

DOCTRINE
OF
THE NEW JERUSALEM
CONCERNING FAITH

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DOCTRINE
OF
THE NEW JERUSALEM
CONCERNING
FAITH

I.

FAITH IS THE INTERNAL
ACKNOWLEDGMENT [OR RECOGNITION] OF TRUTH-

1- FAITH, at the present day, is understood to mean merely thinking that a thing is so because the church teaches it, and when it is not manifest before the understanding- For it is often said, "You must believe, and you must not doubt." And if it is answered, " But I do not comprehend it," the reply then is that for this very reason there must be belief- The faith of the present day, then, is faith in what is not known, and it may be called blind faith. It is also historical faith; for what one person holds is that which another has asserted. That this is not spiritual faith will be seen in what follows.

2- Real faith is nothing else than the acknowledgment that a thing is so, *because it is true*- Accordingly one who is in real faith thinks and says, "This is true, and for that reason I believe it-" For faith belongs to truth, and truth is [the object] of faith- Such a person, also, if he does not comprehend a thing as 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 no one can comprehend spiritual or theological things, for the reason that they are supernatural. Spiritual truths, however, can be comprehended just as well as natural truths; and if there is not a clear comprehension of them, still while they are heard they fall within man's power to perceive whether they are truths or not; this is especially true of those who are affected by truths- It has been granted me to know this from much experience- I have been enabled 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 were born within the church and had heard something concerning the Lord and about charity and faith; and it was granted me to discourse with them concerning the arcana of wisdom; and they comprehended all, and recognized [their truth]- But they were then in that light of the understanding which every human being possesses, and they were at the same time glorying in being intelligent. But all this took place in my intercourse with spirits; and many others who were with me were convinced thereby that spiritual things can be comprehended equally as well as natural, during the time in which they are heard or read; they are, however, comprehended with difficulty by the man himself while he is in thought from himself- Spiritual things are comprehended for the reason that man can be uplifted as to his understanding into the light of heaven, in which light none but spiritual things appear, and these are the truths of faith; for the light of heaven is spiritual light-

4. Now in consequence of this, with those who are in the spiritual affection for truth there is an internal acknowledgment [or recognition] of it- As the angels are in

that affecti0n, they utterly reject the dogma that the understanding must be kept obedient to faith; for they say, " What is it to believe what one does not see to be true ? " And if One urges that still it Ought to be believed,

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they reply, " Do you think yourself to be God, Whom I must obey ? or that I am insane enough to believe a statement in which I do not see truth ? Then make me see it-" And so the dogmatist withdraws. Angelic wisdom consists solely in this, that the angels see and comprehend what they think.

5. There is a spiritual idea, of which few have any knowledge, that flows in with those who are in the affection for truth, and dictates interiorly that what is heard or read is true, or is not true- 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 perception, and from this to be in the internal recognition of the truth of this and of that- They who are in such enlightenment are those who are said to be "*taught of Jehovah*" (Isa- liv. 13; John vi- 45); and of them it is said in Jeremiah, *Behold the days come in which I will make a new covenant; and this shall be the covenant, I will put My law in the midst of them, and write it on their hearts; and they shall teach no more a man his fellow, or a man his brother, saying, Know Jehovah; for they shall all know Me* (xxxix- 31-34)-

6. It is manifest from what has been said that faith and truth are a one- And for this reason the ancients (who from their affection thought of truths more than the men of our time) instead of *faith* were accustomed to say *truth*- For the same reason, also, in the Hebrew language truth and faith are expressed by the same word, namely, *Amuna* or '*Amen*.

7. The term faith was used by the Lord in the Evangelists and in the Apocalypse, because the Jews did not believe it to be true that He was the Messiah foretold by the prophets; and where belief in the truth is wanting, there the term faith is used. But still it is one thing to have faith, and believe in the Lord, and another to have faith in and believe any man. The difference will be told below.

8. Faith, separated from truth, entered and took possession of the church together with the dominion of popery, because that religion found its chief security in ignorance of the truth- For this reason, also, [its leaders] forbade the reading of the Word : for otherwise they could not have been worshipped as deities; nor could their saints have been invoked, and idolatry introduced to such an extent that dead bodies and bones and sepulchres were regarded as holy and made use of for purposes of gain- It is manifest from this what enormous falsities blind faith can produce-

9. Blind faith continued afterward with many of the Reformed also, because they separated faith from charity; for those by whom these are separated cannot but be in ignorance of the truth, and they will give the name of faith to the mere thought that a thing is so, apart from internal recognition of its being so- And with these, too, ignorance is the safeguard of their dogmas; for so long as ignorance reigns, together with the persuasion that the things of theology transcend [man's comprehension], they can talk without being contradicted; and it can be believed that [their theological tenets] are true, and that they themselves understand them-

DD. The Lord said to Thomas, *Thomas, because thou hast seen Me thou hast believed; blessed are they that have not seen, and yet believe* (John xx- 29)- This does not mean faith separate from internal recognition of the truth; but it means that they are blessed who do not see the Lord with the eyes, as Thomas did, and yet believe that He is; for this is [to see] in the light of truth, from the Word.

11. Since the internal acknowledgment of what is true is faith, and since faith and truth are a one (as was said above, n- 2, 4, 5, 6), it follows that an external without the internal acknowledgment is not faith; and also that a persuasion of what is false is not faith- An external acknowledgment without the internal is *a* faith in what is

not known; and faith in what is not known is merely the knowledge that is a matter of memory, and which, if confirmed, becomes a persuasion. They who are in [such faith and such persuasion] think that a thing is true because another has said so, or they think that it is true from having confirmed it; and yet, what is false can be confirmed just as well as what is true, and sometimes even more strongly- Thinking that a thing is true from having confirmed it, means thinking that what another says is true, and merely confirming it without previous examination-

2. And does any one think within himself or say to another, " Who can have that internal acknowledgment of truth which is faith ? I cannot" ? I will tell him how he can : 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 " (n. 18-31); that he loves truth and sees it (n- 32-42, of the same work); and that

he has faith (n- 42-52, of the same .

