

FINAL JUDGMENT



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## THE FINAL JUDGMENT

### AND

## THE DESTRUCTION OF BABYLON.

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### THE DESTRUCTION OF THE WORLD IS NOT MEANT BY THE DAY OF THE FINAL JUDGMENT.

1. THEY who have not been acquainted with the spiritual sense of the Word, have had no other understanding than that in the day of the final judgment all things in the visible world will be destroyed; for it is said that heaven and earth will then perish, and that God will create a new heaven and a new earth. In this opinion they have also confirmed themselves by its being said, that all that are in their tombs will then come forth, and that the good will then be separated from the evil—with more to the same purport. But it is thus said in the sense of the letter of the Word because the sense of the letter of the Word is natural, and in the ultimate of Divine order, wherein all things and everything contain a spiritual sense. For which reason, he who comprehends the Word only according to the sense of the letter, may be led into various opinions— as indeed has been the case in the Christian world, where so many heresies have thus arisen, and are each confirmed from the Word. But since no one has 2

hitherto known that there is a spiritual sense in the whole of the Word and in every particular of it, nor even what a spiritual sense is, therefore they are not to be blamed who have adopted this opinion concerning the final judgment. Yet let them now know that neither the visible heaven nor the habitable earth will perish, but both will endure; and that by a new heaven and a new earth is meant a new church, both in the heavens and on the earth. It is said a new church in the heavens, since the church is in the heavens, as well as on the earth; for the Word is also there, and also preachings, and Divine worship like as on the earth; but with the difference that all things there are in a more perfect state, because they are not there in a natural world, but in a spiritual; and therefore all who dwell there are spiritual men, and not natural as they were in the world. That this is so, may be seen in the work on "Heaven and Hell," and particularly in the chapter on the conjunction of heaven with man by the Word (n. 303-310); and in that on Divine worship in heaven (n. 221-227).

2. The passages in the Word which speak of the destruction of heaven and earth, are the following : *Lift up your eyes to the heavens, and look pon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment (Isa. li. 6). Behold, I create new heavens and a new earth; and the former things shall not be remembered (Isa. lxxv. 17). The new heavens and the new earth which I will make (Isa. lxxvi. 22). The stars of heaven fell unto the earth . . . and heaven departed as a scroll when it is rolled together (Apoc. vi. 13, 14). I saw a great white throne, and Him that sat upon it, from Whose face the earth and the heaven fled away, and there was found no place for them (Apoc. xx. II). I saw a new heaven and a new earth; for the first heaven and the first earth are passed away (Apoc. xxi. 1).*

## THE WORLD NOT TO BE DESTROYED. 7

In these passages by a new heaven is not meant a heaven to be seen by our eyes, but the very heaven where the human race is gathered; for a heaven has been gathered from the whole human race, from the very beginning of the Christian Church; yet they who were in it were not angels, but spirits of various religion. This heaven is meant by the first heaven which was to perish. But how these things are, shall be specially told in what follows; here only this much is told, that it may be known what is meant by the first heaven which was to perish. Every one, to, who thinks from reason at all enlightened, may perceive that it is not the starry heaven, the so immense firmament of creation, that is meant, but heaven in a spiritual sense, where angels and spirits are.

3. That by a new earth is meant a new church on earth, has not hitherto been known, because every one by earth in the Word has understood the earth, when yet by it is meant the church. In the natural sense the earth is the earth, but in the spiritual sense it is the church, for the reason that they who are in the spiritual sense, that is, who are spiritual as are the angels, when earth, or land, is mentioned in the Word, do not understand the earth or land itself, but the nation therein and its Divine worship. Hence it is that by earth, or land, is signified the church — as may be seen in the "Heavenly Arcana," in the references below.. I would

### REFERENCES TO THE ARCANA.

**a** By the earth, or land, in the Word is signified the Lord's kingdom and church, H. 662, 1066, 067, 1262, 1413, 1607, 2928, 3355, 4447, 4535, 5577, 8011, 9325, 9643. For this reason especially, that by the earth, or land, is meant the land of Canaan, where the church had been from most ancient times; hence also it is that heaven is called the heavenly Canaan, n. 567, 3686, 4447, 4454, 4516, 4517, 5136, 6516, 9325, 9327; and because in the spiritual sense by the earth, or land, is meant the nation which is there, and its worship,



## 8 THE FINAL JUDGMENT.

here adduce One or two passages from the Word, from which it may in some measure be comprehended that by earth, or land, is signified the church. *The flood-gates on high are opened, and the foundations of the earth do shake; breaking, the earth is broken . . . moving, the earth is moved; reeling, the earth shall reel like a drunken man; it moves to and fro like a hut; and the transgression thereof shall be heavy upon it* (Isa. xxiv. 18-20). *I will make a man more rare than fine gold . . . therefore I will make the heaven to move, and the earth shall be shaken out of her place . . . in the day of the heat of the anger of Jehovah* (Isa. xiii. 12, 13). *The earth quaked before Him, the heavens trembled, the sun and moon were darkened, and the stars withdrew their shining* (Joel ii. 10). *The earth was shaken and was moved, the foundations also of the mountains trembled and were shaken* (Ps. xviii. 7) - as also in very many other places.

4. Moreover, by creating, in the spiritual sense of the Word, is signified forming, establishing, and regenerating; so that by creating *a* new heaven and a new *n.* 1262. Hence the earth or land signifies the various things of the church, n. 620, 636, 1066, 2571, 3368, 3379, 3404, 8732. The people of the earth, or land, are they who are of the spiritual church, n. 2928. An earthquake is a change of the state of the church, n. 3355. A new heaven and a new earth signify a church, n. 1733, 1850, 2117, 2118, 3355, 4535, 10373.

The Most Ancient Church, which was before the flood, and the Ancient Church, which was after the flood, were in the land of Canaan, n. 567, 3686, 4447, 4454, 45<sup>16</sup>, 4517, 5136, 6516, 9327. At that time all the places there became representative of such things as are in the Lord's kingdom and in the church, n. 1585, 3686, 4447, 5136. There-fore Abraham was commanded to go thither, since among his posterity from Jacob, a

representative church was to be instituted, and a Word written, the ultimate sense of which should consist of the representatives and significatives there, n. 3686, 4447, 5136, 6516. Hence it is, that by the earth, or land, and by the land of Canaan, is signified the church, n. 3038, 3481, 3705, 4447, 4517, 5757, 10559.

## PROCREATIONS WILL NEVER CEASE. 9

earth is signified establishing a new church in heaven and on earth — as may be evident from the following passages : *A people which shall be created shall praise Jah* (Ps. cii. 18). *Thou sendest forth Thy spirit, they are created; and Thou renewest the face of the ground* (Ps. civ. 30). *Thus said Jehovah, thy Creator, O Jacob, and thy Former, O Israel .. . for I have redeemed thee; I have called thee by My name, thou art Mine .. . every one that is called by My name, and for My glory I have created him, I have formed him, yea I have made him* (Isa. xliii.

7)— and elsewhere. Hence it is that the new creation of man is his reformation, since he is made new, that is, from natural he is made spiritual. Thus a new creature is a reformed man.<sup>b</sup>

5. Concerning the spiritual sense of the Word, see the small work *On the " White Horse "* mentioned in the Apocalypse.

## THE PROCREATIONS OF THE HUMAN RACE ON THE EARTH WILL NEVER CEASE.

6. THEY who have adopted the belief concerning the final judgment, that all things in the heavens and on the earth will then perish, and that in their place a new heaven and a new earth will come into existence, believe, because it follows as a consequence, that the generations and procreations of the human race will thenceforth cease; for they think that all things will then have been accomplished, and that men will be in a different state from before. But since the destruction of the

<sup>b</sup> To create is to create anew, or to reform and regenerate, n. 16, 88, 10373, 10634. To create a new heaven and a new earth is to establish a new church, n. 0373. By the creation of heaven and earth in the first

chapters of Genesis, in the internal sense, is described  
the establishment of the celestial church, which was the  
Most Ancient Church, n. 8891, 9942, 10545-

world is not meant by the day of the final judgment, as has been shown in the preceding chapter, it also follows that the human race will endure, and that procreations will not cease.

