

CONTINUATION
CONCERNING
THE FINAL JUDGMENT
AND CONCERNING
THE SPIRITUAL WORLD

BY

EMANUEL SWEDENBORG

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CONTINUATION CONCERNING
THE FINAL JUDGMENT.

THAT THE FINAL JUDGMENT HAS BEEN
ACCOMPLISHED.

1. IN the former little work On " The Final Judgment" the following subjects were treated of : The destruction of the world is not meant by the day of the final judgment (n. 1-5). The procreations of the human race on the earths will never cease (n. 6-13). Heaven and Hell are from the human race (n. 14-22). All who have eVer been born men from the beginning of creation and are deceased, are either in heaven or in hell (n. 2327). The final judgment must be where all are together, thus in the spiritual world, and not on earth (n. 28-32). The final judgment takes place when the end of the church is come, and the end of the church is when there is no faith, because there is no charity (n. 33-39). All things predicted in the Apocalypse are at this day fulfilled (n. 40-44). The final judgment has been accomplished (n. 45-52). Babylon and its destruction (n. 5364). The former heaVen and its abolishment (n. 65-7 2). The state of the world and of the church hereafter (n. 73, 74).

2. The subject of the final judgment is continued, principally that it may be known what the state of the world and of the church was before the judgment, and

what the state has become since, as also how the final judgment was accomplished upon the Reformed.

3. It is the common opinion in the Christian world, that the entire heaven which is seen with the eyes, and the entire earth which is inhabited by men, will perish at the day of the final judgment, and that a new heaven and a new earth will come into existence in their place; and that the souls of men will then regain their bodies, and man will thus be man as before. This opinion has become a matter of faith for this reason, that the Word has not been understood in any other way than according to the sense of its letter; nor could it be otherwise understood, before its spiritual sense was disclosed; and also for the reason, that by many the belief has been acquired that the soul is only a breath exhaled by man; and that spirits, as also angels, are of the substance of wind. As long as there was no more in the understanding concerning souls and spirits and angels, the final judgment could not be thought of in any other way. But when it comes into the understanding that man is a man after death, as much as he was a man in the world, with only the difference that he is then clothed with a spiritual body, and not with a natural body as before, and that the spiritual body appears before those who are spiritual, as the natural body appears before those who are natural, then also it can come into the understanding that the final judgment will not be in the natural world, but in the spiritual world; for in this world all men who have ever been born and have died, are together.

4. When this comes into the understanding, then paradoxes can be dissipated which man would otherwise think concerning the state of souls after death, their reunion with decomposed bodies, and the destruction of

the created universe, thus concerning the final judgment.
Concerning the state of souls after death, he would

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think such paradoxes as these — that man would be then like a breath, or like wind, or like ether, either flying about in the air, or not remaining in any place, but in a somewhere, which they call Pou;* and that he would see nothing, because he had no eyes; hear nothing, because he had no ears; speak nothing, because he had no mouth; thus that he would be blind, deaf, and dumb; and continually in the expectation, which could not but be sad, of regaining those functions of the soul, from which is every enjoyment of his life, on the day of the final judgment; and that in a like miserable state must be the souls of all men from the first creation, and that those who lived fifty or sixty centuries before, were in like manner still flying about in the air, or were remaining in Pou, and awaiting the judgment — besides other lamentable things.

5. To pass over many other such paradoxes as these, which one who does not know that man after death is a man as before, would think concerning the destruction of the universe — when he knows that man after death is not a breath or wind, but is a spirit, and if he has lived well, an angel in heaven, and that spirits and angels are in perfect form men, then he can think from understanding concerning the state of man after death, and the final judgment, and not from belief separate from understanding, from which belief come mere traditions. Then too he may conclude from understanding, for certainty, that the final judgment which is predicted in the Word, is not to take place in the natural world, but in the spiritual world, where all are together; and also, that when the final judgment takes place, it will be revealed for the sake of faith in the Word.

6. Put away the idea that the soul is a breath, and

think then of your state, or of the state of your friends,

* From the Greek *Pon* = where?

or of the state of your children after death — will you not think that you will live a man, and they likewise? And since there is no life which is life without senses, you cannot think otherwise than that they will also see, hear, and speak. To this effect also inscriptions are written over the dead, placing them in heaven among the angels, in white garments, and in paradise. But afterward relapse into the idea that the soul is a breath, and that it will not live with sense until after the final judgment, can you help being distracted, thinking, What and where shall I be meantime? shall I be flying about in the air, or remaining in Pou? when yet the Preacher has taught that after death I will come among the happy, if I have believed and lived well. Believe, therefore, as is the truth, that you are a man after death as before it, with only the difference that there is between the natural and the spiritual. Thus also do they all think who believe in eternal life, and know nothing of the hypothetical tradition concerning the soul.

7. From what has thus far been said, it may be evident that the final judgment cannot take place in the natural world, but only in the spiritual world. That it has indeed taken place in that world, may be learned from what was related, from things seen, in the former little work on "The Final Judgment" (n. 45-72); and further from what is now to be related from things seen in regard to the judgment on the Reformed. He who attends may also see it from the new things which are now revealed concerning heaven, the Word, and the church. What man can draw such things from himself?

THE STATE OF THE WORLD AND OF THE
CHURCH BEFORE

THE FINAL JUDGMENT, AND AFTER IT.

8. That the final judgment has been accomplished in the spiritual world, may be evident from what has now been said above; but in order that something may be known concerning the state of the world and church before and after it, these things must be well known : — I. *What is meant by the former heaven and the former earth which passed away* (Apoc. xxi. 1). II. *Who and of what quality were those who were in the former heaven and the former earth.* III. *Before the final judgment was effected upon them, much of the communication between heaven and the world, thus also between the Lord and the church, was intercepted.* IV. *After the final judgment the communication was restored.* V. *Hence it is, that since the final judgment has been effected, and not before, revelations have been made for the New Church.* VI. *The state of the world and of the church before the final judgment was as evening and night; but after it as morning and day.*

9. I. *What is meant by the former heaven and the former earth which passed away* (Apoc. xxi. 1). By the former heaven and the former earth is not there meant the heaven which appears before the eyes of men in the world, nor the earth which is inhabited by men; nor is the former heaven meant in which are all from the first creation who have lived well; but congregations of spirits are meant, who between heaven and hell had made as it were heavens for themselves; and because all spirits and angels dwell upon earths, as well as men, hence, by the former heaven and the former earth, those apparent heavens are meant. That that heaven and that earth passed away, was seen, and from the things seen has been described in the little work on "The Final

Judgment " (n. 45-72).

10. II. *Who and of what quality were those who were in the former heaven and the former earth*, has been described in the little work on "The Final Judgment"; but as upon a knowledge of who and of what quality they were, depends the understanding of what follows, of them also something must here be told. All those who congregated themselves together under heaven, and in various places formed for themselves as it were heavens, which they also called heavens, were conjoined with the angels of the lowest heaven, but only as to externals, not as to internals. Most of them were goats, and of their kin, as described in Matthew (xxV. 41-46); who indeed in the world had not done evils, for they had lived morally well, but had not done goods from the origin of good; for they separated faith from charity, and hence did not look upon evils as sins. Because these had lived in externals as Christians, they were conjoined with the angels of the lowest heaven, who are like them in externals, but not like them in internals; for these are the sheep, and in faith, but in the faith of charity. On account of that conjunction they could not but be tolerated; for to have separated them before the final judgment, would have been to bring ruin upon those who were in the lowest heaven, for these would have been drawn with them into destruction. This is what the Lord predicted in Matthew : Jesus spake a parable; *The kingdom of heaven is likened unto a man that sowed good seed in his field; but while men slept, his enemy came and sowed tares . . . and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, (lids' thou not sow good seed in thy field? whence then hath it tares ? . . . Wilt thou then 'bat we go and*

*gather them p ? But he saith, Nay; lest haply while ye gather up the
tares, ye root up the wheat*

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with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather first the tares, and bind them in bundles to burn them : but gather the wheat into my barn. . . . He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; . . . the harvest is the consummation of the age. . . . As therefore the tares are gathered up and burned with fire; so shall it be in the consummation of the age (xiii. 24-30,37-40. The consummation of the age is the last time of the church; the tares are those who are interiorly evil; the wheat are those who are interiorly good; the gathering of the tares into bundles to burn, is the final judgment upon the evil; that harm should not be brought upon the good by separation before the final judgment, is meant by, "lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest."