THE INTERNAL ACKNOWLEDGMENT OF TRUTH,
WHICH IS FAITH, IS WITH THOSE ONLY WHO ARE
IN CHARITY.

13. WHAT faith is, was told above- It shall now be told what charity is- In its very origin, charity is the affection for good- And this produces an affection for truth, because good loves truth- And through the affection for truth it produces the acknowledgment [or recognition] of truth, which is faith- By means of these in their series the affection for good* has existence and becomes charity. This, then, is the progression of charity, —from its origin which is the affection for good, through faith which is the recognition of truth, to its end which is charity [in act]; the end is action- From all this it is manifest how love (which is the affection for good) produces faith (which is the same as the acknowledgment [or recognition] of truth), and by means of this produces charity (which is the same as the act of love by faith)-

14. But to present this more clearly : — Good is nothing else than use; charity, therefore, in its earliest origin is the affection for use; and since use loves the means [to a life of use], the affection for use produces an affection for the means, and from this comes cognition of them; and

• The Latin here reads *Affectio veri, affection for truth*. But we have, "by means of *these*" (*per has*), and *these* seems to include both the *affection* for truth and the *recognition* of it-

In the next number we find *the affection for use*; and this corresponds with the reading that has been adopted; for the "affection for good" is the same as "the affection for use," and is "charity in its prime origin."

through these in their series the affection for use has existence [in act], and becomes charity.

15. They have their progression, just like the progression of all things belonging to the will, through the understanding into acts in the body. The will produces nothing from itself without the understanding; nor does the understanding produce anything from itself without the will : they must act in conjunction, that anything may exist- Or, what is the same, affection (which is of the will) produces nothing from itself except by means of thought (which is of the understanding); and not the reverse : they must act in conjunction, that anything may exist. For consider : — If from thought you take away the affection which is from some love, can you think ? Or if from affection you take away thought, can you be affected by anything ? Or, what is much the same, if from thought you take away affection, can you speak ? Or if from affection you take away thought or understanding, can you perform any act ? So it is with charity and faith.

16. All this may be illustrated by comparison with a tree- A tree in its very origin is a seed in which there is the effort to produce fruit- This effort, roused to activity by heat, first produces a root, and from this a stem or stalk with branches and leaves, and lastly fruit; and so the effort to make fruit has existence [in form]. From this it is manifest that the effort to produce fruit is constant throughout the progression, even till it has existence [in form]; for if this effort were to cease, the faculty of vegetation would instantly perish. Now follows the application : — The tree is man; and with man, from his will and in his understanding, there is the effort to produce

the means [to his ends]; like stem or stalk with branches and leaves, there are with man these means, and they are called truths of faith- Uses, with man, are the fruits; these with the tree are the ultimate effects of its effort to yield fruit; and in uses man's will has existence [in form].

From this it may be seen that the will to produce uses by means of the understanding is constant throughout the progression, even till it has existence [in form]. Respecting the will and the understanding and their conjunction, see the " Doctrine of Life for the New Jerusalem " (n. 43).

17. From what has now been said it is manifest that charity (so far as charity is the affection for good or for use) produces faith as means, whereby it may have existence; consequently, that charity and faith act conjointly in the performance of uses; also that faith does not produce good or use from itself, but from charity, for faith is intermediate charity [or the charity that is intermediate between charity in its origin and charity in its works]- It is therefore a fallacy to believe that " faith produces good as a tree yields fruit." Faith is not the tree; man is the tree-

18. It ought to be known that charity and faith make a one as the will and the understanding make a one, since charity belongs to the will and faith belongs to the understanding- It is also to be known that charity and faith make one like affection and thought, since affection belongs to the will and thought to the understanding- Likewise that they make one like good and truth; for good is of affection which belongs to the will, and truth is of thought which belongs to the understanding- In a word, charity and faith make one like essence and form; for charity is the essence of faith, and faith is the form of charity- From which it is manifest that faith without charity is like a form without essence, which is nothing at all; also that charity without faith is like an essence without form, which likewise is nothing.

19. There is full similitude between the charity and faith in man and the motion of the heart (or its contrac-

tion and dilatation) and the motion of the lungs (or the respiration)- There is also complete correspondence of the heart and lungs with man's will and understanding,

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 "the spirit."* And for the same reason, when animation is no longer sustained [by breathing] one is said to give up his soul; and when he no longer breathes, he is also said to give up the spirit [or ghost]. From all this it follows that there cannot be faith without charity, nor can there be charity without faith; also 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, which can give no conscious life; consequently, that charity works uses by faith as the heart performs actions by the lungs. So complete, indeed, is the similitude between the heart and charity, and between the lungs and faith, that in the spiritual world every one is known merely by the breathing in relation to the quality of his faith, and by the beating of his heart he is known as to the quality of his charity. For angels and spirits live from the heart and by respiration as well as men; and it is from this that they feel, think, act, and speak, like men in the world.

20. Since charity is love towards the neighbor, it shall also be told what the neighbor is- In the natural sense, the neighbor is man, both collectively and individually- Man collectively is the church, one's country, and a society; and man individually is the fellow-citizen, who in the Word is called a brother and companion. But in the spiritual sense good is the neighbor; and because use is good, use is the neighbor in the spiritual sense- That use is the spiritual neighbor, every one must acknowledge- For who loves another merely as a person? He loves him rather

* The primary meaning of the words for " soul " and "spirit" in the languages of the Word and in the Latin language, is *breath*; they are often so translated-

for that which is in him, and from which he is what he is; thus he loves him for his quality, since this is the man. This quality that is loved is man's use, and is called good; wherefore this good is the neighbor- As the Word in its bosom is spiritual, therefore in its spiritual sense this [love of good] is what is meant by loving the neighbor.

