle to be lighted every evening : these commands were given because fire signified love.

2 That such fire has heat proceeding from it, appears plainly from the effects of love : thus a man is set on fire, grows warm, and becomes inflamed, as his love is exalted into zeal, or into the glow of anger. The heat of the blood, or the vital heat of men, and of animals in general,

proceeds solely from love, which constitutes their life. Neither is infernal fire anything else than love opposite to heavenly love. Thence it is, as was stated above, that the Divine Love appears to the angels in their world, as a sun, fiery, like our sun ; and that the angels enjoy heat according to their reception of love from Jehovah God by means of that sun.

It follows from hence, that the light there ³ is in its essence wisdom ; for love and wisdom, like *esse* and *existere*, are indivisible, since love exists by means of wisdom and according to it. This is like as it is in our world : at the time of spring heat unites itself with light, and causes germination, and at length fruit. Moreover, every one knows that spiritual heat is love and spiritual light is wisdom ; for a man grows warm as he loves, and his understanding is in light as he becomes wise.

I have often seen that spiritual light. ⁴ It immensely exceeds natural light in brightness and splendor, for it is as brightness and splendor in their very essence : it appears like resplendent and dazzling snow, such as the garments of the Lord appeared when He was transfigured (Mark ix. 3 ; Luke ix. 29). As light is wisdom, therefore the Lord calls Himself the light which enlightens every man (John i. 9) ; and says in other places that He is light itself (John iii. 19 ; viii. 12 ; xii. 35, 36, 46) ; that is, that He is the Divine Truth itself, which is the Word, thus wisdom itself.

It is believed that natural light [*lumen*], ⁵ which also is rational, proceeds from the light of our world : but it proceeds from the light of

the sun of the spiritual world ; for the sight of the mind flows into the sight of the eye, thus also the light of the spiritual world into the light of the natural world, but not contrariwise : were it otherwise, there would be physical and not spiritual influx.

V.

BOTH THAT HEAT AND THAT LIGHT FLOW INTO MAN: THE HEAT INTO HIS WILL, WHERE IT PRODUCES THE GOOD OF LOVE; AND THE LIGHT INTO HIS UNDERSTANDING, WHERE IT PRODUCES THE TRUTH OF WISDOM.

7. IT is well known that all things universally have relation to good and truth, and that there is not a single thing in existence in which is not something related to those two. On this account there are two receptacles of life in man: one, which is the receptacle of good, called the will; and another, which is the receptacle of truth, called the understanding: and, as good is of love and truth is of wisdom, the will is the receptacle of love, and the understanding is the receptacle of wisdom. That good is of love, is because what a man loves that he wills, and when he brings it into act he calls it good: and that truth is of wisdom, is because all wisdom is from truths; indeed, the good which a wise man thinks, is truth, which becomes good when he wills and does it.

He who does not rightly distinguish between 2 these two receptacles of life, which are the will and the understanding, and does not

form to himself a clear notion respecting them, strives in vain to comprehend the nature of spiritual influx. For there is influx into the will, and there is influx into the understanding. Into the will of man there is an influx of the good of love, and into his understanding there is an influx of the truth of wisdom; each proceeding from Jehovah God, immediately through the sun in the midst of which He is, and mediately through the angelic heaven. These two receptacles, the will and the understanding, are as distinct as heat and light; for, as was said above, the will receives the heat of heaven, which in its essence is love, and the understanding receives the light of heaven, which in its essence is wisdom.

- 3 There is an influx from the human mind into the speech, and there is an influx into the actions; the influx into speech is from the will through the understanding, but the influx into the actions is from the understanding through the will. Those who are only acquainted with the influx into the understanding, and not at the same time with that into the will, and who reason and conclude therefrom, are like one-eyed persons, who only see the objects on one side of them, and not at the same time those on the other; and like maimed persons, who do their work awkwardly with one hand only; and like lame persons, who walk by hopping on one foot, with the assistance of a staff. From these few observations it is plain that spiritual heat flows into the will of man, and produces the good of love, and that spiritual light flows into his understanding, and produces the truth of wisdom.

VI.

THOSE TWO, HEAT AND LIGHT, OR LOVE AND WISDOM, FLOW CONJOINTLY FROM GOD INTO THE SOUL OF MAN ; AND THROUGH THIS INTO HIS MIND, ITS AFFECTIONS AND THOUGHTS ; AND FROM THESE INTO THE SENSES, SPEECH, AND ACTIONS OF THE BODY.

8. THE spiritual influx hitherto treated of by men of cultivated genius, is that from the soul into the body, but no one has treated of influx into the soul, and through this into the body ; although it is known that all the good of love and all the truth of faith flow from God into man, and nothing of them from man ; and those things which flow from God flow first into his soul, and through his soul into the rational mind, and through this into those things which constitute the body. If any one investigates spiritual influx in any other manner, he is like one who stops up the course of a fountain and still seeks there perennial streams ; or like one who deduces the origin of a tree from the root and not from the seed ; or like one who examines principles apart from their principle.

For the soul is not life in itself, but is a 2

recipient of life from God, who is life in Himself ; and all influx is of life, thus from God. This is meant by the statement : “ *Jehovah God breathed into the nostrils of the man the breath of lives, and the man was made into a living soul* ” (Gen. ii. 7). To breathe into the nostrils the breath of lives, signifies, to implant the perception of good and truth. The Lord also says of Himself, “ *As the Father hath life in Himself, so hath He also given to the Son to have life in Himself* ” (John v. 26) : life in Himself is God ; and the life of the soul is life flowing in from God.

3 Now forasmuch as all influx is of life, and life operates by means of its receptacles, and the inmost or first of the receptacles in man is his soul, therefore, in order that influx may be rightly apprehended, it is necessary to begin from God, and not from an intermediate station. Were we to begin from an intermediate station, our doctrine of influx would be like a chariot without wheels, or like a ship without sails. This being the case, therefore, in the preceding articles we have treated of the sun of the spiritual world, in the midst of which is Jehovah God, no. 5 ; and of the influx thence of love and wisdom, thus of life, nos. 6, 7.