III. *Before the final judgment was effected upon them, much of the communication between heaven and the world, thus between the Lord and the church, was intercepted. Man has all enlightenment from the Lord through heaven, and it enters by an internal way. So long as there were congregations of such spirits between heaven and the world, or between the Lord and the church, man could not be enlightened. It was as when a sunbeam is cut off by a dark interposing cloud; or as when the sun suffers an eclipse by the intervening moon, and its light is intercepted. Wherefore if anything had then been revealed by the Lord, either this would not have been understood, or if understood, still it would not have been received, or if received, yet it would afterward have been suffocated. Now because all those interposing congregations have been dissipated*

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by the final judgment, it is plain, IV., *that the communication between heaven and the world, or between the Lord and the church, has been restored.*

12. V. *Hence it is, that since the final judgment has been effected, and not before, revelations have been made for the New Church.* For after communication has been restored by the final judgment, man can be enlightened and reformed, that is, can understand the Divine truth of the Word, can receive it when understood, and can retain it when received; for the obstacles which interposed have been removed. Therefore John after the former heaven and the former earth passed away, said that he *saw a new heaven and a new earth*; and he saw, *the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband*; and he heard Him that sitteth upon the throne say, *Behold, I make all things new* (Apoc. xxi. 1, 2, 5). That by Jerusalem is meant the church, may be seen in the " Doctrine of the Lord " (n. 62-64), and what is new therein (n. 65).

13. VI. *The state of the world and of the church before the final judgment, was as evening and night, but after it as morning and day.* When the light of truth does not appear, and truth is not received, the state of the church in the world is as evening and night. That there was such a state before the final judgment, may be evident from what was said above (n. 11); but when the light of truth appears, and truth is received, the state of the church in the world is as morning and day. Hence these two states of the church in the Word are called evening and morning, also night and day — as in these passages : *The Holy One said unto me, Until evening and morning two thousand three hundred; then shall the sanctuary be justified* (Dan. viii. 14). *The vision of the evening and the morning . . . is truth* (Dan. viii. 26). *But*

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it shall be one day which is known unto Jehovah; not day, and not night; but it shall come to pass, that at evening time there shall be light (Zech. xiv. 7). *One calleth unto me out of Seir, Watchman, what of the night? . . . The watchman said, The morning cometh, and also be night* (Isa. xxi. 1, 12). Jesus said concerning the last time of the church, *Watch herefore : for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing; or in the morning* (Mark xiii. 35). *Jesus said, I must work . . . while it is day : the night cometh, when no one can work* (John ix. 4 : also elsewhere, as Isa. xvii. 10 4 : Jer. vi. 4, 5 : Ps. xxx. 6; lxxv. 9; xc. 6). Because such things are meant by evening and night, therefore the Lord, that He might fulfil the Word, was also laid in the sepulchre in the evening, and afterward rose again in the morning.

THE FINAL JUDGMENT UPON THE REFORMED.

14. In the former little work on "The Final Judgment" was described the judgment upon those who are meant by Babylon; also something of the judgment upon the Mohammedans, and upon the Gentiles; but not the judgment upon the Reformed. It was only said that the Reformed are in the middle, arranged there according to their countries, and that the Papists were around them, around these the Mohammedans, and around these the Gentiles and people of various religions. That the Reformed constituted the middle region, was because the Word is read by them, and the Lord is worshipped, and hence with them there is the greatest light; and spiritual light, which is from the Lord as the Sun, which in its essence is Divine love, proceeds and extends itself in every direction, and enlightens even those who are in the circumferences round about, and

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opens the faculty of understanding truths, so far as they can receive them in accordance with their religion. For spiritual light in its essence is Divine wisdom, and enters with man into his understanding, so far as from knowledges received he is in the faculty of perceiving it; nor does it pass through spaces as the light of the world, but through affections and perceptions of truth; and thus instantly to the farthest bounds of the heavens. From these affections and perceptions are the appearances of spaces in that world. Concerning these things more may be seen in the " Doctrine of the Sacred Scripture " (n. 104-13).

15. But the final judgment upon the Reformed shall be told in this order : I. *Upon whom of the Reformed the final judgment was effected.* II. *The signs and visitations before the final judgment.* III. *How the universal judgment was effected.* IV. *The salvation of the sheep.*

16. I. *Upon whom of the Reformed the final judgment was effected.* The final judgment was not effected upon others of the Reformed than upon those who in the world confessed God, read the Word, heard preachings, went to the sacrament of the Supper, and did not neglect the solemnities of the worship of the church; and yet regarded adulteries, thefts of various kinds, lying, revenge, hatred, and the like, as allowable. These, although they confessed God, still made nothing of sins against Him; they read the Word, and yet made nothing of its precepts of life; they heard preachings, and yet paid no attention to them; they went to the sacrament of the Supper, and still did not desist from the evils of their former life; they did not neglect the solemnities of worship, and yet amended their lives in nothing. Thus in

externals they lived as if from religion, and yet in internals they had no religion. These are those who are meant by the dragon in the Apoca-

lypse (chap. xii.); for of the dragon it is there said that it was seen in heaven, that it fought with Michael in heaven, and that it cast down from heaven a third part of the stars; which things are said, because such spirits by professing God, reading the Word, and by external worship, communicated with heaven. The same are also meant by the goats in Matthew (chap. xxv.), to whom it is not said that they did evils, but that they omitted to do goods; and all such omit to do goods which are goods, because they do not shun evils as sins; and even if they do not do evils, they still hold them allowable, and so do them in spirit, and also in body, when permitted.

17. Upon all these from the Reformed the final judgment was effected, but not upon those who did not believe in God, who contemned the Word, and rejected at heart the holy things of the church for all these, when they came from the natural world into the spiritual world, were cast into hell.

18. All those who lived like Christians in externals and made nothing of the Christian life, made one exteriorly with the heavens, but interiorly with the hells; and because they could not be torn away in a moment from their conjunction with heaven, they were detained in the world of spirits, which is midway between heaven and hell; and it was permitted them to form societies there and to live together as in the world; and by arts unknown in the world to present splendid spectacles, and thereby to persuade themselves and others that they were in heaven. Wherefore from that external appearance they called their societies heavens. Those heavens and those earths upon which they dwelt, are what are meant by the former heaven and the former earth which passed away (Apoc. xxi. 1).

19. Meanwhile, so long as they remained there, the

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interiors of their mind were closed, and the exteriors opened; by means of which their evils, whereby they made one with the hells, did not appear. But when the final judgment was at hand, the interiors were uncovered, and then they appeared before all as they really were; and because then they acted as one with the hells, they could no longer simulate a Christian life, but from enjoyment rushed into evils and crimes of every kind, and were turned into devils, and also appeared as such, some black, some fiery, and some livid like corpses. Those who had been in the pride of their own intelligence, appeared black; those who were in the mad love of ruling over all, appeared fiery; and those who were in the neglect and contempt of truth, appeared livid as corpses. Thus were the scenes of those theatres changed.

20. The Reformed in the world of spirits, which is midway between heaven and hell, constitute its inmost or middle part, and are there arranged according to their countries. In that middle region the English are in the centre; the Dutch toward the south and east; the Germans toward the north; the Swedes toward the west and north; and the Danes toward the west. But in that middle region are no others than those who have lived the life of charity and its faith. There are many societies of them there. Around these are the Reformed who have not lived a life of faith and charity; these are those who made for themselves as it were heavens. But there is another arrangement of all in heaven, and also of all in hell. The reason why the Reformed constitute the middle region there, is, that the Word is read with them, and the Lord is also worshipped, in consequence of which the greatest light is there, which thence as from a centre is diffused into all the circumferences, and enlightens. For

the light in

which spirits and angels are, proceeds from the Lord as a Sun, which in its essence is Divine love, and the light thence proceeding in its essence is Divine wisdom; from this is all the spiritual of that world. Concerning the Lord as the Sun in the spiritual world, and the heat and light there from it, see the work on " Heaven and Hell " (n. 116-140).