7. That the procreations of the human race will continue to eternity, may be evident from many considerations, some of which have been presented in the work on "Heaven and Hell," and especially from the following : I. The human race is the basis on which heaven is founded. II. The human race is the seminary of heaven. III. The extent of heaven, which is for angels, is so immense that it cannot be filled to eternity. IV. They are comparatively few of whom heaven as yet is formed. V. The perfection of heaven increases in proportion to its numbers. VI. Every Divine work looks to what is infinite and eternal.

9. *That the human race is the basis on which heaven is founded,* is because man was created last, and that which was created last, is the basis of all that precedes. Creation commenced from the highest or inmost, because from the Divine, and proceeded to the lowest or outmost, and then first subsisted. The lowest of creation is the natural world, including the terraqueous globe, with all things on it. When these were finished, then man was created, and into him were gathered all things of Divine order from firsts to lasts. Into his inmosts were gathered those things which are in the firsts of that order, and into his lasts those which are in the lasts; so that man was made Divine order in form. From this it is, that all things in man and with man, are both from heaven and from the world, those which are of his mind from heaven, and those which are of his body from the world. For the things of heaven flow into his thoughts

and affections, and determine them according as they  
are received by his spirit, and the things of the world  
flow

into his sensations and pleasures, and determine them according as they are received by his body; but according to their agreement with the thoughts and affections of his spirit. That this is so, may be seen in several chapters in the work on "Heaven and Hell," under these heads: That the entire heaven as a whole represents one man (n. 59-67); and likewise each society in the heavens (n. 68-72). That hence each angel is in perfect human form (n. 73-77); and this from the Divine Human of the Lord (n. 78-86). And moreover in the chapter on the correspondence of all things of heaven with all things of man (n. 87-102); on the correspondence of heaven with all things of the earth (n. 103-115); and on the form of heaven (n. 200-212). From this order of creation it may be evident that such is the containing connection from firsts to lasts, that when viewed together they constitute one, in which the prior cannot be separated from the posterior, just as a cause cannot be separated from its effect. Thus the spiritual world cannot be separated from the natural, nor the natural world from the spiritual; consequently, not the angelic heaven from the human race, nor the human race from the angelic heaven; and accordingly it has been provided by the Lord that they shall render mutual service to each other, that is, the angelic heaven to the human race, and the human race to the angelic heaven. Hence it is, that the angelic abodes are indeed in heaven, and to appearance separate from the abodes of men, and yet they are with man in his affections for good and truth. It is only from appearance that to sight they present themselves as separate — as may be evident from the chapter of the work on "Heaven and Hell" concerning space in heaven (n. 191-199). That the abodes of angels are with men in their affections for good and truth, is meant by these words of the Lord: *He that loveth Me, keepeth My word;*

*and My Father will love him, and We will come unto him, and make Our abode with him* (John xiv. 23). By the Father and the Lord is here also meant heaven, for where the Lord is, there is heaven, since the Divine proceeding from the Lord makes heaven — as may be seen in the work on "Heaven and Hell" (n. 7-12, and n. 116-

6 125). And likewise by these words of the Lord : *The Comforter . . . the Spirit of Truth . . . abideth with you, and is in you* (John xiv. 17). The Comforter is Divine truth proceeding from the Lord, for which reason He is also called the Spirit of Truth; and Divine truth makes heaven, and also angels, because they are recipients of it. That the Divine proceeding from the Lord is Divine truth, and that from it is the angelic heaven, may be seen in the work on "Heaven and Hell" (n. 126-140). The like is also meant by these words of the Lord, *The kingdom of God is within you* (Luke xvii. 21). The kingdom of God is Divine good and truth, in which angels are.

7 That angels and spirits are with man, and in his affections, has been given me to see a thousand times, from their presence and abode with me; but angels and spirits do not know with what men they are, just as men do not know with what angels and spirits they are in company; for the Lord alone knows and arranges this. In a word, there is an extension into heaven of all affections for good and truth, and communication and conjunction with those who are in like affections there, and there is an extension into hell of all affections for evil and falsity, and communication and conjunction with those who are in like affections there. The extension of affections into the spiritual world, is almost like that of sight into the natural world. Communications in both worlds are nearly alike, yet



with the difference, that in the natural world there are  
objects, but in the spiritual world angelic  
8 societies. From these things it is plain that there is

such a connection of the angelic heaven and the human race, that the one subsists from the other, and that the angelic heaven without the human race is as a house without a foundation, for heaven terminates in the human race, and rests upon it. The case with the whole is as with an individual man in particular; his spiritual things, which are of his thought and will, flow into his natural things, which are of his sensations and actions, and there terminate and subsist; if man had not the enjoyment of these, that is, were without these terminations or outmosts, his spiritual things, that are of the thoughts and affections of his spirit, would dissolve away, like things unconfined, or without a foundation. In like manner when man passes from the natural world into the spiritual, which takes place when he dies, then, because he is a spirit, he does not subsist on his own basis, but upon the common basis, which is the human race. He who does not know the arcana of heaven, may believe that angels subsist without men, and men without angels; but I can affirm from all my experience of heaven, and from all my conversation with angels, that no angel or spirit subsists without man, and no man without spirits and angels; and that there is a mutual and reciprocal conjunction. From this it may now first be evident, that the human race and the angelic heaven make one, and mutually and reciprocally subsist from each other, and thus that one cannot be taken away from the other.

o. *That the human race is the seminary of heaven*, will be evident from the following chapter, in which it is to be shown that heaven and hell are from the human race, and thus that the human race is the seminary of heaven. But in advance it must be stated that just as hitherto, from the first creation, heaven has been formed from the human race, so it is to be formed and filled here-

- 2** after. It is indeed possible that the human race on one earth may perish, which happens when it entirely separates itself from the Divine, for then man no longer has spiritual life, but only natural, like that of beasts. And when man is such, no society can be formed and kept in restraint by laws, since without the influx of heaven, and thus without the Divine government, men would become insane, and rush unchecked into all wickedness,
- 3** one against another. But even if the human race by separation from the Divine should perish on one earth, which however is provided against by the Lord, yet still it would continue on other earths. For there are earths in the universe to some hundreds of thousands— as may be seen in the little work on " The Earths in our Solar System called Planets, and the Earths in the Starry
- 4** Heaven." It has been told me from heaven that the human race would have perished on this earth, so that not one man would have existed at this day, if the Lord had not come into the world and assumed the Human on this earth, and made **it** Divine; and also unless the Lord had given here such a Word as would serve the angelic heaven for a basis and conjunction. That by the Word conjunction is effected of heaven with man, may be seen in the work on "Heaven and Hell" (n. 303310). But that this is so, can be comprehended only by those who think spiritually, that is, by those who through the acknowledgment of the Divine in the Lord are conjoined with heaven, for these only can think spiritually.

**11.** *That the extent of heaven which is for angels, is so immense that it cannot be filled to eternity,* is evident from what is said in the chapter on 'The Immensity of Heaven in the work on " Heaven and Hell " (n. 415-420); and *That they are*

*comparatively few of whom heaven is as yet formed*, may be seen in the little work on "The Earths in the Universe " (n. 126).