4 That life flows from God into man through the soul, and through this into his mind, that is, into its affections and thoughts, and from these into the senses, speech, and actions of the body, is because these are the things pertaining to life in successive order. For the mind is subordinate to the soul, and the body is subordinate to the mind. The mind, also, has two lives, the one of the will and the other of the understanding.

The life of its will is the good of love, the derivations of which are called affections ; and the life of the understanding there is the truth of wisdom, the derivations of which are called thoughts : by means of the latter and the former the mind lives. The life of the body, on the other hand, are the senses, speech, and actions : that these are derived from the soul through the mind follows from the order in which they stand, and from this they manifest themselves to a wise man without examination.

The human soul, being a superior spiritual ⁵ substance, receives influx immediately from God ; but the human mind, being an inferior spiritual substance, receives influx from God mediately through the spiritual world ; and the body, being composed of the substances of nature which are called matter, receives influx from God mediately through the natural world.

That the good of love and the truth of wisdom flow from God into the soul of a man conjointly, that is, united into one, but that they are divided by the man in their progress, and are conjoined only with those who suffer themselves to be led by God, will be seen in the following articles.

VII.

THE SUN OF THE NATURAL WORLD IS PURE FIRE ; AND THE WORLD OF NATURE FIRST EXISTED AND CONTINUALLY SUBSISTS BY MEANS OF THIS SUN.

9. THAT nature and its world—by which we mean the atmospheres and the earths which are called planets, among which is the terraqueous globe on which we dwell, together with all the productions, in general and in particular, which annually adorn its surface—subsist solely from the sun, which constitutes their centre, and which, by the rays of its light and the modifications of its heat, is everywhere present, every one knows for certain, from his own experience, from the testimony of the senses, and from the writings which treat of the way in which the world has been inhabited. As, therefore, perpetual subsistence is from this source, reason may also conclude with certainty that existence is likewise from the same ; for perpetually to subsist is perpetually to exist as it first existed. Hence it follows, that the natural world was created by Jehovah God by means of this sun as a secondary cause.

2 That there are spiritual things and natural things, entirely distinct from each other, and

that the origin and support of spiritual things are from a sun which is pure love, in the midst of which is Jéhovah God, the Creator and Upholder of the universe, has been demonstrated before ; but that the origin and support of natural things are a sun which is pure fire, and that the latter is derived from the former, and both from God, follows of itself, as what is posterior follows from what is prior, and what is prior from THE FIRST.

That the sun of nature and its worlds is ³ pure fire, all its effects demonstrate : as the concentration of its rays into a focus by the art of optics, from which proceeds violently burning fire and also flame ; the nature of its heat, which is similar to heat from elementary fire ; the graduation of that heat according to its angle of incidence, whence proceed the varieties of climate, and also the four seasons of the year ; besides many other facts, from which the rational faculty, by means of the senses of its body, may confirm the truth that the sun of the natural world is mere fire, and also that it is fire in its utmost purity.

Those who know nothing concerning the ⁴ origin of spiritual things from their own sun, but are only acquainted with the origin of natural things from theirs, can scarcely avoid confounding spiritual and natural things together, and concluding, through the fallacies of the senses and of the rational faculty derived from them, that spiritual things are nothing but pure natural things, and that from the activity of these latter, excited by heat and light, arise wisdom and love. These persons, since they see nothing

else with their eyes, and smell nothing else with their nostrils, and breathe nothing else with their chest, than nature, ascribe to it all things rational also; and thus they imbibe naturalism as a sponge sucks up water.

- 5 Such persons may be compared to charioteers who yoke the team of horses behind the carriage, and not before it. The case is otherwise with those who distinguish between things spiritual and natural, and deduce the latter from the former. These also perceive the influx of the soul into the body; they perceive that it is spiritual, and that natural things, which are those of the body, serve the soul for vehicles and mediums, by which to produce its effects in the natural world. If you conclude otherwise you may be likened to a crab, which assists its progress in walking with its tail, and draws its eyes backwards at every step; and your rational sight may be compared to the sight of the eyes of Argus in the back of his head, when those in his forehead were asleep. Such persons also believe themselves to be Arguses in reasoning; for they say, "Who does not see that the origin of the universe is from nature? and what then is God but the inmost extension of nature?" and the like irrational observations; of which they boast more than wise men do of their rational sentiments.

VIII.

THEREFORE EVERYTHING WHICH PROCEEDS FROM THIS SUN, REGARDED IN ITSELF, IS DEAD.

10. WHO does not see from the rational faculty belonging to his understanding, if this be a little elevated above the sensual things of the body, that love, regarded in itself, is alive, and that the appearance of its fire is life ; and, on the contrary, that elementary fire, regarded in itself, is respectively dead ? consequently, that the sun of the spiritual world, being pure love, is alive, and that the sun of the natural world, being pure fire, is dead ? and that the case is the same with all the products which proceed and exist from them ?

There are two things which produce all the effects in the universe, LIFE and NATURE ; and they produce them according to order, when life, from within, actuates nature. The case is otherwise, when nature, from within, draws life to act ; which occurs with those who place nature, which in itself is dead, above and within life, and thence wholly devote themselves to the pleasures of the senses and the concupiscences of the flesh, esteeming the spiritual concerns of the soul, and the truly rational things of the

mind, as nothing. These persons, on account of this inversion, are those who are called THE DEAD: such are all atheistic naturalists in the world, and all the satans in hell.

3 They are also called *the dead* in the Word; as in David: "*They joined themselves also unto Baal-peor, and ate the sacrifices of the dead*" (Psalm cvi. 28). "*The enemy persecutes my soul; he makes me to sit in darkness, as the dead of the world*" (Psalm cxliiii. 3). "*To hear the groaning of the prisoner, and to set at liberty the sons of death*" (Psalm cii. 20). And in the Revelation: "*I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain that are ready to die*" (iii. 1, 2).

4 They are called *the dead*, because spiritual death is condemnation; and condemnation is the lot of those who believe life to be from nature, and thus believe the light of nature to be the light of life, and thereby conceal, suffocate, and extinguish every idea of God, of heaven, and of eternal life. In consequence of so doing, such persons are like owls, which see light in darkness, and darkness in light, that is, they see falsities as truths, and evils as goods; and, as the delights of evil are the delights of their hearts, they are not unlike those birds and beasts which devour dead bodies as choice delicacies, and scent the stench arising from graves as balsamic odors. They also see no influx but such as is physical or natural: if, notwithstanding, they affirm influx to be spiritual, it is not from any idea of it, but from the mouth of their preceptor.