21. All the arrangement of the societies in that world, is an arrangement according to the differences of love, for the reason that love is man's life, and the Lord, Who is Divine love itself, arranges them according to the receptions of love; and the differences of loves are innumerable, and known to no one except the Lord alone. He so conjoins the societies that they all as it were lead one life of a man —the societies of the heavens as it were one life of heavenly and spiritual love, the societies of the hells as it were one life of diabolical and infernal love. The heavens and the hells He conjoins by oppositions. Because there is such an arrangement, therefore every man after death passes into a society of his own love, nor can he pass into any other, for his love opposes it. Hence it is that in heaven are those who are in spiritual love, but in hell those who are in natural love alone. Spiritual love is gained solely by the life of charity, and natural love remains natural, if the life of charity is left out; and natural love, if it is not subordinated to spiritual love, is opposed to it.

22. From these things it may be evident upon whom of the Reformed the final judgment was effected — that it was not upon those who were in the middle region, but upon those who were around that; who, as before said, appeared exteriorly as Christians from external morality, but interiorly they were not Christians, from having no spiritual life.

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ment. ofer those who made for themselves as it were heavens, there was seen the appearance of a storm cloud, which was from the presence of the Lord in the angelic heavens above them, especially from His presence in the lowest heaven, that none from that heaven on account of conjunction should be carried away and perish with them. The higher heavens were also brought nearer to them, by which the interiors of those upon whom the judgment was about to come, were laid open; when these were laid open, they no longer appeared as moral Christians, as before, but as demons. They were tumultuous and quarrelled among themselves about God, about the Lord, about the Word, about faith, and about the church; and because their lusts for evils were then also set free, they rejected all those things with contempt and ridicule, and rushed into wickedness of every kind. Thus the state of those inhabitants of heaven was changed. Then at the same time all their splendid structures, which by arts unknown in the world they had made for themselves, vanished, their palaces were turned into vile huts, their gardens into stagnant pools, their temples into heaps of rubbish, and the very hills upon which they dwelt into gravel heaps, and such like, which corresponded to their wicked minds and lusts. For all the visible things of the spiritual world are correspondences of the affections which are in the spirits and angels. These were the signs of the coming judgment.

24. As the disclosure of the interiors went on, the order among the inhabitants was changed and inverted. Those who were most powerful in reasonings against the holy things of the church, forced their way into the centre, and assumed dominion; and the rest, who were less powerful in reasoning, withdrew to the sides round

about and acknowledged those who were in the centre as their guardian angels. Thus they banded themselves together into the form of hell.

25. These changes of their state were accompanied with various concussions of their dwellings and lands, followed by earthquakes, mighty according to their perversions. Here and there also were made chasms toward the hells, which were under them, and thus communication was opened with them : then exhalations were seen ascending like smoke mingled with sparks of fire. These also were signs which preceded; which are meant in the Gospels by the Lord's words concerning the consummation of the age and the final judgment at that time-- *Nation shall rise against nation . . . and there shall be great earthquakes in divers places . . . and there shall be terrors and great signs from heaven. . . . And . . . distress of nations . . . for the roaring of the sea and the billows* (Luke xxi. 10, I 1, 25 : Matt. xxiv. 7 : Mark xiii. 8).

26. *Visitations* were also made by angels; for before any ill-conditioned society perishes, visitation always precedes. The angels exhorted them to desist; foretelling their destruction if they did not. Then they also sought out any good spirits that might be intermingled with them, and separated them. But the crowd, incited by their leaders, treated them with insults, rushing upon them to drag them into the market-place and treat them abominably, just as was done in Sodom. The most of these were of faith separate from charity, and there were also some who professed charity and still lived wickedly.

27. III. *How the universal judgment was effected.* After the visitations and premonitory signs of the coming judgment could not turn their minds from their villainous acts, and from their seditious plottings against those who acknowledged the Lord as the God of heaven and earth, deemed the Word holy, and led a life of charity, the final

judgment came upon them; and it was effected as follows.

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28. The Lord was seen in a bright cloud with the angels, and a sound was heard thence as of trumpets, which was a sign representative of the protection of the angels of heaven by the Lord, and of the gathering together of the good from every side. For the Lord does not bring destruction upon any one, but only protects His own, and withdraws them from communication with the evil; and when they are withdrawn, the evil come into their own lusts, and from them rush into abominations of every kind. Then all who were about to perish were seen together like a great dragon with the tail extended in a curve, and lifted toward heaven, and brandishing itself on high in every direction, as if it would destroy heaven and drag it down. But the effort was in vain, for the tail was cast down, and the dragon, which had also appeared elevated, sank down. It was given me to see this representation, that I might know and make known who are meant by the dragon in the Apocalypse — namely, all those who read the Word, hear preachings, and perform the holy things of the church, and make nothing of the lusts of evil, with which they are filled, and inwardly meditate thefts and frauds, adulteries and obscenities, hatred and revenge, lies and blasphemies, and thus in spirit live like devils, and in body like angels. These were those who constituted the dragon itself; but those who constituted the tail, were those who in the world were in faith separate from charity, and were like the former as to their thoughts and intentions.

29. Then I saw some of the rocks upon which they were, sinking down even to the lowest depths; some carried far away; some opening in the middle, and those who were upon them cast down through the chasm; and some overflowed as with a flood. And I saw many spirits gathered together into companies according to

the genera and species of evil, as in bundles, and cast hither and thither into whirlpools, marshes, stagnant pools, and deserts, which were so many hells. The rest, who were not upon the rocks, but scattered here and there, and yet in like evils, fled terror-stricken to the Papists, to the Mohammedans, and to the Gentiles, and made profession of their religions. This they could do without any disturbance of mind, because they had had no religion. But still lest they should also seduce them, they were driven away, and thrust down to their own companions in the hells. This was their destruction described in general terms; the particulars, which I saw, are more than can be here described.

30. *The salvation of the sheep.* After the final judgment was accomplished, then there was joy in heaven, and also light in the world of spirits, such as had not been before. What kind of joy there was in heaven, after the dragon was cast down, is described in the Apocalypse (xii. 10-12); and there was light in the world of spirits, because those infernal societies had been interposed like clouds which darken the earth. A like light also then arose with men in the world, from which they had new enlightenment.

31. I then saw angelic spirits rising from below in great numbers, and elevated into heaven, who were the sheep, there reserved and guarded by the Lord for ages back, lest they should come into the malignant sphere emanating from the dragonists, and their charity be suffocated. These are they who are meant in the Word by those who came forth from their tombs; also by the souls of those slain for the testimony of Jesus, and who

watched; and by those who were of the first resurrection.

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THE SPIRITUAL WORLD
THE SPIRITUAL WORLD.

32. The spiritual world has been treated of in a special work on "Heaven and Hell," in which many things of that world have been described; and because every man after death comes into that world, his state then is also therein described. Who does not know that man will live after death, because he has been born a man, and created in the image of God, and because the Lord in His Word teaches this? But what is the nature of his future life, has hitherto been unknown. It has been believed that he would then be a soul, of which no other idea was conceived than as of air or ether, in which would reside some capacity of thinking, without sight such as is of the eye, without hearing such as is of the ear, and without speech such as is of the mouth; when yet man is equally a man after death, and such a man as not to know otherwise than that he is still in the former world. He sees, hears, speaks as in the former world; he walks, runs, sits as in the former world; he eats and drinks as in the former world; he sleeps and wakes as in the former world; he enjoys

marriage delight as in the former world; in a word, he is a man in all things and every respect. From which it is plain that death is only a continuation of life and only a transition.

