

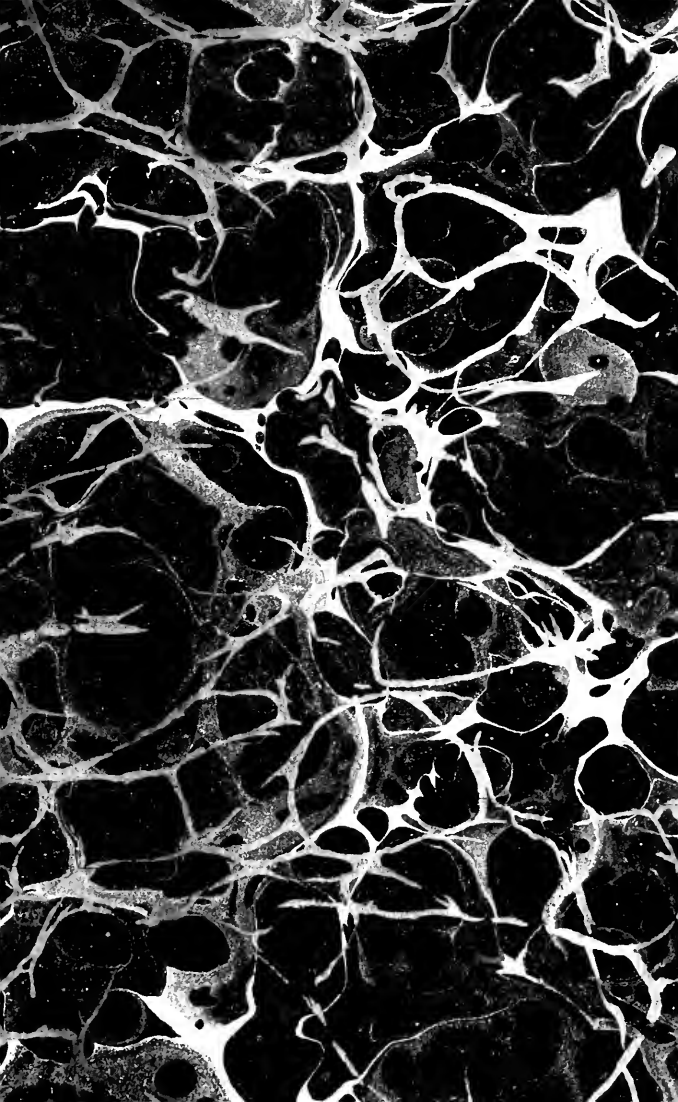
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THE DOCTRINE OF LIFE FOR THE
NEW JERUSALEM

THE DOCTRINE
OF
L I F E
FOR THE
NEW JERUSALEM

FROM THE LATIN

OF

EMANUEL SWEDENBORG

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EDITORIAL NOTE.

THE small numbers which appear in the margin of the pages indicate the subdivisions of the longer articles, introduced by the Rev. J. F. Potts in his *Swedenborg Concordance*.

The references to the chapters and verses of Scripture are printed in accordance with the enumeration of the Authorized Version of the English Bible, even where Swedenborg, quoting from the Latin Version of Schmidius, or translating from the original Hebrew, employs a different enumeration. The translation of the Scripture texts, however, is made from the Latin of Swedenborg, and is not copied from that of the English Bible.

The present work has been revised and read for the press by Mr. A. H. Searle.

APRIL 1897.

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THE DOCTRINE OF LIFE FOR THE NEW JERUSALEM.

ALL RELIGION IS OF THE LIFE, AND THE
LIFE OF RELIGION IS THE DOING OF GOOD.

1. EVERY man, who has religion, knows and acknowledges, that he who lives well will be saved, and that he who lives wickedly will be condemned; for he knows and acknowledges, that he who lives well thinks well, not only concerning God, but also concerning the neighbour; but not so he who lives wickedly. A man's life is his love; and what a man loves, he not only does with pleasure, but also thinks of with pleasure. The reason, therefore, why it is said that the life [of religion] is the doing of good, is, because doing good makes one with thinking good; and unless they make one with a man, they are not of his life. But these things are to be demonstrated in the following pages.

2. That religion is of the life, and that the life [of religion] is the doing of good, every one who reads the Word sees, and when he is reading, acknowledges. In the Word are the following passages: "Whosoever . . shall break the least of these precepts, and shall teach men so, he shall

be called least in the kingdom of the heavens ; but he who *doeth* and *teacheth*, the same shall be called great in the kingdom of the heavens. . . . I say unto you, . . . except your *righteousness* shall exceed that of the Scribes and Pharisees, ye shall not enter into the kingdom of the heavens " (Matt. v. 19, 20). " Every tree *that bringeth not forth good fruit* is hewn down, and cast into the fire ; wherefore by their *fruits* ye shall know them " (Matt. vii. 19, 20). " Not every one that *satieth* unto Me, Lord, Lord ! shall enter into the kingdom of the heavens, but he *that doeth the will* of My Father who is in the heavens " (Matt. vii. 21). " Many will say to Me in that day, Lord, Lord ! have not we prophesied through Thy name ? . . . and in Thy name done many mighty deeds ? But then I will confess to them, I know you not ; depart from Me, *ye that work iniquity*" (Matt. vii. 22, 23). " Every one that *heareth* . . . My words, *and doeth them*, I will compare him unto a prudent man (*vir*) who built his house upon the rock ; . . . but every one that *heareth* . . . My words, *and doeth them not*, shall be compared unto a foolish man (*vir*) who built his house upon the sand " (Matt. vii. 24, 26). Jesus said, " The sower went forth to sow ; . . . some seed fell on the hard way ; . . . some fell upon stony places ; . . . some fell among thorns ; . . . and some upon the good ground. . . . He that was sown upon the good ground, this is he who *heareth the Word* and giveth heed thereto ; who thence *beareth fruit and bringeth forth*, some a hundredfold, some sixtyfold and some thirtyfold." When Jesus had said these words, He cried out, saying, " He that hath ears to hear, let him hear " (Matt. xiii. 3-9, 23). " The

Son of Man shall come in the glory of His Father . . . ; and then shall He render to every one *according to his deeds*" (Matt. xvi. 27). "The kingdom of God shall be taken away from you, and given *to a nation bringing forth the fruits thereof*" (Matt. xxi. 43). "When the Son of Man shall come in His glory, . . . then shall He sit upon the throne of His glory; . . . and He shall say to the sheep at the right hand, Come, ye blessed . . . and possess as an inheritance the kingdom prepared for you from the foundation of the world: *for I was hungry, and ye gave Me to eat; I was thirsty, and ye gave Me to drink; I was a stranger, and ye took Me in; I was naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me.* Then shall the righteous answer . . . , When saw we Thee so? But the King answering shall say . . . Verily, I say unto you, Inasmuch as ye have done it unto one of the least of . . . My brethren, ye have done it unto Me. And the King shall say like things to the goats who are at the left; and because they have not done such things, He shall say, Depart from Me, ye cursed, into eternal fire, prepared for the devil and his angels" (Matt. xxv. 31-46). "*Bring forth . . . fruits worthy of repentance; . . . and now also the axe is laid to the root of the trees; every tree therefore that bringeth not forth good fruit, is hewn down, and cast into the fire*" (Luke iii. 8, 9). Jesus said, "Why call ye Me, Lord, Lord, *and do not the things which I say?* Every one that cometh to Me, and heareth My sayings, *and doeth them,* . . . is like unto a man (*homo*) building a house, . . . and laid the foundation upon the rock; . . . but

he that heareth *and doeth not*, is like unto a man (*homo*) who built a house on the ground, without a foundation" (Luke vi. 46-49). Jesus said, "My mother and My brethren are these, who hear the Word of God, *and do it*" (Luke viii. 21). "Then shall ye begin to stand . . . and knock at the door, saying, Lord, . . . open unto us ; but He answering shall say unto you, I know you not whence ye are : . . . *depart from Me, all ye workers of iniquity*" (Luke xiii. 25, 27). "This is the judgment, that the light is come into the world, but men loved the darkness better than the light, for *their works were evil*; . . . every one that doeth evil things hateth the light, . . . lest *his works* should be reprov'd. But he that doeth the truth cometh to the light, that his works may be made manifest, because *they are done in God*" (John iii. 19-21). "And they *that have done goods* shall come forth to the resurrection of [life ; and they that have done evils, unto the resurrection of] judgment" (John v. 29). "We know that God heareth not sinners : but if any one worship God, *and do His will*, him He heareth" (John ix. 31). "If ye know these things, *blessed are ye if ye do them*" (John xiii. 17). "He that hath My commandments, *and doeth them*, he it is that loveth Me ; . . . and I will love him, and will manifest Myself to him ; . . . and I will come to him, and make My abode with him. He that loveth Me not, *keepeth not My words*" (John xiv. 21, 23, 24). "Jesus said, I am the [true] vine, and My Father is the vinedresser ; every branch in Me that *beareth not fruit*, He taketh it away ; but every branch *that beareth fruit*, He will prune it, *that it may bear more fruit*" (John xv. 1, 2),

“Herein is My Father glorified, *that ye bear much fruit*, and become My disciples” (John xv. 8). “Ye are My friends, *if ye do whatsoever things I command you*. . . I have chosen you, . . . *that ye should . . . bear fruit, and that your fruit should abide*” (John xv. 14, 16). “The Lord said to John, Unto the angel of the Ephesian Church write, . . . *I know thy works*: . . . I have against thee, that thou hast left thy first *charity*: . . . repent, and *do the first works*; or else I . . . will move thy candlestick out of its place” (Apoc. ii. 1, 2, 4, 5). “To the angel of the Church of the Smyrnæans write, . . . *I know thy works*” (Apoc. ii. 8, 9). “To the angel of the Church in Pergamos write, . . . *I know thy works*: . . . *repent*” (Apoc. ii. 12, 13, 16). “To the angel of the Church in Thyatira write, . . . *I know thy works and charity*; and that *thy later works* are more than the first” (Apoc. ii. 18, 19). “To the angel of the Church in Sardis write, . . . *I know thy works*, that thou hast a name that thou livest, but art dead; . . . *I have not found thy works perfect before God*: . . . *repent*” (Apoc. iii. 1-3). “To the angel of the Church in Philadelphia write, . . . *I know thy works*” (Apoc. iii. 7, 8). To the angel of the Church of the Laodiceans write, . . . *I know thy works*: . . . *repent* (Apoc. iii. 14, 15, 19). “I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: . . . saith the Spirit, that they may rest from their labours; . . . *their works do follow with them*” (Apoc. xiv. 13). “A book was opened, which is of life; and the dead were judged according to those things which were written in the book, *all according to their works*

(Apoc. xx. 12). "Behold, I come quickly, and My reward is with Me, *to give to every one according to his work*" (Apoc. xxii. 12). Likewise in the Old Testament: "Recompense them *according to their work, and according to the doing of their hands*" (Jer. xxv. 14). "Jehovah, whose eyes are open upon all the ways of . . . men, *to give to every one according to his ways, and according to the fruit of his works*" (Jer. xxxii. 19). "I will visit him *according to his ways, and recompense to him his works*" (Hosea iv. 9). "Jehovah . . . doeth with us *according to our ways, according to our works*" (Zech. i. 6). And in many places, that men should do the statutes, commandments, and laws; as: "Ye shall . . . observe My statutes, and My judgments; *which if a man (homo) do, he shall live by them*" (Levit. xviii. 5). "Ye shall observe all My statutes and . . . My judgments, *to do them*" (Levit. xix. 37; xx. 8; xxii. 31). Blessings are pronounced, if they do the commandments, and curses if they do them not (Levit. xxvi. 4-46). The sons of Israel were commanded to make to themselves a fringe on the borders of their garments, that they might remember all the precepts of Jehovah *to do them* (Deut. xxvii. 26). And in a thousand other places. That works are what make the man of the Church, and that he is saved according to them, the Lord also teaches in the parables, the greater number of which involve, that they who do goods are accepted, and they who do evils are rejected; as in the parable of the husbandmen in the vineyard (Matt. xxi. 33-44); of the fig-tree which did not yield fruit (Luke

xiii. 6-9); of the talents and minas with which they were to trade (Matt. xxv. 14-31; Luke xix. 13-25); of the Samaritan who bound up the wounds of him who was wounded by robbers (Luke x. 30-37); of the rich man and Lazarus (Luke xvi. 19-31); and of the ten virgins (Matt. xxv. 1-12).

3. That every one, who has religion, knows and acknowledges that he who lives well will be saved, and that he who lives wickedly will be condemned, is from the conjunction of heaven with the man who knows from the Word that there is a God, that there is a heaven and a hell, and that there is a life after death: from thence there is this common perception. Wherefore, in the doctrine of the Athanasian Creed concerning the Trinity, which is universally received in the Christian world, this also, which is said at the end of it, is universally received, namely, "Jesus Christ, who suffered for our salvation, ascended into heaven, and sitteth at the right hand of the Father Almighty, whence He shall come to judge the quick and the dead; *and then they that have done good shall enter into life eternal, and they that have done evil into fire eternal.*"

4. Yet there are many in the Christian Churches who teach that faith alone saves, and not any good of life, or good work; they add also, that evil of life, or evil work, does not condemn those who are justified by faith alone, because they are in God and in grace. But it is remarkable that, although they teach such doctrines, they nevertheless acknowledge, from a common perception derived from heaven, that they who live well are saved, and they who live wickedly are

condemned. That they nevertheless acknowledge this, is evident from the Exhortation which is read in the Churches, before the people who come to the Holy Supper, both in England, and in Germany, Sweden, and Denmark. It is known that in these kingdoms there are those who teach faith alone. The Exhortation which is read in England before the people who come to the sacrament of the Supper, is this:—

5. “The way and means to be received as worthy partakers of that Holy Table, is, first, to examine your lives and conversations by the rule of God’s commandments, and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life; and if ye shall perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction, according to the utmost of your power, for all injuries and wrongs done by you to any other, and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God’s hand; for otherwise the receiving of the Holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, a hinderer or slanderer of His Word, an adulterer, or be in malice or envy, or in any other grievous crime, repent you of your sins, or else come not to that Holy Table; lest after the taking of that Holy Sacrament the devil enter into you, as he entered into Judas,

and fill you full of all iniquities, and bring you to destruction both of body and soul.”

7.* It was given me to ask some of the English clergy who professed and preached faith alone (which was done in the spiritual world), whether, when they were reading out this exhortation, in which faith is not mentioned, in their Churches, they believed it to be so ; as, that if any do evil, and do not repent, the devil will enter into them, as he entered into Judas, and bring them to destruction both of body and soul? They said, that in the state in which they were when reading out the exhortation, they knew and thought no otherwise than that these things were religion itself ; but that when they were composing and perfecting their sermons or discourses they did not think so, because they thought of faith as being the one only means of salvation, and of the good of life as being a moral accessory to it, for the public good. But still they were made to see that they also had a general perception that he who lives well is saved, and he who lives wickedly is condemned ; and that they had this perception when they were not in their proprium.

8. The reason why all religion is of the life, is, because after death every one is his own life ; for every one's life remains the same as it had been in the world, and is not changed ; for an evil life cannot be converted into a good life, nor a good life into an evil one, because they are opposites, and conversion into an opposite is extinction : wherefore, because they are opposites, a good life is called life, and an evil life is called

* Paragraph no. 6 in the original, is merely a translation of the above Exhortation into Latin, and is therefore omitted.—[TR.

death. Hence it is that religion is of the life, and that the life [of religion] is the doing of good. That man after death is such as his life had been in the world, may be seen in the work on *Heaven and Hell* (nos. 470-484).

NO ONE CAN DO GOOD, WHICH IS GOOD, FROM HIMSELF.

9. The reason why to this day scarcely any one knows whether the good which he does be from himself, or from God, is, because the Church has separated faith from charity, and good is of charity. A man gives to the poor, assists the needy, endows temples and hospitals, promotes the welfare of the Church, of his country and fellow-citizens, diligently attends public worship, devoutly listens and prays then, reads the Word and books of piety, and thinks about salvation, and does not know whether he does these things from himself or from God. He may do the same things from God, and he may do them from himself. If he does them from God, they are good; if from himself, they are not good. Yea, there are similar good deeds done from self, which obviously are evil, as are hypocritical good deeds which are deceptive and fraudulent.

10. Good deeds done from God, and from self, may be compared with gold. Gold which is gold from the inmost, and is called pure gold, is good gold; gold alloyed with silver is also gold, but it is good according to the alloy; and gold alloyed with copper is less good. But gold artificially

made and only resembling gold in colour, is not good ; for the substance of gold is not in it. There is also gilding ; as gilded silver, copper, iron, tin, lead, also gilded wood and gilded stone, which likewise may superficially appear as gold ; but as they are not gold, they are valued either according to the workmanship, or according to the price of the gilded material, or according to the price of the gold that may be scraped off. These differ in excellence from gold itself as the garment differs from the man. It is possible even for rotten wood, and dross, yea, dung, to be overlaid with gold. This gold is what may be compared with pharisaical good.

11. Man knows from science whether gold is good in substance, whether it is alloyed or counterfeit, or whether it is overlaid ; but he does not know from science whether the good that he does is in itself good. This only he knows : that good from God is good, and that good from man is not good. Wherefore, as it concerns his salvation to know whether the good that he does be from God, or whether it be not from God, it must therefore be revealed. But before it is revealed, something shall be said concerning the kinds of good.

12. There are civil good, moral good, and spiritual good. Civil good is that which a man does in conformity with the civil law : by this good, and according to it, a man is a citizen in the natural world. Moral good is that which a man does in conformity with the law of reason : by this good, and according to it, he is a man. Spiritual good is that which a man does in conformity with spiritual law : by this good, and

according to it, a man is a citizen in the spiritual world. These goods follow in this order; spiritual good is the highest, moral good is the mediate, and civil good is the last.

13. The man who has spiritual good is a moral man, and also a civil man; while the man who has not spiritual good, appears as if he were a moral and civil man, but nevertheless is not. The reason why the man who has spiritual good is a moral and civil man, is, because spiritual good has in itself the essence of good, and from this moral and civil good. The essence of good cannot come from any other source than from Him who is Good itself. Give to thought its freest range, exert it to the utmost, and inquire whence good is good, and you will see that it is from its *esse*, and that that is good which has the *esse* of good in it, consequently, that that is good which is from Good itself, thus from God; consequently, that good not from God, but from man, is not good.

14. From what has been said in *The Doctrine concerning the Sacred Scripture* (nos. 27, 28, 38), it may be seen that the highest, the mediate, and the last make one, like end, cause, and effect; and that, because they make one, the end itself is called the first end, the cause the mediate end, and the effect the last end. Hence it will be evident that, with the man who has spiritual good, moral good with him is mediate spiritual good, and civil good is lowest [or ultimate] spiritual good. Hence then it is, that it was said that the man who has spiritual good is a moral man, and a civil man; and that the man who has not spiritual good is neither a moral nor a

civil man, but only appears as if he were. He appears so to himself and also to others.