IX.

THAT WHICH IS SPIRITUAL CLOTHES ITSELF WITH THAT WHICH IS NATURAL, AS A MAN CLOTHES HIMSELF WITH A GARMENT.

11. IT is well known that both an *active* and a *passive* are necessary to every operation, and that nothing can be produced from an *active* alone, and nothing from a *passive* alone. It is similar with what is spiritual and what is natural: what is spiritual, as a living force, being active, and what is natural, as a dead force, being passive. Hence it follows that whatever existed in this solar world from the beginning, and whatever comes into existence from moment to moment since, exists from what is spiritual by means of what is natural; and this not only in regard to the subjects of the animal kingdom, but also to those of the vegetable kingdom.

Another similar fact is also known, namely, ² that in every effect which is produced there are both a principal and an instrumental cause, and that these two, when anything is done, appear as a one, although they are distinctly two; wherefore it is one of the laws of wisdom, that the principal cause and the instrumental cause

make together one cause: so also do what is spiritual and what is natural. The reason that in producing effects these two appear as one is, because the spiritual is within the natural, as a fibre is within a muscle and blood within the arteries, or as thought is inwardly in speech and affection in the tones of the voice; and it causes itself to be felt by means of the natural. From these considerations—though thus far only indistinctly, as through a lattice—it appears that what is spiritual clothes itself with what is natural, as a man clothes himself with a garment.

- 3 The organical body with which the soul clothes itself, is here compared to a garment, because it invests the soul; and the soul also withdraws itself from it, and casts it off as old clothes, when it departs by death from the natural into its own spiritual world. Moreover, the body grows old like a garment, but not the soul; because this is a spiritual substance, which has nothing in common with the changes of nature, which advance from their beginnings to their ends, and are terminated at stated times.
- 4 Those who do not consider the body as the vesture or covering of the soul, which in itself is dead, and only adapted to receive the living forces flowing into it through the soul from God, cannot avoid concluding from fallacies that the soul lives of itself, and the body of itself, and that there is, between their respective lives, a PRE-ESTABLISHED HARMONY. They likewise infer either that the life of the soul flows into the life of the body, or the life of the body into the life of the soul, whence they conceive INFLUX to be either SPIRITUAL or NATURAL:

when, nevertheless, it is a truth testified by every object in creation, that what is *posterior* does not act from itself, but from something *prior*, from which it proceeded; thus that neither does this act from itself, but from something still prior; and thus that nothing acts except from a First, which does act from itself, thus from God. Besides, there is only one life, and this is not capable of being created, but is eminently capable of flowing into forms organically adapted to its reception: all things in the created universe, in general and in particular, are such forms.

It is believed by many that the soul is ⁵ life, and thus that a man, since he lives from his soul, lives from his own life, thus of himself, consequently not by an influx of life from God. But such persons cannot avoid tying a sort of Gordian knot of fallacies, in which they entangle all the judgments of their mind, till nothing but insanity in regard to spiritual things is the result: or they construct a maze, from which the mind can never, by any clue of reason, retrace its way and extricate itself. They also actually let themselves down, as it were, into caverns underground, where they dwell in eternal darkness.

For from such a belief proceed innumer-^s able fallacies, each of which is horrible: as that God has transfused and transcribed Himself into men, whence every man is a sort of deity that lives of himself, and thus that he does good and is wise from himself; likewise, that he possesses faith and charity in himself, and thus derives them from himself, and not from God;

besides other monstrous sentiments, such as prevail with those in hell, who, when they were in the world, believed nature to live, or to produce life by its own activity. When these look towards heaven, its light appears to them as mere thick darkness.

- 7 I once heard from heaven the voice of some one, saying, That if a spark of life in man were his own, and not of God in him, there would be no heaven nor anything that exists there; whence also there would be no church on earth, and consequently no life eternal.

For further particulars relating to this subject, the memorable relation in the work on CONJUGIAL LOVE, no. 132-136,* may be consulted.

* And in the TRUE CHRISTIAN RELIGION, no. 48.

X.

SPIRITUAL THINGS, THUS CLOTHED IN A MAN,
ENABLE HIM TO LIVE AS A RATIONAL AND
MORAL MAN, THUS AS A SPIRITUALLY
NATURAL MAN.

12. THIS follows as a conclusion from the principle established above, that the soul clothes itself with a body as a man clothes himself with a garment. For the soul flows into the human mind, and through this into the body, bearing with it the life which it continually receives from the Lord, and transferring it thus mediately into the body; where, by means of the closest union, it makes the body, as it were, to live. From this, and from a thousand testimonies of experience, it is evident that what is spiritual, united to what is material, as a living force with a dead force, causes a man to speak rationally and to act morally.

It appears as if the tongue and lips speak² from a certain life in themselves, and as if the arms and hands act in a like manner; but it is the thought, which in itself is spiritual, which speaks, and the will, which is likewise spiritual, which acts; and each by means of its own organs, which in themselves are material, because

taken from the natural world. That this is the case appears in the light of day, provided this consideration be attended to: Remove thought from speech, is not the mouth in a moment dumb? so, remove will from action, and do not the hands in a moment become still?

3 The union of spiritual with natural things, and the consequent appearance of life in material objects, may be compared to generous wine in a clean sponge, to the sweet must in a grape, to the delicious juice in an apple, and to the aromatic odour in cinnamon. The containing fibres of all these are material substances, which of themselves have neither taste nor smell, but derive them from the fluids in and between them; wherefore, if you squeeze out those juices, they become dead threads. It is the same with the organs of the body, if life be taken away.

4 That a man is a rational being by virtue of the union of spiritual things with natural, is evident from the analytical [processes] of his thought; and that he is a moral being from the same cause, is evident from the excellences of his conduct and the propriety of his demeanour. These he possesses by virtue of his faculty of being able to receive influx from the Lord through the angelic heaven, where is the very abode of wisdom and love, thus of rationality and morality. Hence it may be perceived, that the union in a man of what is spiritual with what is natural, causes him to live as a spiritually natural man. The reason that he lives in a similar and yet dissimilar manner after death is, because his soul is then clothed with a sub-

stantial body, just as in the natural world it was clothed with a material body.