21. But it is one thing to love the neighbor for the sake Of the good or the use that is in him for oneself, and another to love the neighbor from the good or the use that there is in oneself for him. Even a bad man can love the neighbor for the sake of the good or the use that there is in the neighbor for himself; none but a good man, however, can love the neighbor from the good or the use that there is in himself for the neighbor; for it is from good that he loves [the neighbor's] good, or it is from an affection for use that he loves [the neighbor's] use- The difference between the two classes is described by the Lord in Matthew (v- 42-47). Many say, "I love him because he loves me and does me good;" but still, to love him for that reason only, is not to love him interiorly- One does not love the neighbor interiorly unless he is himself in what is good, and from this loves the neighbor's good; he is thus in charity, but the other is in a friendship which is not charity- He who loves the neighbor from charity, conjoins himself with the good Of the neighbor, and not with his person except so far and so long as he is in good- Such a man is spiritual, and loves his neighbor spiritually- But he who loves another from friendship only, conjoins himself with his person, and at the same time with the evil that is in him; and after death he cannot without difficulty be separated from the person that is in evil; but the other can. Charity does this work by faith, for faith is truth; and the man who is in charity examines and sees by means of truth what ought to be loved; and he regards the quality of one's use in loving him and in doing him good-

22. Love to the Lord is love that is properly so called; and love towards the neighbor is charity. There is with

man no love to the Lord but 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 be in charity- From charity, 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" (n. 102-107)-

23. In brief :— So far as one shuns evils as sins and looks to the Lord, he is in charity, and consequently so far he is in faith- That one is in charity so far as he shuns evils as sins and looks to the Lord, may be seen in the " Doctrine of Life for the New Jerusalem " (n. 67-73; also 74-90; and that so far he has faith (n. 42-52). What charity properly is, may be seen in the same work (n.

24. From all that has thus far been said, it may be evident that saving faith, which is the internal recognition of truth, can be given to those only who are in charity.

COGNITIONS OF WHAT IS GOOD AND TRUE
ARE NOT THE COGNITIONS 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 an affection for knowing- Through this, he learns many things which will be of use to him, and many that will be of no use. When he grows up, by application to some business he acquires whatever belongs to the business; this then becomes his use, by which he is affected- So the affection for use makes the beginning, and this produces an affection for the means by which he goes on to his business which is his use- There is such progression in the experience of every one in the world; for every one has some business, which he reaches by passing from the use proposed as an end, through the [necessary] means, to the use itself, which is the effect- Since, however, this use, together with the means by which it is reached, is for the sake of the life in the world, the affection for it is natural-

26. But since every man not only regards uses for the life in the world, but is also to regard uses for the life in heaven (for into this life he will enter after the life in the world, and in it he will live forever), therefore every one from his childhood acquires cognitions of truth and good from the Word, from the doctrine of the church or from preaching, which cognitions are to be for that life; and he stores them in his natural memory. He acquires them in greater or in less abundance according to the affection for

knowing that was born with him, and the measure of its increase from various exciting causes.

27. But all these cognitions, whatever their number and their quality, are only a store out of which the faith of charity may be formed; and such faith is formed so far only as one shuns evils as sins- If he shuns evils as sins, then the same cognitions become the cognitions of a faith in which there is spiritual life- If, however, he does not shun evils as sins, the cognitions are but cognitions, and they have no part in a faith which has any spiritual life in it.

28. This store is in the highest degree necessary, since faith cannot be formed without it; for cognitions of what is true and good enter into faith and make it. If they are wanting, faith has no existence; there is no faith that is wholly empty and void- If they are few, the faith is made scanty and meagre- If they are many, the faith is made rich and full in proportion to their abundance-

29. But it is important to know that the cognitions of genuine truth and good make faith, and by no means the cognitions of falsity; for faith is truth, as was said above (n. 5-11); and falsity, because it is the opposite of truth, destroys faith- Neither can charity exist where there are mere falsities; for, as was said above (n. 18), charity and faith make a one, as good and truth make a one- From all this it also follows, that where there are no cognitions of genuine truth and good, no faith is formed; that a few of such cognitions form some faith; and that many cognitions make faith enlightened according to their fulness. A man has intelligence such as is his faith that comes from charity.

30. There are, moreover, many persons who have not the internal recognition of truth, and who yet have the faith of charity. They are those who have looked to the

Lord in their lives, and from religion haVe avoided evils;
but they have been held back from thought about truths

by cares in the world and by business, and also from a want of truth on the part of their teachers- Interiorly, however, or in their spirit, these are in the recognition of truth, because they are in the affection for it; and for this reason, after death, when they become spirits and are being instructed by angels, they recognize truths and receive them with joy- But it is otherwise with those who in the life have not looked to the Lord, and have not from religion avoided evils- These, interiorly or in their spirit, are in no affection for truth, and so they are in no recognition of it; and after death, therefore, when they become spirits and are instructed by angels, they are not willing to recognize truths, and so they do not receive them. For the evil of life interiorly hates truths; but the good of life interiorly loves them.

31. To some persons the cognitions of truth and of good which precede faith, appear to be of faith, but yet they are not. Their thinking and saying that they believe does not prove that they do so- Neither are such cognitions the cognitions of faith, for the reason that they belong to the mere thought that the case is so, and do not belong to the internal recognition of truths as truths; and a faith that they are truths with no knowledge of their being so, is a kind of persuasion remote from internal recognition- As soon as charity is implanted, however, then those cognitions become cognitions 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 other state, when charity is perceived, faith takes the second place and charity the first. The first state is called reformation; the second is called regeneration. When one is in this latter state, wisdom then grows in him day by day, and good causes truths to multiply daily, and makes them fruitful. The man is then like a tree which bears fruit, and in the fruit lays up seeds from which come new trees,

and at length a garden. Then he becomes truly a human being, and after death an angel, in whom charity constitutes the life, while faith makes the form which is beautiful according to the quality of the faith; his faith, however, is no longer termed faith, but intelligence. From these considerations it may be evident that the all of faith is from charity, and no part from itself; also, that charity produces faith, and is not produced by faith. The cognitions of truth that precede faith, are just like the store of a granary; this does not nourish a man, unless, with a desire for food, he takes out the corn.