33. There are many reasons why man has not known that this would be his state after death, and among them this, that he could not be enlightened, so little faith had he in the immortality of the soul. This may be evident from many, even the learned, who believe themselves to be like beasts, and only more perfect than they in being able to speak; and therefore in their heart they deny a life after death, although they profess it with the mouth. From this thought of theirs they have become so sensual that they could not believe that man is a man after death, because they do not see him with their eyes; for they say, How can a soul be such a man? It is otherwise with those who believe that they will live after death; these think inwardly in themselves that they will come into heaven, will enjoy its delights with the angels, will see heavenly paradises, and will stand before the Lord in white garments, and so on. This is their interior thought; their exterior thought may wander from it, when they think of the soul from the hypothesis of the learned.

34. That man is equally a man after death, though he does not appear before our eyes, may be evident from the angels seen by Abraham, Gideon, Daniel, and other prophets; from the angels seen in the sepulchre of the Lord, and afterward many times by John in the Apocalypse; especially from the Lord Himself, Who showed to His disciples that He was a man by touch, and by eating, and yet became invisible to their eyes. That they saw Him, was because the eyes of their spirits were then open; and when they are opened, the things that are in the spiritual world appear just as clearly as those in the natural world.

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35• Because it has pleased the Lord to open for me the eyes of my spirit, and to keep them open now for nineteen years, it has been given me to see the things which are in the spiritual world, and also to describe them. I can affirm that these things are not visions, but things seen in all wakefulness.

36. The difference between a man in the natural world, and a man in the spiritual world, is, that the latter man is clothed with a spiritual body, but the former with a natural body. And a spiritual man sees a spiritual man just as clearly as a natural man sees a natural man, but a natural man cannot see a spiritual man, nor can a spiritual man see a natural man, because of the difference between the natural and the spiritual, the nature of which difference can be described, but not in a few words.

37. of the things seen during so many years, I can mention the following—that there are lands in the spiritual world just as much as in the natural world, and hills and mountains, also plains and valleys, fountains and rivers, and lakes and seas; that there are paradises and gardens, and groves and woods; that there are palaces and houses; also that there are writings and books; and that there are professions and trades; and that there are precious stones, gold and silver; in a word, that there are all things and every thing which are in the natural world, and that in the heavens they are infinitely more perfect.

38. But the difference in general is this, that all the things in the spiritual world are from a spiritual origin, and hence as to essence are spiritual, for they are from the Sun there, which is pure love; while all the things in

the natural world are from a natural origin, and hence as to essence natural, for they are from the sun there, which is pure fire. For this reason a spiritual man must

be nourished with food from a spiritual origin, as a natural man with food from a natural origin. Much more may be seen in the work on "Heaven and Hell."

THE ENGLISH IN THE SPIRITUAL WORLD.

39• There are two states of thought with man, an external and an internal; a man is in the external state in the natural world, and in the internal state in the spiritual world; these states make one with the good, but not with the wicked. What a man is as to his internal state, is rarely manifest in the natural world, since from childhood he has wished to be moral, and has learned to appear so; but in the spiritual world it clearly appears what he is; the spiritual light reveals this; man is also then a spirit, and a spirit is the internal man. Now because it has been given me to be in that light, and from that light to see of what nature the internal men are of one kingdom and another, and this by an intercourse of many years with angels and spirits, it is my duty to make it known, because it is of importance. Here I will say only something concerning the noble English nation.

40. The more excellent of the English nation are in the centre of all the Christians (see above, n. 20). That they are in the centre is because they have interior intellectual light. This is not apparent to any one in the natural world, but it is conspicuous in the spiritual world. They derive this light from the freedom of thinking, and thence of speaking and writing, in which they are. With others who are not in such freedom, the intellectual light is obscured, because it has no outlet. But this light is not active of itself, but is put into activity by others, especially by the men of renown and authority among them. As soon as anything is said by these, or any-

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thing approved by them is read, that light shines forth, but rarely before. For this reason governors are placed over them in the spiritual world, and priests are given them renowned for learning and distinguished ability, whose commands and monitions from this their natural disposition they cheerfully obey.

41. They rarely go out of their own society, because they love it as in the world they love their country. There is also a similarity of minds among them, from which they contract intimacy with friends of their own country, and rarely with others; they also render mutual aid to one another, and they love sincerity.

42. There are two great cities like London, into which most of the English come after death. It has been given me to see them, and also to walk through them. The middle of the one city is where in the London of England is the assembly of the merchants which is called the Exchange; and there dwell the governors. Above that middle is the east, below it is the west, on the right side is the south, on the left side is the north.

- 2 In the eastern quarter dwell those who beyond the rest have led a life of charity, and there are magnificent palaces. In the southern quarter dwell the wise, with whom are many splendid things. In the northern quarter dwell those who more than others love freedom of speaking and writing. In the western quarter dwell those who profess faith; and to the right in this quarter is an entrance into the city, and an exit out of it; those who live evilly are there sent out. The Presbyters, who are in the west, and who, as has been said, profess faith, dare not enter the city through the broad streets, but through the narrower ways, since no inhabitants are tolerated in the city itself except those who are in the faith
- 3 of charity. I have heard them complaining of the preachers in the west, that they prepare their sermons with

such art and at the same time eloquence, and introduce justification by faith to them unknown, that they do not know whether good is to be done or not; they preach intrinsic good, and separate it from extrinsic good, which they sometimes call meritorious good, and thus not acceptable to God; but still they call it good, because it is useful. But when those who dwell in the eastern and southern quarter of the city hear such mystical sermons, they go out of the temples; and the preachers are afterward deprived of the priesthood.

43. The other great city like London, is not in the Christian centre (of which n. 20), but lies beyond it in the north. Into this after death come those who are interiorly evil. In the centre of it there is open communication with hell, by which in turn they are absorbed.

44. I Onceheard Presbyters from England speaking among themselves of faith alone; and I saw a certain image made by them, which represented faith alone. It appeared in the obscure light like a great giant, and before their eyes like a beautiful man; but when light from heaven was let in, the upper part appeared like a monster, and the lower part like a serpent, not unlike Dagon, the idol of the Philistines, as it is described. On seeing which they went away, and it was cast by those who stood by into a stagnant pool.

45. From those who are from England in the spiritual world, it is perceived that they have as it were a twofold theology, one from the doctrine of faith, and the other from the doctrine of life; from the doctrine of faith for those who are initiated into the priesthood, and from the doctrine of life for those who are not initiated into the priesthood, and are commonly called the laity. The latter doctrine shows itself in the exhortation read in the churches on any Sabbath day to those who come to the

sacrament of the Supper; in which it is

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openly said that if they do not shun evils as sins, they cast themselves into eternal damnation, and moreover if they should approach the holy communion, the devil will enter into them as into Judas. As to the non-agreement of this doctrine of life with their doctrine of faith, I have sometimes spoken with the priests, who answered nothing, but thought what they dared not utter. That exhortation may be seen in the " Doctrine of Life for the New Jerusalem " (n. 5-7).

46. I have quite often seen a certain Englishman who became famous by a book published some years ago, in which he attempted to establish the conjunction of faith and charity by the influx and interior operation of the Holy Spirit. He held that this influx affected man in an inexpressible manner, without his consciousness, but did not touch, still less manifestly move the will or excite the thought of man to do anything of himself, except by permission— to the end that nothing of the man might enter into the Divine Providence as one with it; and thus evils might not appear before God; thereby excluding the outward practices of charity for the sake of anything of salvation, but favoring them for the sake of the public good. Because his arguments were ingenious, and the snake in the grass was not seen, his

2 book was received as most orthodox. The author retained the same dogma after his departure from the world, nor could he recede from it, because it was confirmed in him. The angels spoke with him, and said that this dogma was not the truth, but only subtlety with eloquence, and that the truth is, that man ought to shun evil and do good as if from himself, yet with the acknowledgment that it is from the Lord; and that there is no faith before this, still less is the thought faith, which he calls faith. And because this was opposed to his dogma, it was permitted him of his own sagacity

to inquire further, whether such unknown influx and internal operation without external operation of man is given. He was seen then to strain his mind, and to wander in thought in various ways, always in the persuasion that man is no otherwise restored to integrity and saved. But whenever he came to the end of the way, his eyes were opened and he saw that he was wandering, which he also confessed to those present. **I** saw ³ him thus wandering for two years, and at the end of his journeying confessing that such influx is not given, unless evil in the external man is removed, which is effected by shunning evils as sins as from one's self; and **I** heard him at length saying, that all who confirm themselves in that heresy, would be insane from the pride of their own intelligence.