15. The reason why a man who is not spiritual can yet think and thence speak rationally, like a spiritual man, is, because the understanding of man is capable of being elevated into the light of heaven, which is truth, and of seeing by that light; but the will of man cannot be similarly elevated into the heat of heaven, which is love, and act from that heat. Hence it is that truth and love do not make one with a man, unless he is spiritual. Hence also it is that man can speak; this also forms a distinction between man and beast. It is through this capacity of the understanding to be elevated into heaven while the will is not yet elevated, that man is capable of being reformed, and of becoming spiritual; but he is first reformed, and becomes spiritual, when the will also is elevated. It is from this capability of the understanding above the capability of the will, that man, of whatsoever quality he may be, even though he be evil, is able to think, and thence to speak, rationally, like a spiritual man. But that, nevertheless, he is not rational, is because the understanding does not lead the will, but the will leads the understanding; the understanding only teaches and points out the way, as was said in *The Doctrine concerning the Sacred Scripture* (no. 115). And so long as the will is not together with the understanding in heaven, the man is not spiritual, and therefore not rational; for when he is left to his own will, or his own love, he rejects the rational things of his understanding, concerning God, heaven, and eternal life, and in

their place assumes such things as harmonize with the love of his will, and these he calls rational. But these subjects will be considered in the treatises on *Angelic Wisdom*.

16. In the following pages, they who do good from themselves will be called natural men, because with them what is moral and civil is natural, as to essence ; while they who do good from the Lord will be called spiritual men, because with them what is moral and civil is spiritual, as to essence.

17. That no one can do any good, which is good, from himself, the Lord teaches in John : " A man can take nothing, except it have been given him from heaven " (iii. 27). And in the same : " He that abideth in Me, and I in him, the same beareth much fruit ; for without Me ye cannot do anything " (xv. 5) : " He that abideth in Me, and I in him, the same beareth much fruit," means, that all good is from the Lord ; fruit denotes good ; " without Me ye cannot do anything," means, that no one can do good from himself. They who believe in the Lord, and do good from Him, are called " sons of light " (John xii. 36 ; Luke xvi. 8) ; " sons of the marriage " (Mark ii. 19) ; " sons of the resurrection " (Luke xx. 36) ; " sons of God " (Luke xx. 36 ; John i. 12) ; " born of God " (John i. 13) ; and it is said " that they shall see God " (Matt. v. 8) ; " that the Lord will make His abode with them " (John xiv. 23) ; " that they have the faith of God " (Mark xi. 22) ; " that their works are done from God " (John iii. 21). These are all comprised in the words, " As many as received Jesus, to them gave He power to become the

sons of God, to them that believe on His name ; who were born, not of bloods, nor of the will of the flesh, nor of the will of man (*vir*), but of God" (John i. 12, 13). "Believing on the name of the Son of God," means believing the Word, and living according to it ; "the will of the flesh" is the proprium of man's will, which in itself is evil ; and "the will of man (*vir*)" is the proprium of his understanding, which in itself is falsity from evil. Those who are "born of these," are such as will and act, and think and speak, from the proprium ; those who are "born of God," are such as do these things from the Lord. In short, that is not good which is from man, but that is good which is from the Lord.

SO FAR AS A MAN SHUNS EVILS AS SINS, SO FAR HE DOES GOODS NOT FROM HIMSELF, BUT FROM THE LORD.

18. Who does not know, or may not know, that evils prevent the Lord's entrance unto man ? For evil is hell, and the Lord is heaven, and hell and heaven are opposites. So far, therefore, as a man is in the one, so far he cannot be in the other ; for one acts against and destroys the other.

19. While man is in the world, he is in the midst between hell and heaven ; beneath is hell, and above is heaven : and then he is kept in freedom to turn himself either to hell or to heaven ; if he turns himself to hell, he averts himself from heaven ; but if he turns himself to heaven, he averts himself from hell. Or, what is

the same, while man is in the world, he stands in the midst between the Lord and the devil, and is kept in freedom to turn himself either to the one or to the other ; if he turns himself to the devil, he averts himself from the Lord ; but if he turns himself to the Lord, he averts himself from the devil. Or, what is the same, while man is in the world, he is in the midst between evil and good, and is kept in freedom to turn himself either to the one or to the other ; if he turns himself to evil, he averts himself from good ; but if he turns himself to good, he averts himself from evil.

20. It is said that man is kept in freedom to turn himself either way. Every man has this freedom not from himself, but from the Lord ; wherefore it is said that he is kept in it. Concerning the equilibrium between heaven and hell, and that man is in it, and thence in freedom, see the work on *Heaven and Hell* (nos. 589-596, and nos. 597-603). That every man is kept in freedom, and that it is taken away from no one, will be seen in its proper place.

21. From these considerations it is clearly manifest, that so far as a man shuns evils, so far he is with the Lord, and in the Lord ; and so far as he is in the Lord, so far he does goods not from himself, but from the Lord. Hence results this general law ; **THAT SO FAR AS ANY ONE SHUNS EVILS, SO FAR HE DOES GOODS.**

22. Two things, however, are requisite : one is, that a man should shun evils because they are sins, that is, because they are infernal and diabolical, and consequently opposed to the Lord, and contrary to the Divine laws ; the

other is, that a man should shun evils as sins as from himself, but yet know and believe that he does so from the Lord. But these two requisites will be treated of in the following articles.

23. From what has been said, these three consequences follow: I. That if a man wills and does goods before he shuns evils as sins, the goods that he wills and does are not good. II. That if a man thinks pious thoughts and speaks pious words, and does not shun evils as sins, the pious things that he thinks and speaks are not pious. III. That if a man knows, and is wise in many things, and does not shun evils as sins, he is nevertheless not wise.

24. I. *If a man wills and does goods before he shuns evils as sins, the goods that he wills and does are not good.* This is because before that he is not in the Lord, as was said above. For example: if he gives to the poor, assists the needy, endows temples and hospitals, does good to the Church, to his country and fellow-citizens, teaches the Gospel and converts souls, does justice in judgment, acts with sincerity in business, and with uprightness in his works, and yet makes nothing of evils as sins, as, the evils of fraud, adultery, hatred, blasphemy, and the like, in this case he can do no other goods than such as are inwardly evil; for he does them from himself, and not from the Lord. Thus he himself, and not the Lord, is in them; and the goods in which the man himself is are all defiled with his evils, and regard himself and the world. Yet these same deeds that are enumerated above are inwardly good, if a man shuns evils as sins, as, the evils of fraud, adultery, hatred, blasphemy, and

the like ; for he does them from the Lord, and they are said to be *wrought in God* (John iii. 19-21).

25. II. *If a man thinks pious thoughts and speaks pious words, and does not shun evils as sins, the pious things that he thinks and speaks are not pious.* This is because he is not in the Lord. For example : if he frequents places of worship, listens devoutly to the preaching, reads the Word and books of piety, partakes of the sacrament of the Supper, offers up daily prayer ; yea, even if he thinks much about God, and about salvation, and yet makes nothing of evils which are sins, as, the evils of fraud, adultery, hatred, blasphemy, and the like, then the pious things which he thinks and speaks can be no other than such as are inwardly not pious ; for the man himself with his evils is in them. This indeed he does not then know ; but nevertheless they are therein, and lie hidden before him ; for he is as a fountain whose water is impure from its source. His exercises of piety are either merely formal, from habit, or they are meritorious, or they are hypocritical. They do indeed ascend towards heaven, but they turn back in their course, and fall down, like smoke in the air.

26. It has been given me to see and hear many after death who enumerated their good works and exercises of piety, those which were mentioned just above (nos. 24, 25), and many besides. Among them I have seen some who had lamps and no oil ; and inquiry was made whether they had shunned evils as sins, and it was found that they had not ; wherefore it was declared to them that they were evil. They were

also afterwards seen to enter into caverns where there were similar evil ones.

27. III. *If a man knows, and is wise in many things, and does not shun evils as sins, he is nevertheless not wise.* This is for a similar reason to that given before; that he is wise from himself, and not from the Lord. For example: if he knows the doctrine of his Church, and all its particulars, with accuracy; if he knows how to confirm these particulars by the Word, and by reasonings; if he knows the doctrines of all Churches in all ages, and at the same time the decrees of all councils; nay, if he knows truths, and also sees and understands them; if, for instance, he knows what faith is, what charity, piety, repentance and the remission of sins, regeneration, baptism and the holy supper, the Lord, and redemption and salvation are, he is nevertheless not wise if he does not shun evils as sins. For his cognitions are without life, because they are only of his understanding, and not at the same time of his will; and, as they are so, they in time perish, for the reason given above (no. 15). Moreover, after death the man himself rejects them, because they do not agree with the love of his will. But nevertheless, cognitions are in the highest degree necessary, because they teach how a man ought to act; and when he does them, then with him they live; not before.

28. All that has been said hitherto is taught in the Word in many passages; of which the following only shall be adduced. The Word teaches that no one can be in good and at the same time in evil; or, what is the same, that no one, as to his soul, can be in heaven, and at the

same time in hell. It teaches this in these passages: "No one can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon" (Matt. vi. 24). "How can ye, being evil, speak good things? . . . out of the abundance of the heart the mouth speaketh. A good man (*homo*) out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things" (Matt. xii. 34, 35). "A good tree bringeth not forth evil fruit, neither doth a bad tree bring forth good fruit. Every tree is known by its fruit; for of thorns men do not gather figs, nor of a bramble-bush gather they grapes" (Luke vi. 43, 44).

29. The Word teaches, that no one can do good from himself, but from the Lord. Jesus said: "I am the . . . vine, and My Father is the vinedresser; every branch in Me that beareth not fruit, He taketh it away; and every branch that beareth fruit, He will prune it, that it may bear more fruit. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye, except ye abide in Me. I am the vine, ye are the branches; he that abideth in Me, and I in him, the same beareth much fruit; for without Me ye cannot do anything. Except a man abide in Me, he is cast forth as a branch, and is withered, and men gather it, and cast it into the fire, and it is burned up" (John xv. 1, 2, 4-6).

30. The Word teaches, that so far as a man is not purified from evils, his goods are not good,

nor are his pious acts pious, neither is he wise ; and the converse ; in these passages : “ Woe unto you, Scribes and Pharisees, hypocrites ! for ye make yourselves like unto whited sepulchres, which indeed appear beautiful outwardly, but within are full of the bones of the dead, and all uncleanness ; even so ye also outwardly do appear righteous, . . . but within ye are full of hypocrisy and iniquity ” (Matt. xxiii. 27, 28) ; “ Woe unto you, . . . for ye cleanse the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee ! cleanse first the inside of the cup and of the platter, that the outside . . . may become clean also ” (xxiii. 25, 26). And also in these words in Isaiah : “ Hear the word of Jehovah, ye princes of Sodom ; hear the law of our God, ye people of Gomorrah ! To what purpose unto Me is the multitude of your sacrifices ? Add not to bring an offering of vanity : incense is an abomination unto Me ; new moon and sabbath ; . . . I cannot endure the iniquity. . . . Your new moons and your appointed festivals My soul hateth. . . . Wherefore, when ye spread forth your hands, I hide Mine eyes from you ; even if ye multiply your prayer, I hear not : your hands are full of bloods. Wash you, purify you ; remove the wickedness of your works from before Mine eyes ; cease to do evil ; . . . if your sins be as scarlet, they shall become white as snow ; if they be red . . . , they shall be as wool ” (i 10, 11, 13-18) : this in brief means, that unless a man shuns evils, none of his acts of worship, and likewise none of his works, are good ; for it is said, “ I cannot endure the iniquity, . . . purify

you, remove the wickedness of your works, . . . cease to do evil." In Jeremiah: "Return ye every one from his evil way, and make your works good" (xxxv. 15).

- 2 That the same are not wise, is taught in Isaiah: "Woe unto them that are wise in their own eyes, and intelligent before their own faces" (v. 21). In the same: "The wisdom of the wise and the understanding of the intelligent shall perish. Woe unto them that are profoundly wise, . . . and that do their works in the dark" (xxix. 14, 15). And elsewhere in the same: "Woe unto them that go down into Egypt for help, and stay on horses; and trust in chariots because they are many, and in horsemen because they are . . . strong; but they look not unto the Holy One of Israel, and seek not Jehovah! . . . But He will arise against the house of the evil-doers, and against the help of them that work iniquity. For Egypt is [man, and] not God; and the horses thereof are flesh, and not spirit" (xxxii. 1-3). Thus is described self-intelligence: Egypt denotes science; the horse denotes the understanding therefrom; the chariot denotes doctrine therefrom; and the horseman, intelligence therefrom; of which it is said, "Woe unto them that look not unto the Holy One of Israel, and seek not Jehovah." Their destruction by evils, is meant by, "He will arise against the house of the evil-doers, and against the help of them that work iniquity." That these things are from the proprium, and therefore have no life in them, is meant by "Egypt is man, and not God," and "the horses thereof are flesh, and not spirit." Man and flesh denote man's proprium; God and

spirit denote life from the Lord; the horses of Egypt denote self-intelligence. There are many such passages in the Word, concerning intelligence from self and intelligence from the Lord, which are only intelligible from the spiritual sense.

That no one will be saved through the goods ³ that he does from self, because they are not good, is clear from these passages: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of the heavens, but he that doeth the will of My Father. . . . Many will say unto Me in that day, Lord, Lord, have not we prophesied through Thy name, and through Thy name cast out demons, and in Thy name done many mighty deeds? But then will I confess unto them, I know you not; depart from Me, *ye that work iniquity*" (Matt. vii. 21-23). And elsewhere: "Then shall ye begin to stand outside, and to knock at the door, saying, Lord, . . . open unto us. . . . And ye shall begin to say, We did eat before Thee, and did drink, and Thou didst teach in our streets. But He shall say, I tell you, I know you not whence ye are; depart from Me, all ye *workers of iniquity*" (Luke xiii. 25-27). For such persons are like the Pharisee, "who stood in the temple and prayed, saying, that he was not as other men, an extortioner, unjust, an adulterer; that he fasted twice in the week, and gave tithes of all that he possessed" (Luke xviii. 11-14). These, also, are they who are called "unprofitable servants" (Luke xvii. 10).

31. It is a truth that no man can do good, which is good, from himself. But to destroy by this truth every good of charity that a man does

who shuns evils as sins, is an enormity ; for it is diametrically contrary to the Word, which commands that man shall do good. It is contrary to the precepts of love to God, and love towards the neighbour, on which commandments the Law and the Prophets hang ; and it undermines and subverts the whole of religion ; for every one knows that religion is the doing of good, and that every one will be judged according to his deeds. Every man is so constituted that he is able to shun evils, as of himself, by the Lord's power, if he implores it ; and what he does afterwards, is good from the Lord.

SO FAR AS ANY ONE SHUNS EVILS AS SINS,
SO FAR HE LOVES TRUTHS.

32. There are two universals that proceed from the Lord, Divine Good and Divine Truth ; Divine Good is of His Divine Love, and Divine Truth is of His Divine Wisdom. These two in the Lord are one, and hence proceed from Him as one ; but they are not received as one by the angels in the heavens and by men on earth. There are angels and men who receive more of Divine Truth than of Divine Good ; and there are those who receive more of Divine Good than of Divine Truth. Hence it is that the heavens are distinguished into two kingdoms, of which one is called the celestial kingdom, and the other the spiritual kingdom ; the heavens which receive more of Divine Good, constitute the celestial kingdom, but those which receive more of Divine Truth, constitute the spiritual

kingdom. Concerning these two kingdoms, into which the heavens are distinguished, see the work on *Heaven and Hell* (no. 20-28). But ² still the angels of all the heavens are so far in wisdom and intelligence, as the good with them makes one with truth. The good that does not make one with truth, is, to them, not good; on the other hand, also, the truth that does not make one with good, is, to them, not truth. From this it is evident that good conjoined with truth makes the love and wisdom with angel and with man; and since an angel is an angel from the love and wisdom with him, and in like manner a man is a man, it is evident that good conjoined with truth makes an angel to be an angel of heaven, and a man to be a man of the Church.

33. Since good and truth are one in the Lord, and proceed as one from Him, it follows that good loves truth, and truth loves good, and that they desire to be one. The like is true of their opposites, that evil loves falsity, and falsity evil, and that they desire to be one. In the following pages, the conjunction of good and truth will be called the heavenly marriage; and the conjunction of evil and falsity, the infernal marriage.

34. It follows from these considerations, that so far as any one shuns evils as sins, so far he loves truths; for so far he is in good, as was shown in the article immediately preceding. On the other hand, also, it follows that so far as any one does not shun evils as sins, so far he does not love truths, because so far he is not in good.

35. A man who does not shun evils as sins,

may indeed love truths ; yet he does not love them because they are truths, but because they are serviceable to his reputation, whence he derives honour or gain. Wherefore, if they do not serve this end, he does not love them.

36. Good is of the will ; truth is of the understanding. From the love of good in the will proceeds the love of truth in the understanding ; from the love of truth proceeds the perception of truth ; from the perception of truth, the thought of truth ; and from these is the acknowledgment of truth, which is faith in its genuine sense. That this is the progression from the love of good to faith, will be demonstrated in the treatise on *The Divine Love and the Divine Wisdom*.

37. Since good is not good, as has been said, unless it be conjoined with truth, it follows that good does not exist until then, although it continually wants to exist. Wherefore, in order that it may exist, it desires and procures to itself truths ; from these is its nourishment and its formation. This is the reason why, so far as any one is in good, so far he loves truths, consequently, so far as any one shuns evils as sins ; for so far he is in good.

38. So far as any one is in good, and from good loves truths, so far he loves the Lord, since the Lord is Good itself, and Truth itself. The Lord is therefore with man in good and in truth ; if the latter is loved from the former, then the Lord is loved, and not otherwise. This the Lord teaches in John : " He that hath My precepts and doeth them, he it is that loveth Me : . . . but he that loveth Me not, keepeth not My words " (xiv. 21, 24). And elsewhere : " If ye

keep My commandments, ye shall abide in My love" (John xv. 10). The precepts, words, and commandments of the Lord are truths.

39. That good loves truth, may be illustrated by comparisons with a priest, a soldier, a merchant, and an artificer. With a **PRIEST**: If he is in the good of the priesthood, which is, to provide for the salvation of souls, to teach the way to heaven, and to lead those whom he teaches,—in the degree that he is in that good, thus, from love and its desire, he procures to himself the truths that he teaches, and by means of which he leads. A priest, however, who is not in the good of the priesthood, but in the delight of his function from the love of self and of the world, which to him is the only good,—he also, from this love and its desire, procures to himself those truths, in abundance, according to the inspiring delight, which is its good. With a **SOLDIER**: If he is in the love of military service, and is sensible of good in the protection of his country, or in fame, he procures to himself from that good, and according to it, the science of his profession; and if he is in command, its intelligence. These are as truths, by which the delight of his love, which is its good, is nourished and formed. With a **MERCHANT**: If he has devoted himself to trade from the love of it, he imbibes with pleasure all things which, as means, enter into and compose that love; these also are as truths, while trading is its good. With an **ARTIFICER**: If he applies in good earnest to his work, and loves it as the good of his life, he buys instruments, and perfects himself by means of such things as belong to the science of his work; by these means he

causes his work to be good. From these examples it is evident, that truths are the means by which the good of love exists, and becomes a reality ; consequently, that good loves truths in order that it may exist. Hence, in the Word, by doing the truth is meant, to cause good to exist. This is meant by “doing the truth” (John iii. 21); “doing the Lord’s sayings” (Luke vi. 47); “doing His precepts” (John xiv. 21); “doing His words” (Matt. vii. 24); “doing the Word of God” (Luke viii. 21); and “doing the statutes and judgments” (Levit. xviii. 5). This also is meant by *doing good*, and *bringing forth fruit*; for good, or fruit, is that which comes forth into existence.