32. It shall also be told how faith is formed from charity- Every human being has a natural mind and a spiritual mind; the natural mind for the world, and the spiritual mind for heaven- As to the understanding, man is in both; but not as to his will before he shuns evils and regards them with aversion as sins. When he does this, his spiritual mind is then opened, in respect to the will also; and when the will has been opened, then there flows thence into the natural mind spiritual heat from heaven, which heat in its essence is charity; and this gives life to the cognitions of truth and of good which are therein, and out of them it forms faith. It is with this as with a tree, which does not receive vegetative life before heat flows in from the sun, and joins itself with the light, as is the case in the spring-time. There is, moreover, a full parallelism between the process of vivification in man and that of vegetation in the 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, too, man is so often likened to a tree by the Lord-

33- From these few considerations it may be evident

that the cognitions of what is true and good are not the cognitions of faith before a man is in charity; but that they are a store out of which the faith of charity can be formed. The cognitions of truth become truths in the

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regenerate man, as do the cognitions of good also; for the cognition of good is in the understanding, whereas the affection for good is in the will; and that is called truth which is in the understanding, while that is called good which is in the will.

IV

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 that He might subjugate the hells and 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 a universal of faith is that which must be in the whole and in every part. It is a universal of faith that God is One in person and in essence, in Whom 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 that He might remove hell from man; and He removed it by means of combats against it and 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 that He might glorify the Human which He assumed in the world, that is, might unite it to the Divine from which it proceeded; thus He holds hell in order and under obedience to Himself forever. Since neither of these ends could have been attained except by means of temptations, even to the last of them (and the last was the passion of the cross),

therefore He underwent that- These are the universals
of the Christian faith concerning the Lord-
36- The universal of the Christian faith on man's pari

is, to believe in the Lord; for by believing in Him conjunction with Him is effected, by which is salvation- TO believe in Him is to have confidence that He saves; and because no one can have this confidence but he that liVes well, therefore this also is meant by believing in Him.

37. Of these two universals of the Christian faith, the first, which regards the Lord, has been treated of specially in the "Doctrine of the New Jerusalem concerning ihe Lord "; and the second, which regards man, in the " Doctrine of Life for the New Jerusalem." It is, therefore, unnecessary to discuss them furiher here.

V.

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 the human race, and that by reason of this the Son's merit, He is moved to compassion, and saves those who believe this;" or, as others hold, " those who believe this, and at the same time do good works-"

39. But that the quality of this faith may be seen more clearly, I will state in order the various things which it assumes. The faith of the present time assumes, —

(1-) That God the Father and God the Son are **two**, both from eternity-

(2.) It assumes that God the Son came into the world, at the Father's will, to make satisfaction for the human race that otherwise would have perished in eternal death from the Divine justice, which is also called vindictive justice-

(3.) It assumes that the Son made satisfaction by His fulfilment of the Law and by the passion of the cross.

(4.) It assumes that the Father was moved to compassion by what was done by the Son.

(5.) It assumes that the Son's merit is imputed to those who believe this.

(6.) It assumes that this takes place in an instant; and that therefore it may do so, if not before, even at the very hour of death-

(7.) It assumes that there is some measure of temptation, and then deliverance through that faith.

(8.) **It** assumes that those who have been thus delivered, especially, haVe trust and confidence-

(9.) It assumes that they, especially, have justification, the plenary grace of the Father for the Son's sake, the remission of all sins, and thus salvation.

(10.) The more learned assume that there is with such persons an effort towards good, which works secretly, and does not manifestly move the will; others hold to a manifest operation : both, by the Holy Spirit.

1.) Of those who confirm themselves in the belief that no one can of himself do good which is really good and not meritorious, and that they are not under the yoke of the Law, very many give no heed to the evil and the good of life, and do not think of them; for they say within themselves that good work does not save, neither does evil condemn, because faith alone does all things.

(12-) In general, it is assumed that the understanding ought to be kept in subjection to this faith, and that is said to belong to faith which is not understood.

40. It is hardly necessary to examine these propositions one by one, and to weigh their truth- Their character must be sufficiently manifest from what has been said above, and especially from what has been proved 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."

45. But yet, that it may be seen what is the quality of faith separate from charity, and what the quality of faith not separated from charity, I wish to make known what I have heard from an angel of heaven- He told me that he had conversed with many of the Reformed, and had heard what the nature of their faith was; he also reported his conversations with one who was in faith separate from charity, and with another who was in faith not separate, and what he heard from them. He stated that he questioned them and that they made answer- And as these conversations may give light, I will here present them.

42. The angel told me that his conversation with the one

who was in faith separate from charity was as follows :
"Friend, who are you ?" He replied, " I am a Reformed Christian." " What is your doctrine, and the religion from it ?" He answered, " It is faith-" The angel asked, "What is your faith ?" He replied, " My faith is, that God the Father sent the Son to make satisfaction for the human race, and that they are saved who believe this-" The angel asked further, " What more do you know about salvation ?" He replied, " Salvation is through that faith alone-" Again he asked, " What do you know of redemption ?" He replied, " It was accomplished by the passion of the cross, and the merit of the Son is imputed through that faith-" Again, " What do you know of regeneration ?" He answered, " It is effected by means of that faith-" " And what do you know about repentance and the remission of sins ?" He answered, "They are effected through that faith-" "Tell what you know about love and charity-" He replied, "They are that faith." "And what about good works ?" "They are that faith." "Tell what you think about all the precepts of the Word." He answered, "They are in that faith." Then said the angel, "You will therefore do nothing." He replied, "What am I to do ? I cannot from myself do good that is good-" " Can you have faith from yourself ?" asked the angel. He replied, " I cannot." The angel said, " How then can you have faith ?" He answered, "I do not inquire into that; I must have faith-" At length he said, " Surely you know something more about the state of salvation !" He replied, "What more, since the work of salvation is by that faith alone ?" And then the angel said, " You answer like one who plays but one note on a flute; I hear nothing but faith. If you know that and know nothing else, you know nothing- Go and see your companions." He went and found them in a desert, where there was no grass. He asked why this was

so; and they said that it was because there was nothing of the church in them.