It is believed by many that the percep-⁵tions and thoughts of the mind, being spiritual, flow in naked, and not by means of organized forms. Those thus dream, however, who have not seen the interiors of the head, where the perceptions and thoughts are in their beginnings, and who are ignorant that the brains are there, interwoven and composed of the cineritious and medullary substances, together with the glands, cavities, and *septa*, and all surrounded with the *meninges* and *matres*; and who likewise do not know that a man thinks and wills sanely or insanelly according to the sound or distorted condition of all those organs; consequently, that he is rational and moral according to the organic structure of his mind. For the rational sight of a man, which is the understanding, without forms organized for the reception of spiritual light, would be an abstract nothing, just as his natural sight would be without eyes; and so in other instances.

XI.

THE RECEPTION OF THAT INFLUX IS ACCORDING TO THE STATE OF LOVE AND WISDOM WITH MAN.

13. THAT a man is not life, but an organ recipient of life from God, and that love in union with wisdom is life ; also, that God is love itself and wisdom itself, and thus life itself, has been demonstrated above. Hence it follows, that so far as a man loves wisdom, or so far as wisdom embosomed in love is within him, so far he is an image of God, that is, a receptacle of life from God ; and, on the contrary, that so far as he is in the opposite love and thence in insanity, so far he does not receive life from God but from hell, which life is called death.

2 Love itself and wisdom itself are not life, but are the *esse* of life, On the other hand, the delights of love and the pleasures of wisdom, which are affections, constitute life ; for by their means the *esse* of life comes into existence. The influx of life from God carries with it those delights and pleasures ; just as the influx of light and heat in springtime [conveys delight and pleasure] into human minds, and also into birds and beasts of every kind, and even into vegetables, which

then put forth their buds and grow fruitful. For the delights of love and the pleasures of wisdom expand the dispositions and adapt them to reception, just as joy and gladness expand the face, and adapt it to the influx of the cheerfulness of the soul.

The man who is affected with the love of wisdom is like the garden in Eden, in which there are two trees, the one of life, and the other of the knowledge of good and evil. The tree of life is the reception of love and wisdom from God, and the tree of the knowledge of good and evil is the reception of them from self. The man who receives them in the latter fashion is insane, yet still believes himself to be wise like God; but he that receives them in the former method is truly wise, and believes no one to be wise but God alone, and that a man is wise so far as he believes this, and still more so as he feels that he wills it. But more on this subject may be seen in the memorable relation inserted in the work on CONJUGIAL LOVE, no. 132-136.*

I will here add an arcanum confirming these facts from heaven. All the angels of heaven turn the front of the head towards the Lord as a sun, and all the angels of hell turn the back of the head to Him. The latter receive influx into the affections of their will, which in themselves are concupiscences, and make the understanding favour them; but the former receive influx into the affections of their understanding, and make the will favour them: these, therefore, are in wisdom, but the others in insanity. For the human understanding dwells

* Or TRUE CHRISTIAN RELIGION, no. 48.

in the cerebrum, which is under the forehead, and the will in the cerebellum, which is in the back of the head.

5 Who does not know that a man who is insane through falsities, favours the lusts of his own evil, and confirms them by reasons drawn from the understanding; whereas a wise man sees from truths the quality of the lusts of his own will, and restrains them? A wise man does this, because he turns his face to God, that is, he believes in God, and not in himself; but an insane man does the other, because he turns his face from God, that is, he believes in himself, and not in God. To believe in one's self is to believe that one loves and is wise from self, and not from God, and this is signified by eating of the tree of the knowledge of good and evil; but to believe in God, is to believe that one loves and is wise from God and not from self, and this is to eat of the tree of life (Rev. ii. 7).

6 From these considerations it may be perceived, but as yet only as in the light of the moon by night, that the reception of the influx of life from God is according to the state of love and wisdom with a man. This influx may be further illustrated by the influx of light and heat into vegetables, which blossom and bear fruit according to the structure of the fibres which form them, thus according to reception. It may also be illustrated by the influx of the rays of light into precious stones, which modify them into colours according to the situation of the parts composing them, thus also according to reception; and likewise by optical glasses and by drops of rain, which exhibit rainbows according

to the incidence, the refraction, and thus the reception of light. It is similar with human minds in respect to spiritual light, which proceeds from the Lord as a sun, and perpetually flows in, but is variously received.

XII.

THE UNDERSTANDING IN A MAN CAN BE RAISED INTO THE LIGHT, THAT IS, INTO THE WISDOM IN WHICH ARE THE ANGELS OF HEAVEN, ACCORDING TO THE CULTIVATION OF HIS REASON; AND HIS WILL CAN BE RAISED IN LIKE MANNER INTO THE HEAT OF HEAVEN, THAT IS, INTO LOVE, ACCORDING TO THE DEEDS OF HIS LIFE; BUT THE LOVE OF THE WILL IS NOT RAISED, EXCEPT SO FAR AS THE MAN WILLS AND DOES THOSE THINGS WHICH THE WISDOM OF THE UNDERSTANDING TEACHES.

14. BY the human mind are to be understood its two faculties, which are called the understanding and the will. The understanding is the receptacle of the light of heaven, which in its essence is wisdom; and the will is the receptacle of the heat of heaven, which in its essence is love, as was shewn above. These two, wisdom and love, proceed from the Lord as a sun, and flow into heaven universally and individually, whence the angels have wisdom and love; and they also flow into this world universally and individually, whence men have wisdom and love.

Moreover, those two principles proceed in² union from the Lord, and likewise flow in union into the souls of angels and men ; but they are not received in union in their minds. The first received there is the light which forms the understanding, and, by slow degrees, the love which forms the will. This also is of Providence : for every man is to be created anew, that is, reformed ; and this is effected by means of the understanding. For he must imbibe from infancy the knowledges of truth and good, which will teach him to live well, that is, to will and act rightly : thus the will is formed by means of the understanding.