40. That good loves truth, and wills to be conjoined with it, may also be illustrated by comparison with food and water, or with bread and wine. There must be the one as well as the other. Food or bread alone does not effect anything in the body for its nutrition, but with water or wine ; wherefore the one has an appetite and desire for the other. Moreover, by food and bread, in the Word, in its spiritual sense, is meant good, and by water and wine is meant truth.

41. From what has been said it may now appear, that he who shuns evils as sins, loves truths and desires them ; and that the more he shuns evils as sins, so much the more he loves and desires truths, because he is so much the more in good. He thus comes into the heavenly marriage, which is the marriage of good and truth, in which heaven is, and in which the Church ought to be.

SO FAR AS ANY ONE SHUNS EVILS AS SINS,
SO FAR HE HAS FAITH, AND IS SPIRITUAL.

42. Faith and life are distinct from each other, like thinking and doing; and as thinking is of the understanding, and doing is of the will, it follows that faith and life are distinct from each other, like the understanding and the will. He who knows the distinction between the latter, also knows the distinction between the former; and he who knows the conjunction of the latter, also knows the conjunction of the former. Something, therefore, must be premised concerning the understanding and the will.

43. Man has two faculties, of which one is called the WILL, and the other the UNDERSTANDING. They are distinct from each other, but are so created, that they may be one; and when they are one, they are called the MIND; wherefore, these constitute the human mind, and all the life of man is therein. As all things in the universe which are according to Divine order have relation to good and truth, so all things with man have relation to the will and the understanding; for good with man is of his will, and truth with him is of his understanding. For these two faculties are the receptacles and subjects of good and truth; the will is the receptacle and subject of all things of good, and the understanding is the receptacle and subject of all things of truth. Goods and truths have no other abiding place with man; consequently, love and faith have no other abiding place; since love is of good, and good is of love, and faith is of truth,

2 and truth is of faith. Nothing is of greater importance to know, than how the will and the understanding make one mind. They make one mind as good and truth make one ; for there is a similar marriage between the will and the understanding, as between good and truth. The nature of this marriage was stated, in some degree, in the preceding article ; to which this is to be added : That as good is the very *esse* of a thing, and truth is the consequent *existere* of a thing, so the will, with man, is the very *esse* of his life, and the understanding is the consequent *existere* of his life ; for good, which is of the will, forms itself in the understanding, and, in a certain manner, presents itself to view.

44. It was shown above (nos. 27, 28), that a man may know, think, and understand many things, and yet not be wise ; and since it is of faith to know and to think, and still more to understand that a thing is so, it is possible for a man to believe that he has faith, and yet not to have it. The reason why he has it not is, because he is in the evil of life, and the evil of life and the truth of faith can never act as one. Evil of life destroys the truth of faith, because evil of life is of the will, and the truth of faith is of the understanding, and the will leads the understanding, and causes it to act as one with itself. Wherefore, if there is anything in the understanding that does not accord with the will, when man is left to himself, and thinks from his evil and its love, he then either rejects the truth which is in the understanding, or by falsification forces it into unity. It is otherwise with those who are in good of life ; they, when left to them-

selves, think from good, and they love the truth which is in the understanding, because it accords with the will. Thus there is effected a conjunction of the faith and the life, as there is a conjunction of truth and good ; and each is like the conjunction of the understanding and the will.

45. From these considerations, then, it follows that, in proportion as man shuns evils as sins, he has faith, because in that proportion he is in good, as was shown above. This is confirmed also by its contrary, that he who does not shun evils as sins, has not faith, because he is in evil, and evil inwardly hates truth : outwardly, indeed, it may act as its friend, and endure, yea love, that truth should be in the understanding ; but when the outward is put off, as is the case after death, then it first rejects truth, its friend in the world, afterwards denies that it is the truth, and finally holds it in aversion.

46. The faith of an evil man is an intellectual faith, in which there is nothing of good from the will ; thus it is a dead faith, which is like the breathing of the lungs without its animation from the heart ; the understanding also corresponds to the lungs, and the will to the heart. It is also like a beautiful harlot, adorned even with crimson and gold, who is inwardly full of malignant disease ; a harlot also corresponds to the falsification of truth, and hence, in the Word, signifies that. It is also like a tree abounding with leaves and yielding no fruit, which the gardener cuts down ; a tree also signifies man, its leaves and blossoms the truths of faith, and its fruit the good of love. But faith in the understanding, in which there is good from the will, is

another thing. This faith is alive, and is like the breathing of the lungs in which is animation from the heart ; and it is like a beautiful wife, endeared to her husband by chastity ; it is also like a tree that bears fruit.

47. There are many truths which appear to be of faith only ; as, that there is a God ; that the Lord, who is God, is the Redeemer and Saviour ; that there is a heaven and a hell ; that there is a life after death ; and many others, concerning which it is not said that they are to be done, but that they are to be believed. These truths of faith also are dead with the man who is in evil, but alive with the man who is in good. The reason is, that the man who is in good, not only does well from the will, but also thinks well from the understanding, not merely before the world, but also before himself when he is alone. It is otherwise with him who is in evil.

48. It is said that these truths appear to be of faith only ; but the thought of the understanding derives its *existere* from the love of the will, which is the *esse* of the thought in the understanding, as was said above (no. 43). For whatever any one wills from love, that he wills to do, wills to think, wills to understand, and wills to speak ; or, what is the same thing, what any one loves from the will, this he loves to do, loves to think, loves to understand, and loves to speak. It is to be added, that when a man shuns evil as sin, he is then in the Lord, as was shown above, and the Lord operates all things ; wherefore, to those who asked Him, "what they should do that they might work the works of God," the Lord said, "This is

the work of God, that ye believe on Him whom He hath sent" (John vi. 28, 29). To believe on the Lord is not only to think that He is, but also to do His words, as He teaches elsewhere.

49. That those who are in evils have no faith, however they may imagine that they have, has been shown by instances of such in the spiritual world. They were conducted into a heavenly society, whence the Spiritual of the faith of the angels entered into the interiors of the faith of those who had been conducted thither; whereby these perceived that they had only a Natural or External of faith, and not its Spiritual or Internal. Wherefore they themselves confessed that they had nothing at all of faith; and that they had persuaded themselves in the world, that to think that a thing is so, for any reason, was to believe, or to have faith. But it was perceived to be otherwise with the faith of those who were not in evil.

50. From these considerations it may be seen what spiritual faith is, and what faith not spiritual is; that faith is spiritual with those who do not commit sins; for those who [do not] commit sins do goods, not from themselves but from the Lord (see above, nos. 18-31), and by faith become spiritual. Faith with them is truth. This the Lord thus teaches in John: "This is the judgment, that the light is come into the world, but men loved the darkness rather than the light, for their works were evil. . . . Every one that doeth evils hateth the light, and cometh not unto the light, lest his works should be reproved; but he that doeth the truth, cometh to

the light, that his works may be made manifest, because they are done in God " (iii. 19-21).

51. What has been said thus far is confirmed by the following passages in the Word: "A good man, out of the good treasure of his heart, bringeth forth what is good; and an evil man, out of the evil treasure of his heart, bringeth forth what is evil; for out of the abundance of the heart the mouth speaketh" (Luke vi. 45; Matt. xii. 35). By the heart in the Word is meant man's will: and because from thence man thinks and speaks, it is said, "out of the abundance of the heart the mouth speaketh." "Not that which entereth into the mouth maketh a man unclean, but that which proceedeth . . . out of the heart, this maketh the man unclean" (Matt. xv. 11, [18]). By the heart here also is meant the will. Jesus said concerning the woman who washed His feet with ointment, "Her sins are remitted; for she loved much;" and afterwards, "Thy faith hath made thee whole" (Luke vii. 47-50); from which it is evident, that when sins are remitted, that is, when they are not present, faith saves. That they are called sons of God, and born of God, who are not in the proprium of their own will, and thence not in the proprium of their own understanding, that is, who are not in evil and thence in falsity, and that they are those who believe on the Lord, He Himself teaches in John i. 12, 13: which passage may be seen explained above (no. 17 at the end).

52. From these considerations the conclusion follows, that there is not with man a grain of truth more than there is good; thus not a grain of faith more than there is life. There is in the

understanding the thought that a thing is so ; but not the acknowledgment which is faith, unless there is consent in the will. Thus faith and life walk on with equal step. From these considerations it is now evident, that so far as any one shuns evils as sins, so far he has faith, and is spiritual.

THE DECALOGUE TEACHES WHAT EVILS ARE SINS.

53. What nation throughout the whole world does not know that it is evil to steal, to commit adultery, to commit murder, and to bear false witness? If nations did not know these things, and by laws prohibit such evils, it would be all over with them ; for a society, commonwealth, or kingdom without these laws would perish. Who can suppose that the Israelitish nation was, beyond all others, so stupid as not to know that these things are evil? One may therefore wonder why those laws, universally well known throughout the world, were so miraculously promulgated from Mount Sinai by Jehovah Himself. But listen. They were thus miraculously promulgated, in order that men might know that those laws are not only civil and moral laws, but also spiritual laws ; and that to act contrary to them is not only to do evil against the citizen and against society, but is also to sin against God. Those laws, therefore, by their promulgation from Mount Sinai by Jehovah, were made laws of religion ; for it is evident that whatever Jehovah God commands, He commands in order

that it may be a matter of religion, and that it ought to be done for His sake, and for man's sake, that he may be saved.

54. Those laws, because they were the first-fruits of the Word, and thence the first-fruits of the Church which was about to be established by the Lord with the Israelitish nation; and because they were, in a brief summary, the complex of all things of religion, by means of which there is effected conjunction of the Lord with man, and of man with the Lord, were, therefore, so holy that nothing could be more holy.

55. That they were most holy, may appear from the fact that Jehovah Himself, that is, the Lord, descended upon Mount Sinai in fire, and with angels, and from thence promulgated them by word of mouth; and that for three days the people prepared themselves to see and hear; that the mountain was fenced about, lest any one should approach and die; that neither the priests nor the elders were to come near, but Moses only: that those laws were written by the finger of God on two tables of stone; that Moses' face shone when he brought them down the second time from the mountain: that they were afterwards deposited in the ark, and the ark in the inmost of the tabernacle; and that over the ark was placed the mercy-seat, and above this were placed cherubim of gold; that this was the most holy thing of their Church, and was called the Holy of Holies; that outside the vail, within which was this Holy of Holies, were arranged the things which represented the holy things of heaven and of the Church, which were the candlestick with the seven sconces of gold, the

golden altar of incense, and the table overlaid with gold on which was the bread of faces, with the curtains of byssus linen, crimson, and scarlet round about. The holiness of the whole tabernacle was from no other source but the Law which was in the ark. On account of the holiness of the tabernacle, from the Law in the ark, the entire people of Israel, by command, encamped around it, in order according to their tribes, and journeyed in order after it; and then there was over it a cloud by day, and a fire by night. On account of the holiness of that Law, and the presence of the Lord therein, the Lord spoke with Moses between the cherubim over the mercy-seat; and the ark was called "Jehovah-there"; moreover, it was not lawful for Aaron to enter within the veil, except with sacrifices and incense. Because that Law was the very holiness of the Church, therefore the ark was introduced into Zion by David; and was afterwards deposited in the midst of the temple at Jerusalem, and constituted its sanctuary. By reason of the Lord's presence in that Law, and around it, miracles were also wrought by the ark in which that Law was; as when the waters of the Jordan were divided, and while the ark rested in the midst, the people passed over on dry ground; when the walls of Jericho fell down in consequence of its being carried around them; when Dagon, the god of the Philistines, fell down before it, and afterwards lay at the threshold of the temple, with the head sundered from the body; and when the Bethshemites were smitten on account of it, to the number of many thousands; besides other

miracles. These were all solely from the presence of the Lord in His Ten Words, which are the Precepts of the Decalogue.

56. So great power and so great holiness were in that Law, also because it was the complex of all things of religion ; for it consisted of two tables, of which one contains all things that are on the part of God, and the other all things in the complex that are on the part of man. Therefore the precepts of that Law are called the Ten Words ; they are so called, because the number ten signifies all. But how that Law is the complex of all things of religion, will be seen in the following article.

57. Since by means of that Law there is conjunction of the Lord with man, and of man with the Lord, it is called the COVENANT and the TESTIMONY ; the Covenant because it conjoins, and the Testimony because it testifies ; for a covenant signifies conjunction, and a testimony the testification of it. It was on this account that there were two tables, one for the Lord, and the other for man. Conjunction is effected by the Lord, but only when man does those things which are written on his table. For the Lord is continually present, and operative, and desires to enter, but it is for man, in the exercise of his freedom, which he has from the Lord, to open ; for He says, " Behold, I stand at the door, and knock : if any one hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me " (Apoc. iii. 20).

58. In the other table, which is for man, it is not said that man must do this or that good ;

but it is said that he must not do this or that evil ; as, Thou shalt not kill ; Thou shalt not commit adultery ; Thou shalt not steal ; Thou shalt not bear false witness ; Thou shalt not covet. The reason is, that man cannot do any good from himself ; but when he does not do evils, then he does good, not from himself, but from the Lord. That man is able to shun evils as from himself, by the Lord's power, if he implores it, will be seen in the following pages.

59. What was stated above (no. 55), concerning the promulgation, holiness, and power of this Law, may be found in the following passages in the Word :—

That Jehovah descended upon Mount Sinai in fire, and that the mount then smoked and quaked ; and that there were thunderings, lightnings, a thick cloud, and the voice of a trumpet (Exod. xix. 16, 18 ; Deut. iv. 11 ; v. 22–26).

That before the descent of Jehovah, the people prepared and sanctified themselves for three days (Exod. xix. 10, 11, 15).

That the mountain was fenced about, so that no one might approach and draw near to the foot of it, lest he should die ; and that not even the priests might come near, but Moses only (Exod. xix. 12, 13, 20–23 ; xxiv. 1, 2).

The Law, promulgated from Mount Sinai (Exod. xx. 2–17 ; Deut. v. 6–21).

That that Law was written upon two tables of stone, by the finger of God (Exod. xxxi. 18 ; xxxii. 15, 16 ; Deut. ix. 10).

That when he brought those tables down from the mount the second time, Moses' face shone (Exod. xxxiv. 29–35).

That the tables were deposited in the ark (Exod. xxv. 16 ; xl. 20 ; Deut. x. 5 ; 1 Kings viii. 9).

That over the ark was the mercy-seat, and over this were placed cherubim of gold (Exod. xxv. 17-21).

That the ark, with the mercy-seat and cherubim, formed the inmost of the tabernacle ; and that the golden candlestick, the golden altar of incense, and the table overlaid with gold on which was the bread of faces, formed the exterior part of the tabernacle ; and the ten curtains of byssus linen, crimson and scarlet, formed its outermost part (Exod. xxv. 1 to the end ; xxvi. 1 to the end ; xl. 17-28).

That the place where the ark was, was called the Holy of Holies (Exod. xxvi. 33).

That all the people of Israel encamped around the tabernacle in order according to their tribes, and journeyed in order after it (Numb. ii. 1 to the end).

That there was then over the tabernacle a cloud by day, and fire by night (Exodus xl. 38 ; Numb. ix. 15, 16 to the end ; xiv. 14 ; Deut. i. 33).

That the Lord spoke with Moses from over the ark, between the cherubim (Exod. xxv. 22 ; Numb. vii. 89).

That, on account of the Law within it, the ark was called "Jehovah-there," for when the ark went forward, Moses said, "Arise, O Jehovah," and when it rested, "Return, O Jehovah" (Numb. x. 35, 36 ; and also 2 Sam. vi. 2 ; Psalm cxxxii. 7, 8).

That, on account of the holiness of that Law,

it was not lawful for Aaron to enter within the veil, except with sacrifices and with incense (Levit. xvi. 2-14, and following verses).

That the ark was introduced by David into Zion with sacrifices and joyful shouting (2 Sam. vi. 1-19); and that then Uzzah died, because he touched it (verses 6, 7, of the same chapter).

That the ark was placed in the midst of the temple at Jerusalem, where it constituted the sanctuary (1 Kings vi. 19 and following verses; viii. 3-9).

That, by reason of the Lord's presence and power in the Law which was in the ark, the waters of Jordan were divided, and, while the ark rested in the midst, the people passed over on dry ground (Josh. iii. 1-17; iv. 5-20).

That the walls of Jericho fell down in consequence of the ark being carried around them (Josh. vi. 1-20).

That Dagon the god of the Philistines fell down to the earth before the ark, and afterwards lay at the threshold of the temple with the head sundered from the body (1 Sam. v. 3, 4).

That on account of the ark the Bethshemites were smitten, to the number of many thousands (1 Sam. vi. 19).

60. That the tables of stone on which the Law was written were called the tables of the covenant; and that the ark, on account of them, was called the ark of the covenant; and the Law itself, the covenant, is taught in Numb. x. 33; Deut. iv. 13, 23; v. 2, 3; ix. 9; Josh. iii. 11; 1 Kings viii. 21; Apoc. xi. 19; and many other places. The reason why the Law was called the covenant is, because a covenant signifies con-

junction ; wherefore it is said of the Lord, that " He shall be for a covenant to the people " (Isaiah xlii. 6 ; xlix. 8) ; and He is called " the Angel of the covenant " (Mal. iii. 1) ; and His blood, " the blood of the covenant " (Matt. xxvi. 28 ; Zech. ix. 11 ; Exod. xxiv. 4-10). For the same reason the Word is called " the Old Covenant and the New Covenant." Covenants, moreover, are made for the sake of love, of friendship, of consociation, and thus of conjunction.

61. That the precepts of that Law were called the Ten Words, appears from Exod. xxxiv. 28 ; Deut. iv. 13 ; x. 4. They are so called, because the number ten signifies all, and words signify truths ; for there were more than ten. Because the number ten signifies all, therefore there were ten curtains of the tabernacle (Exod. xxvi. 1) ; therefore the Lord said, that a man about to receive a kingdom called ten servants, and gave them ten minas to trade with (Luke xix. 13) ; and therefore the Lord likened the kingdom of the heavens to ten virgins (Matt. xxv. 1). For the same reason the dragon is described as having ten horns, and upon his horns ten diadems (Apoc. xii. 3) ; likewise the beast coming up out of the sea (Apoc. xiii. 1) ; and also another beast (Apoc. xvii. 3, 7) ; as well as the beast in Daniel (vii. 7, 20, 24). The like is signified by ten in Levit. xxvi. 26 ; Zech. viii. 23 ; and elsewhere. Hence there are tithes, by which is signified something from all.