47. I spoke with Melanchthon, and then asked him in what state he was, to which he was not willing to reply. So I was informed of his lot by others, which is that he is alternately in an arched stone chamber, and in hell; and that in the chamber he appears clothed in a bear's skin because of the cold; and that because of the filth there he does not admit to his chamber the strangers from the world who desire to visit him on account of the fame of his name. He still speaks of faith alone, which he did more than others to establish in the world.

THE DUTCH IN THE SPIRITUAL WORLD.

48. It was said above (n. 20) that Christians with whom the Word is read and the Lord is worshipped, are **in** the middle of the nations and people of the whole spiritual world, because the greatest spiritual light is with them, and the light is thence as from a centre radiated into all the circumference, even to the remotest, and enlightens— according to what was told in the

30 CONTINUATION of the FINAL JUDGMENT.

" Doctrine of the New Jerusalem concerning the Sacred Scripture " (n. 104-113). In this middle the Reformed Christians were allotted places according to their reception of spiritual light from the Lord; and because the English have that light stored up with themselves in their intellectual part, therefore they are in the inmost of that middle; and because the Dutch hold that light more nearly conjoined to natural light, and hence there does not appear with them such brightness of light, but in place of it something not transparent, receptive of rationality from spiritual light and at the same time from spiritual heat, in that middle Christian region they have obtained dwellings in the east and south — in the east from the faculty of receiving spiritual heat, which to them is charity; and in the south from the faculty of receiving spiritual light, which to them is faith. That the quarters in the spiritual world are not as the quarters in the natural world, and that dwellings according to the quarters are dwellings according to the reception of faith and love, and that in the east are those who excel in love and charity, and in the south those who excel in intelligence and faith, may be seen in the work

2 on " Heaven and Hell " (n. 141-153). The reason why they are in these quarters of the Christian middle region, is also because trade is their final love, and money is the mediate subserving love, and that love is spiritual; but where money is the final love, and trade is the mediate subserving love, the love is natural, and partakes of avarice. In the above-mentioned spiritual love, which regarded in itself is the common good, in which and from which is the good of one's country, the Dutch are superior to others.

49• The Dutch adhere more firmly than others to the principles of their religion, nor are they drawn away from them; and if they are convinced that one or an-

other of them is erroneous, still they do not assert it, but turn themselves back, and remain unmoved. Thus also they remove themselves from the interior intuition of truth; for they keep their reason under obedience respecting spiritual things. Because they are such, therefore after death when they come into the spiritual world, they are prepared altogether differently from the rest for receiving the spiritual of heaven, which is Divine truth. They are not taught, because they are not receptive; but what heaven is, is described to them, and afterward it is given to them to ascend there and see it; and then whatever agrees with their genius is imparted to them; thus when sent down they return to their people with a strong desire for heaven. If they do not then receive this truth, that God is one in person and in essence, and that this God is the Lord, and that in Him is the Trinity; and also this truth, that faith and charity in knowledge and speech do not effect anything without a life of them, and that they are given by the Lord when evils are shunned as sins; and if when taught they turn themselves away from these things, and still think of God as being three as to persons, and of religion only that there is such a thing, they are reduced to poverty, and their trade taken away from them, until they see themselves reduced to a standstill. Then they are led to those who have an abundance of all things, and with whom trade flourishes, and there the thought is insinuated into them from heaven, whence it is that they are such, and at the same time a reflection upon their faith concerning the Lord, and upon their life, that they are averse to evils as sins. In a little time they also inquire, and perceive an agreement with their own thought and reflection; this is done repeatedly. At length of themselves they think that, in order to come out of their poverty, they must believe and do the

same. Then as they receive that faith and live that life of charity, opulence and enjoyment of life are given them. In this manner those who in the world have led any life of charity, are amended by themselves, 3 and not by others, and are prepared for heaven. These afterward become more constant than others, so that they may be called constancies; nor do they suffer themselves to be led away by any reasoning, fallacy, or obscurity induced through sophistries, and by an absurd view drawn from confirmations alone.

50. The Dutch are well distinguished from others in the spiritual world, because they appear in similar garments to those they wear in the natural world, with the difference, that those are in more shining ones who receive that spiritual faith and life. That they appear in similar garments, is because they remain constant in the principles of their religion, and in the spiritual world all are clothed according to their religious principles; wherefore those who are in Divine truths have white garments, and of fine linen.

51. The cities in which the Dutch dwell, are guarded in a peculiar manner; all the streets in them are covered, and in the streets are gates, in order that they may not be viewed from the rocks and hills around. This they do on account of the prudence implanted in them of concealing their plans, and of not divulging their intentions; for these in the spiritual world are brought to light by inspection. Any one who comes into the city with the design of exploring their state, when he is about to go away, is led to the closed gates of the city, and is thus led back and forth to many gates, and this even to extreme weariness, and then sent away— this to the end that he may not come again.

2 Wives who claim dominion over their husbands, dwell at
one side of the city, nor do they meet them oftener

than when they are invited, and this in a formal manner; and then the husbands lead them to houses where married pairs live without dominion of one over the other, and show them how well kept and adorned their houses are, and how enjoyable their life is, and this from mutual and marriage love. These wives on observing this and being affected by it, desist from dominion, and then they live together and obtain a dwelling nearer the middle, and are called angels. The reason is, that marriage love is a heavenly love, which is without dominion.

53. In the days of the final judgment I saw many thousands of that nation cast out of the cities there, and from the villages and countries around, who in the world had done nothing of good from any religion or conscience, but only for fame, that they might appear sincere for the sake of gain; for such when the prospect of fame and gain is taken away, which is done in the spiritual world, then rush into every wickedness, robbing whomsoever they meet, when in the fields and outside the cities. I saw them cast into a fiery gulf, extending under the eastern tract, and into a dark cavern, extending under the southern tract. This casting out was seen on the ninth day of January, 1757. Those were left among whom was religion, and a conscience from religion.

54. I spoke, but only once, with Calvin. He was in a society of heaven which is seen in front above the head; and he said that he did not agree with Luther and Melancthon about faith alone, because works are so often mentioned in the Word, and doing them is commanded, and therefore faith and works ought to be conjoined. I heard from one of the governors of that society, that Calvin was accepted in his society, because he was upright, and made no disturbance.

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55. What Luther's lot is will be told elsewhere, for I have often heard and seen him — only this now, that he has frequently wished to recede from his faith alone, but in vain; and that he is therefore still in the world of spirits, which is mediate between heaven and hell; and that he sometimes suffers hard things there.

THE PAPISTS IN THE SPIRITUAL WORLD.

56. The Papists and the final judgment upon them have been treated of in the little work on " The Final Judgment " (n. 53-64). The Papists in the spiritual world appear around the Reformed, and are separated from them by an interval, which it is not permitted them to pass. Yet those who are of the order of the Jesuits, by secret arts procure for themselves communications, and also send out emissaries by unknown paths to seduce; but they are traced out, and after being punished, are either sent back to their companions, or cast into hell.

57. Since the final judgment their state has been so changed that they are not permitted to gather themselves together in congregations, as before; but ways are appointed to every love, both good and evil, which those who arrive from the world forthwith enter, and go to a society corresponding to their love. Thus the evil are brought to a society which is in conjunction with the hells, and the good to a society which is in conjunction with the heavens; in this way precaution is taken, that they may not form artificial heavens for themselves as before. Such societies in the world of spirits, which is mediate between heaven and hell, are innumerable; for they are as many as are the genera and species of good and evil affections; and in the meantime, before they are either taken up into heaven or cast down into

hell, they are in spiritual conjunction with the men of the world, for the reason that these also are in the midst between heaven and hell.