For the sake of this end, there is given³ to man the faculty of raising his understanding almost into the light in which the angels of heaven are ; that he may see what he ought to will and thence to do, in order to be prosperous in the world for a time, and blessed after death to eternity. He becomes prosperous and blessed, if he procures to himself wisdom, and keeps his will in obedience thereto ; but unprosperous and unhappy, if he puts his understanding under obedience to his will. The reason is because the will inclines from birth towards evils, even to those which are enormous ; wherefore, unless it were restrained by means of the understanding, a man would rush into acts of wickedness, yea, from his inherent savage nature, he would destroy and slaughter, for the sake of himself, all who do not favour and indulge him.

Besides, unless the understanding could be⁴ separately perfected, and the will by means of it, a man would not be a man but a beast. For

without that separation, and without the ascent of the understanding above the will, he would not be able to think, and from thought to speak, but only to express his affection by sounds; neither would he be able to act from reason, but only from instinct; still less would he be able to know the things which are of God, and by means of them to know God, and thus to be conjoined to Him, and to live to eternity. For a man thinks and wills *as of himself*; and this *as of himself* is the reciprocal element of conjunction: for there can be no conjunction without reciprocity, just as there can be no conjunction of an active with a passive without reaction. God alone acts, and a man suffers himself to be acted upon; and he reacts to all appearance as from himself, though interiorly it is from God.

- 5 From these considerations, rightly apprehended, may be seen what is the nature of the love of a man's will if it is raised by means of the understanding, and what is its nature if it is not raised; consequently what is the nature of the man. But the nature of a man, if the love of his will is not raised by means of the understanding, shall be illustrated by comparisons. He is like an eagle flying on high, which, as soon as it sees below the food which is the object of its desire, such as chickens, young swans, or even young lambs, casts itself down in a moment and devours them. He is also like an adulterer, who conceals a harlot in a cellar below, and who by turns goes up to the topmost apartments of the house, and converses wisely with those who dwell there concerning chastity, and alternately withdraws

from the company there and indulges himself below with his harlot.

He is also like a thief on a tower, who ⁶ pretends to keep watch there, but who, as soon as he sees any object of plunder below, hastens down and seizes it. He may also be compared to marsh-flies, which fly in a column over the head of a horse whilst he is running, but which fall down when the horse stops, and plunge into their marsh. Such is the man whose will or love is not raised by means of the understanding; for he then remains below, at the foot, immersed in the unclean things of nature and the lusts of the senses. It is altogether otherwise with those who subdue the allurements of the lusts of the will by means of the wisdom of the understanding. With them the understanding afterwards enters into a marriage-covenant with the will, thus wisdom with love, and they dwell together above with the utmost delight.

XIII.

IT IS ALTOGETHER OTHERWISE WITH BEASTS.

15. THOSE who judge from the mere appearance presented to the senses of the body, conclude that beasts have will and understanding just in the same manner as men, and hence that the only distinction consists in a man's being able to speak, and thus to utter the things which he thinks and desires, while beasts can only express them by sounds. Beasts, however, have not will and understanding, but only a resemblance of each, which the learned call an analogue.

² A man is a man, because his understanding can be raised above the desires of his will, and thus, from above, can know and see them, and also govern them; but a beast is a beast, because its desires impel it to do whatever it does. A man is thus a man from the fact that his will is under obedience to his understanding; but a beast is a beast from the circumstance that its understanding is under obedience to its will. From these considerations this conclusion follows: that a man's understanding—because it receives the light flowing in from heaven, and takes possession of it and regards it as its own, and thinks from it analytically, with all variety, altogether as if from itself—is alive, and thence

a true understanding ; and that a man's will, because it receives the inflowing love of heaven, and acts from it as if from itself, is alive, and is thence truly will ; but that the contrary is the case with beasts.

Wherefore those who think from the lusts of the will, are compared to beasts, and likewise, in the spiritual world, appear at a distance as beasts ; they also act like beasts, with only this difference, that they are able to act otherwise if they will. Those, on the other hand, who restrain the lusts of their will by means of the understanding, and thence act rationally and wisely, appear in the spiritual world as men, and are angels of heaven.

In a word, the will and the understanding in beasts always cleave together ; and because the will in itself is blind, being a thing of heat and not of light, it makes the understanding blind also. Hence a beast does not know and understand its own actions ; yet it acts, notwithstanding, for it acts by an influx from the spiritual world, and such action is instinct.

It is supposed that a beast thinks from the understanding what to act ; but it does not in the least : it is induced to act solely from the natural love which is in it from creation, with the assistance of the senses of its body. The reason that a man thinks and speaks is simply because his understanding is capable of being separated from his will, and of being raised even into the light of heaven ; for the understanding thinks, and the thought speaks.

The reason why beasts act according to the laws of order inscribed on their nature, and

some of them, differently from many men, in, as it were, a moral and rational manner, is because their understanding is in blind obedience to the desires of their will, and thence they have not been able to pervert those desires by depraved reasonings, as men do. It is to be observed, that by the will and understanding of beasts in the foregoing statements we mean a certain resemblance and analogue of those faculties. The analogues are called by the names of those faculties on account of the appearance.

7 The life of a beast may be compared with a sleep-walker, who walks and acts by virtue of the will while the understanding sleeps; and also with a blind man, who passes through the streets with a dog leading him; as likewise with an idiot, who from custom and the habit thence acquired, does his work according to rules. It may be similarly compared with a person void of memory, and thence deprived of understanding, who still knows or learns how to clothe himself, to eat the food which he prefers, to love the sex, to walk the streets from house to house, and to do such things as soothe the senses and indulge the flesh, by the allurements and pleasures of which things he is drawn along, though he does not think, and therefore cannot speak.

8 From these considerations it is evident how much those are mistaken who believe that beasts enjoy rationality, and that they are only distinguished from men by their outward figure, and by their inability to express by speech the rational things which they conceal within: from which fallacies many even conclude that if a

man lives after death, a beast will live also, and, conversely, that if a beast does not live after death, neither will a man; beside other fancies arising from ignorance in regard to the will and understanding, and also concerning degrees, by means of which, as by a flight of stairs, the mind of a man mounts up to heaven.

XIV.