12. *That the perfection of heaven increases in proportion to its numbers*, is evident from its form, according to which the consociations therein are arranged in order and its communications flow, as the most perfect of all forms; and in a most perfect form, the greater the numbers are, the greater is the tendency and common impulse to unity, and the closer and more unanimous is the conjunction. The common impulse and thereby conjunction increases according to numbers, for everything is there inserted as a mediate having relation to two or more, and thus confirming and conjoining them. The form of heaven is like 2 the form of the human mind, the perfection of which increases according to the increase of truth and good, whence it has intelligence and wisdom. That the form of the human mind, which is in heavenly wisdom and intelligence, is like the form of heaven, is because the mind is the least image of that form; hence it is, that there is every manner of communication of thoughts and affections for good and truth with such men and with angels with the societies of heaven round about, and an extension proportionate to the increase of wisdom, and thus proportionate to the number of the knowledges of truth implanted in the understanding, and to the abundance of the affections of good implanted in the will, and therefore in the mind; for the mind consists of the understanding and will. The human and angelic mind is 3 such that it can be enriched to eternity, and according as it is enriched, it is perfected; and this is especially the case when man is led by the Lord, for he is then introduced into genuine truths which are implanted in the understanding, and into genuine goods which are implanted in the will; for the Lord then disposes all things of such a mind into the form of heaven, until at length it is a heaven in least form. From

this comparison, of what is of the same nature, it is plain  
that by

4 the number of angels heaven is perfected. Moreover, every form consists of various parts; a form which does not consist of various parts, is not a form, for it has no quality, and no changes of state. The quality of every form results from the arrangement of the various parts within it one to another, from their mutual relation, and from their common impulse to unity, by virtue of which every form is regarded as one. Such a form is the more perfect, the more parts there are so arranged within it; for each one, as said above, confirms, strengthens, conjoins, and thereby perfects. But this may be more evident from what has been shown in the work on "Heaven and Hell," especially where it is shown that every society of heaven is *a* heaven in less form, and every angel in least (n. 51-58); also where the form of heaven is described, according to which are consociations and communications there (n. 200-212); and the wisdom of the angels of heaven (n. 265-275).

13. *That every Divine work looks to what is infinite and eternal*, may be evident from the many things which exist both in heaven and in the world, in neither of which is there ever given any one thing exactly like, or the same as another. There is no face exactly like or the same as another, nor will be to eternity; in like manner the mind of one is never like that of another, and thus there are as many faces and minds as there are men and angels; there is never given in any one man — in whom however there are innumerable parts which constitute his body, and innumerable affections which constitute his mind — any one thing entirely like or the same as in another man; and hence every one lives a life distinct from the life of another. The same order exists in the whole and in every part of nature. That there is such

infinite variety in the whole and in every part, is because  
all things originate from the Divine,



which is infinite; hence there is a certain image of the infinite everywhere, to the end that the Divine may regard all things as His own work, and at the same time that all things, as His work, may regard the Divine. A familiar instance may serve to illustrate the manner in which everything in nature looks to what is infinite and eternal: every seed, whether the product of a tree, or of grain, or of a flower, is so created that it may be multiplied to infinity and endure to eternity. For from one seed are produced many five, ten, twenty, or a hundred — and from each of these again as many more; and such fructification from one seed continuing only for a century would cover the surface not only of one, but of myriads of earths; and the same seeds are so created that their durations may be eternal. Hence it is plain in what way the idea of what is infinite and eternal is contained in them; and likewise in all other things. The angelic heaven is the end for which all things in the universe were created, for it is the end for the sake of which is the human race, and the human race is the end for the sake of which is the visible heaven, with the earths included therein. For this reason that Divine work, namely, the angelic heaven, primarily looks to what is infinite and eternal, and consequently to its multiplication without end, for the Divine itself dwells there. Hence also it may be evident that the human race will never cease, for were it to cease, the Divine work would be limited to a certain number, and thus its looking to what is infinite would

perish.

## HEAVEN AND HELL ARE FROM THE HUMAN RACE.

14. IN the Christian world it is altogether unknown that heaven and hell are from the human race; for it is believed that the angels were created from the beginning, and that heaven was formed of them; and that the devil or satan was an angel of light, but because he became rebellious, he was cast down with his crew; and that this was the origin of hell. That such is the belief in the Christian world, angels wonder exceedingly, and still more that nothing at all is known of heaven, when yet this is of prime importance in the doctrine of the church; and because such ignorance prevails, they rejoice in heart that it has pleased the Lord now to reveal to men many things concerning heaven and also hell, and thereby as far as possible to dissipate the darkness which is daily increasing because the church has come to its end; wherefore, they wish me to affirm from their lips that there is not a single angel in the whole heaven who was created such from the beginning, nor in hell any devil who was created an angel of light and afterward cast down; but that all, both in heaven and in hell, are from the human race — in heaven, those who had lived in the world in heavenly love and faith, and in hell those who had lived in infernal love and faith; and that it is hell in its whole complex which is called the Devil and Satan — the hell at the back, where are those called evil genii, being called the Devil, and the hell in front where are those who are called evil spirits, Satan.<sup>a</sup> What the one hell is, and what the other, may be seen in the work on "Heaven and Hell," toward the

a The hells, or the infernals, taken together, are called the Devil and Satan, n. 694. They who have been devils in the world become devils after death, n. 968.

end. That the Christian world had conceived such a faith concerning those in heaven and hell, was said by angels to be from some passages in the Word, not understood otherwise than according to the literal sense, and not illustrated and explained by genuine doctrine from the Word; when yet the sense of the letter of the Word, if the genuine doctrine of the church does not shine before it, distracts minds into various opinions, whence arise ignorance, heresies, and errors.<sup>b</sup>

15. That the man of the church so believes, is also because he believes that no man will come into heaven or into hell before the time of the final judgment, concerning which he has conceived the opinion that all things seen by the eyes will then perish, and that new ones will come into existence, and that the soul will then return into its body, from which conjunction man will again live as a man. This faith involves the other, that the angels were created from the beginning; for it cannot be believed that heaven and hell are from the human race, when it is believed that no man will come thither before the end of the world. But that men may be convinced that it is not so, it has been granted to me to be in company with angels, and also to speak with those who are in hell, and this now for many years — sometimes continuously from morning till evening — and

<sup>b</sup> The doctrine of the church must be from the Word, n. 3464, 5402, 6832, 10763, 10765. The Word cannot be understood without doctrine, n. 9021, 94<sup>09</sup>, 94<sup>24</sup>, 9430, 10324, 0431, 10582. True doctrine is a lamp for those who read the Word, n. 0400. Genuine doctrine must come from those who are in enlightenment from the Lord, 11. 2510, 2516, 2519, 9424, 0105- Those who are in the literal sense of the Word without doctrine can

come into no understanding of Divine truths, n. 9409,  
9410, 10582. They are led into many errors, n. 10431-  
The difference between those who teach and learn from  
the doctrine of the church which is from the Word, and  
those who do so only from the literal sense of the Word,  
n. 9025.

thus to become informed about heaven and hell; and this to the end that the man of the church may not remain longer in his erroneous belief about the resurrection at the time of the judgment, and about the state of the soul meanwhile, as also about the angels and about the devil. For this belief, because it is a belief in what is false, involves darkness; and with those who think from their own intelligence about such things, brings on doubt, and at length denial; since they say in heart, how can so vast a heaven with so many stars, and with the sun and moon, be destroyed and dissipated? and how can the stars then fall from heaven upon the earth, when yet they are larger than the earth? and how can bodies, eaten up by worms, decomposed, and scattered to all the winds, be collected again each for its own soul? where meanwhile is the soul, and what is it when without the senses which it had in the body? as well as many other such things, which being incomprehensible, fall not within belief, and destroy in many faith in man's eternal life, and in heaven and hell, and 3 in all other things of the faith of the church. That faith has thus been destroyed with some is plain from those who say, Who has come from heaven to us, and told us that it exists? what is hell? is there any? what does it mean that man will be tormented with fire to eternity? what is the day of judgment? has it not been expected for ages, in vain? and many more questions involving a denial of all things. In order therefore that they who think thus — as many are wont to do who from their wisdom in worldly matters are reputed learned and informed — may no longer disturb and seduce the simple in faith and heart, and induce infernal darkness concerning God, heaven, eternal life, and other matters

dependent upon these, the interiors of my spirit have  
been opened by the Lord, and thus it has been granted

me to speak after their death with all whom I had ever known in the life of the body; with some for days, with some for months, and with some for a year; and also with so many others that to call them a hundred thousand would not be saying enough, of whom many were in the heavens and many in the hells. I have also spoken with some two days after their decease, and told them that funereal preparations were then being made for their burial. To which they said, that it was doing well to reject that which had served them for a body and its functions in the world; but they wished me to say that they were not dead, but alive, and men just as much as before, and that they had only passed out of one world into another, and did not know that they had lost anything, since they were in a body and in its senses as before, and also in understanding and will as before, and they had like thoughts and affections, like sensations, like pleasures, and like desires as in the world. Most of those newly deceased, when they saw <sup>4</sup> themselves to be living men as before, and in a like state—for after death the state of every one's life is like to what it had been in the world, but is gradually changed with him either into heaven or into hell — were affected with new joy at being alive, and said that they had not believed this. And they greatly wondered that they had been in such ignorance and blindness concerning the state of their own life after death; and still more that the man of the church is in such a state, when yet he of all the men in the world, ought to be in light concerning these things." The cause of this blindness <sup>5</sup> and ignorance they then first saw, which is, that external

*c* At this day few in Christendom believe that man rises again immediately after death, Preface to chap- xvi- of Gen., and n. 4622, 0758; but at the time of the final



judgment, when the visible world will perish, n. 10591.  
The cause of such belief, n. 0594, 10758. Never-

things, which relate to the world and the body, had occupied and filled their minds to such an extent that they could not be elevated into the light of heaven, nor have any insight into the things of the church beyond its forms of faith; for from the things of the body and of the world, when they are so much loved as they are at the present day, mere darkness flows in, when man wishes to think of the things of heaven beyond the dictate of the doctrine of faith of his church.