43- With him who was in faith not separate from charity the angel spoke as follows : " Friend, who are you
1 " He replied, " I am a Reformed Christian-" " What is your doctrine, and the religion from it ? " He answered, " Faith and charity-" " These are two things," said the angel. He replied, "They cannot be separated." The angel asked, " What is faith ? " He replied, "To believe what the Word teaches." "And what is charity ? " He answered, "To do what the Word teaches." The angel said, " Have you only belieVed those things, or have you 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."

VI.

THE QUALITY OF FAITH WHEN SEPARATE FROM CHARITY-

44- THAT it may be seen of what quality faith is when separated from charity, I will set it forth in its nakedness, as follows : "That God the Father being angry with mankind, rejected them from Himself, and out of justice resolved to take vengeance by their eternal damnation. And that He said to the Son, Go down; fulfil the Law and take upon Thyself the damnation destined for them; and then peradventure I shall be moved to compassion-' Wherefore He descended and fulfilled the Law, and suffered Himself to be hanged on the cross, and cruelly put to death. When this was 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 had for answer, 'Toward them I cannot; but whereas I saw Thee on the cross, and beheld Thy blood, I am moved to compassion. Nevertheless I will not pardon them, but I will impute unto them Thy merit; and that, only to those who acknowledge this- This shall be the faith by which they may be saved.'"

45- Such is that faith as shown in its nakedness- Who that has any enlightened reason does not see in it inconsistencies that are contrary to the very Divine Essence ? as, that God, Who is Love itself and Mercy itself, could,

out of anger and the vengeance which is from it,
condemn and devote them to hell ? also, that He is
willing to be moved to compassion by laying the
condemnation upon His Son, and by the sight of His
suffering on 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 " ? and further, " Now let them live as they please, but let them believe this, and they shall be saved " ? And other things like these ?

46. But these things have not been seen, for the reason that they have led men into a blind faith, and have thereby shut their eyes and stopped their ears- Shut men'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; yes, though you should tell them that God can be angry and breathe vengeance; that God can bring eternal damnation upon any one; that God wishes to be moved to compassion by His Son's blood; that He will impute and attribute that to man as merit, and as man's own; and that He will save him by his merely thinking so : and further, that one God could stipulate with another God of one essence with Himself, and enjoin such things upon Him; and other things of the same sort- But open your eyes and unstop your ears, that is, think of such things from the understanding, and you will see their utter inconsistency with truth itself.

47. Shut men's eyes, stop their ears, and cause them not to think from any understanding; and could you not induce them to believe that God has given all this power to a man, to be as God upon earth ? Might you not induce them to believe that dead men ought to be invoked ? that people ought to bare the head and bend the knee before their images ? and that their lifeless bodies, their bones, and their sepulchres, are holy, and ought to be venerated ? But if you open your eyes and unstop your

ears, that is, if you think of these things from some understanding, will you not view them as enormities which human reason must abominate ?

43. When these things and others like them are received by one whose understanding has been closed up on account of his religion, then may not the temple in which he performs his worship be 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 residence in a house in which there are no windows ? and his voice in worship to sound, and not to speech ? With such a man an angel of heaven cannot converse, for the one does not understand the language of the other.



VII-

THEY WHO ARE IN FAITH SEPARATE FROM
CHARITY **ARE**
REPRESENTED IN THE WORD BY THE
PHILISTINES-

49• BY all the names of nations and peoples in the Word, and also of persons and places, are signified things relating to the church. The church itself is signified by Israel and Judah, because it was established with them : and various religious systems are signified by the nations and peoples round about them; religious systems in harmony with [the true], by the good nations, and discordant religious systems by the wicked nations- There are two evil religious systems into which every church degenerates in process of time; the One adulterates the goods of the church, and the other falsifies its truths. The religious system which adulterates the goods of the church, derives its origin from the love of rule; and the other, which falsifies the truths of the church, has its origin from pride in one's own intelligence. The religious system which takes its origin from the love of rule, is meant in the Word by Babylonia; that which has its rise from pride in one's own intelligence, is meant in the Word by Philistia- It has been known who those of Babylonia are at the present day, but it has not been known who those of Philistia are- They are Of Philistia who are in faith and are not in charity.

50. That they are of Philistia who are in faith and not in charity, may be evident from various things which are said in the Word concerning the Philistines, when understood in the spiritual sense; as well from their disputes with the

servants of Abraham and of Isaac, as recorded in Genesis (xxi- and xxvi.), as from their wars with the children of Israel, related in the book of Judges and in the books of Samuel and of Kings; for in the spiritual sense, spiritual wars are involved and signified by all the wars described in the Word- And because this religious system (that of faith separate from charity) continually desires to invade the church, therefore the Philistines remained in the Land of Canaan, and often infested the children of Israel-

51. For the reason that the Philistines represented those who are in faith separate from charity, they were called "the uncircumcised "; and by the uncircumcised are meant those who are without spiritual love, and therefore are in natural love only : spiritual love is charity. These are called " the uncircumcised," for the reason that " the circumcised " mean those who are in spiritual love- That the Philistines are called " the uncircumcised," may be seen I Sam. xvii. 26, 36; 2 Sam. i. 20; and in other places.

52. That they who are in faith separate from charity were represented by the Philistines, may be evident not only from their wars with the children of Israel, but also from many other things that are recorded of them in the Word; as from what is told concerning Dagon their idol, of the emerods with which they were smitten, and the mice with which they were infested for placing the ark in the temple of their idol, and from other things which occurred at that time as related I Sam. chap- v- and vi.; likewise from what is told of Goliath, who was a Philistine, and who was slain by David, as related x Sam- chap. xvii. For Dagon, their idol, was like a man above, and below like a fish; by which was represented their religion, that it was as it were spiritual on account of faith, but that it was merely natural from having no charity- By the

emeralds with which they were smitten, were signified
their filthy loves; by the mice with which they were in.

fested, was signified the devastation of the church by falsifications of truth; and Goliath, whom David slew, represented the pride of those [who are in faith alone], in their own intelligence.