THERE ARE THREE DEGREES IN THE SPIRITUAL WORLD, AND THREE DEGREES IN THE NATURAL WORLD, HITHERTO UNKNOWN, ACCORDING TO WHICH ALL INFLUX TAKES PLACE

16. IT is discovered by the investigation of causes from effects that there are two kinds of degrees; one in which things are prior and posterior, and another in which they are greater and less. The degrees which distinguish things prior and posterior are to be called DEGREES OF ALTITUDE, or DISCRETE DEGREES; but the degrees by which things greater and less are distinguished from each other are to be called DEGREES OF LATITUDE, and also CONTINUOUS DEGREES.

2 Degrees of altitude, or discrete degrees, are like the generations and compositions of one thing from another; as for example, of some nerve from its fibres, and of any fibre from its fibrils; or of some piece of wood, stone, or metal from its parts, and of any part from its particles. But degrees of latitude, or continuous degrees, are like the increments and decrements of the same degree of altitude with respect to

breadth, length, height, and depth ; as of greater and less volumes of water, air, or ether ; and as of large and small masses of wood, stone, or metal.

All things in general and in particular in ³ both worlds, the spiritual and the natural, are by creation in degrees of this double kind. The whole animal kingdom in this world is in those degrees, both in general and in particular ; so likewise are the whole vegetable kingdom and the whole mineral kingdom ; and also the atmospheric expanse from the sun even to the earth.

There are, therefore, three atmospheres, dis- ⁴ cretely distinct according to the degrees of altitude, both in the spiritual and in the natural world ; because each world has a sun : but the atmospheres of the spiritual world, by virtue of their origin, are substantial, and the atmospheres of the natural world, by virtue of their origin, are material. Moreover, since the atmospheres descend from their origins according to those degrees, and are the continents of light and heat, and as it were the vehicles by which they are conveyed, it follows that there are three degrees of light and heat : and since the light in the spiritual world is in its essence wisdom, and the heat there in its essence is love, as was shewn above in its proper article, it follows also that there are three degrees of wisdom and three degrees of love, consequently three degrees of life ; for they are graduated by those things through which they pass.

Hence it is that there are three angelic ⁵ heavens : a supreme, which is also called the

third heaven, inhabited by angels of the supreme degree ; a middle, which is also called the second heaven, inhabited by angels of the middle degree ; and a lowest, which is also called the first heaven, inhabited by angels of the lowest degree. Those heavens are also distinguished according to the degrees of wisdom and love : those who are in the lowest heaven are in the love of knowing truths and goods ; those in the middle heaven are in the love of understanding them ; and those in the supreme heaven are in the love of being wise, that is, of living according to those truths and goods which they know and understand.

- 6 As the angelic heavens are distinguished into three degrees, so also is the human mind, because the human mind is an image of heaven, that is, it is heaven in its least form. Hence it is that a man can become an angel of one of those three heavens ; and he becomes such according to his reception of wisdom and love from the Lord : an angel of the lowest heaven if he only receives the love of knowing truths and goods ; an angel of the middle heaven if he receives the love of understanding them ; and an angel of the supreme heaven if he receives the love of being wise, that is, of living according to them. That the human mind is distinguished into three regions, according to the three heavens, may be seen in the memorable relation inserted in the work on CONJUGIAL LOVE, no. 270. Hence it is evident that all spiritual influx to a man and into a man descends from the Lord through these three degrees, and that it is received by the man

according to the degree of wisdom and love in which he is.

A knowledge of these degrees is, at the present day, of the greatest value: for many persons, in consequence of not knowing them, remain and cling in the lowest degree, in which are the senses of their body; and from their ignorance, which is a thick darkness of the understanding, they cannot be raised into spiritual light, which is above them. Hence naturalism takes possession of them, as it were spontaneously, as soon as they attempt to enter on any inquiry and examination concerning the soul and the human mind and its rationality; and still more if they extend their inquiries to heaven and the life after death. Whence they become like persons standing in the market-places with telescopes in their hands, looking at the sky and uttering vain predictions; and also like persons who chatter and reason about every object they see and everything they hear, without anything rational from the understanding being contained in their remarks. But these are like butchers, who believe themselves to be skilful anatomists, because they have examined the viscera of oxen and sheep outwardly, but not inwardly.

The truth, however, is, that to think from the influx of natural light [*lumen*] not enlightened by the influx of spiritual light is merely to dream, and to speak from such thought is to make vain assertions like fortune-tellers. But further particulars concerning degrees may be seen in the work on the DIVINE LOVE AND THE DIVINE WISDOM, nos. 173-281.

XV.

ENDS ARE IN THE FIRST DEGREE, CAUSES
IN THE SECOND, AND EFFECTS IN THE
THIRD.

17. WHO does not see that the end is not the cause, but that it produces the cause? and that the cause is not the effect, but that it produces the effect? consequently, that these are three distinct things which follow each other in order? The end with a man is the love of his will; for what a man loves, this he proposes to himself and intends: the cause with him is the reason of his understanding; for by means of reason the end seeks for middle or efficient causes: and the effect is the operation of the body, from, and according to, the end and the cause. Thus there are three things in a man which follow each other in order, in the same manner as the degrees of altitude follow each other. When these three are established, the end is inwardly in the cause, and, by means of the cause, the end is in the effect: thus these three exist together in the effect. On this account it is said in the Word that every one shall be judged according to his works; for the end, or the love of his will, and the cause, or the reason of his understanding, are simultaneously present in the

effects, which are the works of his body : thus in them is contained the quality of the whole man.

Those who do not know these truths, and thus distinguish the objects of reason, cannot avoid terminating the ideas of their thought either in the atoms of Epicurus, the monads of Leibnitz, or the simple substances of Wolff. Inevitably, therefore, they shut up the understanding as with a bolt, so that it cannot even think from reason concerning spiritual influx, because it cannot think of any progression ; for, says the Author concerning his simple substance, if it is divided it falls to nothing. Thus the understanding remains in its own first light [*lumen*], which merely proceeds from the senses of the body, and does not advance a step further. Hence it is not known but that the spiritual is simply the natural attenuated ; that beasts have rationality as well as men ; and that the soul is a puff of wind, like that breathed forth from the chest when a person dies : beside other notions which are not of the light, but of thick darkness.