16. Very many of the learned from the Christian world are amazed when they find themselves after death in a body, in clothing, and in houses, as in the world; and when they recall to memory what they had thought of the life after death, of the soul, of spirits, and of heaven and hell, they are affected with shame, and say that they had thought foolishly, and that the simple in faith had thought much more wisely than they. The learned who confirmed themselves in such things, and who attributed all things to nature, were explored, and it was found that the interiors of their mind were closed, and the exteriors opened, so that they did not look to heaven, but to the world, and hence also to hell; for so far as the interiors of the mind are opened, so far man looks to heaven; but so far as the interiors are closed and the exteriors opened, so far he looks to hell; for the

theless man rises again immediately after death and is then a man as to the whole and every part, n. 4527, 5006, 5078, 8939, 8991, 10594, 10758. The soul which lives after death is man's spirit, which is the real man in the man, and is also in the other life in a perfect human form, n. 322, 1880, 1881, 3633, 4622, 4735, 5883, 6054, 6605, 6626, 7021, 10594. Shown from experience, n.

4527, 5006, 8939; from the Word, n. 0597. What is meant by the dead being seen in the holy city (Matt. xxvii. 53) explained, n. 9229. How man is resuscitated from the dead, from experience, n. 168-189. His state after resuscitation, n. 317-319, 2119, 5070, 10596. False opinions about the soul and about the resurrection, n. 444, 445, 4527, 4622, 4658.

interiors of man are formed for the reception of all things of heaven, and the exteriors for the reception of all things of the world; and they that receive the world and not at the same time heaven, receive hell.<sup>d</sup>

17. That the spirit of man, after its release from the body, is a man, and in like form, has been proven to me by the daily experience of many years; for I have seen, heard, and conversed with spirits a thousand times, and even on this very subject—that men in the world do not believe them to be men, and that they who do so believe, are accounted simple by the learned. The spirits were grieved at heart that such ignorance yet prevails in the world, and most of all in the church; but this belief, they said, had emanated chiefly from the learned, who thought of the soul from the senses of the body; from which they conceived no other idea of it, than as of mere thought, which, when without any subject in which and from which it is viewed, is like something volatile of pure ether, which is necessarily dispersed when the body dies. But as the church believes from the Word in the immortality of the soul, they were obliged to attribute to it some vital quality, such as belongs to thought, yet not the sensation which man has, before it is again conjoined to the body. On this opinion is based the doctrine of the resurrection, and the faith that there will be a conjunction of the soul and body, when the final judgment comes; for from this hypothesis about the soul, coupled with the faith of the church about man's eternal life, no other conclusion can be reached. Hence when any one thinks about the soul from the doctrine and the hypothesis together, he does not at all appre-

<sup>d</sup> The spiritual world and the natural world are

conjoined in man, n. 6057. The internal of man is formed after the image of heaven, but the external after the image of the world, n. 3628, 4523, 4524, 6057, 6314, 9706, 0156, 0472.

hend that it is a spirit, and this in the human form. Add to this, that scarce any one at this day knows what that which is spiritual is, and still less that any human form belongs to those who are spiritual, as are all spirits and angels. This is why almost all who come from the world are greatly amazed that they are living and are men just as much as before, without any difference whatever. But when they cease to be amazed at themselves, they then wonder that the church knows nothing about such a state of men after death, when yet all who have ever lived in the world, are in the other life, and live as men. And because they also wondered why this was not made manifest to man by visions, it was said to them from heaven, that this might be done—for nothing is easier when such is the Lord's good pleasure—but that even then they who had confirmed themselves in falsities against it, would not believe, not even though they were to see it themselves; and moreover it would be perilous to manifest anything from heaven to those who were in worldly and corporeal things, because they would at first believe and afterward deny, and thereby profane the very truth itself. For profaning is believing and afterward denying; and they who profane are thrust down into the lowest and most grievous of all the hells. This is the peril meant by the words of the Lord, *He hath blinded their eyes, and He hardened their hearts, lest they should see with their eyes, and perceive with their heart, and should turn, and I should heal them* (John xii. 40); and that those who are in worldly and corporeal loves, still would not believe, is meant by these words, Abraham said to the rich man in hell, *They have Moses and the prophets; let them hear them. And he said, Nay, father Abrham : but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will*

*they be persuaded if one rise from the dead* (Luke xvi. 29-31).

18. That heaven is from the human race, may also be evident from this, that angelic and human minds are alike. They both enjoy the faculty of understanding, of perceiving, and of willing; both are formed for receiving heaven, since the human mind becomes wise just as does the angelic mind. That it is not so wise in the world, is because it is in an earthly body, in which its spiritual mind thinks naturally; for its spiritual thought, which it also has just as an angel, then flows down into natural ideas that correspond to spiritual, and is thus perceived in them. But it is otherwise when the mind of man is released from its connection with that body; then it no longer thinks naturally, but spiritually, and when spiritually, it then thinks what is incomprehensible and ineffable to the natural man, just as an angel. From this it may be evident that man's internal, which is called his spirit, in its own essence is an angel.' That an angel is in a perfect human form, may be seen in the work on "Heaven and Hell" (n. 73-77); when however a man's internal is not opened upward, but only downward, then still after its release from the body it is in a human form, but a direful and diabolical one, for it cannot look upward to heaven, but only downward to hell.

19. That heaven and hell are from the human race, the church might also have known from the Word, and have made it a part of its doctrine, if it had admitted enlightenment from heaven, and had attended to the

There are as many degrees of life in man as there are heavens, and they are opened after death according to his life, n. 3747, 9594. Heaven is in man, n. 3884. Men who live the life of love and charity, have angelic wisdom in themselves, but it is then hidden away, and they come into it after death, n. 2494. The man who receives the

good of love and faith from the Lord, is called an angel  
in the Word,  
n. 0528.



Lord's words to the thief, *To-day shalt thou be with Me in Paradise* (Luke xxiii. 43); and to what the Lord said of the rich man and Lazarus, that the one went to hell and thence spake with Abraham, and the other to heaven (Luke xvi. 19-31); also to what He said to the Sadducees concerning the resurrection — *God is not the God of the dead, but of the living* (Matt. xxii. 32). Moreover they might have known it from the common faith of all who live well, especially from their faith about the time of death, when they are no longer in worldly and corporeal things — that they believe they will come into heaven as soon as the life of their body departs. This faith prevails with all, so long as they do not think from the doctrine of the church concerning the resurrection at the time of the final judgment : inquire whether it is not so, and you will be confirmed.

2 o. He who has been instructed concerning Divine order, can also understand that man was created to become an angel, because in him is the ultimate of order (see above, n. 9), in which can be formed that which is of heavenly and angelic wisdom, and which can be renewed and multiplied. Divine order never stops in what is mediate, and there forms anything, without an ultimate, for it is not there in its fulness and perfection; but it passes on to an ultimate; and when it is in its ultimate, it then forms, and also by things mediate there gathered, renews and produces itself further, which is done through procreations; wherefore there is the seminary of heaven. This is also meant by what is said in the first chapter of Genesis concerning man and his creation : *God said, Let us make man in our image, after our likeness. . . . And God created man in His own image, in the image of God created He him; male and female created He them. And God*

*blessed them, and God said unto  
them, Be fruitful and multiply* (26-28). To create in

the image of God and in the likeness of God, is to confer upon man all things of Divine order from firsts to lasts, and thus to make him an angel as to the interiors of his mind.