MURDERS, ADULTERIES, THEFTS, AND FALSE WITNESS, OF EVERY KIND, WITH THE CONCUPISCENCE TO THEM, ARE EVILS WHICH OUGHT TO BE SHUNNED AS SINS.

62. It is known that the Law of Sinai was written upon two tables, and that the first table contains those things which relate to God, and the second, those which relate to man. That the first table contains all things which relate to God, and the second, all things which relate to man, does not appear in the letter; yet all things are therein; wherefore, also, they are called the Ten Words, by which are signified all truths in the complex (see just above, no. 61). But how all things are therein, cannot be explained in a few words: it may, however, be comprehended from what was adduced in *The Doctrine concerning the Sacred Scripture* (no. 67, which see). Hence it is that it is said, murders, adulteries, thefts, and false witness, of every kind.

63. A religious persuasion has prevailed, that no one can fulfil the Law; and the Law is, not to kill, not to commit adultery, not to steal, and not to bear false witness. Every civil and moral man can fulfil these precepts of the Law from civil and moral life; but that he can fulfil them from spiritual life this religious persuasion denies. From this it follows, that his abstinence from doing these evils is merely to avoid punishments and losses in the world, and not to avoid punishments and losses after he has left the world. Hence it is that the man with whom the above-mentioned religious persuasion prevails, thinks these evils lawful in the sight of God, but unlaw-

ful in the sight of the world. On account of this thought, from this his religious persuasion, the man is in the concupiscence to all these evils ; and only refrains from doing them on account of the world : such a man, therefore, after death, although he had not committed murders, adulteries, thefts, and false witness, still lusts to do them ; and he also does them, when the external, which he had in the world, is taken away from him. Every concupiscence remains with the man after death. Hence it is that such persons act in unity with hell, and cannot but have their lot with those who are in hell. But another lot awaits those who do not will to kill, to commit adultery, to steal, and to bear false witness, because to do these things is against God. After some combat against these evils, they do not will them, consequently do not lust to do them : saying in their hearts that they are sins, in themselves infernal and diabolical. These, after death, when the external which they had for the world is taken away from them, act in unity with heaven ; and because they are in the Lord, they also come into heaven.

64. It is a common maxim, in every religion, that a man ought to examine himself, to do repentance, and to desist from sins ; and that if he does not do so, he is in a state of damnation. That this is common in every religion, may be seen above (nos. 4-8). It is also common in the whole Christian world to teach the Decalogue, and thereby to initiate children into the Christian religion ; for it is in the hands of all children and youths. Their parents and masters tell them, that to do these evils is to sin against God ; yea,

while they are talking with the children, they know no otherwise. Who cannot wonder that the same parents and masters, and also the children when they become adults, think that they are not under that Law, and that they cannot do the things required by that Law? Can there be any other reason why they learn to think thus, than that they love evils, and therefore the falsities which favour them? These, therefore, are they who do not make the precepts of the Decalogue precepts of religion. That the same live without religion will be seen in *The Doctrine concerning Faith*.

65. Among all nations throughout the world with whom there is religion, there are precepts similar to those in the Decalogue; and all who live according to them from religion, are saved; while all who do not live according to them from religion, are damned. Those who live according to them from religion, being instructed after death by the angels, receive truths, and acknowledge the Lord. The reason is, that they shun evils as sins, and hence are in good; and good loves truth, and from the desire of love receives it, as was shown above (nos. 32-41). This is meant by the Lord's words to the Jews: "The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof" (Matt. xxi. 43); and also by these words: "When the Lord of the vineyard cometh, . . . He will . . . destroy the evil ones, and will let out His vineyard unto other husbandmen, who shall render Him the fruits in their time" (Matt. xxi. 40, 41); and by these: "I say unto you, that many shall come from the east and the

west, and from the north and the south, and shall recline . . . in the kingdom of God: but the sons of the kingdom shall be cast out into the outer darkness" (Matt. viii. 11, 12; Luke xiii. 29).

66. We read in Mark, that "a certain rich man came to Jesus, and asked Him, what he should do to inherit eternal life: to whom Jesus replied, Thou knowest the commandments: Thou shalt not commit adultery; thou shalt not kill; thou shalt not steal; thou shalt not be a false witness; thou shalt not defraud; honour thy father and mother. He answering said, . . . All these have I kept from my youth. Jesus looked upon him, and loved him; and yet He said, . . . One thing thou lackest; go, sell whatsoever thou hast, and give to the poor, thus thou shalt have treasure in the heavens; and come, follow Me, bearing the cross" (x. 17-22). It is said that Jesus loved him; this was because he said that he had kept the commandments from his youth; but because he lacked three things, which were, that he had not removed his heart from riches, that he had not fought against concupiscences, and that he had not yet acknowledged the Lord to be God, therefore the Lord said, that he should sell all that he had, by which is meant, that he should remove his heart from riches; that he should bear the cross, by which is meant, that he should fight against concupiscences; and that he should follow Him, by which is meant, that he should acknowledge the Lord to be God. The Lord spoke these words, as He did all His words, by correspondences (see *The Doctrine concerning the Sacred Scripture*, no. 17). For no

one can shun evils as sins, unless he acknowledges the Lord, and approaches Him; and unless he fights against evils, and thereby removes concupiscences. But more will be said on these subjects in the article on combats against evils.

SO FAR AS ANY ONE SHUNS MURDERS OF EVERY KIND, AS SINS, SO FAR HE HAS LOVE TOWARDS THE NEIGHBOUR.

67. By murders of every kind are meant also every kind of enmity, hatred, and revenge, which breathe murder; for in these murder lies concealed, as fire in wood beneath the ashes. Infernal fire is nothing else; and hence come the expressions, to be inflamed with hatred, and to burn with revenge. These are murders in the natural sense. But, in the spiritual sense, by murders are meant all modes of killing and destroying the souls of men; which are various and manifold. But, in the supreme sense, by murder is meant to hold the Lord in hatred. These three kinds of murders make one, and cohere; for whoever desires to murder the body of a man in the world, desires also to murder his soul after death; and he desires the murder of the Lord, for he burns with anger against Him, and desires to abolish His name.

68. These kinds of murders lie concealed inwardly in man from birth; but even from childhood he learns to cover them over with a veil of civility and morality, which he must needs put on among men in the world, and, so far as he loves honour or gain, he is watchful lest they

appear. This becomes man's External, while those are his Internal. Such is man in himself. Now, as he lays aside the External, with the body, when it dies, and retains the Internal, it is evident what a devil he would be unless he were reformed.

69. Since the kinds of murders above mentioned lie concealed inwardly in man, as was said, from birth, and at the same time thefts of every kind, and false witness of every kind, with the concupiscences to them (of which something will be said below), it is evident, that unless the Lord had provided the means of reformation, man could not but perish eternally. The means of reformation which the Lord has provided are these:—That man is born in downright ignorance; that while an infant he is kept in a state of external innocence; a little after, in a state of external charity; and then in a state of external friendship; but as he comes into thought from his own understanding, he is kept in a certain freedom of acting according to reason. This is the state which was described above (no. 19); and the description shall be here repeated, on account of what follows.

“While man is in the world, he is in the midst between hell and heaven; beneath is hell, and above is heaven: and then he is kept in freedom to turn himself either to hell or to heaven: if he turns himself to hell, he averts himself from heaven; but if he turns himself to heaven, he averts himself from hell. Or, what is the same, while man is in the world, he stands in the midst between the Lord and the devil, and is kept in freedom to turn himself either to the one or to

the other: if he turns himself to the devil, he averts himself from the Lord; but if he turns himself to the Lord, he averts himself from the devil. Or, what is the same, while man is in the world, he is in the midst between evil and good, and is kept in freedom to turn himself either to the one or to the other: if he turns himself to evil, he averts himself from good; but if he turns himself to good, he averts himself from evil." This is no. 19, above: see also nos. 20-22, which there follow.

70. Now, as evil and good are two opposites, precisely as hell and heaven are, or as the devil and the Lord are, it follows that if man shuns an evil as sin, he comes into the good that is opposite to the evil. The good opposite to the evil which is meant by murder, is the good of love towards the neighbour.

71. Since this good and that evil are opposites, it follows that the latter is removed by the former. Two opposites cannot exist together, as heaven and hell cannot exist together. If they were together there would be lukewarmness, concerning which it is thus written in the Apocalypse: "I know . . . that thou art neither cold nor hot: I would thou wert cold or hot; but because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth" (iii. 15, 16).

72. When man is no longer in the evil of murder, but in the good of love towards the neighbour, then whatever he does is a good of that love; consequently it is a good work. A priest who is in that good, as often as he teaches and leads, does a good work, because he acts from the love of saving souls. A magistrate who

is in that good, as often as he sums up and pronounces judgment, does a good work, because he acts from the love of caring for his country, for society, and for his fellow-citizens. A merchant, likewise ; if he is in that good, every one of his transactions is a good work ; there is in it the love of the neighbour ; and his country, society, his fellow-citizens, and also his servants, are the neighbour, whose welfare he cares for with his own. A workman, also, who is in that good, works faithfully under its influence, for others as for himself, fearing his neighbour's loss as his own. The reason why their deeds are good works is that, so far as any one shuns evil, so far he does good, according to the general law stated above (no. 21) ; and he who shuns evil as sin, does good, not from himself, but from the Lord (nos. 18-31). It is the reverse with him who does not regard these kinds of murder, which are enmities, hatreds, revenge, and many others, as sins ; whether he be a priest, a magistrate, a merchant, or a workman, whatever he does is not a good work, because his every work partakes of the evil that is inwardly in him. For it is his internal that produces ; the external may be good, but only for others, not for himself.

73. The Lord teaches the good of love in many passages in the Word ; and He teaches it by reconciliation with the neighbour, in Matthew : "If thou art offering thy gift upon the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift. Become friendly with thine adversary . . . , whilst thou art in

the way with him ; lest . . . the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt not come out thence, till thou hast paid the last farthing " (v. 23-26). Being reconciled to a brother is to shun enmity, hatred, and revenge ; that it is to shun it as a sin, is evident. The Lord also teaches in Matthew : " All things whatsoever ye would that men should do unto you, even so do ye also unto them : for this is the Law and the Prophets " (vii. 12) ; thus, that we should not do evil. And so frequently in other places. The Lord also teaches, that even to be inconsiderately angry with a brother, or with the neighbour, and to account him an enemy, is murder (Matt. v. 21, 22).

SO FAR AS ANY ONE SHUNS ADULTERIES OF EVERY KIND, AS SINS, SO FAR HE LOVES CHASTITY.

74. By committing adultery, in the sixth precept of the Decalogue, in the natural sense, is meant not only to commit whoredom, but also to do obscene acts, to speak lascivious words, and to think filthy thoughts. But in the spiritual sense by committing adultery is meant to adulterate the goods of the Word, and to falsify its truths. And in the supreme sense, by committing adultery is meant to deny the Lord's Divine, and to profane the Word. These are adulteries of every kind. The natural man may know from rational lumen, that by committing adultery is also meant to do obscene acts, to speak lascivious words,

and to think filthy thoughts ; but he does not know, that by committing adultery is also meant to adulterate the goods of the Word, and to falsify its truths ; and still less that it means to deny the Lord's Divine, and to profane the Word. Hence he does not know that adultery is so great an evil that it may be called devilishness itself ; for whoever is in natural adultery is also in spiritual adultery, and contrariwise. That this is so, will be demonstrated in a special little work on *Marriage*. But they who do not regard adulteries as sins, in faith and life, are at the same time in adulteries of every kind.

75. That so far as any one shuns adultery, so far he loves marriage, or what is the same, so far as any one shuns the lasciviousness of adultery, so far he loves the chastity of marriage, is because the lasciviousness of adultery and the chastity of marriage are two opposites ; wherefore, so far as a man is not in the one, so far he is in the other. It is altogether as was said above (no. 70).

76. No one can know of what quality the chastity of marriage is, unless he shuns the lasciviousness of adultery as sin. A man may know that in which he is, but he cannot know that in which he is not. If he knows anything in which he is not, by description, or by thought, he nevertheless knows it no otherwise than as in the shade, and uncertainty inheres ; wherefore he does not see it in the light, and free from uncertainty, except when he is in it. This, therefore, is to know ; but the former is to know and not know. The truth is, that the lasciviousness of adultery and the chastity of marriage are to

each other altogether as hell and heaven are to each other ; and that the lasciviousness of adultery makes hell with man, and the chastity of marriage makes heaven with him. But the chastity of marriage exists with no other than him who shuns the lasciviousness of adultery as sin (see below, no. III).

77. From these considerations it may be concluded and seen, without ambiguity, whether a man is a Christian or not ; yea, whether a man has any religion or not. He who does not regard adulteries as sins, in faith and life, is not a Christian, neither has he religion. But, on the other hand, he who shuns adulteries as sins, and especially he who on that account is averse to them, and still more he who on that account abominates them, has religion ; and, if he be in the Christian Church, he is a Christian. But concerning these things more will be said in the little work on *Marriage*. In the meantime see what is said on the subject in the work on *Heaven and Hell* (nos. 366-386).

78. That by committing adultery is also meant to do obscene acts, to speak lascivious words, and to think filthy thoughts, appears from the Lord's words in Matthew : " Ye have heard that it was said to them of old time, Thou shalt not commit adultery ; but I say unto you, that if anyone looketh on a woman to lust after her, he hath committed adultery with her already in his heart " (v. 27, 28).

79. That in the spiritual sense by committing adultery is meant to adulterate the good of the Word, and to falsify its truth, appears from these passages : " Babylon . . . hath made all

the nations to drink of the wine . . . of her whoredom" (Apoc. xiv. 8). "The angel said, . . . I will show thee the judgment of the great harlot that sitteth upon many waters ; with whom the kings of the earth committed whoredom" (Apoc. xvii. 1, 2). "Babylon hath made all the nations to drink of the wine of the wrath of her whoredom ; and the kings of the earth committed whoredom with her" (Apoc. xviii. 3). "God hath judged the great harlot, which did corrupt the earth with her whoredom" (Apoc. xix. 2). Whoredom is spoken of in relation to Babylon, because by Babylon are meant those who arrogate to themselves the Lord's Divine power, and profane the Word by adulterating and falsifying it ; wherefore Babylon is also called "the mother of the whoredoms and of the abominations of the earth" (Apoc. xvii. 5). The like is signified by whoredom in the Prophets ; as in Jeremiah : "In the prophets of Jerusalem I have seen a horrible stubbornness ; committing adultery and walking in lies" (xxiii. 14). In Ezekiel : "Two women, the daughters of one mother, . . . committed whoredom in Egypt ; they committed whoredom in their youth ; . . . one committed whoredom under Me ; and she doted on her lovers, on the Assyrians her neighbours ; . . . she bestowed her whoredoms upon them ; . . . yet she forsook not her whoredoms in Egypt. The other corrupted her love more than the former, and her whoredoms more than the whoredoms of her sister : . . . she added to her whoredoms ; . . . she loved the Chaldeans ; . . . the sons of Babel came to her to the bed of loves, and they defiled her by their whoredom" (xxiii. 2-17). These

things are said of the Israelitish and the Jewish Church, which, in this passage, are the daughters of one mother. By their whoredoms are meant the adulterations and falsifications of the Word ; and as in the Word by Egypt is signified science, by Assyria reasoning, by Chaldea the profanation of truth, and by Babel the profanation of good, therefore it is said that they committed whoredom with them. The like is said concern- 3
 ing Jerusalem, by which is signified the Church as to doctrine, in Ezekiel : “ Thou didst trust in thy beauty, and didst commit whoredom because of thy renown, so that thou didst pour out thy whoredoms on every one that passed by. . . . Thou hast committed whoredom with the sons of Egypt thy neighbours, great of flesh, and hast multiplied thy whoredom. . . . Thou hast committed whoredom with the sons of Asshur ; when thou wast not satisfied with those with whom thou didst commit whoredom, thou didst multiply thy whoredom even to Chaldea the land of merchandize. . . . An adulterous woman that taketh strangers instead of her husband ; they all give a reward to their harlots ; but thou hast given rewards to all thy lovers that they may come to thee in thy circuit for thy whoredoms. . . . Wherefore, O harlot, hear the word of Jehovah ” (xvi. 15, 26, 28, 29, 32, 33, 35). That by Jerusalem is meant the Church, may be seen in *The Doctrine concerning the Lord* (nos. 62, 63). The like is signified by whoredoms in Isaiah xxiii. 17, 18 ; lvii. 3 ; in Jeremiah iii. 2, 6, 8, 9 ; v. 1, 7 ; xiii. 27 ; xxix. 23 ; in Micah i. 7 ; in Nahum iii. 4 ; in Hosea iv. 10, 11 ; in Levit. xx. 5 ; in Numbers xiv. 33 ; xv. 39 ; and elsewhere. On

account of this signification, also, the Jewish nation was called by the Lord "an adulterous generation" (Matt. xii. 39; xvi. 4; Mark viii. 38).

SO FAR AS ANY ONE SHUNS THEFTS OF EVERY KIND, AS SINS, SO FAR HE LOVES SINCERITY.

80. By stealing, in the natural sense, is meant not only to commit theft and robbery, but also to defraud, and under any pretence to take away from another his goods. But by stealing, in the spiritual sense, is meant to deprive another of the truths of his faith, and of the goods of his charity. In the supreme sense, by stealing is meant to take away from the Lord that which is His, and to attribute it to one's self, and thus to arrogate righteousness and merit as one's own. These are thefts of every kind; and they also make one, as do adulteries of every kind, and murders of every kind, spoken of above. That they make one, is because one kind is in the other.

81. The evil of theft enters more deeply into a man than any other evil, because it is conjoined with cunning and deceit; and cunning and deceit insinuate themselves even into the spiritual mind of man, wherein is his thought with the understanding. That man has a spiritual mind and a natural mind, will be seen below.

82. The reason why, so far as any one shuns theft as sin, so far he loves sincerity, is, because theft is also fraud, and fraud and sincerity are

two opposites ; wherefore, so far as any one is not in fraud, he is in sincerity.

83. By sincerity is also meant integrity, justice, fidelity, and uprightness. Man cannot be in these virtues of himself, so as to love them from them and for the sake of them ; but whoever shuns fraud, cunning and deceit, as sins, is thus in the above virtues, not from himself but from the Lord, as was shown above (nos. 18-31). It is so with the priest, the magistrate, the judge, the merchant, the workman, thus with every one in his own function and in his own work.