As all things in the spiritual world, and all things in the natural world, proceed according to these degrees, as was shewn in the preceding article, it is evident that intelligence properly consists in knowing and distinguishing them, and seeing them in their order. By means of these degrees, also, every man is known as to his quality, when his love is known ; for, as observed above, the end which is of the will, the causes which are of the understanding, and the effects which are of the body, follow from his love, as a tree from its seed, and as fruit from a tree

4 There are three kinds of loves; the love of heaven, the love of the world, and the love of self: the love of heaven is spiritual, the love of the world is material, and the love of self is corporeal. When the love is spiritual, all the things which follow from it, as forms from their essence, derive the quality of being spiritual: so, also, if the principal love is the love of the world or of wealth, and thus material, all the things which follow from it, as principiates from their first principle, derive the quality of being material: so, again, if the principal love is the love of self, or of eminence above all others, and thus corporeal, all the things which follow from it derive the quality of being corporeal; because the man who cherishes this love regards himself alone, and thus immerses the thoughts of his mind in the body. Wherefore, as just remarked, he who knows the reigning love of any one, and is at the same time acquainted with the progression of ends to causes and of causes to effects, which three things follow each other in order according to the degrees of altitude, knows the whole man. In this way the angels of heaven know every one with whom they speak: they perceive his love from the sound of his voice; from his face they see his image [or his state with regard to faith]; and from the gestures of his body his figure [or the manner of his life].

XVI.

HENCE IT IS EVIDENT WHAT IS THE NATURE
OF SPIRITUAL INFLUX FROM ITS ORIGIN TO
ITS EFFECTS.

18. SPIRITUAL influx has hitherto been deduced from the soul into the body, but not from God into the soul and thus into the body. This has been done, because no one had any knowledge concerning the spiritual world, and the sun there from which all spiritual things stream forth as from their fountain · and thus no one had any knowledge concerning the influx of spiritual things into natural.

Now, since it has been granted me to be 2
in the spiritual world and in the natural world at the same time, and thus to see each world and each sun, I am obliged by my conscience to communicate these things. For of what use is knowledge unless it be communicated? What is it, but like collecting and storing up riches in a casket, and only looking at them occasionally and counting them over, without any intention of applying them to use? Spiritual avarice is nothing else.

But in order that it may be fully known 3
what spiritual influx is, and what is its nature,

it is necessary to know what that which is SPIRITUAL is in its essence, and what that which is NATURAL; as also what the HUMAN SOUL is: lest, therefore, this short treatise should be defective through ignorance of these subjects, it will be useful to consult some memorable relations inserted in the work on CONJUGIAL LOVE: concerning what is SPIRITUAL, in the memorable relation there, nos. 326-329; concerning the HUMAN SOUL, no. 315; and concerning the INFLUX OF SPIRITUAL THINGS INTO NATURAL, at no. 380; and more fully at nos. 415-422.*

19. To these observations I will add this MEMORABLE RELATION. After these pages were written, I prayed to the Lord that I might be permitted to converse with some disciples of ARISTOTLE, and at the same time with some disciples of DESCARTES, and with some disciples of LEIBNITZ; in order that I might learn the opinions of their minds concerning the intercourse of the soul and the body. After my prayer was ended there came nine men—three Aristotelians, three Cartesians, and three Leibnitzians—and stood around me; the admirers of Aristotle being on the left side, the followers of Descartes on the right, and the favourers of Leibnitz behind. At a considerable distance, and also at a distance from each other, I saw three persons crowned, as it were, with laurel, whom I knew, by an inflowing perception, to be those three great leaders or masters themselves. Behind Leibnitz stood a person holding the skirt of his garment, who, I was told, was Wolff.

* The same articles are repeated in the TRUE CHRISTIAN RELIGION, and will be found at nos. 280, 697, 35, 77, and 12.

Those nine men, when they beheld one another, at first saluted each other with courteous speech, and talked together.

But presently there arose from below a spirit ² with a torch in his right hand, which he shook before their faces: whereupon they became enemies, three against three, and looked fiercely at each other; for they were seized with the lust of altercation and dispute. Then the Aristotelians, who were also schoolmen, began to speak, saying, "Who does not see that objects flow through the senses into the soul, as a man enters through the doors into a chamber, and that the soul thinks according to such influx? When a lover sees a beautiful virgin, or his bride, does not his eye sparkle, and transmit the love of her into the soul? When a miser sees bags of money, does he not burn towards them with every sense, and thence induce this ardour into the soul, and excite the desire of possessing them? When a proud man hears himself praised by another, does he not prick up his ears, and do not these transmit those praises to the soul? Are not the senses of the body like outer courts, through which alone entrance is obtained to the soul? From these considerations and innumerable others of a similar nature, who can conclude otherwise than that influx proceeds from nature, or is physical?"

While they were speaking thus, the followers ³ of Descartes held their fingers on their foreheads; and now withdrawing them they replied, saying, "Ah, you speak from appearances. Do you not know that the eye does not love a virgin or bride from itself, but from the soul? and

likewise that the senses of the body do not covet the bags of money from themselves, but from the soul; and also that the ears do not devour the praises of flatterers in any other manner? Is it not perception that causes sensation? and perception is of the soul, and not of the bodily organ. Say, if you can, what causes the tongue and lips to speak, but the thought? and what causes the hands to work, but the will? and thought and will are of the soul, and not of the body. Thus, what causes the eye to see, and the ears to hear, and the other organs to feel, but the soul? From these considerations, and innumerable others of a similar kind, every one, whose wisdom rises above the sensual things of the body, concludes that there is no influx of the body into the soul, but of the soul into the body; which influx we call Occasional, and also Spiritual Influx."

- 4 When these had been heard, the three men who stood behind the former triads, and who were the favourers of Leibnitz, began to speak, saying, "We have heard the arguments on both sides, and have compared them; and we have perceived that in many particulars the latter are stronger than the former, and that in many others the former are stronger than the latter; wherefore, if you please, we will adjust the dispute." On being asked, "How?" they replied, "There is not any influx of the soul into the body, nor of the body into the soul; but there is a unanimous and instantaneous operation of both together, to which a celebrated author has assigned an elegant name, by calling it Pre-established Harmony."