21. That the Lord rose again not only as to His Spirit, but also as to His Body, is because the Lord, when He was in the world, glorified, that is made Divine, His whole Human; for the soul, which He had from the Father, of itself was the very Divine, and His Body was made a likeness of His soul, that is, of the Father, thus also Divine. Hence it is that He, unlike any man, rose again as to both — as He also showed His disciples — who believed when they saw Him that they saw a spirit — saying, *See My hands and My feet, that it is I Myself; handle Me, and see, for a spirit hath not flesh and bones, as ye see Me have* (Luke xxiv. 36-39); by this He showed that He was a man not only as to His Spirit, but also as to His body.

22. Moreover that heaven and hell are from the human race, has been shown in many chapters in the work on "Heaven and Hell," as in those on — The nations and people in heaven who are without the church (n. 318-328); Infants in heaven (n. 329-345); The wise and simple in heaven (n. 346-356); The rich and poor in heaven (n. 357-365); Every man is a spirit as to his interiors (n. 432-

444); Man after death is in a perfect human form (n. 456-460); Man after death is in all sense, memory, thought, and affection in which he was in the world, and leaves nothing except his earthly body (n. 461-469); The first state of man after death (n. 491-498); The second state of man after death (n. 499-511); His third state (n. 512-517) — and moreover in what is said of the hells (n. 536-588). From all which

*f* Man rises again as to the spirit only, n. 10593, 10594.  
The Lord alone rose again as to His Body also, n. 1729,  
2083, 5078, 10825.

particulars it may be evident that heaven does not consist of any angels created in the beginning, nor hell of any devil and his crew, but only of those who have been born men.

ALL WHO HAVE EVER BEEN BORN MEN FROM THE BEGINNING OF CREATION, AND ARE DECEASED, ARE EITHER IN HEAVEN OR IN HELL.

23. I. This follows from what was said and shown in the preceding chapter, namely, that heaven and hell are from the human race. II. And from this, that every man after his life in the world lives to eternity. III. Thus all who have ever been born men, from the creation of the world, and are deceased, are either in heaven or in hell. IV. As all who will be born hereafter will also come into the spiritual world, that world is so vast and of such a nature that the natural world, in which are men on earth, cannot be compared with it. But that all these things may be more distinctly perceived, and more plainly evident, I wish to set them forth and describe them one by one.

24. That all who have been born human beings from the beginning of creation and are deceased, are either in heaven or in hell, is plain without explanation. It has been the common belief hitherto, that men will not come into heaven or into hell until the day of the final judgment, when souls will return into their own bodies, and thus will enjoy such things as are believed to belong only to the body. The simple have been led into this belief by those professing wisdom, and who have investigated man's interior state. These, because they have thought nothing about the spiritual world, but only

about the natural world, and so nothing about the spiritual man, have hence not known that the spiritual man,

which every man has in the natural, is in the human form equally with the natural man; and hence it has not come into their minds, that the natural man derives his human form from his spiritual man; though they might have seen that the spiritual man acts upon the whole and upon every part of the natural man at will, and that the natural man does nothing at all of itself. It is the spiritual man that thinks and wills, for this the natural man cannot do of itself, and thought and will are the all in all of the natural man. For the natural man is actuated as the spiritual wills, and also speaks as that thinks, so entirely that there is no action without will, and no speech without thought; for if you take away thought and will, speech and action instantly cease. From this it is plain that the spiritual man is truly a man, and is in the whole and in every part of the natural man, and is thus of like form, for the part or particle of the natural man in which the spiritual does not act, does not live. But the spiritual man cannot be apparent to the natural man, for the natural cannot see the spiritual, but the spiritual can see the natural, since this is according to order, but the converse is contrary to it; for there is given a spiritual influx into the natural, and thus also sight, as sight also is influx, but not the reverse. It is the spiritual man that is called the spirit of man, and that appears in the spiritual world in a perfect human form, and that lives after death. Because the intelligent have known nothing of the spiritual world, and hence nothing of the spirit of man—as was said above—they have therefore conceived the idea that man cannot live as a man after death, before his soul returns into the body and again puts on its senses. Thus have arisen such senseless ideas about man's resurrection as that the dead bodies, even though eaten up by worms and fish or

entirely fallen to dust, are to be re-collected by Divine omnipotence, and reunited to souls; and that this will not happen until the end of the world, when the visible universe will perisn — with many more such things, all of which are beyond comprehension, and which at the first glance of the mind strike it as impossible and contrary to Divine order, and thus the faith of many is weakened. For those who think from wisdom cannot believe what they do not in some manner comprehend, and faith in impossibilities is not given, that is, faith in such things as man thinks to be impossible. Hence also those who do not believe in a life after death, derive an argument in support of their denial. But that man rises again immediately after death, and that he is then in perfect human form, may be seen in the work on "Heaven and Hell," in several chapters. These things have been said that it may be still more confirmed, that heaven and hell are from the human race; and from this it follows that all who have ever been born men, from the beginning of creation, and are deceased, are in heaven or in hell.

25. II. That every man after his life in the world lives to eternity, is evident from this, that man is then spiritual and no longer natural, and that the spiritual man separated from the natural remains such as it is, to eternity; for man's state cannot be changed after death. Moreover, the spiritual part of every man is in conjunction with the Divine, since it can think of the Divine, and can also love the Divine, and be affected by all things from the Divine, such as those which the church teaches, and hence be conjoined to the Divine by thought and will, which two faculties are of the spiritual man, and make his life. What can thus be conjoined to



the Divine, cannot die to eternity, for the  
2 Divine is with it, and conjoins it to Itself. Man has

### ALL ARE 1N HEAVEN OR IN HELL. 3

also been created as to his mind after the form of heaven, and the form of heaven is from the Divine Itself — as may be evident in the work on " Heaven and Hell," where it is shown that the Divine of the Lord makes and forms heaven (n. 7-12 and 78-86); that man is created to be a heaven in least form (n. 57); that heaven as one whole represents one man (n. 5966); that hence an angel is in a perfect human form (n. 73-77) : an angel is a man as to his spiritual. On 3 this subject I have also frequently talked with angels, who wondered greatly that of those who are called intelligent in the Christian world, and are also believed by others to be intelligent, there are very many who entirely reject from their faith the immortality of their life, believing that the soul of man is dissipated after death, just as the soul of the beast, not perceiving the difference between the life of a man and that of a beast —that man can think above himself, of God, of heaven, of love, of faith, of spiritual and moral good, of truths, and the like, and that thus he can be elevated to the Divine Himself, and be conjoined to Him by all those things; but that beasts cannot be elevated above their own natural, to think of such things, and consequently that their spiritual cannot be separated from their natural after death,<sup>a</sup> and live by itself, as man's spiritual can; which is also the reason that the life of a beast is dissipated with its natural life. The reason why many 4 of the so-called intelligent in the Christian world, have no faith in the immortality of their own lives, the angels

*a* There is an influx from the spiritual world also into the lives of beasts, but a general, and not a particular influx as with man, n. 1633 —3646. The difference between men and beasts is, that men can be elevated above themselves to the Lord, can think of the Divine, love It, and thus be conjoined to the Lord, and hence

have eternal life, otherwise than beasts, which cannot be elevated to such things, **n. 4525,6323,9231.**

said to be this, that at heart they deny the Divine and acknowledge nature instead of the Divine; and they who think from such principles cannot think of any eternity through conjunction with the Divine, nor consequently of the state of man as unlike that of beasts; for when they reject the Divine from thought, they also