58. All those of the Papists who have not been complete idolaters, and have from religion out of a sincere heart done good works, and have also looked to the Lord, are led to societies instituted in the confines toward the Reformed, and are there instructed, and the Word is read to them, and the Lord is preached; and those who then receive truths and apply them to life, are taken up into heaven and become angels. There are many such societies of them in every quarter, and they are guarded on all sides from the deceitful and cunning machinations of the monks, and from the leaven of Babylon. Moreover, all their infants are in heaven, who, because educated by the angels under the auspices of the Lord, are ignorant of the falsities of the religion of their parents.

59. All who come into the spiritual world from the earth, are in the beginning kept in the confession of faith and in the religion of their country; so also are the Papists. Wherefore, they always have some representative Pope set over them, whom they adore with the same ceremony as in the world. Rarely does any Pope in the world act the Pope there; but still he who was Pope at Rome twenty years ago,* was set over them, because he cherished in his heart that the Word was more holy than is believed, and that the Lord should be worshipped. But after he had filled the Papal office for some years, he abdicated it, and betook himself to the Reformed Christians, among whom he still is, and enjoys a happy life. It was given me to speak with him, and he said that he adores the Lord alone, because He is God, Who has power over heaven and earth, and that

* This was published in 1763.

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the invocations of the saints, and also their masses, are idle; and that in the world he intended to restore the church, but that he was not able, for reasons which he also stated. I saw him, when the great northern city of the Papists was destroyed on the day of the final judgment, carried out on a couch, and taken to a place of safety. Quite a different thing happened to his successor.

60. TO these things it is permitted to add something memorable. It was given me to speak with Louis XIV., grandfather of the reigning king of France, who while he was in the world, worshipped the Lord, read the Word, and acknowledged the Pope only as the head of the church; wherefore in the spiritual world he is in great honor, and the ruler of the best society of the French nation. Once I saw him descending as it were by ladders; and after he descended I heard him saying that it seemed to him as if he were at Versailles, and then there was silence for about half an hour. This being ended, he said that he had spoken with the king of France, his grandson, concerning the Bull Unigenitus, that he should desist from his former design, and not accept it, because it was detrimental to the French nation. He said that he had insinuated this into his thought profoundly. This took place in the year 1759, on the thirteenth day of December, in the evening, about eight o'clock.

THE POPISH SAINTS IN THE SPIRITUAL WORLD.

61. It is known that man has from his parents implanted or hereditary evil, but it is known to few in what this consists. It consists in the love of rule, which is such that so far as the reins are given it, it bursts forth, till it burns with the lust of ruling over all, and

finally wishes to be invoked and worshipped as God. This love is the serpent, which deceived Eve and Adam, for he said to the woman, *God doth know that in the day ye eat of the fruit of the tree, then your eyes shall be opened, and ye shall be as God* (Gen. iii. 4, 5). So far, therefore, as man rushes without restraint into this love, he turns himself away from God, and turns toward himself, and becomes an atheist; and then the Divine truths, which are of the Word, can serve as means; but because his end is dominion, the means are no more in his heart than as they are of service to him. This is the reason that those who are in the middle and those who are in the lowest degree of the love of ruling are in hell, for that love is the devil there, where there are some of such a nature that they cannot even bear to hear any one speaking of God.

62. Those of the Papal nation have this love, who have ruled from the frenzy of the enjoyment of the love, and have despised the Word, and held the dictates of the Pope above it. These are entirely vastated as to their externals, until they no longer know anything of the church, and then are cast down into hell, and become devils. There is a certain separate hell for those who wish to be invoked as gods, where they are in such fantasy that they do not see what is, but what is not. Their delirium is such as some have in a malignant fever, who see, in the air, and in the chamber, and on the covering of their beds, floating objects that do not exist. This worst of evils is meant by the head of the serpent which is bruised by the Seed of the woman and which wounds His heel (Gen. iii. 1s). The heel of the Lord, Who is the Seed of the woman, is the Divine proceeding in outmosts, which is the Word in the sense

of the letter.

63. Since man is such from his hereditary that he

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wishes to rule, and successively as the reins are loosened, over many, and at last over all, and since the inmost of this love is, to wish to be invoked and worshipped as God, therefore all who have been made saints by Papal bulls, are removed from the eyes of others and concealed, and all intercourse with their worshippers is taken away from them. The reason is, lest that worst root of evils be excited in them, and they be carried into the fantastic deliriums such as are in the above-mentioned hell. In such deliriums are those who, while they lived in the world, eagerly sought to be made saints after death, so as to be invoked.

64. Many of the Papal nation, especially monks, when they come into the spiritual world, seek the saints, each one the saint of his order; but they do not find them, and therefore they wonder. But they are afterward instructed by others that they are intermingled either with those who are in the heavens, or with those who are in the hells, each one according to his life in the world, and that in either place they know nothing of the worship and invocation of themselves; and that those who do know it and wish to be invoked, are in that separate and delirious hell. The worship of saints is such an abomination in heaven, that they shudder merely at hearing of it; because so far as worship is paid to any man, so far worship is withheld from the Lord, and thus He cannot be worshipped alone, and if the Lord is not worshipped alone, a division is made which takes away communion and the happiness of life flowing therefrom.

65. That I might know, in order to make it known to others, what kind of men the Popish saints are, there were brought up from the lower earth as many as a hundred, who knew of their canonization. They as-

cended from behind, only a few in front, and I spoke

with oHe of them, who they said had been Xavier. While he talked with me, he was utterly foolish, yet he could. tell me that in his own place, in which he remains confined, he is not foolish, but that he becomes foolish as often as he thinks that he is a saint. A like murmur was heard from those who were behind.

66. It is otherwise with the so called saints in heaven. They know nothing at all of their being so called on earth; nor have I spoken with them, lest some idea of this should enter into them. Only OnceMary, the mother of the Lord, passed by, and was seen oVer head in white raiment; and then, stopping a little, she said that she had been the mother of the Lord and that He was indeed born of her, but that as He became God He put off all the human from her, and that therefore she now adores Him as her God, and is not willing that any one should recognize Him as her son, because in Him all is Divine.

67. To these things I will add this that is memorable. There sometimes appears to the Parisians, who are in a society in the spiritual world, a certain woman, in middle altitude, in splendid raiment, and with saintlike countenance, who says that she is Genevieve. But when some begin to adore her, then her face is instantly changed, and also her raiment, and she becomes like an ordinary woman, and rebukes them for wishing to adore a woman, who among her companions is in no more repute than a maidservant, wondering that the men of the world are caught by such absurdities. The angels say that she appears for the sake of the separation of the

worshippers of man from the worshippers of the
Lord there.

THE MOHAMMEDANS IN THE SPIRITUAL
WORLD, AND MOHAMMED.

68. The Mohammedans in the spiritual world appear behind the Papists in the west, making as it were a border around them. They appear there principally because they acknowledge the Lord as the Greatest Prophet, the Son of God, the Wisest of all, Who was sent into the world to teach men. Every one in that world dwells at a distance from the Christian central region, where the Reformed are, proportioned to his confession of the Lord, and of one God; for that confession conjoins minds in heaven, and determines the distance from the east, above which is the Lord. Those who are not in that confession in heart on account of evil life, are beneath them in the hells.

69. Since religion makes man's inmost, and all the rest of him is from the inmost, and since Mohammed is associated in their minds with religion, therefore some Mohammed is always placed in their sight; and in order that they may turn their faces toward the east, over which is the Lord, he is placed beneath in the central Christian region. He is not Mohammed himself who wrote the Koran, but another who fills that office; nor is he always the same one, but is changed. Once it was one from Saxony, who having been captured by the Algerians, became a Mohammedan. He, because he had also been a Christian, was led to speak to them of the Lord, that He was not the son of Joseph, as they believed in the world, but the Son of God Himself, by which he insinuated into them the idea of the oneness of the person and essence of the Lord with the Father. Others afterward succeeded this Mohammed, who were led to say like things. Hence

many of them

accede to a true Christian faith concerning the Lord; and those who so accede, are carried to a society nearer the east, where communication is given them with heaven, into which they are also afterward elevated. In the place where that Mohammed has his seat, there appears a fire as of a torch, that he may be recognized; but that fire is not conspicuous except to Mohammedans.