84. This the Word teaches in many places, among which are these : " He that walketh in righteousnesses, and speaketh right things ; he that despiseth oppressions for gain, that shaketh his hands from holding a bribe ; that stoppeth his ears lest he hear bloods, and shutteth his eyes lest he see evil ; he shall dwell on high " (Isaiah xxxiii. 15, 16). " O Jehovah ! who shall sojourn in Thy tent ? who shall dwell in the mountain of Thy holiness ? He that walketh uprightly, and doeth righteousness ; . . . he that backbiteth not with his tongue, nor doeth evil to his companion " (Psalm xv. 1-3). " Mine eyes are towards the faithful of the land, that they may dwell with Me ; he that walketh in the way of the upright, he shall minister unto Me. He that practiseth deceit shall not dwell in the midst of My house ; he that speaketh lies shall not stand before Mine eyes. In the morning I will cut off all the wicked of the land, that I may cut off from the city . . . all that work iniquity " (Psalm ci. 6-8).

That if anyone is not inwardly sincere, just, 2

faithful, and upright, he is even insincere, unjust, unfaithful, and not upright, the Lord teaches in these words: "Except your righteousness shall exceed that of the scribes and Pharisees, ye shall not enter into the kingdom of the heavens" (Matt. v. 20). By righteousness that exceeds that of the scribes and Pharisees, is meant interior righteousness, in which the man is who is in the Lord. That such a man is in the Lord, He Himself also teaches in John: "The glory which Thou gavest Me I have given unto them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be perfected into one; . . . and that the love wherewith Thou hast loved Me may be in them, and I in them" (xvii. 22, 23, 26); from which it is evident that they are perfect when the Lord is in them. These are they who are called "the clean in heart, who shall see God"; and "the perfect as their Father in the heavens" (Matt. v. 8, 48).

85. It was said above (no. 81) that the evil of theft enters more deeply into a man than any other evil, because it is conjoined with cunning and deceit; and cunning and deceit insinuate themselves even into the spiritual mind of man, wherein is his thought with the understanding. Something, therefore, shall now be said concerning the MIND of man. That his understanding and will together constitute the mind of man, see above (no. 43).

86. Man has a natural mind and a spiritual mind; the natural mind is beneath, and the spiritual mind is above; the natural mind is the mind of his world, and the spiritual mind is the

mind of his heaven. The natural mind may be called the animal mind, and the spiritual mind the human mind. By this circumstance, also, that he has a spiritual mind, man is distinguished from an animal. By means of this mind he is capable of being in heaven while he is in the world. It is by means of this mind also that man lives after death.

As to his understanding a man may be in his spiritual mind, and thence in heaven ; but as to his will he cannot be in his spiritual mind, and thence in heaven, unless he shuns evils as sins. And if he is not in heaven as to his will also, he is still not in heaven ; for the will draws the understanding downwards, and causes it to be equally natural and animal with itself.

Man may be compared to a garden, the understanding to light, and the will to heat. In the time of winter a garden is in light and not at the same time in heat ; but in time of summer it is in light and heat together. And thus a man who is only in the light of the understanding is like a garden in time of winter ; but he who is in the light of the understanding and at the same time in the heat of the will is like a garden in time of summer. Moreover, the understanding is wise from spiritual light, and the will loves from spiritual heat ; for spiritual light is Divine Wisdom, and spiritual heat is Divine Love.

So long as a man does not shun evils as sins, the concupiscences of evils obstruct the interiors of the natural mind on the part of the will : they are as a thick veil there, and as a black cloud beneath the spiritual mind, and prevent its being opened. But as soon as a man shuns evils as

sins, then the Lord inflows out of heaven, and takes away the veil, and dispels the cloud, and opens the spiritual mind, and thus introduces the man into heaven.

5 So long as the concupiscences of evils obstruct the interiors of the natural mind, as was said, so long a man is in hell ; but as soon as these concupiscences are dispelled by the Lord, the man is in heaven. Further, so long as the concupiscences of evils obstruct the interiors of the natural mind, so long he is a natural man ; but as soon as these concupiscences are dispelled by the Lord, he is a spiritual man. Further, so long as the concupiscences of evils obstruct the interiors of the natural mind, so long a man is an animal, differing only in that he can think and speak, even of such things as he does not see with his eyes, which he derives from the faculty of elevating the understanding into the light of heaven ; but as soon as these concupiscences are dispelled by the Lord, the man is a man, because he then thinks truth in the understanding, from good in the will. Further also, so long as the concupiscences of evils obstruct the interiors of the natural mind, so long man is like a garden in time of winter ; but as soon as these concupiscences are dispelled by the Lord, he is like a garden in time of summer.

6 The conjunction of the will and the understanding in man is meant in the Word by the heart and soul, and by the heart and spirit ; as where it is said that God should be loved "with all the heart, and with all the soul" (Matt. xxii. 37) ; and that God would give "a new heart, and a new spirit" (Ezek. xi. 19 ; xxxvi. 26, 27). By

the heart is meant the will and its love ; and by the soul and the spirit, the understanding and its wisdom.

SO FAR AS ANY ONE SHUNS FALSE WITNESS OF EVERY KIND, AS SIN, SO FAR HE LOVES TRUTH.

87. By bearing false witness, in the natural sense, is meant not only to give false testimony, but also to tell lies and to defame. In the spiritual sense, by bearing false witness is meant to say and to persuade that falsity is truth, and that evil is good, and contrariwise. But, in the supreme sense, by bearing false witness is meant to blaspheme the Lord and the Word. These are bearing false witness in the threefold sense. That they make one with the man who testifies falsely, tells a falsehood, and defames, may appear from what was shown in *The Doctrine concerning the Sacred Scripture* (nos. 5-7 seq. and no. 57) concerning the threefold sense of all things of the Word.

88. As falsehood and truth are two opposites, it follows that, so far as any one shuns falsehood as sin, so far he loves truth.

89. So far as any one loves truth, so far he desires to know it, and so far he is affected in heart when he finds it ; nor does any other attain to wisdom. And so far as he loves to do the truth, so far he is sensible of the pleasantness of the light in which truth is. It is similar with the other virtues hitherto mentioned ; as with sincerity and justice with him who shuns thefts of

every kind ; with chastity and purity with him who shuns adulteries of every kind ; and with love and charity with him who shuns murders of every kind ; and so on. But he who is in their opposites does not know anything of them, when yet everything is in them.

90. It is truth that is meant by the seed in the field, of which the Lord thus speaks : " The sower went forth to sow . . . : and as he sowed, some fell upon the way ; and it was trodden down, and the flying things of heaven devoured it ; and some fell upon stony places ; but as soon as it grew up it withered away, because it had no root ; and other fell amidst the thorns ; and the thorns sprang up with it and choked it ; and other fell into the good ground, and when it was sprung up it brought forth fruit manifold " (Luke viii. 5-8 ; Matt. xiii. 3-8 ; Mark iv. 3-8). The sower here is the Lord, and the seed is His Word, thus truth ; the seed upon the way is with those who do [not] care about truth ; the seed upon stony places is with those who do care about truth, but not for its own sake, thus not interiorly ; the seed amidst the thorns is with those who are in concupiscences of evil ; but the seed in the good ground is with those who from the Lord love the truths which are in the Word, and from Him do them, and thus bring forth fruit. That these things are meant, appears from the explanation of these words by the Lord (Matt. xiii. 19-23, 37 ; Mark iv. 14-20 ; Luke viii. 11-15). From these considerations it is evident that the truth of the Word cannot take root with those who do not care about truth ; nor with those who love truth outwardly and not

inwardly ; nor with those who are in the concupiscences of evil ; but with those in whom the concupiscences of evil have been dispelled by the Lord. With these, the seed, that is, the truth, takes root in their spiritual mind (concerning which see above, no. 86 at the end).

91. It is a common opinion at this day, that the way to be saved is to believe this or that which the Church teaches ; and that it does not consist in doing the precepts of the Decalogue, which are, not to kill, not to commit adultery, not to steal, not to bear false witness, both in a restricted and in a wide sense. For it is said, that works are not regarded by God, but faith ; when, nevertheless, so far as any one is in those evils, so far he is without faith (see above, nos. 42-52). Consult reason, and consider whether any murderer, adulterer, thief, or false witness can have faith, so long as he is in the concupiscence of those evils ; and then, whether the concupiscence of those evils can be otherwise dispelled, than by not willing to do them, because they are sins, that is, because they are infernal and diabolical. Whoever, therefore, supposes that the way to be saved is to believe this or that which the Church teaches, and yet is of such a character, cannot but be foolish, according to the Lord's words in Matthew vii. 26. Such a Church is thus described in Jeremiah : " Stand in the gate of the house of Jehovah, and proclaim there this word, . . . Thus hath said Jehovah Zebaoth, the God of Israel, Make your ways and your works good, . . . Trust ye not in the words of a lie, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah, are

these. . . . Will ye steal, murder, and commit adultery, and swear by a falsehood, . . . and come and stand before Me in this house, on which My name is named, and say, We are delivered; while ye do these abominations? Is this house . . . become a den of robbers? . . . Yet I, behold, I have seen, saith Jehovah" (vii. 2-4, 9-11).

NO ONE CAN SHUN EVILS AS SINS, SO AS INWARDLY TO HOLD THEM IN AVERSION, EXCEPT BY COMBATS AGAINST THEM.

92. Every one knows from the Word, and from doctrine from the Word, that man's proprium is evil from birth; and that hence it is that from innate concupiscence he loves evils, and is borne along into them, as, that he wills to revenge, wills to defraud, wills to defame, and wills to commit adultery. And if he does not think that these evils are sins, and on that account resist them, he does them as often as occasion presents itself and his reputation and interest are not endangered. Add to this, that if a man has no religion he does these things from delight.

93. Since this proprium of man constitutes the first root of his life, it is evident what sort of a tree a man would be if this root were not extirpated, and a new root implanted. He would be a rotten tree, of which it is said, that it is to be cut down and cast into the fire (Matt. iii. 10; vii. 19). This root is not removed and a new one implanted in its stead, unless a man regards the evils which constitute the root as hurtful to

his soul, and for that reason wills to put them away. But as they are of his proprium, and therefore delightful, he cannot do this except unwillingly and with struggling, thus with combat.

94. Every one who believes that there is a hell and a heaven, and that heaven is eternal happiness, and hell eternal unhappiness, and who believes that those who do evil go to hell, and those who do good go to heaven, engages in combat ; and he who combats acts from the Interior, and in opposition to the very concupiscence which constitutes the root of evil ; for he who fights against anything does not will it, and to lust is to will. Hence it is evident that the root of evil can only be removed by combat.

95. So far, therefore, as any one fights against and thus removes evil, so far good succeeds in its place ; and so far from good he looks evil in the face, and then sees that it is infernal and horrible ; and because it is so, he not only shuns it, but also holds it in aversion, and at length abominates it.

96. The man who fights against evils cannot but fight as from himself ; for he who does not fight as from himself does not fight, but stands like an automaton, seeing nothing and doing nothing ; and from evil he thinks continually in favour of evil, and not against it. But still it should be well known that the Lord alone fights in man against evils, and that it only appears to man as if he fought from himself ; and that the Lord wills that it should so appear to man, since without this appearance there could be no combat, and thus no reformation.

97. This combat is not grievous, except for those who have unloosened all restraints upon their concupiscences, and have intentionally indulged them ; and also for those who have obstinately rejected the holy things of the Word and the Church. To others, however, it is not grievous ; let them resist evils in intention only once in a week, or twice in a month, and they will perceive a change.

98. The Christian Church is called the Church militant ; and it cannot be termed militant except against the devil, thus against the evils which are from hell : the devil is hell. Temptation, which the man of the Church undergoes, is this combat.

99. Combats against evils, which are temptations, are treated of in many places in the Word. They are meant by these words of the Lord : " I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone ; but if it die, it beareth much fruit " (John xii. 24). Also by these : " Whosoever would come after Me, let him renounce himself, and take up his cross, and follow Me . . . whosoever would save his soul shall lose it ; but whosoever shall lose his soul for My sake and the Gospel's, the same shall save it " (Mark viii. 34, 35) : by the cross is meant temptation (as also in Matt. x. 38 ; xvi. 24 ; Mark x. 21 ; Luke xiv. 27) ; by the soul is meant the life of man's proprium (as also in Matt. x. 39 ; xvi. 25 ; Luke ix. 24 ; and especially John xii. 25), which is also the life of the flesh, that profiteth nothing (John vi. 63). Concerning combats against evils, and victories over them, the Lord speaks to all the Churches in the Apoca-

lypse. Thus, to the *Church in Ephesus*: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Apoc. ii. 7). To the *Church in Smyrna*: "He that overcometh shall not be hurt of the second death" (Apoc. ii. 11). To the *Church in Pergamos*: "To him that overcometh will I give to eat of the hidden manna; and I will give him a white stone, and upon the stone a new name written, which no one knoweth, except he that receiveth it" (Apoc. ii. 17). To the *Church in Thyatira*: "He that overcometh and keepeth My works unto the end, to him will I give power over the nations, . . . and . . . the morning star" (Apoc. ii. 26, 28). To the *Church in Sardis*: ["He that overcometh, the same shall be clothed in white garments . . . ; and I will confess his name before My father and before His angels" (Apoc. iii. 5). To the *Church in Philadelphia*:] "Him that overcometh will I make a pillar in the temple of My God, . . . and I will write upon him the name of . . . God, and the name of the city of . . . God, the New Jerusalem, which cometh down out of heaven from . . . God, and My new name" (Apoc. iii. 12). To the *Church in Laodicea*: "To him that overcometh will I give to sit with Me in My throne" (Apoc. iii. 21).

100. These combats, which are temptations, may be seen particularly treated of in *The Doctrine of the New Jerusalem*, published in London in the year 1758 (nos. 187-201); whence and of what nature they are (nos. 196, 197); how and when they take place (no. 198); what good they effect (no. 199); that the Lord

fight for man (no. 200); concerning the Lord's combats or temptations (no. 201).

MAN OUGHT TO SHUN EVILS AS SINS, AND TO FIGHT AGAINST THEM, AS FROM HIMSELF.

101. It is of Divine order that man should act from freedom according to reason; because to act from freedom according to reason is to act from oneself. Yet these two faculties, *Freedom* and *Reason*, are not man's very own, but are the Lord's with him; and in so far as he is a man they are not taken away from him, because without them he cannot be reformed; for [without them] he cannot do repentance, he cannot fight against evils, and afterwards bring forth fruits worthy of repentance. Now, since man has freedom and reason from the Lord, and man acts from them, it follows that he does not act from himself, but as from himself.*

102. The Lord loves man, and wills to dwell with him; yet He cannot love him and dwell with him unless He is received and loved reciprocally: from this, and from no other source, there is conjunction. For this cause the Lord has given to man freedom and reason; freedom to think and will as from himself, and reason according to which [he may think and will]. To love, and be conjoined with, any one with whom there is no reciprocation, is impossible; nor is it

* That man has freedom from the Lord, see above (nos. 19, 20); and in the work on *Heaven and Hell* (nos. 589-596, 597-603). What freedom is, may be seen in *The Doctrine of the New Jerusalem*, published in London in 1758 (nos. 141-149).

possible to enter in unto and remain with any one with whom there is no reception. Since reception and reciprocity are in man from the Lord, therefore the Lord says: "Abide in Me, and I in you" (John xv. 4). "He that abideth in Me, and I in him, he beareth much fruit" (John xv. 5). "In that day ye shall know that . . . ye in Me, and I in you" (John xiv. 20). That the Lord is in the truths and in the goods which man receives, and which are in him, He also teaches: "If ye abide in Me, and My words abide in you. . . . If ye keep My commandments, ye shall abide in My love" (John xv. 7, 10). "He that hath My precepts, and doeth them, he . . . loveth Me, . . . and I will love him, . . . and will dwell with him" (John xiv. 21, 23). Thus the Lord dwells in what is His own with man; and man in those things which are from the Lord, and thus in the Lord.

103. Since this power to reciprocate, or not, and thence mutuality, is with man from the Lord, therefore the Lord says that man should repent; and no one can repent, except as from himself: "Jesus said, Except ye repent, ye shall all . . . perish" (Luke xiii. 3, 5). "Jesus said, . . . the kingdom of God is at hand: repent ye, and believe in the Gospel" (Mark i. 15). "Jesus said, I am . . . come to call . . . sinners to repentance" (Luke v. 32). "Jesus said unto the Churches, Repent" (Apoc. ii. 5, 16, 21, 22; iii. 3). Again, "They repented not of their works" (Apoc. xvi. 11).

104. Since this power to reciprocate or not, and thence mutuality, is with man from the Lord,

therefore the Lord says that man should do the precepts, and should bring forth fruits: "Why call ye Me Lord, Lord, and do not the things which I say?" (Luke vi. 46-49). "If ye know these things, blessed are ye if ye do them" (John xiii. 17). "Ye are My friends, if ye do the things which I command you" (John xv. 14). "Who-so-ever shall do and teach, he shall be called great in the kingdom of the heavens" (Matt. v. 19). "Everyone . . . who heareth . . . My words, and doeth them, I will compare him unto a prudent man" (Matt. vii. 24). "Bring forth . . . fruits worthy of repentance" (Matt. iii. 8). "Make the tree good, and its fruit good" (Matt. xii. 33). "The kingdom . . . shall be given to a nation bringing forth the fruits thereof" (Matt. xxi. 43). "Every tree that bringeth not forth [good] fruit is hewn down, and cast into the fire" (Matt. vii. 19). And many times elsewhere. From these passages it is evident that man acts from himself, but by the Lord's power, which he should implore; and this is to act as from himself.

105. Since this power to reciprocate or not, and thence mutuality, is with man from the Lord, therefore man is to render an account of his works, and to be recompensed according to them; for the Lord says: "The Son of Man shall come, . . . and . . . render to every one according to his deeds" (Matt. xvi. 27). "They that have done goods, shall go forth unto the resurrection of life; and they that have done evils, unto the resurrection of judgment" (John v. 29). "Their works do follow with them" (Apoc. xiv. 13). "They were all judged according to their works" (Apoc. xx. 13). "Behold, I

come . . . ; and My reward is with Me, to give to every one according to his work " (Apoc. xxii. 12). If there were with man no power of reciprocation, there could be no imputation.

106. Since there are reception and reciprocity with man, therefore the Church teaches that man should examine himself, confess his sins before God, desist from them, and lead a new life. That every Church in the Christian world teaches this, see above (nos. 3-8).

107. If there were not reception on the part of man, and then thought as from himself, nothing could have been said about faith ; for neither is faith from man. Man would otherwise be as chaff in the wind, and would stand as if inanimate, with mouth open and hands hanging down, waiting for influx, thinking nothing and doing nothing in those things which concern his salvation. He indeed does nothing in those things [from himself], but yet he reacts as from himself.

But these subjects will be set in still clearer light, in the treatises concerning *Angelic Wisdom*.

IF ANY ONE SHUNS EVILS FOR ANY OTHER REASON THAN BECAUSE THEY ARE SINS, HE DOES NOT SHUN THEM, BUT ONLY PREVENTS THEIR APPEARING BEFORE THE WORLD.

108. There are moral men who keep the precepts of the second table of the Decalogue, who do not defraud, do not blaspheme, do not revenge, do not commit adultery ; and those of them who confirm with themselves that such

things are evil, because they are hurtful to the commonwealth, and so are contrary to the laws of humanity, also exercise charity, sincerity, justice, and chastity. But if they do these goods, and shun those evils merely because they are evils, and not at the same time because they are sins, they are still merely natural; and with those who are merely natural the root of evil remains implanted, and is not removed; wherefore the goods which they do are not good, because they are from themselves.