5 reject eternity. The angels said further that with every man there is an inmost or highest degree of life, or an inmost or highest something, into which the Divine of the Lord first or proximately flows, and from this disposes the other interiors that belong to the spiritual and natural man and succeed according to the degrees of order therewith. This inmost or highest degree they called the Lord's entrance to man, and His veriest abode with him. By means of this inmost or supreme degree, man is man, and is distinguished from brute animals, which have it not; and hence it is that men, otherwise than animals, can be elevated as to their interiors, which are of their mind and heart, by the Lord to Himself, can believe in Him, be affected with love to Him, and receive intelligence and wisdom, and speak

6 from reason. To inquiry concerning those who deny the Divine, and the Divine truths through which is the conjunction of the life of man with the Divine Itself, that they still live to eternity, they said that these also have the faculty of thinking and willing, consequently of believing and loving such things as are from the Divine, as well as those who acknowledge the Divine, and that it is because of this faculty that they, too, live to eternity. They added that men have this faculty from that inmost or highest which is in every man — spoken of above. That they who are in hell also have this faculty, and that hence they have the faculty of reasoning and speaking against Divine

truths, has been  
7 shown many times. Hence it is that every man, what-

## ALL ARE IN HEAVEN OR IN HELL. 33

ever his quality, lives to eternity, and therefore an angel or spirit never thinks of death; they do not even know what it is to die. Therefore when death is mentioned in the Word, angels understand by it, either damnation, which is death in the spiritual sense, or continuation of life and resurrection.<sup>b</sup> These things have been said to confirm that all men who have been born from the beginning of creation, and are deceased, are alive, some in heaven and some in hell.

26. III. In order that I might know that all who have ever been born men from the beginning of creation, and are deceased, are in heaven or in hell, it has been granted me to speak with some who lived before the flood, and with some who lived after the flood; also with certain of the Jewish nation, known from the Word of the Old Testament; with some who lived in the time of our Lord; with many who lived in the ages following, even down to the present day; and moreover with all after their death whom I had known in the life of the body; and also with infants, and with many of the Gentiles. From this experience I have been fully convinced that there is not one who was ever born a man, from the first creation of this earth, who is not in heaven or in hell.

27. IV. That as all who will be born hereafter will also come into the spiritual world, that world is so vast and of such a nature that the natural world, in which are men on earth, cannot be compared with it, is evident

<sup>b</sup> When death is mentioned in the Word, when speaking of the evil, in heaven is understood damnation, which is spirirual death, and also hell, n. 5407, 6119, 9008. Those who are in goods and truths are called living, but those who are in evils and falsities are called dead, n. 81, 290, 7494. By death, where the good who

die are spoken of, resurrection and continuation of life  
are understood in heaven, since then man rises again,  
continues his life, and enters into eternal life,  
3498, 3505, 4618, 4621, 6036, 6221.

from the immense multitude of men, who have passed into the spiritual world since the first creation, and are together there; also from its continual accessions hereafter from the human race, which will be added to it without end — according to what was shown above in its own chapter (n. 6-13), namely, that the procreations **2** of the human race on the earth will never cease. How immense is the multitude of men already there, it has sometimes been granted me to see, when my eyes were opened; it was so great that it could scarcely be numbered; there were some myriads, and this only in one place toward one quarter; what then must be the numbers in all the rest ! For all are there gathered into societies, and the societies are very numerous; and each society, in its own place, forms three heavens, and under them three hells; wherefore, there are some who are on high there, some who are in the middle, some who are below them, and some who are in the lowest or infernal places under these; and those who are above dwell together as men dwell in cities, in which hundreds of thousands are together. Thus it is manifest that the natural world in which are men on the earth, cannot be compared with the other world, in regard to the multitude of the human race; so that when a man passes from the natural world into the spiritual, it is like going **3** from a village into a great city. That neither can the natural world be compared with the spiritual world in its nature, may also be evident from this, that not only do all things which are in the natural world exist there, but innumerable more besides, which have never been seen in this world, nor can be presented to the sight; for there spiritual things are imaged, each after its own type, as if in a natural appearance, and with infinite variety. For the spiritual so far exceeds the natural in excellence that but few of the things in it can be



presented to natural sense, since natural sense does not apprehend one thing of a thousand which the spiritual mind apprehends; and all things of the spiritual mind are also presented in forms before their sight. For this reason the spiritual world cannot by any means be described as to the magnificent and stupendous things therein. Moreover, these increase in proportion to the multiplication of the human race in the heavens, for all things are there presented in forms corresponding to the state of each one as to love and faith, and wisdom and intelligence therefrom; and thus with variety continually increasing with the increasing multitude. Accordingly it has been said by those who have been elevated into heaven, that they saw and heard things there which eye hath not seen, nor ear heard. From these things it may be evident that the spiritual world is such that the natural world cannot be compared with it. And what its nature is may be further seen in the work on "Heaven and Hell," in the chapters on The Two Kingdoms of Heaven (n. 20-28); on The Societies of Heaven (n. 41- 50); on Representatives and Appearances in Heaven (n. 170-176); and on The Wisdom of the Angels of Heaven (n. 265-275). And yet the things there described are relatively very few.

THE FINAL JUDGMENT MUST BE WHERE ALL  
ARE TO-  
GETHER, THUS IN THE SPIRITUAL WORLD, AND  
NOT ON EARTH.

28. Concerning the final judgment it is believed that the Lord will then appear in the clouds of heaven with the angels in glory, and will awaken out of their tombs all

who have ever lived from the beginning of creation, and will clothe their souls with their bodies, and will judge them thus called together — those who have lived

well to eternal life or heaven, and those who have lived  
<sup>2</sup> ill to eternal death or hell. The churches derive this faith  
 from the sense of the letter of the Word; nor could it be  
 removed so long as it was not known that there is a  
 spiritual sense in everything which is said in the Word,  
 and that that sense is the Word itself, which the sense of  
 the letter serves as a foundation or basis; and that  
 without such a letter the Word could not have been Di-  
 vine, and have served both in heaven and in the world,  
 for the doctrine of life and faith, and for conjunction. He  
 therefore who knows the spiritual things corresponding  
 to the natural things in the Word, can know that by the  
 coming of the Lord in the clouds of heaven is not meant  
 such an appearance of Him, but His appearance in the  
 Word. For the Lord is the Word, because He is the  
 Divine truth; the clouds of heaven in which He will  
 come are the literal sense of the Word; and the glory is  
 its spiritual sense; the angels are heaven, from which He  
 will appear, and also the Lord as to Divine truths. <sup>a</sup>  
 Hence it is plain what is meant by these words, namely,  
 That when the end of the church is come, the Lord will

<sup>a</sup> The Lord is the Word because He is the Divine  
 truth in heaven, n. 2533, 2818, 2859, 2894, 3393, 3712.  
 The Lord is the Word also because it is from Him, and  
 treats of Him, n. 2859; and because it treats of the Lord  
 alone, and chiefly of the glorification of His Human in  
 the inmost sense of the Word, so that the Lord Himself  
 is there, 1873, 9357. The coming of the Lord is His  
 presence in the Word, and revelation, n. 3900, 4060.  
 Clouds in the Word signify the Word in the letter, or the  
 sense of its letter, n. 4060, 439<sup>1</sup>, 5922, 6343, 6752, 8106,  
 8781, 9430, 50551, 0574. Glory in the Word signifies

Divine truth, such as it is in heaven, and such as it is in the spiritual sense, n. 4809, 5292, 8267, 8427, 9429, 0574. Angels in the Word signify Divine truths from the Lord, since angels are receptions of them, and do not speak them from themselves, but from the Lord, n. 1925, 2821, 3039, 4085, 4295, 4402, 6280, 8192, 8301. Trumpets or comets, attributed to the angels, signify Divine truths in heaven, and revealed from heaven, n. 8815, 8823, 8915.

FINAL JUDGMENT IN THE SPIRITUAL  
WORLD. 37

open the spiritual sense of the Word, and thus Divine truth such as it is in itself; therefore, that this is the sign that the final judgment is at hand. That there is a 3 spiritual sense in everything that is said in the Word, and in every expression, and what is the nature of this sense, may be seen in the " Heavenly Arcana," in which the whole of Genesis and Exodus in general and in particular has been unfolded according to that sense; and extracts therefrom concerning the Word and its spiritual sense, may be seen in the little work on " The White Horse mentioned in the Apocalypse."