53. That the Philistines represented those who are in faith separate from charity, is also manifest from the prophetic parts of the Word where they are treated of, as from those that now follow. In Jeremiah : *Against the Philistines: Behold waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and the fulness thereof, the city and them that dwell therein, that men may cry, and that every inhabitant of the land may howl: Jehovah shall lay waste the Philistines* (xlvii- 1, 2, 4)- The *waters rising p out of the north* are falsities from hell; *which shall be an overflowing flood, and shall overflow the land and the fulness thereof*, signifies the devastation of all things of the church by those falsities; *the city and them that dwell therein*, signifies the devastation of all things belonging to its doctrine; *that men may cry, and that every inhabitant of the land may howl*, signifies the want of all truth and good in the church; *Jehovah shall lay waste the Philistines*, signifies their destruction. In Isaiah : *Rejoice not thou, whole Philistia, 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, whole Philistia*, signifies, Let not those who are in faith separate from charity rejoice that they still remain; *for out of the serpent's root shall go forth a basilisk*, signifies that from pride in their own intelligence all truth will be destroyed among them; *whose fruit shall be a fiery flying serpent*, signifies reasonings from falsities that come from evil, against the truths and goods of the church.

54. That circumcision represented purification from the evils which belong to merely natural love, is manifest from these passages : *Circumcise your heart, and take away the*

foreskins of your heart, lest Mine anger go forth because of the evil of your doings (Jer. 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, is to purify themselves from evils- Hence, on the contrary, by an uncircumcised person, or one who has the foreskin, is meant one who is not purified from the evils of love merely natural, and who thus is not in charity- And because the unclean at heart is meant by the uncircumcised, it is said, No one that is uncircumcised in heart, and uncircumcised in flesh, shall enter into the sanctuary (Ez. xliv- 9)- None that is uncircumcised shall eat the passover (Ex. xii. 48)- And that such are condemned, is declared in Ezekiel (xxviii. 0; xxxi. 18; xxxii. 19).

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VIII.
VIII-
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 falls away into two general religious systems that are evil; into one from the love of bearing rule, and into the other from pride in its own intelligence; also, that in the Word the former is understood and described by Babylon, and the latter by Philistia- Now, since the Apocalypse treats of the state of the Christian church, and especially of its quality at its end, it therefore treats both generally and specially of these two evil religious systems- The system which is meant by Babylon, is described in chap. xvii., xviii., xix., and is the harlot sitting upon the scarlet beast; and that which is meant by Philistia is treated of in chap. xii., xiii-, and is there described as the dragon, the beast that rose out of the sea, and the beast that rose out of the earth- That this religious system is meant by the dragon and his two beasts could not be known till now, for the reason that the spiritual sense of the Word has not been opened hitherto, and therefore the Apocalypse has not been understood; and especially, because the religious system of faith separate from charity has so prevailed in the Christian world that no one could see that it was thus described; for every evil system of religion blinds the eyes-

56. That the religious system 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 it has also been shown me in the world of spirits which is below heaven- I have seen those who were in faith separate from charity gathered in a large company, like a great dragon with his tail extended towards heaven; I have also seen others like them, singly, and appearing like dragons. In the world of spirits there are such appearances, from the correspondence of spiritual things with natural. For this reason the angels of heaven call such persons dragonists- Moreover, there is more than one kind of them; some of them constitute the head of the dragon, some his body, and some his tail. Those who constitute his tail are they who have falsified all the truths of the Word; therefore it is said of the dragon in the Apocalypse, that with his tail he drew down a third part of the stars of heaven- By the stars of heaven are signified the cognitions of truth; and by a third part, all.

57. Now, as the dragon in the Apocalypse means those who are in faith separate from charity, and as this has not been known heretofore, 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 in the twelfth chapter concerning the dragon-

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 clothed 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 ten horns, and upon his heads seven diadems. And his tail drew the third part of the stars of heaven, and cast them unto the earth- And the dragon stood before the*

*woman who was ready to bring forth; that when she brought forth,
he might devour her child- And she brought forth a male child, who
was to feed all nations with a rod of iron; and her child was caught
up unto God and His throne- And the woman fled into the*

32 DOCTRINE OF THE NEW JERUSALEM 'CHAP.
VII.

wilderness, where she hath a place prepared by God, that they may nourish her Mere 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; neither was their place found any more in heaven- And when the dragon saw that he was cart unto the earth, he persecuted the woman who brought forth the son. And there were given to the woman two wings of a great eagle, that she might fly into the wilderness into 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 swallowed p 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 that keep the commandments of God and have the testimony of Jesus Christ.

59- This is the explanation of these things : *A great sign was seen in heaven, signifies a revelation from the Lord concerning the future church, and concerning the reception of its doctrine, and those by whom it will be assaulted- A woman clothed with the sun, and the moon under her feet, signifies the church, which, from the Lord, is in love and in faith : and pon her head a crown of twelve stars, signifies the wisdom and intelligence from 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 a further revelation. And behold a great red dragon, signifies faith separate from charity; the dragon is called red from love that is merely natural : having seven heads, signifies a false understanding of the Word : and ten horns, signifies*

power, because many receive it : *and upon his*

heads seven diadems, signifies the truth of the Word falsified. *And his tail drew the third part of the stars of heaven and cast them unto the earth*, signifies the destruction of all cognitions of truths- *And the dragon stood before the woman who was ready to bring forth, that when she brought forth he might devour her child*, signifies their hatred, and their disposition to destroy the doctrine of the church at its birth- *And she brought forth a male child*, signifies the doctrine : *who was to feed all nations* [as a shepherd] *with a rod of iron*, signifies which will carry conviction, from the power of natural truth that comes from spiritual truth- *And her child was caught up unto God and to His throne*, signifies the protection of this doctrine 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 the state of the church, that, meanwhile, preparation may be made for it among many : *that they may nourish her there a thousand two hundred and sixty days*, signifies even while it is growing to what is appointed for it- *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 conflict of such as are in faith separate from charity, with those who are in the doctrine of the church respecting the Lord and concerning the life of charity : *and prevailed not*, signifies that they yielded : *neither was their place found any more in heaven*, signifies that they were cast down- *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 there were given to the woman two wings of a great eagle, that she might fly into the wilderness into her place*, signifies circumspection, while the church is yet among a few : *where she would be nourished for a time, and times, and half a time, from the face of the serpent*, signifies even