70. Mohammed himself, who wrote the Koran, does not come into view at the present day. It was told me that in the early times he presided over them, but because he wished to rule over all things of their religion as God, he was cast out of his seat which he held beneath the Papists, and was sent down to the right side near the south. Once certain societies of the Mohammedans were incited by the malicious to acknowledge Mohammed as God. To quiet the sedition, Mohammed was raised up from below, and shown to them, and then also he was seen by me. He appeared like corporeal spirits, who have no interior perception, with a dark face approaching black; and I heard him saying these words only, " I am your Mohammed; " and soon sinking down as it were, he returned to his own place.

71. With respect to their religion, this has been permitted such as it is, because it agrees with the genius of the Orientals, and for that reason has also been received in so many kingdoms; and because in it the precepts of the Decalogue are made at the same time precepts of religion, and there was also something from the Word in it; and especially because the Lord was acknowledged as the Son of God, and the Wisest of all. By means of it also, the idolatries of many nations were dissipated. That no interior religion was opened to them by Mohammed, was on account of polygamy, which exhales uncleanness toward heaven; for the marriage of

a husband with one wife corresponds to the marriage of
the Lord and the church.

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72. Many of them are receptive of the truth, and see justice in the reasons for it, which I was able to observe in conversations with them in the spiritual world. I spoke with them about the One God, resurrection, and marriage. As to the One God they said that they do not comprehend Christians speaking of the Trinity, and saying that there are three Persons, and that each one is God, and still saying that God is one. But I replied to them that the angels in the heaven which is from Christians, do not speak thus, but that God is one Person and Essence in Whom is the Trinity, and that men on earth call this Trinity three Persons; and that that Trinity is in the Lord. That they might be confirmed, I read to them from Matthew and Luke, what is there said concerning the Lord's conception from God the Father, also where He Himself teaches that the Father and He are one. Hearing these things they perceived how it was, saying that thus the Divine Essence

2 is in Him. As to the resurrection they said that they do not comprehend the way Christians speak of the state of man after death, making the soul like wind or air, and hence in no delight before reunion with the body at the day of the final judgment. But I answered that only a portion of them talk so, and that those who are not of that sect, believe that they will come into heaven after death, will speak with the angels, and receive heavenly joy, which they do not make different from such joy as they have in the world, though they do not describe it; and that at this day there is more revealed to them about the state after death which they had not

3 before known. As to marriage I have talked much with them, and among other things told them that marriage love is a heavenly love, not to be given except between two, and that conjunction with several wives does not

admit the heavenliness of that love. They heard the

reasons and perceived the justice in them. It was also told them that polygamy was permitted them, because they are Orientals, who without that permission would have burned for foul adulteries more than Europeans, and would have perished.

THE AFRICANS AND THE GENTILES IN THE SPIRITUAL WORLD.

73. The Gentiles who have no knowledge of the Lord, appear around those who have knowledge of Him; until no others make the farthest circles than those who are entirely idolatrous, and have adored the sun and moon. But those who acknowledge one God, and make precepts such as are in the Decalogue part of their religion and life, are seen in a higher region, and thus communicate more immediately with the Christians in the central region; for thus the communication is not intercepted by the Mohammedans and Papists. The Gentiles are also distinguished according to their disposition and faculty for receiving light through the heavens from the Lord; for there are some of them more interior and some more exterior, which they derive not from their place of birth only, but from religion. The Africans are more interior than the rest of the Gentiles.

74. All who acknowledge and worship one God, the Creator of the universe, have of God the idea of a Man; and they say that no one can have any other idea of God. When they hear that many cherish the idea of God as of a little cloud, they inquire where they are; and when it is said that they are among Christians, they say it is not possible. But it is answered that such an idea is held from this, that God in the Word is called a Spirit,

and of a spirit they do not think in any other

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way than as of a bit of cloud, not knowing that every spirit and every angel is a man. Yet when their spiritual idea was explored, to see whether it is like their natural idea, it was found that the one was not like the other with those who interiorly acknowledge the Lord as the God of heaven and earth. I heard a certain presbyter of the Christians saying, that no one can have an idea of a Divine Human; and I saw him taken to various Gentiles, in succession to those more and more interior, and from them to their heavens, and at length to the Christian heaven, and everywhere there was given a communication of their interior perception of God; and he perceived that they had no other idea of God than the idea of a Man, which is the same as the idea of the Divine Human.

75. There are many societies of the Gentiles, especially of the Africans, who, when instructed by the angels concerning the Lord, say that it cannot be otherwise than that God the Creator of the universe should appear in the world, because He created men and loves them; and that the appearance could not have been made but to the sight of men's eyes in a Human Form. When it is said to them that He did not appear as the angels have appeared, but that He was born a Man, and thus seen, they hesitate a little, and inquire whether He was born of a human father; and when they hear that He was conceived by the God of the universe, and born of a virgin, they say that thus the Divine Essence is in Him, and because this is Infinite and Life itself, He was not such as other men are. They are afterward informed by angels, that in aspect He was like another man; but that when He was in the world, His Divine essence, which in itself is Infinite and Life itself, rejected the finite nature and its life from the mother, and thus made His Human, conceived and born in the world, Divine.

These things the Africans, because they think spiritually more interiorly than others, comprehended and received.

76. Such being the nature of the Africans even in the world, therefore there is at the present day a revelation among them, which from the centre where it began is spreading a10und, but not as far as to the seas. They acknowledge our Lord as the God of heaven and earth, and laugh at the monks, when visited by them, and at Christians who talk of a three-fold Divinity, and of salvation by thinking only, saying that there is no man who has any worship, that does not live according to his religion; and that if he does not, he cannot but become stupid and evil, because then he does not receive anything from heaven. Ingenious wickedness they also call stupidity, because not life, but death, is in it. I heard the joy of the angels over that revelation, because by it communication is opened to them with the human rational, hitherto closed by the blindness induced by matters of faith. It was told me from heaven, that the things now published in the " Doctrine of the New Jerusalem Concerning the Lord," " Concerning the Word," and in the " Doctrine of Life for the New Jerusalem," are orally dictated to the inhabitants of that country by angelic spirits.

77. When I spoke with the Africans in the spiritual world, they appeared in striped garments of linen; they said that such garments correspond to them, and that their women have striped garments of silk. of their children they said that they frequently ask food of those who have the care of them, saying that they are hungry; and when food is placed before them, they inspect it and taste it, to see whether it suits them, and eat but little; from which it is plain that spiritual hunger, which is the desire of knowing genuine truths, is the cause of this;

for it is a correspondence. When these people

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wish to know in what state they are as to affection and perception of truth, they draw their swords, and if these shine, they know that they are in genuine truths, and this in proportion to the brightness of the shining; this also is from correspondence. of marriage they said, that it is indeed permitted them by their law to marry more wives than one, but that still they marry but one, because true marriage love cannot be divided; and if it is divided, its essence perishes, which is heavenly; thus it becomes external and hence lascivious, which in a short time according to the diminution of potency grows tame, and at length with the loss of its potency becomes loathsome; but that true marriage love, which is internal, and derives nothing from lasciviousness, remains to eternity, and its potency increases, and in the same degree, its delight.

78. of strangers from Europe, they said that they are not admitted; and when some, especially monks, penetrate into their country, they inquire what they know; and when they tell some things of their religion, they call them absurdities, which offend their ears, and they then put them to work, that they may do something useful; and if they refuse to do it, they sell them for slaves, who by their law can be chastised at pleasure; and if they cannot be forced to anything useful, they are finally sold for a small sum to the lowest class.

THE JEWS IN THE SPIRITUAL WORLD.

79. Before the final judgment the Jews appeared at the left side of the Christian middle region in a valley there; but after it they were transferred to the north, and intercourse with Christians was forbidden, except with those wandering outside the cities. There are in that quarter two great cities, into which the Jews are led

after death, which before the judgment they called Jerusalem, but after it by another name; because since the judgment, by Jerusalem is meant the church in which the Lord alone is adored. Converted Jews are set over them in their cities, who warn them not to speak scoffingly of Christ; and punish those who still do it. The streets of their cities are filled with mire up to the ankles, and the houses with filth, of which they also smell, so that they cannot be approached.