29. That the final judgment will take place in the spiritual world, and not in the natural world or on earth, is evident from the two chapters which precede, and also from those which are to follow. In the two chapters which precede it has been shown that heaven and hell are from the human race, and that all who were ever born men from the beginning of creation, and are deceased, are either in heaven or in hell, and thus they are all gathered together there; but in the chapters which follow, it remains to be shown that the final judgment has already been accomplished.

30. Moreover, no one is judged from the natural man, thus not as long as he lives in the natural world, for then man is in a natural body; but he is judged in the spiritual man, thus when he comes into the spiritual world, for then man is in a spiritual body. It is the spiritual in man that is judged, but not the natural, for this cannot be charged with any blame or crime, since it does not live from itself, but is only the servant and instrument through which the spiritual man acts — as may be seen above (n. 24). Hence also it is, that judgment is executed upon men when they

put off their natural, and put on their spiritual body. In the  
spiritual , body, also, man appears such as he is as to love  
and

### 38 THE FINAL JUDGMENT.

faith, for every one in the spiritual world is the form of his own love, not only as to his face and body, but also as to his speech and actions — as may be seen in the work on " Heaven and Hell " (n. 481). Hence it is that the qualities of all are known, and they are forthwith separated, whenever it pleases the Lord. From this it is also plain that judgment is executed in the spiritual world, and not in the natural or on earth.

31. That the natural life in man does not do anything, but his spiritual life in the natural, since the natural of itself is destitute of life, and that the life apparent in the natural man is from the life of the spiritual man, thus that it is the spiritual man who is judged; and also, that the spiritual of man is meant by being judged according to the deeds, may be seen in the work on " Heaven and Hell," and in the chapter entitled, Man after death is as his life has been in the world (n. 470480).

32. To these things I would add a certain heavenly arcanum, which is indeed mentioned in the work on " Heaven and Hell," but has not yet been described. Every one after death is attached to some society, and he is attached as soon as he comes into the spiritual world -- as may be seen in the same work (n. 427-499). But a spirit in his first state does not know this, for he is then in his externals, and not yet in his internals. When he is in this state, he then goes hither and thither, wherever the desires of his mind carry him; but still he is really where his love is, that is, in a society where are  
2 those who are in like love. When a spirit is in such a state, he then appears in many other places, everywhere also being present as if in the body, but this is only an appearance. As soon therefore as he is led by the Lord into his ruling love, he at once vanishes from the eyes of

others, and is with his own in the society to which he



is attached. This is a peculiarity in the spiritual world, and is surprising to those who are ignorant of its cause. Thus now it is, that as soon as spirits have been gathered together and then separated, they are also judged, and every one is at once in his own place, the good in heaven and in a society there with their own, and the evil in hell and in a society there with their own. From these things it may also be evident, that the final judgment can take place no where but in the spiritual world, both because every one there is in the form of his own life, and because he is with those who are in like life, and thus each one is with his own. But it is otherwise in the natural world, where the good and the evil can dwell together, and the one not know what the other is, and not be separated according to the life's love of each. Neither can any man be in heaven or in hell with his natural body; in order therefore that man may come into one or the other, he must put off his natural body, and after that is put off, be judged in the spiritual body. Hence it is, as was said above, that the spiritual man is judged and not the natural.

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.

33• There are many reasons why the final judgment takes place when the end of the church is come. The primary reason is, that then the equilibrium between heaven and hell begins to perish, and with this equilibrium man's freedom itself; and when man's freedom perishes, he can then no longer be saved. For then from

freedom man is borne to hell, and cannot in free-

dom be led to heaven; inasmuch as without freedom no one can be reformed, and all man's freedom is from the equilibrium between heaven and hell. That this is so, may be evident from the two chapters in the work on "Heaven and Hell" entitled, 'The Equilibrium between Heaven and Hell' (n. 589-596), and, 'Man is in Freedom through the Equilibrium between Heaven and Hell' (n. 597-603); and where it is also shown that no one can be reformed except in freedom.

34. That the equilibrium between heaven and hell begins to perish at the end of the church, may be evident from this, that heaven and hell are from the human race — as may be seen above in its chapter— and that when few men come into heaven, and many into hell, evil on the one part increases over good on the other; for in proportion as hell increases, evil increases, and all man's evil is from hell, and all his good from heaven. Because evil increases over good at the end of the church, therefore all are then judged by the Lord, the evil are separated from the good, and all things are reduced to order, and a new heaven is established, and also a new church on earth, and thus the equilibrium is restored. This now is what is called the final judgment, of which more will be said in what follows.

35• That the end of the church is when there is no longer in the church any faith, is known from the Word; but it is not yet known that there is not any faith, if there is no charity; wherefore something will be said on this subject in what now follows. That at the end of the church there is no faith, is predicted by the Lord : *When the Son of man cometh, shall He find faith on the earth?* (Luke xviii. 8) and that also there is then no charity : *In the consummation of the age iniquity shall be multiplied, the love of many shall wax cold. . . . And this gospel . . . shall be preached in the whole world . . . and*

*then shall the end come* (Matt. xxiv. **12, 14**). The consummation of the age is the last time of the church. In this chapter is described by the Lord the state of the church successively decreasing as to love and faith; but it is described by pure correspondences, and therefore the things there predicted by the Lord cannot be understood, unless the spiritual sense corresponding to each thing is known. For this reason it has been granted to me by the Lord to unfold all the things said in that chapter, and some of those said in the following chapter, concerning the consummation of the age, concerning His coming, concerning the successive vastation of the church, and concerning the final judgment, in the " Heavenly Arcana " — as may there be seen (n. 3353-3356, 3486-3489, 3650-3655, 3751-3757, 3897-3901, 4056-4060, 4229-4231, 4332-4335, 44<sup>22</sup>-44<sup>24</sup>, 4<sup>635</sup>-4<sup>638</sup>, 4661-4664, 4807-4810, 4954-4959, 5063-5071).

36. Something shall now be said on this point, that there is no faith if there is no charity. It is supposed that there is faith so long as the doctrines of the church are believed, and thus that it exists with those who believe; and yet to believe Only, is not faith, but to will and do what is believed, is faith. When the doctrines of the church are only believed, they are not in man's life, but only in his memory, and thence in the thought of his external man; nor do they enter into his life before they enter into his will, and thence into his actions. Then first does faith exist in man's spirit; for man's spirit, the life of which is the very life of the man, is formed from his will, and from his thought so far as this proceeds from his will. Man's memory and thought therefrom are only the entrance hall, by which introduction is effected- Whether you say the

will or the love, **2 it** is the same, since every one loves what  
he wills, and

wills what he loves; and the will is the receptacle of love, and the understanding, whose province it is to think, is the receptacle of faith. Man can know, think, and understand many things; but those which do not accord with his will, or with his love, he rejects from himself when left alone to himself he meditates from his own will or his own love; and he therefore also rejects them after the life of the body, when he lives in the spirit. For that only remains in man's spirit which has entered into his will or love, as said just above; other things after death are looked upon as foreign, which, because not of his love, he casts out of

3 the house, and also holds in aversion. But it is another thing if man not only believes the doctrines of the church which are from the Word, but also wills them and does them. Then faith is given, for faith is affection for truth from willing truth because it is truth; inasmuch as willing truth because it is truth is the spiritual itself of man, since it is divested of the natural, which is to will truth, not for the sake of truth, but for the sake of one's own glory, fame, and gain. Truth regarded apart from such things is spiritual, because in its essence it is Divine; wherefore, to will truth because it is truth, is also to acknowledge and to love the Divine. These two are perfectly conjoined, and are also regarded as one in heaven; for the Divine which proceeds from the Lord in heaven is Divine truth — as may be seen in the work on "Heaven and Hell" (n. 128132); and they are angels in the heavens who receive it and make it a part of their life. These things are said in order that it may be known that faith is not only to believe, but also to will and to do, consequently that there is no faith, if there is no charity. Charity or love is to will and to do.