while the church is growing to what is appointed

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for it- *And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be swallowed up 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 the reasonings fall of themselves, because they are from falsities- *And the dragon was wroth with the woman, and went away to make war with the remnant of her seed,* signifies their persistent hatred : *that 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 of the Apocalypse, the thirteenth, treats of the dragon's two beasts; of one that was seen to have risen out of the sea, and of another that was seen to have risen out of the earth : the former is treated of from the first verse to the tenth, and the latter from the eleventh verse to the eighteenth- That these are the dragon's beasts is plain from the second, the fourth, and the eleventh verses. By the first beast is signified faith separate from charity, in relation to its confirmations from the natural man- By the second is signified faith separate from charity, in relation to its confirmations from the Word, which also are falsifications of the truth- But I pass over the explanation of these passages, as they contain their argumentations; and an explanation of these could hardly be made brief- Only the last verse of the chapter shall here be explained; it is this : *He that hath understanding, let him count the number of the beast; for it is the number of a man : and his number is six hundred sixty-six* (verse 18)- *He that hath understanding, let him count the number of the beast,* signifies that those who are in enlightenment may inquire into the quality of the confirmations of that faith, from the Word : *for it is the number of a man,* signifies that

the quality is that of their own intelligence : *and his number is six hundred sixty-six*, signifies that every truth of the Word is falsified-

IX-

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 the eighth chapter of Daniel, and by the goats in the twenty-fifth chapter of Matthew, are meant those who are in faith separate from charity, may be evident from their being opposed to the ram and the sheep there mentioned- By the ram and the sheep are meant those who are in charity; for the Lord is called the Shepherd in the Word; the church the sheep-fold; and the men of the church in general are called the flock, and separately, sheep- Now since the sheep are those who are in charity, the goats are those who are not in charity-

62. That those who are in faith separate from charity are meant by he-goats, shall be demonstrated, (1) from experience in the spiritual world; (2) from the Last Judgment, [by showing] upon whom it was executed; (3) from the description given in Daniel of the combat between the ram and the he-goat; and (4) from the neglect of charity by those of whom mention is made in Matthew-

63- (1-) *They who are in faith separate from charity are meant in the Word by he goats; shown from experience in the spiritual world-* In the spiritual world, to appearance, are found all things that are in the natural world; houses and palaces are seen there, also paradises and gardens, and in them trees of every kind; there are seen fields and fallow lands, plains and meadows, likewise herds and flocks : all resembling those which are seen upon our earth- Nor is there any difference between them, excepti



that the things of our earth are from a natural origin, while the things of the spiritual world are from a spiritual origin- Angels, therefore, being spiritual, see those things which are from a spiritual origin, just as men see those which are of 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- It is for this reason that they who are in the affection for good and truth, and thence are in wisdom and intelligence, dwell in magnificent palaces, around which are parks full of trees which are correspondent; and surrounding these are fields and meadows, in which repose flocks, which are appearances. But with those who are in evil affections there are correspondences of an opposite character. They who are in such affections are either in the hells, confined in workhouses which are without windows, in which nevertheless there is light like that from an *ignis fatuus*; or they are in desert places, and live in huts about which all is barren, and where are serpents, dragons, owls, and other things besides, which correspond to their evils. Between heaven and hell is the intermediate region that is called the world of spirits. Into this every man comes immediately after death; and there is there an intercourse of one with another like that which men have with each other upon earth- All things which appear there, too, are correspondences. And there appear there, likewise, gardens, groves, woods with trees and shrubs, also green and flourishing fields; and at the same time animals of Various kinds, tame and wild; all things in correspondence with the affections of the spirits. There I have often seen sheep and he-goats, and likewise combats between them, similar to the combat described in Daniel, chap. viii. I have seen he-goats with horns bent forwards, and bent backwards; and I have seen them rush

furiously upon the sheep- I have seen he-goats with their two horns, with which they fiercely struck the sheep; and when I looked

to see what this [really] was, I saw those who were disputing about charity and faith; and from this it was manifest that faith separate from charity was what appeared like a he-goat, and that the charity from which is faith was what appeared like a sheep. Having often seen these things, I have been enabled to know with certainty that in the Word by goats are meant those who are in faith separate from charity.

64. (2.) *They who are in faith separate from charity are meant in the Word by he-goats; demonstrated from the Last*

Judgment, [by showing] upon whom it was executed. The Last Judgment was executed upon those only who were moral in externals, and who were not spiritual or were but little spiritual in internals. Those, however, who were evil in externals as well as internals, were cast into hell long before the Last Judgment; while they who were spiritual in externals and at the same time in internals, were raised into heaven long before the judgment. For the judgment was not executed upon those who were in heaven, nor upon those in hell, but upon those who were in the middle region between heaven and hell, and who there made for themselves seeming heavens- That the Last Judgment was executed upon them and no others, may be seen in the little work concerning the "Last Judgment" (n- 59 and 70); and it will be further seen in the "Continuation concerning the Last Judgment" [a treatise yet to appear], in what will there be said concerning the judgment upon the Reformed: for of these, they who were in faith separate from charity not merely in doctrine but also in life, were cast into hell; while they who were in the same faith as to doctrine only, and still were in charity as to the life, were raised into heaven. From all of which it is manifest that the Lord meant no others by the sheep

and the goats, in Matthew (chap. xxv.), where He spake of the Last Judgment.