109. A natural moral man may appear before men in the world altogether like a spiritual moral man; but not before the angels in heaven. Before the angels in heaven, if he is in goods he appears as an image of wood, and if he is in truths, as an image of marble, in both of which there is no life. It is otherwise with the spiritual moral man. For the natural moral man is externally moral, and the spiritual moral man is internally moral; and the external without the internal is not alive. It lives, indeed, but not the life which is called life.

110. The concupiscences of evil, which constitute the interiors of man from birth, are not removed except by the Lord alone. For the Lord inflows from the Spiritual into the Natural; but man of himself from the Natural into the Spiritual; and this influx is contrary to order, and does not operate upon concupiscences and remove them, but shuts them in more and more closely in proportion as he confirms himself. And as hereditary evil thus shut in lies concealed, after death, when man becomes a spirit, it bursts the covering in which it had been hidden in the

world, and breaks forth as a corrupt discharge from an ulcer that is but externally healed.

111. There are various and manifold causes which make man moral in the external form ; but if he is not moral in the internal form also, he is still not moral. For example : If any one abstains from adulteries and whoredoms through fear of the civil law and its penalties ; through fear of the loss of reputation, and thus of honour ; through fear of diseases from them ; through fear of quarrels at home on the part of his wife, and consequent intranquillity of life ; through fear of revenge by the husband or relatives ; through poverty or avarice ; through imbecility arising either from disease, or from abuse, or from age, or from impotence ; yea, if he abstains from these evils on account of any natural or moral law, and not at the same time on account of spiritual law, he is still inwardly an adulterer and whoremonger ; for he none the less believes that they are not sins, and hence in his spirit makes them not unlawful before God, and thus in spirit commits them, although not before the world in the body ; wherefore after death, when he becomes a spirit, he speaks openly in favour of them. From these considerations it is evident that a wicked man may shun evils as hurtful ; but that none but a Christian can shun evils as sins.

112. The case is similar with thefts and frauds of every kind ; with murders and revenges of every kind ; and with false witness and falsehoods of every kind : no one can be cleansed and purified from these of himself ; for in every concupiscence there are infinite things, which

man does not see except as a single one, but the Lord sees the very least particulars in the whole series. In a word, man cannot regenerate himself, that is, form in himself a new heart and a new spirit, but the Lord alone, who is Himself the Reformer and Regenerator; wherefore, if man wills to make himself new from his own prudence and intelligence, it is only like putting paint on a deformed face, and applying a cleansing medicine to a part affected with inward rottenness.

113. Therefore the Lord says in Matthew: "Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside of them may become clean also" (xxiii. 26). And in Isaiah: "Wash you, purify you, remove the wickedness of your works *from before Mine eyes*; cease to do evil; . . . and then, if your sins be as scarlet, they shall become white as snow; if they be red as crimson, they shall be as wool" (i. 16, 18).

* * * * *

114. To what has been said above let these words be added: I. Christian charity, with every one, consists in his doing faithfully the duties of his calling; for thereby, if he shuns evils as sins, he daily does goods, and is himself his own particular use in the common body; thereby also the common good is provided for, and that of each individual in particular. II. Other works are not properly works of charity, but are either its signs, or benefactions, or obligations.

THE DOCTRINE OF THE NEW JERUSALEM
CONCERNING FAITH

THE DOCTRINE
OF THE
NEW JERUSALEM
CONCERNING
FAITH

FROM THE LATIN
OF
EMANUEL SWEDENBORG

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EDITORIAL NOTE.

THE small numbers which appear in the margin of the pages indicate the subdivisions of the longer articles, introduced by the Rev. J. F. Potts in his *Swedenborg Concordance*.

The references to the chapters and verses of Scripture are printed in accordance with the enumeration of the Authorized Version of the English Bible, even where Swedenborg, quoting from the Latin Version of Schmidius, or translating from the original Hebrew, employs a different enumeration. The translation of the Scripture texts, however, is made from the Latin of Swedenborg, and is not copied from that of the English Bible.

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THE DOCTRINE OF THE NEW JERUSALEM CONCERNING FAITH.

FAITH IS AN INTERNAL ACKNOWLEDGMENT OF TRUTH.

1. BY faith, at the present day, is understood nothing else than the thought that a thing is so, because it is taught by the Church, and because it is not evident to the understanding. For it is usual to say, "Believe, and doubt not." If you answer, "I do not comprehend it," you are told that it must be believed for this very reason. The faith of the present day, therefore, is a faith in what is not known, and may be called a blind faith; and as it is the dictate of one person in another, it is a historical faith. That this is not spiritual faith, will be seen in what follows.

2. Real faith is nothing else than an acknowledgment that a thing is so, because it is true. For he who is in real faith thinks and speaks to this effect: "This is true; therefore I believe it." For faith is of truth; and truth is the object

of faith. A person of this character, also, if he does not comprehend a thing to be true, says, "I do not know whether this is true; therefore I do not yet believe it. How can I believe what I do not comprehend? It may possibly be false."

3. But the common saying is, that nobody can comprehend things spiritual or theological, because they are supernatural. Spiritual truths, however, are as capable of being comprehended as natural truths: and although the comprehension of them may not be clear, still, when they are heard, they fall so far within the perception of the hearer, that he can discern whether they are truths or not; this is especially the case with those persons who are affected with truths. This it has been given to know by much experience. It has been given me to speak with the ignorant, the dull, the stupid; and also with some who were in falsities, and with some who were in evils, who had been born within the Church, and had heard something about the Lord, faith, and charity: and it was given me to speak with them concerning arcana of wisdom; and they comprehended them all, and acknowledged them: but they were then in that light of the understanding which every man possesses, and at the same time in the glory of being intelligent. But this occurred in my intercourse with spirits. Many who were present with me were convinced by this experience, that spiritual things are as capable of being comprehended as natural things: that is, when they are heard or read; but that they are comprehended with more difficulty by the man himself when he is think-

ing from himself. The reason that spiritual things can be comprehended, is, because man, as to his understanding, is capable of being elevated into the light of heaven, in which light none but spiritual things appear, which are truths of faith : for the light of heaven is spiritual light.

4. Hence now it is that those who are in the spiritual affection of truth, have an internal acknowledgment of it. As the angels are in that affection, they utterly reject the dogma that the understanding ought to be kept in subjection to faith : for they say, "What is it to believe a thing, and not to see whether it is true?" And if any one says that still it must be believed, they reply, "Dost thou think thyself a god that I must believe thee? or that I am mad enough to believe an assertion in which I do not see any truth? Cause me therefore to see it." And so that dogmatizer retires. Angelic wisdom consists solely in this, that they see and comprehend what they think.

5. There is a spiritual idea of which few people have any knowledge, which inflows with those who are in the affection of truth, and dictates interiorly that what they are hearing or reading is true or not. In this idea are they who read the Word in enlightenment from the Lord. To be in enlightenment is nothing else than to be in a perception, and thence in an internal acknowledgment, that such or such a thing is true. Those who are in this enlightenment are they who are called "the taught of Jehovah" (Isaiah liv. 13; John vi. 45); and of whom it is said in Jeremiah: "Behold the days come, in which I will

make a new covenant: . . . this shall be the covenant; . . . I will give My law in the midst of them, and write it on their hearts; . . . and they shall no more teach a man (*vir*) his companion, or a man (*vir*) his brother, saying, Know ye Jehovah: for they shall all know Me" (xxxii. 31, 33, 34).

6. From these considerations it is plain that faith and truth are one. This also is the reason that the ancients, who from affection thought about truths much more than the men of our time, instead of faith used the word truth. And it is for the same reason that, in the Hebrew language, truth and faith are expressed by the same word, namely, Amuna or Amen.

7. The reason why faith is mentioned by the Lord in the Gospels and in the Apocalypse, was, because the Jews did not believe it to be true, that the Lord was the Messiah foretold by the prophets; and where truth is not believed, there faith is mentioned. But still it is one thing to have faith and believe in the Lord, and another thing to have faith in and believe any man. The difference will be explained below.

8. Faith separated from truth entered and invaded the Church together with the Papal dominion, because the chief safeguard of that religion was ignorance of truth. For this reason also they forbade the reading of the Word: otherwise they could not have been worshipped as deities, nor could their saints have been invoked, nor idolatry introduced to such an extent, that their dead bodies, bones, and sepulchres should be regarded as holy, and converted into sources of gain. From this it

is manifest what enormous falsities a blind faith can produce.

9. A blind faith continued afterwards among many of the Reformed also, because they separated faith from charity: for those who separate these cannot but be in ignorance of the truth, and will give the name of faith to the mere thought that a thing is so, apart from the internal acknowledgment that it is so. With these, too, ignorance is the safeguard of their dogmas; for so long as ignorance reigns, together with the persuasion that theological things transcend the understanding, they can talk without being contradicted; and it can be believed that their dogmas are true, and that they themselves understand them.

10. The Lord said to Thomas: "Because thou hast seen Me, Thomas, thou hast believed: blessed are they that have not seen, and yet believe" (John xx. 29): by which is not meant a faith separate from the internal acknowledgment of truth, but that they are blessed who do not see the Lord with their eyes, as Thomas did, and yet believe that He is: for this is [seen] in the light of truth from the Word.

11. Since the internal acknowledgment of truth is faith, and faith and truth are one (as was said above, nos. 2, 4, 5, 6), it follows that an external acknowledgment without an internal acknowledgment is not faith; and also, that a persuasion of what is false is not faith. An external acknowledgment without an internal acknowledgment is a faith in what is unknown; and faith in what is unknown is merely a knowledge which is a matter of the memory, and

if it is confirmed, it becomes a persuasion. They who are in this faith and this persuasion, think that a thing is true because another has said so ; or they think it true from having confirmed it : and yet a falsity may be as easily confirmed as a truth, and sometimes more strongly. By thinking that something is true from having confirmed it, is meant thinking that what another says is true, and merely confirming it without previous examination.

12. If any one thinks with himself, or says to another, "Who can have that internal acknowledgment of truth, which is faith? I cannot:" I will tell him how he may: Shun evils as sins, and go to the Lord, and you will have as much as you desire. That he who shuns evils as sins is in the Lord, may be seen in *The Doctrine of Life for the New Jerusalem* (nos. 18-31): that he loves truth and sees it (nos. 32-41, of the same work); and that he has faith (nos. 42-52, of the same work).

AN INTERNAL ACKNOWLEDGMENT OF TRUTH, WHICH IS FAITH, CANNOT EXIST WITH ANY BUT THOSE WHO ARE IN CHARITY.

13. It was stated above what faith is: it shall here be stated what charity is. Charity in its first origin is the affection of good. And as good loves truth, the affection of good produces the affection of truth; and, by the affection of truth, the acknowledgment of truth, which is faith. By these in their series, the affection of

truth exists, and becomes charity. This is the progression of charity, from its origin, which is the affection of good, through faith, which is the acknowledgment of truth, to its end, which is charity. Its end is action. From these considerations it appears how love, which is the affection of good, produces faith, which is the same as the acknowledgment of truth, and by this produces charity, which is the same as the act of love through faith.

14. But to present this more clearly. Good is nothing else than use: wherefore charity in its first origin is the affection of use. And as use loves the means necessary for its existence, the affection of use produces the affection of means, whence comes the cognition of them. Through these in their series the affection of use exists and becomes charity.

15. Their progression is like the progression of all things belonging to the will, through the understanding, into acts in the body. The will produces nothing of itself without the understanding, nor does the understanding produce anything of itself without the will; they must act in conjunction in order that anything may exist. Or, what is the same: Affection, which is of the will, produces nothing of itself except by means of thought, which is of the understanding, not contrariwise: they must act in conjunction in order that anything may exist. For consider: If from thought you remove the affection which is of some love or other, can you think? or if from affection you remove thought, can you be affected by anything? or, what is much the same, if from thought you remove affection, can you

speak? or if from affection you remove thought or understanding, can you do anything? The case is similar with charity and faith.

16. This may be illustrated by comparison with a tree. A tree, in its first origin, is a seed, in which there is an endeavour to produce fruit. This endeavour being excited by heat, first produces a root, and from it a stem or stalk with branches and leaves, and lastly fruit: and thus the endeavour to bear fruit comes into existence. From which it is plain, that the endeavour to produce fruit is perpetual in the whole of the progression, until it is brought into existence; for if it were to cease, the faculty of vegetation would instantly perish. The application is this. The tree is man. The endeavour to produce the means, is, with man, from his will in his understanding; the stem or stalk with its branches and leaves, are, with man, the means by which [the will proceeds into effect], and are called truths of faith; the fruits, which are the ultimate effects of the endeavour to bear fruit in a tree, are, with man, uses: in these his will comes into existence or effect. From this it may be seen that the will to produce uses, by means of the understanding, is perpetual through the whole progression, until it comes into existence. Respecting the will and the understanding, and their conjunction, see *The Doctrine of Life for the New Jerusalem* (no. 43).

17. From what has now been said, it is evident that charity, so far as it is the affection of good or of use, produces faith, as the medium by which it may exist or come into effect; consequently, that charity and faith, in operating uses, act con-

jointly: also, that faith does not produce good or use from itself, but from charity; for faith is intermediate charity. It is therefore a fallacy to suppose that faith produces good, as a tree does fruit. The tree is not faith, but is the man.

18. It should be known that charity and faith make one, as the will and understanding do, since charity belongs to the will, and faith to the understanding. It should likewise be known that charity and faith make one, as affection and thought do, since affection belongs to the will, and thought to the understanding. Likewise, that charity and faith make one, as good and truth do, because good has relation to affection, which belongs to the will, and truth has relation to thought, which belongs to the understanding.

In a word, charity and faith make one, like ² essence and form, since the essence of faith is charity, and the form of charity is faith; from which it is evident that faith without charity is like a form without an essence, which is not anything; and that charity without faith is like an essence without a form, which likewise is not anything.

19. It is with charity and faith in man precisely as it is with the motion of the heart, which is called the systole and diastole, and the motion of the lungs, which is called respiration. There is also a plenary correspondence of these with the will and understanding of man, and thus with charity and faith: for this reason, also, the will and its affection are meant in the Word by the heart, and the understanding and its thought by the soul, and also by spirit [or breath]. Hence

to yield up the soul denotes no longer to be animate ; and to give up the spirit denotes no longer to respire. From which it follows that there cannot be any faith without charity, nor charity without faith ; and that faith without charity is like respiration of the lungs without a heart, which cannot take place in any living thing, but only in an automaton ; and that charity without faith is like a heart without lungs, from which no conscious life is experienced : consequently, that charity works uses by means of faith, as the heart performs actions by means of the lungs. So great, indeed, is the likeness between the heart and charity, and between the lungs and faith, that in the spiritual world it is known solely by every person's breathing, what is the quality of his faith, and by the pulse of his heart, what is the quality of his charity. For angels and spirits live from the heart and by respiration just as men do : and it is from this source that they, equally as men in this world, feel, think, act, and speak.

20. Since charity is love towards the neighbour, it shall also be stated what the neighbour is. The neighbour, in the natural sense, is man, both collectively and individually. Man collectively is the Church, one's country, and society : and man as an individual is a fellow-citizen, who in the Word is called a brother and a companion. But the neighbour, in the spiritual sense, is good ; and as good consists in use, the neighbour, in the spiritual sense, is use. That use is the spiritual neighbour, every one must acknowledge. For who loves a man merely as a person, and not rather for something in him, by virtue of which

he is what he is? and therefore for his character or quality, for that is the man. This quality which is loved is his use, and is called good; therefore this is the neighbour. As the Word in its bosom is spiritual, therefore, in its spiritual sense, this is what is meant by loving the neighbour.

21. But it is one thing to love the neighbour for the good or usefulness that is in him towards one's self, and another thing to love the neighbour for the good or usefulness that is in one's self towards him. To love the neighbour for his good or usefulness to one's self, is what even a bad man can do; but to love the neighbour for the good or usefulness that is in one's self towards him, is what none but a good man can do; for he loves good from good, or loves use from the affection of use. The difference between these is described by the Lord in Matthew v. 42, 43. Many say, "I love such a one because he loves me and does good to me." But to love him for that reason only, is not to love him interiorly, unless he who so loves is himself in good, and from this loves the good of the other. The one is in charity; but the other is only in friendship, which is not charity. He who loves the neighbour from charity, connects himself with the good of the neighbour, and not with his person, except so far and so long as he is in good. Such a man is spiritual, and loves the neighbour spiritually. But he who loves another from friendship only, connects himself with his person, and at the same time with his evil. The latter after death cannot, without difficulty, be separated from the person who is in evil; but the former

can. Charity does this by means of faith, because faith is truth: and the man who is in charity searches carefully and discerns, by means of truth, what ought to be loved, and, in loving and conferring benefits, regards the quality of the other's use.

22. Love to the Lord is love properly so called, and love towards the neighbour is charity. There does not exist with man any love to the Lord, except in charity. In this the Lord conjoins Himself with man. Since faith in its essence is charity, it follows that no one can have faith in the Lord unless he is in charity. From this, by means of faith, there is conjunction; by charity, a conjunction of the Lord with man; and by faith, a conjunction of man with the Lord. That the conjunction is reciprocal, may be seen in *The Doctrine of Life for the New Jerusalem* (nos. 102-107).

23. In brief: So far as any one shuns evils as sins, and looks to the Lord, so far he is in charity, and therefore so far he is in faith. That so far as any one shuns evils as sins, and looks to the Lord, so far he is in charity, may be seen in *The Doctrine of Life for the New Jerusalem* (nos. 67-73; also nos. 74-91); and that so far he has faith (nos. 42-52). What charity is in a strict sense, may be seen in no. 114 of the same work.

24. From all that has thus far been said, it may appear that saving faith, which is an internal acknowledgment of truth, cannot exist with any but those who are in charity.

THE COGNITIONS OF TRUTH AND GOOD ARE NOT OF FAITH, BEFORE A MAN IS IN CHARITY; BUT THEY ARE A STORE, OUT OF WHICH THE FAITH OF CHARITY CAN BE FORMED.

25. Man, from his earliest childhood, has the affection of knowing. By it he learns many things which will be of use to him, and many things which will be of no use. When he grows up, by application to some business, he imbibes and learns the details that relate to his business: this then becomes his use, with which he is affected. Thus the affection of use makes the beginning, and this produces an affection for the means, by which he masters his business, which is his use. This progression takes place with every one in the world; because every one has some business, to the mastery of which he proceeds, from the use which is his end, through the [necessary] means, to the use itself, which is the effect. Since, however, this use, together with the means of attaining it, is for the sake of the life in this world, the affection of it is natural.

26. But since every man not only does regard the uses conducive to the life in this world, but also ought to regard the uses conducive to a life in heaven (for he is to enter into that life after his life in the world, and to live therein to eternity), therefore every one from his childhood procures for himself cognitions of truth and good from the Word, or from the doctrine of the Church, or from preaching, which will be conducive to that life; and he stores them up in his natural memory; acquiring them in greater or

less abundance, according to his connate affection of knowing, and according as this is increased by various exciting causes.