80. There sometimes appears to them an angel above, in middle altitude, with a rod in his hand; and he gives them to believe that he is Moses, and exhorts them to desist from the madness of expecting the Messiah even there, since the Messiah is the Christ, Who rules them and all men; and he says that he knows this, and that he had also known something of Him when he was in the world. On hearing these things they retire, and most of them forget it, but a few retain it, and these are sent to synagogues, which are composed of the converted, and there they are instructed. And to those who when instructed are receptive, new garments are given in place of their tattered ones in which they were before, and the Word neatly written is given them, and also a dwelling in a not unsightly city. But those who are not receptive, are cast down into the hells beneath the great tract of the Jews, and many into forests and deserts, where they commit robberies among themselves.

81. In that world as in the former world the Jews trade in various things, especially in precious stones, which by unknown ways they procure for themselves from heaven, where there are precious stones in abundance. The reason that they trade in precious stones is, that they read the Word in its original tongue, and regard

the sense of its letter as holy, and precious stones
correspond to the sense of the letter of the Word. As

to this correspondence, see the " Doctrine of the New Jerusalem Concerning the Sacred Scripture " (n. 42-45). They sell their precious stones to the Gentiles, who are around them in the northern quarter. They can also by art produce imitations, and induce the fantasy that they are genuine; but these are severely fined by their governors.

82. The Jews are more ignorant than others as to their being in the spiritual world, and believe that they are still in the natural world. The reason is, that they are wholly external men, and do not think anything of their religion from the interior. Wherefore they also speak of the Messiah just as they did before, that He will come with David, and will go before them gleaming with diadems, and will lead them into the land of Canaan, and on the way, by the lifting up of his rod, he will dry up the rivers which they will pass; and that the Christians, whom among themselves they call Gentiles, will then lay hold of the skirts of their garments, suppliantly praying to be permitted to accompany them, and that they will receive the rich according to their wealth, and will be served by them. They are not willing to know that in the Word by the land of Canaan is meant the church, by Jerusalem the church as to doctrine, and hence by the Jews all those who will be of the Lord's church. That these are meant in the Word by the Jews, may be seen in the " Doctrine Concerning the Sacred Scripture " (n. 51). When they are asked whether they believe that they also will come into the land of Canaan, they say that they will then descend into it. When it is said that the land cannot hold them all, they answer that it will then be enlarged. When it is said that they do not know where Bethlehem is, nor who is from

the stock of David, they answer that the Messiah who is to come knows this. When it is asked,

How can the Messiah the Son of Jehovah dwell with those so evil? they answer that they are not evil. When it is said that still Moses in his song (Deut. xxxii.) so describes them, and says that they are most corrupt, they answer that Moses was then angry, because he was to die. But when it is said, that Moses wrote this by the commandment of Jehovah, they are then silent, and go away to consult. When it is said that they had their origin from a Canaanite, and from the whoredom of Judah with his daughter-in-law (Gen. xxxviii.), they are enraged, saying, that it is sufficient that they are from Abraham. When it is said to them that interiorly in the Word there is a spiritual sense, which treats of Christ alone, they reply, that it is not so, but that interiorly in the Word there is nothing but gold — besides many such things.

THE QUAKERS IN THE SPIRITUAL WORLD.

83. There are enthusiastic spirits separated from all others, of such gross perception as to believe that they are the Holy Spirit. When Quakerism began, these spirits were drawn out as it were from the forests round about, where they wandered, and possessed many, and infused into them the persuasion that they were moved by the Holy Spirit; and because they sensibly perceived the influx, that persuasion took possession of them so totally, that they believed themselves to be enlightened and holy above others; wherefore they could not be withdrawn from this religious persuasion. Those who have confirmed themselves therein, come into like enthusiasm after death, and are separated from others and sent away into forests to their like, where at a distance they appear like wild swine. But those who have not confirmed themselves, when separated from others are

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remanded to a place like a desert, which is in the remotest parts of the northern quarter, where caves are their temples.

84. After the former enthusiastic spirits were removed from them, the trembling, which from these spirits had invaded their bodies, ceased, and they now feel a motion at their left side. It was shown, that from the first time of Quakerism they have gradually passed into worse things, and at length by command of their holy spirit into abominable things, which they divulge to no one. I spoke with the founder of their religion, and with Penn, who said that they had no part in such things. But those who have perpetrated such things, are sent down after death into a dark place, and sit in the corners, appearing like the dregs of oil.

85. Since they have rejected the two sacraments, Baptism and the Holy Supper, and still read the Word, and preach the Lord, and speak when possessed by enthusiastic spirits, and thus mix the holy things of the Word with profaned truths, therefore no society is formed of them in the spiritual world, but after having roamed hither and thither without companionship, they are withdrawn and brought into the above mentioned desert.

THE MORAVIANS IN THE SPIRITUAL WORLD.

86. With the Moravians, who are also called Herrnhuters, I have conversed much. They appeared at first in a valley not far from the Jews; but after they were explored and their nature discovered, they were taken away into uninhabited places. When they were being explored, they knew how with cunning to captivate minds, saying, that they were the remains of the Apostolic Church, and therefore salute each other as brethren, and as mothers those who receive their interior myster-

ies; also that they teach faith more than others, and that they love the Lord, because He suffered the cross, calling Him the Lamb, and the Throne of grace; besides other like things by which they induce belief that the very Christian Church is among them. Those who are captivated by their smooth speeches and draw near to them, are explored by them, to see whether they are such that they dare disclose to them their mysteries; if not, they conceal them, but if they can, they reveal them; and then they warn and also threaten those who divulge their mystery about the Lord.

87. Since they acted in such a manner in the spiritual world, and yet it was perceived that interiorly they did not think thus, in order that this might be disclosed, they were admitted into the lowest heaven; but they did not endure the sphere of charity and faith of the angels there, and fled away. Afterward, because they believed in the world that they alone were living and would come into the third heaven, they were also taken up into that heaven. But when they perceived the sphere of love to the Lord there, they were seized with anguish of heart, and began to be interiorly tormented, and taken with convulsions like those who are in the anguish of death, wherefore they cast themselves down headlong. By these things it was first made manifest that they inwardly cherished nothing of charity toward the neighbor, and nothing of love to the Lord. Then they were sent to those upon whom was enjoined the duty of exploring the interiors of the thoughts; by whom it was said that they make the Lord of little account, that they so reject the life of charity as to abhor it, and that they make the Word of the Old Testament useless, and despise the Word of the Evangelists, only quoting from Paul at their pleasure where anything is said of faith alone; and

that these are their mysteries which they conceal from
the world.

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88. After it was made manifest that they regard the Lord in the manner of the Arians, that they despise the Word of the Prophets and Evangelists, and that they hold the life of charity in hatred, when yet upon these three as upon pillars the whole heaven rests, then those who were in both knowledge and belief of their mysteries, were adjudged Anti-Christes — who reject the three essentials of the Christian Church, namely, the Divinity of the Lord, the Word, and charity — and were cast outside of the Christian world into a desert, which is in the extremity of the southern quarter near the Quakers.

89. When Zinzendorf came into the spiritual world just after his death, and was permitted to speak as before in the world, I heard him attesting that he knew the mysteries of heaven, and that no one could come into heaven unless he was of his doctrine; and also that those were wholly damned who did good works for the sake of salvation, and that he would rather admit atheists into his congregation than them. He said further that the Lord was adopted by God the Father as His Son, because He suffered the cross, and that still He was simply a man. When it was said to him, that He was conceived by God the Father, he replied, that he thought about that as he chose; he did not dare to speak as the Jews do. Moreover I have perceived many scandals from his followers, when reading the Evangelists.

90. They say that they had a sensation, and thence an interior confirmation of their dogmas; but it was shown them that their sensation was from visionary spirits, who confirm in man all the things of his religion, and they enter more closely with those who like the Moravians love their religion and think much about it. These spirits also talked with them, and they mutually recognized each other.