65. (3.) *They who are in faith separate from charity are meant in the Word by he-goats; proved from the description given in Daniel of the combat between the ram and the he-goat.* All the book of Daniel treats in the spiritual sense of the

things of heaven and the church; as do all things of the whole Sacred Scripture, as is shown in the " Doctrine of the New Jerusalem concerning the Sacred Scripture " (n-5-26)- Such, then, is the case with what is said in Daniel (chap. viii.) respecting 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 p last; and 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 on the face 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, and cast him to the earth, and trampled him; but that the great horn of the he-goat was broken, and in is place came p four horns, and that out of one of them came forth a little horn, which grew exceeding great toward the south, toward the east, and toward what was pleasant, and even to the host of the beavens; and it cast down unto the earth [some] from the host and from the stars; and it trampled them. Yea, he raised himself p 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 a holy one 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 trodden down ? And he said, Until the evening, the morning; then shall the holy place be justified (chap. Viii- 2-14)-*

66. That this vision foretells future states of the church is plainly manifest; for it is said that the daily sacrifice was taken away from the prince of the host, the habitation of his sanctuary was cast down, and that the he-goat cast down the truth to the earth; also that the holy one said, *How long shall be the vision, the daily sacrifice and the wasting transgression, that the holy place and the host shall be given to be trodden down?* and that it was *until the evening, the morning, when the holy place will be justified;*

for by *evening* is meant the end of the church, when there will be a new church. Later in the chapter, by the kings of Media and Persia is meant the same as by the ram; and the king of Greece means the same as the he-goat. For the names of kingdoms, Nations, and peoples, as well as of persons and places, in the Word, signify things of heaven and the church.

67- Now follows the explanation of the verses : *The ram which had the two high horns, of which the higher came up last, signifies those who are in faith coming from charity- His pushing with the horn westward, and northward, and southward, signifies the dispersion of evil and falsity. That he made himself great, signifies increase. The he-goat which came from the west, on the face 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 his own intelligence : his running at the ram in the fury of his power, signifies that he fought vehemently against charity and its faith : his breaking his two horns, throwing him to the ground, and stamping upon him, signifies that he wholly dispersed both charity and faith; for he who disperses the one disperses the other also, since they make a one. That the great horn of the he-goat was broken, signifies the non-appearance of his own intelligence : the coming-up of four horns in its place, signifies applications of the sense of the letter of the Word in confirmation : the coming forth of a little horn from one of them, signifies reasoning that no one can fulfil the Law, and do good of himself : the growth of that horn toward the south, toward the east, and toward what was pleasant, signifies its rising-up against all things of the church : and even to the host of the heavens, and it cast down unto the earth [some] from the host and from the stars, and it trampled them, signifies that so were destroyed all the cognitions of good*

and of truth, which belonged to charity and to faith,, *That*
be raised

himself up even to the prince of the host, and from him the daily sacrifice was taken away, and the dwelling-place of hi., sanctuary was cast down, signifies that thus he laid desolate all things belonging to the worship of the Lord and to His church : that he cast the truth to the ground, signifies that he falsified the truths of the Word- By the evening, the morning, when the holy place will be justified, is signified the end of that church, and the beginning of a new one.

68- (4.) *They who are in faith separate from charity are meant by the goats; shown from their neglect of charity, as is taught in Matthew.* That the same are meant by the goats and the sheep in Matthew (chap. xxv. 3 1-46), as by the he-goat and the ram in Daniel, is manifest from this : To the sheep are enumerated the works of charity, and it is said that they did them; and to the goats are enumerated the same works of charity, and it is said that they did them not; and the latter are condemned for not doing them- For with those who are in faith separate from charity there is a neglect of works, in consequence of their denying that there is any thing of salvation and of the church in them; and when charity, which consists in works, is thus removed from its place, faith also falls, because faith is from charity; and when there are no faith and charity there is damnation- If all the wicked had been meant in these passages by the goats, the evils done by them would have been enumerated, — not the works of charity which they did not do. The same class are also meant by goats in Zechariah: *Mine anger was kindled against the shepherds, and I will visit upon the goats* (x. 3). Also in Ezekiel : *Behold I judge between cattle and cattle, between the rams and the he-goats- Is it a small thing for you to have eaten up the good pasture, but ye also 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 will I save My flock, that it may be no more a prey* (xxxiv- - 17, 18, 21, 22)-

X-

FAITH SEPARATE FROM CHARITY DESTROYS THE
CHURCH
AND ALL THAT BELONGS TO IT-

69. FAITH separate from charity is no faith, since 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- The Lord therefore says, *When the Son of Man cometh, shall He find faith on the earth?* (Luke xviii. 8-)

70. I have often heard the goats and the sheep talking together on this point, Whether the goats, who have confirmed themselves in faith separate from charity, have any truth- And as they claimed to have much truth, the matter was submitted to examination- They were then asked whether they knew what love is, what charity is, and what good is- And because these were the things that they had separated, the only reply that they could make was, that they did not know- They were asked, " What is sin ? what is repentance ? and what is the remission of sins ?" And because they made answer that, to those who are justified by faith, their sins are remitted so that they no longer appear, they were told that this is not the truth. When asked what regeneration is, they answered either that it is baptism, or that it is the remission of sins through faith; and they were told that this is not the truth- Being asked what a spiritual man is, they replied, " He is one who is justified by the faith which we profess-"

And it was told them that this is not the truth. Being questioned about redemption, the union of the Father and the Lord, **and** the unity of God, they gave answers which were not

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truths : not to mention other particulars- After the questions and replies, a judgment was given upon the matter in debate, which was this: "They who have confirmed themselves in faith separate from charity have no truth-"

71- While they are in the world they cannot believe that this is so; for they who are in falsities do not see but that falsities are truths; and they do not regard it as important to know more than what belongs to their faith- Their faith is separate from the understanding, for it is a blind faith, and therefore they make no search- This, moreover, can be investigated from the Word only, through the medium of enlightenment of the understanding- The truths which are in the Word are therefore turned by them into falsities, by their having faith in their thought, when they meet with love, repentance, remission of sins, and other things beside which have concern with a man's deeds-

72- Such in very truth are they who have confirmed themselves in faith alone, both in doctrine and in life; not they, however, who, although they have been told and have believed that faith alone saves, have nevertheless shunned evils as sins.

THE END-