27. But all these cognitions, whatever may be their number and quality, are only a store, out of which the faith of charity may be formed: and this faith is not formed, except in proportion as he shuns evils as sins. If he shuns evils as sins, then these cognitions become the cognitions of a faith in which there is spiritual life: but if he does not shun evils as sins, these cognitions are merely cognitions, and do not become the cognitions of a faith which has any spiritual life in it.

28. This store is absolutely necessary, because faith cannot be formed without it. For cognitions of truth and good enter into faith, and make it. If they are wanting, faith does not come into existence, for a faith entirely empty and void has no existence. If they are few, a scanty and meagre faith is formed. If they are many, the faith is made rich and full in proportion to their abundance.

29. But it must be borne in mind that the cognitions which make faith are the cognitions of genuine truth and good, and by no means the cognitions of falsity. For faith is truth, as was said above (nos. 5-11); and falsity, because it is opposite to truth, destroys faith. Neither can charity exist where there are sheer falsities; for, as was said above (no. 18), charity and faith make one, just as good and truth make one. From this it also follows, that no cognitions of genuine truth and good make no faith; that a few form some faith; and that many make a

faith which is enlightened according to their fullness. Such as is a man's faith from charity, such is his intelligence.

30. There are also many who have not an internal acknowledgment of truth, and yet have the faith of charity. They are such as have had respect to the Lord in their life, and from religion have avoided evils; but have been kept from thinking about truths by cares and business in the world, and also by a want of truth on the part of their teachers. But nevertheless they are interiorly, or in their spirit, in the acknowledgment of truth, because they are in the affection of it; wherefore, after death, when they become spirits, and are instructed by angels, they acknowledge truths and receive them with joy. But it is otherwise with those who in their life have not had respect unto the Lord, and have not avoided evils from religion. These interiorly, or in their spirit, are not in any affection of truth, and therefore they are not in any acknowledgment of it; wherefore, after death, when they become spirits, and are instructed by angels, they are unwilling to acknowledge truths, and therefore do not receive them. For evil of life interiorly hates truths; but good of life interiorly loves truths.

31. The cognitions of truth and good which precede faith, appear to some persons as though they were of faith; but yet they are not. Their thinking and saying that they believe, is no proof that they do believe. Neither do such cognitions belong to faith; for they only consist in the thought that a thing is so, but not in an internal acknowledgment that they are truths;

and the faith or belief that they are truths, while it is not known that they are, is a kind of persuasion remote from internal acknowledgment. But as soon as charity is implanted, then those cognitions become matters of faith; but no further than there is charity in the faith. In the first state, before charity is perceived, faith appears to them to be in the first place, and charity in the second; but in the second state, when charity is perceived, faith stands in the second place, and charity in the first. The first state is called reformation; the second state is called regeneration. When a man is in this latter state, wisdom grows in him daily; and good daily multiplies truths, and makes them fruitful. The man is then like a tree which bears fruit, and in the fruit lays up seeds, from which new trees are produced, and at length a garden. He then becomes truly a man, and after death an angel, in whom charity constitutes the life, and faith the form, which is beautiful according to its quality: but his faith is then no longer called faith, but intelligence. From these considerations it may appear that the all of faith is from charity, and nothing of it from itself; also, that charity produces faith, and is not produced by faith. The cognitions of truth which precede, are just like the store of provision in a barn, which does not nourish a man, unless, having an appetite for food, he takes out the corn.

32. It shall also be explained how faith is formed from charity. Every man has a natural mind and a spiritual mind; a natural mind for the world, and a spiritual mind for heaven. Man as to his understanding is in both; but not as to

his will, before he shuns evils, and holds them in aversion, as sins. When he does this, his spiritual mind is then opened in respect to the will also ; and when it has been opened, there inflows from it into the natural mind spiritual heat from heaven, which heat in its essence is charity, and gives life to the cognitions of truth and good which are therein, and out of them it forms faith. The case herein is just as it is with a tree, which does not receive vegetative life, before heat inflows from the sun, and conjoins itself with the light, as happens in the season of spring. There is also a full parallelism between the quickening of man with life and the vegetation of a tree, in this respect, that the latter is effected by the heat of this world, and the former by the heat of heaven : for this reason, also, man is so often likened to a tree by the Lord.

33. From these few observations it may appear, that the cognitions of truth and good are not of faith before a man is in charity ; but that they are a store out of which the faith of charity may be formed. Cognitions of truth become truths in a regenerate man, and likewise do cognitions of good : for the cognition of good is in the understanding, but the affection of good is in the will : and what is in the understanding is called truth, and what is in the will is called good.

THE CHRISTIAN FAITH IN ITS UNIVERSAL IDEA.

34. The Christian faith in its universal idea, is this : " That the Lord from eternity, who is

Jehovah, came into the world to subjugate the hells, and to glorify His Human ; and that without this no mortal could have been saved ; and that they are saved who believe in Him."

35. It is said, in the universal idea, because this is the universal of faith, and the universal of faith is that which must be in all things of it, in general and in particular. It is a universal of faith, that God is one in person and essence, in whom there is a trinity ; and that the Lord is that God. It is a universal of faith, that no mortal could have been saved unless the Lord had come into the world. It is a universal of faith, that He came into the world to remove hell from man ; and He removed it by combats against it, and by victories over it ; thus He subjugated it, and reduced it to order and under obedience to Himself. It is also a universal of faith, that He came into the world to glorify the Human, which He took upon Him in the world ; that is, to unite it to the Divine from which [it proceeded] : thus, having subjugated hell, He keeps it in order, and under obedience to Himself, to eternity. As neither of these could have been effected except by temptations even unto the last of them, which was the passion of the cross, therefore He underwent that also. These are the universals of the Christian faith concerning the Lord.

36. The universal of the Christian faith on man's part is, to believe on the Lord ; for by believing on Him, a conjunction with Him is effected, whereby is salvation. To believe on Him is to have confidence that He will save : and because no one can have such confidence,

except he who lives a good life, therefore this also is meant by believing on Him.

37. These two universals of the Christian faith have been treated of in detail; the first, which regards the Lord, in *The Doctrine of the New Jerusalem concerning the Lord*; and the second, which regards man, in *The Doctrine of Life for the New Jerusalem*: wherefore there is no need to discuss them further here.

THE FAITH OF THE PRESENT DAY IN ITS UNIVERSAL IDEA.

38. The faith of the present day, in its universal idea, is this: "That God the Father sent His Son to make satisfaction for mankind; and that by reason of this the Son's merit, He has mercy, and saves those who believe this;" or, according to others, "those who believe this, and at the same time do good works."

39. But in order that it may be seen more clearly what the character of this faith is, I will state in order the various things which it affirms.

The faith of the present day,

I. Affirms that God the Father and God the Son are two; both from eternity.

II. It affirms that God the Son came into the world by the will of the Father, to make satisfaction for mankind; who otherwise would have perished in eternal death by the Divine justice, which they also call vindictive justice.

III. It affirms that the Son made satisfaction by fulfilling the law, and by the passion of the cross.

IV. It affirms that the Father was moved to mercy by these deeds of the Son.

V. It affirms that the Son's merit is imputed to those who believe this.

VI. It affirms that this imputation takes place in an instant; and that therefore it may take place, if not before, even at the very hour of death.

VII. It affirms that there is something of temptation, and then deliverance through that faith.

VIII. It affirms that these, especially, have trust and confidence.

IX. It affirms that these, especially, have justification, the plenary grace of the Father for the Son's sake, the remission of all sins, and thereby salvation.

X. The more learned affirm that there is with such persons an effort towards good which operates in secret, and does not manifestly move the will: others affirm a manifest operation: both affirm that it is by the Holy Ghost.

XI. Of those who confirm themselves in this notion, that no one can do good from himself, which is good, and not meritorious, and that they are not under the yoke of the law, the majority disregard the practice of good, and do not think of evil and good of life. For they say within themselves, that good works do not save, neither does evil condemn; because faith alone does all things.

XII. In general, they affirm that the understanding ought to be kept in subjection to this faith, calling that a matter of faith which is not understood.

40. But we forbear to examine and weigh these propositions severally, to ascertain whether

they are truths or not: their character must appear clearly from what has been said above, and especially from what was demonstrated from the Word, and at the same time rationally confirmed, in *The Doctrine of the New Jerusalem concerning the Lord*, and in *The Doctrine of Life for the New Jerusalem*.

41. But yet, in order that it may be seen what is the character of faith separated from charity, and what the character of faith not separated from charity, I will communicate what I have heard from an angel of heaven. He said that he had conversed with many of the Reformed, and had heard what the character of their faith was; and he related his conversations with one who was in faith separated from charity, and with another who was in faith not separated from charity; and what he had heard from both. He said that he questioned them, and that they returned answers. As these conversations may give light, I will here relate them.

42. The angel said that with him who was in faith separated from charity, he discoursed as follows:—

“Friend, who art thou?” He replied, “I am a Reformed Christian.” “What is thy doctrine, and thy religion therefrom?” He replied, “It is faith.” He said, “What is thy faith?” The other made answer, “My faith is, that God the Father sent His Son to make satisfaction for mankind: and that they are saved who believe this.” He then asked him, “What more dost thou know respecting salvation?” To which he replied, “Salvation is through that faith alone.” He said further, “What dost thou know about

redemption?" He answered, "It is effected by the passion of the cross, and the Son's merit is imputed through that faith." Again, "What dost thou know of regeneration?" He answered, "It is effected by that faith." "What dost thou know about repentance and the remission of sins?" He replied, "They are effected through that faith." "Tell me what thou knowest about love and charity?" He answered, "They are that faith." "Tell me what thou knowest about good works?" He replied, "They are that faith." "Tell me what thou thinkest about all the precepts in the Word?" He answered, "They are included in that faith." Then he said, "Art thou therefore to do nothing?" He replied, "What can I do? I cannot do good, which is good, from myself." He said, "Canst thou have faith from thyself?" He answered, "I cannot." He said, "How then canst thou have faith?" He replied, "That I do not inquire into. I must have faith." At length he said, "Surely thou knowest something more respecting salvation?" He answered, "What more should I know, when salvation is obtained by that faith alone?" Then the angel said, "Thou answerest like one who plays but one note on a flute; I hear nothing but faith. If thou knowest that, and nothing more, thou knowest nothing. Go away, and see thy companions." So he went away, and met them in a desert where there was no grass. He asked why this was so; and they said, "Because there is nothing of the Church in them."

43. With him who was in faith not separated from charity, the angel spoke as follows: "Friend,

who art thou?" He answered, "I am a Reformed Christian." "What is thy doctrine, and thy religion therefrom?" He replied, "Faith and Charity." He said, "These are two." He answered, "They cannot be separated." He said, "What is faith?" The other replied, "Believing what the Word teaches." He said, "What is charity?" The answer was, "Doing what the Word teaches." He said, "Hast thou only believed these things, or hast thou also done them?" He replied, "I have also done them." The angel of heaven then looked at him, and said, "My friend, come with me, and dwell with us."

THE QUALITY OF FAITH SEPARATE FROM CHARITY.

44. In order that it may be seen what the quality of faith is, when separate from charity, I will set it forth in its nakedness, in which it is as follows:—"That God the Father, being angry with mankind, rejected them from Him, and out of justice resolved to take vengeance by their eternal damnation. And that He said to the Son, 'Descend; fulfil the law and take upon Thyself the damnation destined for them: and then peradventure I will have mercy.' Wherefore He descended, and fulfilled the law, and suffered Himself to be hanged on the cross, and cruelly put to death. Which being done, He returned to the Father, and said, 'I have taken upon Myself the damnation of mankind; therefore now be Thou merciful'; thus interceding

for them. But He received for answer, 'Towards them I cannot ; but as I saw Thee on the cross, and then beheld Thy blood, I am moved to compassion. Nevertheless, I will not pardon them : but I will impute unto them Thy merit ; but to none others than those who acknowledge this. This shall be the faith by which they may be saved.' "

45. Such is that faith in its nakedness. Who that has any enlightened reason, does not see in it inconsistencies, which are contrary to the very Divine Essence ? as, that God, who is Love itself and Mercy itself, could, out of anger and consequent vengefulness, damn men, and devote them to hell ? also, that He should be willing to be moved to compassion by the damnation being laid on His Son, and by the sight of His suffering upon the cross, and of His blood ? Who that has any enlightened reason, does not see that God could not say to one equally God, " I do not pardon them, but I impute to them Thy merit " ? as also, " Now let them live as they please ; only let them believe this, and they shall be saved " ? Besides many other inconsistencies.

46. But the reason why these things have not been seen, is, because they have induced a blind faith, and by means of it have shut people's eyes and stopped their ears. Shut people's eyes, and stop their ears, that is, cause them not to think from any understanding ; and then tell those who are impressed with any idea of eternal life whatever you will, and they will believe it : yea, though you should tell them that God can be angry and breathe vengeance ; that God can inflict eternal damnation upon any one ; that God

is willing to be moved to compassion by His Son's blood ; that He will impute and attribute that to man as a merit of his own, and will save him by his barely thinking so ; as also, that one God could stipulate with another God of one essence with Himself, and enjoin such things upon Him ; besides other like things. But open your eyes and unstop your ears ; that is, think of these things from your understanding ; and you will see their disagreement with the truth itself.

47. Shut people's eyes, and stop their ears, and cause them not to think from any understanding ; then could you not induce them to believe that God has given all His power to a man, that he might be as God upon earth ? Could you not induce them to believe that dead men ought to be invoked ? that people ought to uncover their heads and bend their knees before their images ? and that their carcasses, bones, and sepulchres are sacred, and ought to be venerated ? But if you open your eyes, and unstop your ears ; that is, if you think of these things from any understanding ; will you not view them as enormities which human reason must abominate ?

48. When these things, and others like them, are received by a man whose understanding has been closed up by his religion, may not the temple in which he performs worship be then compared to a den or cavern under ground, where he does not know what the objects are which he sees ? and may not his religion be compared to living in a house in which there are no windows ? and his voice, when he worships, to sound, and not to speech ? With such a man

an angel of heaven cannot converse, because the one does not understand the speech of the other.

THEY WHO ARE IN FAITH SEPARATE FROM CHARITY, ARE REPRESENTED IN THE WORD BY THE PHILISTINES.

49. In the Word, by all the names of nations and peoples, as also of persons and places, are signified things relating to the Church. The Church itself is signified by Israel and Judah, because it was instituted among them; and various religionisms are signified by the nations and people round about them; the religionisms which were in harmony [with the true one], are signified by the good nations, and those that were not in harmony [with the true one] are signified by the wicked nations. There are two evil religionisms into which every Church degenerates in process of time: the one adulterates the goods of the Church, and the other falsifies its truths. That religionism which adulterates the goods of the Church, derives its origin from the love of ruling; and the other religionism, which falsifies the truths of the Church, derives its origin from the conceit of self-intelligence. The religionism which derives its origin from the love of ruling, is meant in the Word by Babylon; and the religionism which derives its origin from the conceit of self-intelligence, in the Word is meant by Philistæa. It is known who they of Babylon are at this day; but it is not known who they of Philistæa are. They are of Philistæa who are in faith and not in charity.

50. That they are of Philistæa who are in faith and not in charity, may appear from various things which are said of them in the Word, when understood in the spiritual sense ; both from their disputes with the servants of Abraham and Isaac, as recorded in Genesis (xxi. and xxvi.), and from their wars with the sons of Israel, related in the book of Judges, and in the books of Samuel and of Kings ; for all the wars described in the Word, in the spiritual sense involve and signify spiritual wars. And because this religionism, which consists of faith separate from charity, continually desires to invade the Church, therefore the Philistines remained in the land of Canaan, and frequently molested the sons of Israel.

51. Because the Philistines represented those who are in faith separate from charity, therefore they were called the **UNCIRCUMCISED**. By the uncircumcised are meant those who are without spiritual love, and therefore are in natural love only : spiritual love is charity. The reason why these are called the uncircumcised, is, because by the **CIRCUMCISED** are meant they who are in spiritual love. That the Philistines are called the uncircumcised, see 1 Sam. xvii. 26, 36 ; 2 Sam. i. 20 ; and other passages.

52. That they who are in faith separate from charity, were represented by the Philistines, may appear, not only from their wars with the sons of Israel, but also from many other things which are recorded of them in the Word : as from what happened to Dagon, their idol ; from the hæmorrhoids and mice with which they were smitten and infested for placing the ark in the temple of

their idol ; and from other things which occurred at the same time, and are mentioned in 1 Sam. v. and vi. ; likewise from the history of Goliath, who was a Philistine, and was slain by David ; as related in 1 Sam. xvii. For Dagon, their idol, was above like a man, and below like a fish ; by which was represented their religion, which, on account of faith, was as it were spiritual, but, from having no charity, was merely natural. By the hæmorrhoids, with which they were smitten, were signified their filthy loves. By the mice with which they were infested, was signified the devastation of the Church by falsifications of truth. And by Goliath who was slain by David, was represented the conceit of their own intelligence.

53. That they who are in faith separate from charity were represented by the Philistines, is also evident from the prophetic parts of the Word, where they are treated of. As from the following. In Jeremiah : "Against the Philistines : . . . behold, waters rise up out of the north, which shall be an overflowing flood, and shall overflow the land and the fulness thereof, the city and them that dwell therein ; that the men (*homines*) may cry, and that every inhabitant of the land may howl : . . . Jehovah shall lay waste the Philistines" (xlvii. 1, 2, 4) : the waters rising up out of the north are falsities from hell : which shall be an overflowing flood, and shall overflow the land and the fulness thereof, signifies a devastation by them of all things of the Church : the city, and them that dwell therein, signifies the devastation of all things of its doctrine : that the men may cry, and that every inhabitant of

the land may howl, signifies a want of all truth and good in the Church : Jehovah shall lay waste the Philistines, signifies their destruction. In Isaiah : " Rejoice not thou, all Philistæa, because the rod that smote thee is broken ; for out of the serpent's root shall go forth a basilisk, whose fruit shall be a fiery flying serpent " (xiv. 29). Rejoice not thou, all Philistæa, signifies, let not those who are in faith separate from charity rejoice that they still remain : for out of the serpent's root shall come forth a basilisk, signifies, that from the conceit of self-intelligence will proceed the destruction of all truth with them : whose fruit shall be a fiery flying serpent, signifies reasonings from the falsities of evil against the truths and goods of the Church.

54. That by circumcision was represented purification from the evils which belong to merely natural love, is evident from these passages : " Circumcise your heart, . . . and remove the foreskins of your heart, . . . lest Mine anger go forth . . . because of the wickedness of your works " (Jerem. iv. 4). " Circumcise . . . the foreskin of your heart, and harden not your neck any more " (Deut. x. 16). To circumcise the heart, or the foreskin of the heart, denotes to purify one's self from evils. Hence, on the other hand, by an uncircumcised person, or one with a foreskin, is meant one who is not purified from the evils of merely natural love ; consequently who is not in charity. And because the unclean at heart is meant by the uncircumcised, it is said : " No one uncircumcised in heart, and uncircumcised in flesh, shall enter into My sanctuary " (Ezek. xlv. 9). " No one who is uncircumcised shall

eat the passover" (Exod. xii. 48). And that such are damned, is declared in Ezek. xxviii. 10; xxxi. 18; xxxii. 19.