After this the spirit with a torch appeared ⁵ again. Now, however, the torch was in his left hand, and he shook it behind their heads; whence the ideas of them all became confused, and they cried out at once, "Neither our soul nor our body knows what part we should take: wherefore let us settle this dispute by lot, and we will abide by the lot which comes out first." So they took three pieces of paper, and wrote on one of them, PHYSICAL INFLUX, on another, SPIRITUAL INFLUX, and on the third, PRE-ESTABLISHED HARMONY; and they put them all into the crown of a hat. They then chose one of their number to draw; who, on putting in his hand, took out that on which was written SPIRITUAL INFLUX. Having seen and read it, they all said—some with a clear and flowing, some with a faint and indrawn voice—"Let us abide by this, because it came out first."

But then an angel suddenly stood by and ⁶ said, "Do not imagine that the paper in favour of Spiritual Influx came out first by chance, for it was of providence. Because you are in confused ideas, you do not see its truth; but the very truth presented itself to the hand of him that drew the lots, that you might yield it your assent."

20. I was once asked, "How, from a philosopher, I became a theologian;" and I answered, "In the same manner that fishermen were made disciples and apostles by the Lord: and that I also had from early youth been a spiritual

fisherman." On this, my questioner asked, "What is a spiritual fisherman?" I replied, "A fisherman, in the Word, in its spiritual sense, signifies a man who investigates and teaches natural truths, and afterwards spiritual truths, in a rational manner."

2 On his inquiring, "How is this demonstrated?" I said, "From these passages of the Word: '*Then the waters shall fail from the sea, and the river shall be wasted and dried up. Therefore the fishers shall mourn, and all they that cast a hook into the sea shall be sad*' (Isa. xix. 5, 8). In another place it is said: '*On the river, the waters whereof were healed, stood fishers from Engedi; they were present at the spreading forth of nets; their fish was according to its kinds, as the fish of the great sea, exceeding many*' (Ezek. xlvii. 10). And in another place: '*Behold I will send for many fishers, saith Jehovah, and they shall fish the sons of Israel*' (Jer. xvi. 16). Hence it is evident why the Lord chose fishermen for His disciples, and said, '*Follow Me, and I will make you fishers of men*' (Matt. iv. 18, 19; Mark i. 16, 17): and why He said to Peter, after he had caught the multitude of fishes, '*Henceforth thou shalt catch men*' (Luke v. 9, 10)."

3 I afterwards demonstrated the origin of this signification of fishermen from the APOCALYPSE REVEALED: namely, that since water signifies natural truths (nos. 50, 932), as does also a river (nos. 409, 932), a fish signifies those who are in natural truths (no. 405); and thence that fishermen signify those who investigate and teach truths.

On hearing this, my interrogator raised his ⁴ voice and said, "Now I can understand why the Lord called and chose fishermen to be His disciples; and therefore I do not wonder that He has also chosen you, since, as you have observed, you were from early youth a fisherman in a spiritual sense, that is, an investigator of natural truths: and the reason that you are now become an investigator of spiritual truths is, because these are founded on the former." To this he added, being a man of reason, that "the Lord alone knows who is the proper person to apprehend and teach those things which belong to His New Church; whether one of the primates, or one of their domestic servants." "Besides," he continued, "what Christian theologian does not study philosophy in the schools, before he is installed as a theologian? from what other source has he intelligence?"

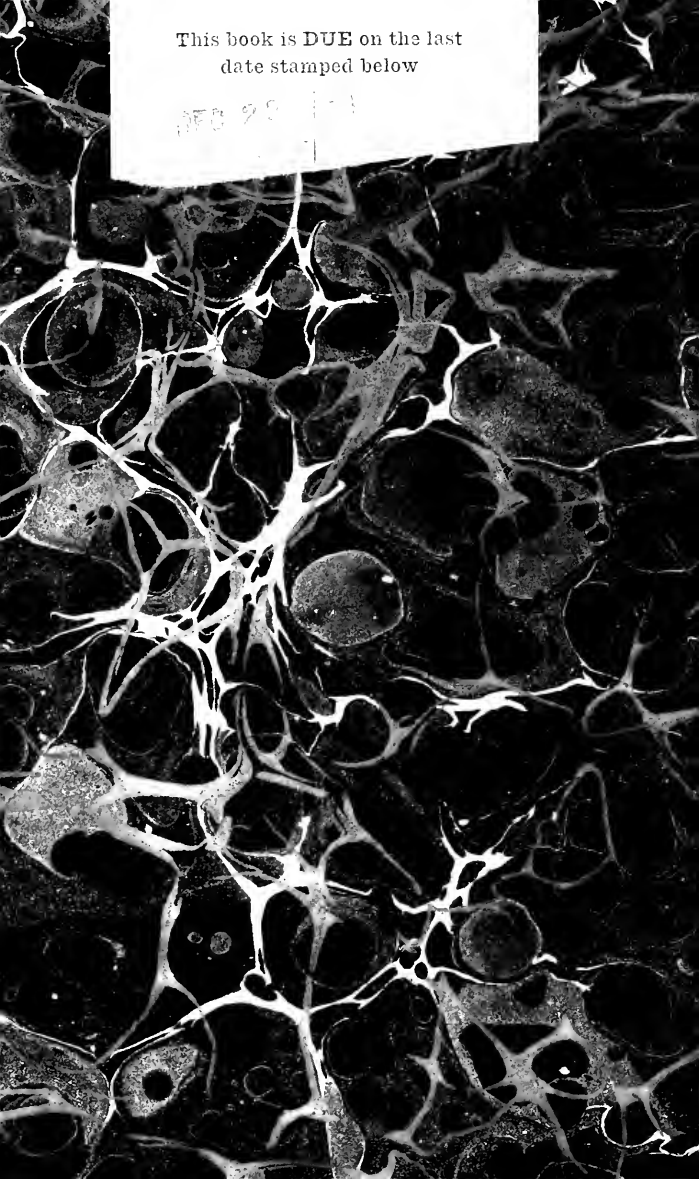
At length he said, "Since you are become ⁵ a theologian, explain what is your theology?" I answered, "These are its two principles, THERE IS ONE GOD, and THERE IS A CONJUNCTION OF CHARITY AND FAITH." To which he replied, "Who denies these principles?" I rejoined, "The theology of the present day, when interiorly examined."

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