THEY WHO ARE IN FAITH SEPARATE FROM CHARITY, ARE MEANT BY THE DRAGON IN THE APOCALYPSE.

55. It was said above, that every Church in process of time declines into two general evil religionisms, one proceeding from the love of ruling, and the other from the conceit of self-intelligence; and that the former religionism is, in the Word, meant and described by BABYLON, and the latter by PHILISTÆA. Now, inasmuch as the Apocalypse treats of the state of the Christian Church, and especially of its quality at its end, therefore these two evil religionisms are therein treated of, both in general and in particular. The religionism which is meant by Babylon, is described in chapters xvii., xviii., xix., and is the harlot sitting upon the scarlet beast; and the religionism which is meant by Philistæa, is described in chapters xii., xiii., and is the dragon, also the beast that rose out of the sea, and the beast that rose out of the earth. That this religionism is meant by the dragon and his two beasts, could not heretofore be known; for the reason that the spiritual sense of the Word has not hitherto been opened, and hence the Apocalypse has not been understood; and especially, because the religionism of faith separate from charity has so prevailed in the Christian world, that nobody could see that it

was there described ; for every evil religionism blinds the eyes.

56. That the religionism of faith separate from charity is meant and described in the Apocalypse by the dragon and his two beasts, has not only been told me from heaven, but also shown me in the world of spirits which is beneath heaven. I have seen those who were in faith separate from charity assembled in a company, like a great dragon with his tail extended towards heaven : and I have seen others of the same persuasion, separately, like dragons in appearance. For in that world such appearances take place from the correspondence of things spiritual with things natural. On account of their so appearing, the angels of heaven call such persons dragonists. But there are several kinds of them. Some of them constitute the head of the dragon, some his body, and some his tail. They who constitute his tail, are those who have falsified all the truths of the Word : wherefore it is said of the dragon in the Apocalypse, that with his tail he drew down the third part of the stars of heaven : by the stars of heaven are signified the cognitions of truth ; and by the third part, all.

57. Since then by the dragon, in the Apocalypse, are meant those who are in faith separate from charity ; and this has heretofore been unknown, and has also been hidden for want of a cognition of the spiritual sense of the Word ; therefore a general explanation shall here be given of what is said concerning the dragon, in chapter xii.

58. In the twelfth chapter of the Apocalypse we find what follows concerning the dragon :—" And

a great sign was seen in heaven ; a woman encompassed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she being with child, cried, travailing in birth, and pained to bring forth. And another sign was seen in heaven : and behold, a great red dragon, having seven heads and seven horns, and upon his heads seven diadems. And his tail drew down the third part of the stars of heaven, and cast them to the earth. And the dragon stood before the woman which was ready to bring forth, that, when she had brought forth, he might devour her child. And she brought forth a male child, who was to rule [pasture] all nations with a rod of iron : and her child was caught up unto God and His throne. And the woman fled into the wilderness, where she hath a place prepared by God ; that they should nourish her there a thousand two hundred and sixty days. And there was war in heaven : Michael and his angels fought with the dragon : and the dragon fought and his angels, and prevailed not ; and their place was not found any more in heaven. And when the dragon saw that he was cast unto the earth, he persecuted the woman who brought forth the male child. And unto the woman were given two wings of a great eagle, that she might fly into the wilderness unto her place, where she would be nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away by the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood

which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went away to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ."

59. The explanation of these words is as follows: "A great sign was seen in heaven," signifies a revelation by the Lord concerning the future Church, and concerning the reception of its doctrine, and those by whom it would be impugned. "A woman encompassed with the sun, and the moon under her feet," signifies the Church which, from the Lord, is in love and in faith; "and upon her head a crown of twelve stars," signifies wisdom and intelligence from the Divine Truths with those [of the Church]. "And she being with child," signifies its nascent doctrine: "cried, travailing in birth, and pained to bring forth," signifies resistance by those who are in faith separate from charity. "And another sign was seen in heaven," signifies further revelation. "And behold, a great red dragon," signifies faith separate from charity; the dragon is called red from merely natural love: "having seven heads," signifies a false understanding of the Word: "and ten horns," signifies power in consequence of its reception by many. "And upon his heads seven diadems," signifies falsified truths of the Word. "And his tail drew down the third part of the stars of heaven, and did cast them to the earth," signifies the destruction of all cognitions of truth. "And the dragon stood before the woman who was ready to bring forth, that, when she had brought forth, he might devour her child," signifies their hatred, and their

desire to destroy the doctrine of the Church at its birth. "And she brought forth a man child," signifies doctrine: "who was to rule [or, pasture] all nations with a rod of iron," signifies, that this doctrine will convince by the power of natural truth from spiritual truth. "And her child was caught up unto God and His throne," signifies the protection thereof by the Lord out of heaven. "And the woman fled into the wilderness," signifies the Church among a few: "where she hath a place prepared by God," signifies its state that, meanwhile, provision may be made for it among the many: "that they should nourish her there a thousand two hundred and sixty days," signifies, until it grows to its appointed fulness. "And there was war in heaven: Michael and his angels fought with the dragon; and the dragon fought, and his angels," signifies the dissension and combat of those who are in faith separate from charity, against those who are in the doctrine of the Church concerning the Lord and concerning the life of charity: "and prevailed not," signifies, that they succumbed: "and their place was not found any more in heaven," signifies, that they were cast down. "And when the dragon saw that he was cast unto the earth, he persecuted the woman who brought forth the male child," signifies the infestation of the Church by those who are in faith separate from charity, on account of its doctrine. "And unto the woman were given two wings of a great eagle, that she might fly into the wilderness unto her place," signifies circumspection while the Church as yet is among few: "where she would be nourished for a time, and times, and half a time,

from the face of the serpent," signifies, until the Church grows to its appointed fulness. "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away by the flood," signifies their reasonings, from falsities in abundance, to destroy the Church. "And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth," signifies, that their reasonings, because they were from falsities, fell to the ground of themselves. "And the dragon was wroth with the woman, and went away to make war with the remnant of her seed," signifies their persistent hatred: "who keep the commandments of God, and have the testimony of Jesus Christ," signifies, against those who live a life of charity, and believe in the Lord.

60. The next chapter in the Apocalypse, the thirteenth, treats of the dragon's two beasts: of one which was seen to have risen out of the sea, and of another which was seen to have risen out of the earth: the former is treated of from verses 1-10, and the latter from verses 11-18. That they are the dragon's beasts, is evident from verses 2, 4, 11 of the same chapter. By the first beast is signified faith separate from charity, as to the confirmations of it drawn from the natural man: and by the second is signified faith separate from charity, as to the confirmations of it drawn from the Word, which also are falsifications of the truth. But I pass over the explanation of these passages, because they contain their argumentations, which it would be too tedious to draw out at length. I will only explain the con-

cluding verse: "He that hath understanding, let him count the number of the beast, for it is the number of a man (*homo*); and his number is six hundred sixty-six" (verse 18). "He that hath understanding, let him count the number of the beast," signifies, let those who are in enlightenment inquire into the quality of the confirmations of that faith drawn from the Word: "for it is the number of a man," signifies, that its quality is that of self-intelligence: "and his number is six hundred sixty and six," signifies, that every truth of the Word is falsified.

THEY WHO ARE IN FAITH SEPARATE FROM CHARITY, ARE MEANT BY THE GOATS IN DANIEL AND IN MATTHEW.

61. That by the he-goat in Daniel (chap. viii.), and by the goats in Matthew (chap. xxv.), are meant those who are in faith separate from charity, may appear from this circumstance, that they are opposed to the ram and the sheep there mentioned. And by the ram and the sheep are meant those who are in charity: for the Lord in the Word is called the Shepherd; the Church the sheep-fold; and the men of the Church in general are called the flock, and individually, sheep. And since the sheep are those who are in charity, therefore the goats are those who are not in charity.

62. That they who are in faith separate from charity, are meant by the goats, shall be demonstrated: I. From experience in the spiritual world; II. From the Last Judgment, [by showing]

upon whom it was executed ; III. From the description of the combat between the ram and the he-goat in Daniel ; IV. And lastly, from the neglect of charity by those of whom mention is made in Matthew.

63. I. *They who are in Faith separate from Charity, are meant in the Word by the Goats ; from experience in the spiritual World.* In the spiritual world there appear all things which are in the natural world. There appear houses and palaces ; there appear paradises and gardens, and in them trees of every kind ; there appear fields and fallow lands, also plains and meadows ; and likewise herds and flocks : all exactly resembling those which are upon our earth. Nor is there any difference between them, except that the latter are from a natural origin, and the former from a spiritual origin ; wherefore, angels, because they are spiritual, see those objects which are from a spiritual origin, just as men see those which are from a natural origin. All the things which appear in the spiritual world are correspondences ; for they correspond to the affections of the angels and spirits. This is the reason why they who are in the affection of good and truth, and thence in wisdom and intelligence, dwell in magnificent palaces, around about which there are paradises full of trees, which are correspondent ; and these again are surrounded by fields and meadows, in which repose flocks ; these are appearances. But with those who are in evil affections, there are correspondences of an opposite character. These are either in the hells, where they are confined in penitentiaries which are without windows, but in which

nevertheless there is light (*lumen*) like that from an *ignis fatuus* ; or they are in desert places, and dwell in huts, about which all things are barren, and where there are serpents, dragons, owls, and many other objects, which correspond to their
3 evils. Between heaven and hell there is an intermediate place, which is called the world of spirits: into this every human being comes immediately after death ; and there is there an intercourse of one with another, similar to the intercourse which human beings have with each other upon earth. All things which appear there, also, are correspondences. There appear there, likewise, gardens, groves, woods with trees and shrubs, as also flowery and green fields ; and at the same time beasts of various kinds, tame and wild ; all according to their correspondence with the affections of the spirits. There I have often seen sheep and goats, and likewise combats between them, similar to the combat which is described
4 in Daniel (chap. viii.). I have seen goats with horns bent forwards, and bent backwards ; and I have seen them rush furiously upon the sheep. I have seen goats with two horns, with which they struck the sheep with great violence : and when I looked to see what this was, I saw some spirits disputing with one another about charity and faith : from which it was plain, that faith separate from charity was what appeared like a goat ; and that charity from which faith proceeds was what appeared like a sheep. As I have seen such scenes frequently, it has been given me to know with certainty, that they who are in faith separate from charity, are meant in the Word by the goats.

64. II. *They who are in Faith separate from Charity, are meant in the Word by the Goats; from the Last Judgment, and those upon whom it was executed.* The Last Judgment was executed upon no others but such as were moral in externals, and not spiritual, or but little spiritual, in internals. Those, however, who were evil both in externals and in internals, were cast into hell long before the Last Judgment: and they who in externals and at the same time in internals were spiritual, were raised up into heaven long before the Last Judgment. For the judgment was not executed upon those who were in heaven, nor upon those who were in hell; but upon those who were in the midst between heaven and hell, and there made for themselves imaginary heavens. That the Last Judgment ² was executed upon them, and on no others, may be seen in the little work on *The Last Judgment* (nos. 59 and 70); and it will be further seen in *A Continuation concerning the Last Judgment*, in what will there be said about the judgment upon the Reformed; of these, those who at that time were in faith separate from charity, not only in doctrine, but also in life, were cast into hell; while those who were in the same faith as to doctrine only, but yet were in charity as to the life, were raised up into heaven. From which it was evident, that no others are meant by the goats and the sheep mentioned by the Lord in Matthew (chap. xxv.), where He speaks of the Last Judgment.

65. III. *They who are in Faith separate from Charity, are meant in the Word by the Goats; from the description of the combat between the*

Ram and the He-goat in Daniel. All things in the book of Daniel treat, in the spiritual sense, of the things of heaven and the Church, as do all things in the whole Sacred Scripture; as was shown in *The Doctrine of the New Jerusalem concerning the Sacred Scripture* (nos. 5–26); such, consequently, is the case with what is said in Daniel concerning the combat of the ram and the he-goat, which is as follows: “I saw in a vision . . . a ram, which had two high horns, and the higher came up last: and I saw that with the horn he pushed westward, and northward, and southward; and made himself great. Afterwards, I saw a he-goat coming from the west over the faces of the whole earth, which had a horn between his eyes; and that he ran at the ram in the fury of his power, and brake his two horns, cast him to the earth, and trampled upon him; but that the great horn of the he-goat was broken: and in the place of it came up four horns; and out of one of them came forth a little horn, which grew exceedingly towards the south, and towards the sunrise, and towards the beautiful [land], and even to the host of the heavens: and he cast down of the host, and of the stars, to the earth, and trampled upon them. Yea, he exalted himself even to the Prince of the host, and from him the daily sacrifice was taken away, and the dwelling-place of his sanctuary was cast down; because he cast down the truth to the earth. And I heard one saint saying, How long shall be this vision, the daily sacrifice and the wasting transgression, that the holy place and the host shall be given to be trampled upon? And he said, Until the evening,

the morning ; then shall the holy place be made righteous " (chap. viii. 2-14).

66. That this vision foretells future states of the Church, appears manifest : for it is said that the daily sacrifice was taken away from the Prince of the host, the dwelling-place of his sanctuary was cast down, and that the he-goat cast down the truth to the earth ; also, that the saint said, How long shall be this vision, the daily sacrifice, and the wasting transgression, that the holy place and the host shall be given to be trampled upon ? and that it was until the evening, the morning, when the holy place will be made righteous ; for by evening is meant the end of the Church, when there will be a new Church. The same is meant afterwards in that chapter by the kings of Media and Persia, as by the ram ; and the same by the king of Greece, as by the he-goat. For the names of kingdoms, nations, and peoples, and also of persons and places, in the Word, signify things of heaven and the Church.

67. The explanation of these verses is as follows : " The ram which had the two high horns, of which the higher came up last," signifies those who are in faith from charity : " his pushing with his horn westward, northward, and southward," signifies the dispersion of evil and falsity : " his making himself great," signifies increase. " The he-goat which came from the west over the faces of the whole earth," signifies those who are in faith separate from charity, and the invasion of the Church by them ; the west denotes the evil of the natural man : " which had a horn between his eyes," signifies

self-intelligence: "his running at the ram with the fury of his power," signifies, that he vehemently attacked charity and its faith: "his breaking his two horns, casting him to the earth, and trampling upon him," signifies, that he wholly dispersed both charity and faith; for he who disperses the one disperses the other also, because they make a one. "The great horn of the he-goat being broken," signifies the non-appearance of self-intelligence: "the coming up of four horns in the place of it," signifies applications of the sense of the letter of the Word in confirmation: "the coming forth of a little horn out of one of them," signifies the argumentation that no one can fulfil the Law, and do good, of himself: "the growing of that horn toward the south, and toward the sunrise, and toward the beautiful [land]," signifies insurrection thereby against all things of the Church: "and unto the host of the heavens; and he cast down of the host, and of the stars, [to the earth,] and trampled upon them," signifies the destruction thereby of all the cognitions of good and truth, which belonged to charity and faith. "That he exalted himself to the Prince of the host, and from him was taken away the daily sacrifice, and the dwelling-place of his sanctuary," signifies, that thus he laid waste all things belonging to the worship of the Lord, and to His Church: "his casting the truth to the earth," signifies, that he falsified the truths of the Word. By "the evening, the morning, when the holy place will be made righteous," is signified the end of that Church and the beginning of a new one.

68. IV. *They who are in Faith separate from*

Charity, are meant by the Goats; from their neglect of Charity, as related in Matthew. That no others are meant by the goats and the sheep in Matthew (chap. xxv. 31-46), but those who are meant by the he-goat and the ram in Daniel, is plain from this circumstance, that unto the sheep are enumerated the works of charity, and it is said, that they did them; and that unto the goats are enumerated the same works of charity, and it is said that they did them not; and that the latter were therefore damned. For with those who are in faith separate from charity, there is neglect of works, in consequence of their denying that there is anything of salvation and of the Church in them: and when charity, which consists in works, is thus removed, faith also falls, because faith is from charity. And when there is no charity and faith, there is damnation. If all the evil had been meant there by the goats, there would not have been enumerated the works of charity which they did not, but the evils which they did. The same persons are also meant by the goats in Zechariah: "Mine anger was kindled against the shepherds, and I will visit upon the goats" (x. 3). And in Ezekiel: "Behold, I judge between small cattle and small cattle, between the rams and between the he-goats. Is it a small thing for you to have eaten up the good pasture, but ye must tread down with your feet the residue of the pastures? . . . Ye have pushed all the feeble sheep with your horns, till ye have scattered them abroad: therefore I will save My flock, that it may no more be for a prey" (xxxiv. 17, 18, 21, 22).

FAITH SEPARATE FROM CHARITY DESTROYS
THE CHURCH, AND ALL THINGS THEREOF.

69. Faith separate from charity is no faith, because charity is the life, the soul, and the essence of faith. And where there is no faith because there is no charity, there is no Church. For this reason the Lord says, "When the Son of Man cometh, shall He find faith on the earth?" (Luke xviii. 8).

70. I have sometimes heard the goats and the sheep disputing upon this point, Whether they who have confirmed themselves in faith separate from charity, have any truth: and as they said that they had much truth, the matter was examined into. They were then questioned, whether they knew what love is, what charity is, and what good is. And because these were the things which they had separated, they could not but answer that they did not know. They were asked, "What is sin? what is repentance? and what is the remission of sins?" And because they answered that they who are justified by faith, have their sins remitted, so that they no longer appear, they were told, that this is not the truth. Being asked, "What is regeneration?" they replied, that it is either baptism, or the remission of sins through faith. But they were told, that that is not the truth. Being asked, "What is a spiritual man?" they replied, "He is one who is justified by the faith which we profess." But they were told that this is not the truth. Being questioned about redemption, about the union of the Lord and the Father, and

about the unity of God, they gave answers, which were not truths. Not to mention many other particulars. After these questions and replies, a judgment was given upon the matter in debate, which was, That they who have confirmed themselves in faith separate from charity, have not any truth.

71. That this is the case, cannot be credited by them when in the world ; because they who are in falsities, see no otherwise than that falsities are truths ; and think it is of no great consequence to know anything more than the particulars of their own faith. Their faith, also, is separate from understanding, for it is a blind faith ; and therefore they make no inquiries. This likewise is a subject which can only be inquired into from the Word, by means of an enlightenment of the understanding : wherefore the truths which are in the Word they turn into falsities, by thinking of faith when they see mention made of love, repentance, remission of sins, and many other things which ought to be matters of deed.

72. Such in very truth is the character of those who have confirmed themselves in faith alone, both in doctrine and life ; but not of those who, although they have heard and believed that faith alone saves, have nevertheless shunned evils as sins.

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