37. That in the church at this day, faith is so rare

that there can scarcely be said to be any, was made plain from many, both learned and simple, whose spirits were explored after death as to what their faith had been in the world; and it was found that every one supposed faith to be only to believe, and to persuade himself that a thing is so; and the more learned supposed it to be only to believe from trust or confidence that they are saved by the Lord's passion, and His intercession; and scarce any one knew that there is no faith unless there is charity or love; nay, neither did they know what charity to the neighbor is, nor what the difference is between thinking and willing. Very many of them cast charity behind them, saying that charity does nothing, but faith only. When it was said to them that charity and faith are one, as will and understanding, and that charity resides in the will, and faith in the understanding, and that to separate one from the other, is as if to separate the will and the understanding, they did not understand this. Hence it was made plain, that at the present day there is scarcely any faith. This was also shown them to the life. They who were in the persuasion that they had faith, were led to an angelic society where there was genuine faith, and then communication being given with it, they clearly perceived that they had no faith; which they also afterward confessed in the presence of many. The same thing was also shown in other ways among those who professed faith, and thought that they believed, and had not lived the life of faith, which is charity; and they every one confessed that they had no faith, because there was nothing of it in the life of their spirit, but only in some thought outside of that life, when they lived in the natural world.

38. Such is the state of the church at this day, namely,



that there is no faith, because there is no

charity; and where there is no charity, there is no spiritual good, for that good is from charity alone. it was said from heaven that there is yet good with some, though this cannot be said to be spiritual good, but natural good, because Divine truths themselves are in obscurity, and Divine truths introduce to charity; for they teach it, and regard it as the end for which they exist. Hence no other charity can exist than such as are the truths which form it. The Divine truths from which the doctrines of the churches are drawn, look to faith alone, and are therefore called the doctrines of faith, and do not look to life; and the truths which look only to faith and not to life, cannot make man spiritual; and so long as they are out of the life, they are only natural, for they are known and thought of only like things apart. Hence it is that spiritual good is not given at the present day, but only natural good with

2 some. Furthermore, every church in the beginning is spiritual; for it commences from charity; but in course of time it turns aside from charity to faith, and then from an internal church it becomes external; and when it becomes external, it is its end, since it then places everything in knowledge, and little if anything in life. And so far as man from internal becomes external, so far spiritual light is darkened with him, until he does not see Divine truth from the truth itself, that is, from the light of heaven — for the light of heaven is Divine truth — but only from natural light; which is of such a nature that when it is alone, and not illumined from spiritual light, it sees Divine truth as in night, and does not recognize it as truth for any other reason than that it is so pronounced by the leader, and accepted by the congregation. Hence the understanding of these cannot be enlightened by the Lord; for so far as natural light shines in the understanding, so far spiritual

light is darkened. Natural light shines in the understanding when worldly, corporeal, and earthly things are loved in preference to spiritual, heavenly, and Divine things. So far also man is external.

39• But because it is not known in the Christian world that there is no faith if there is no charity, nor what charity to the neighbor is, nor even that the will makes the man himself, and his thought only so far as it proceeds from the will, therefore in order that these things may come into the light of the understanding, I would add extracts concerning them from the "Heavenly Arcana," which may help to throw light upon them.

#### REFERENCES TO THE HEAVENLY ARCANA.

FAITH. - They who do not know that all things in the universe have reference to truth and to good, and to the conjunction of the two that anything may be produced, do not know that all things of the church have reference to faith and love, and to the conjunction of the two, n. 7752-7762, 9186, 9224. All things in the universe have reference to truth and good, and to the conjunction of both, **11.** 2451, 3166, 4390, 4409, 5232, 7256, 10122, 10555. Truths are of faith, and goods are of love, n. 4353, 4997, 7178, 10367.

They who do not know that all things and each in man have reference to the understanding and will, and **2** to the conjunction of the two, that man may be man, also do not know that all things of the church have reference to faith and love, and to the conjunction of the two, that the church may be in man, n. 2231, 775<sup>2</sup>7754, 9224, 9995, 10122. Man has two faculties, one of which is called the understanding, and the other the will, n. 641, 803, 3623,

3939• To the understanding is appointed the receiving of truths, thus those things

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which are of faith, and to the will is appointed the receiving of goods, thus those things which are of love, n. 9300, 9930, 10064. Hence it follows that love or charity makes the church, and not faith alone, or faith separate from love and charity, n. 809, 916, 1798, 1799, 1834, 1844, 4766, 5826.

- 3** Faith separate from charity is no faith, n. 654, 724, 1162, 1176, 2049, 2116, 2343, 2349, 2419, 3849, 3868, 6348, 7039, 7342, 9783. Such faith perishes in the other life, n. 2228, 5820. Doctrines of faith alone destroy charity, n. 6353, 8094. They who separate faith from charity are represented in the Word by Cain, by Ham, by Reuben, by the firstborn of the Egyptians, and by the Philistines, n. 3325, 7097, 7317, 8093. So far as charity departs, so far the religion of faith alone grows strong, n. 2231. The church in course of time turns aside from charity to faith, and at last to faith alone, n. 4683, 8094. In the last time of the church there is no faith, because no charity, n. 843, 3489, 4689. They who make faith alone saving, excuse a life of evil, and those in a life of evil have no faith, because no charity, n. 3865, 7766, 7778, 7790, 7950, 8094. They are inwardly in the falsities of their own evil, though they do not know this, n. 7790, 7950. Therefore good cannot be conjoined to them, n. 8981, 8983. They are also opposed to good in the other life, and opposed to those who are in good, n. 7097, 7127, 7317, 7502, 7545, 8096, 8313. The simple in heart know better than the wise, what the good of life is, thus what charity is, but not what faith separate is, n. 4741, 4754.
- 4** Good is the *esse*, and truth the *existere* therefrom, and thus the truth of faith has its *esse* of life from the good

of charity, n. 3049, 3180, 4574, 5002, <sup>9144</sup>. Hence the  
truth of faith lives from the good of charity, and thus  
the life of faith is charity, n. 1589, 1947, 1997,

2579, 4070, 4096, 4097, 4736, 4757, 4884, 5147, 5928, 9154, 9667, 9841, 10729. Faith does not live in man when he only knows and thinks the things which are of faith, but when he wills them and from willing does them, n. 9224. The conjunction of the Lord with man is not by faith, but by the life of faith, which is charity, 11. 9380, 10143, 10153, 10578, 10645, 10648. Worship from the good of charity is true worship, but worship from the truth of faith without the good of charity is an external act, n. 7724.

Faith alone, or faith separate from charity, is as the 5 light of winter, in which all things of the earth become torpid and nothing is produced; but faith with charity is as the light of spring and summer, in which all things bloom and are produced, n. 2231, 3146, 3412, 3415. The light of winter, which is that of faith separate, in the other life is turned into dense darkness when light from heaven flows in; and they who are in that faith, then come into blindness and stupidity, n. 3412, 3413. They who separate faith from charity are in darkness, thus in ignorance of truth, and thence in falsities, for these are darkness, n. 9186. They cast themselves into falsities, and thence into evils, n. 3325, 8094. The errors and falsities into which they cast themselves, n. 4721, 4730, 4776, 4783, 4925, 7779, 8313, 8765, 9224. The Word is closed to them, n. 3773, 4783, 8780. They do not see and heed all that the Lord so often said concerning love and charity, n. 1017, 3416. They do not know what good is, nor what heavenly love is, nor what charity is, n. 2517, 3603, 4136, 9995.

Charity makes the church, and not faith separate from 6 charity, n. 809, 916, 1798, 1799, 1834, 1844. How much good there would be in the church, if charity were regarded as in the first place, n. 6269, 6272. The church would be

one, and not divided into many, if charity



were its essential; and then it would matter nothing, if the doctrines of faith and rituals of worship differed, n. 1285, 1316, 2385, 2853, 2982, 3267, 3445, 345<sup>1</sup>, 345<sup>2</sup>.

All in heaven are regarded from charity, and no one from faith without charity, H. 1258, 1394 2364, 4802.

7 The twelve disciples of the Lord represented the church as to all things of faith and charity in one complex, in like manner as the twelve tribes of Israel, n. 2129, 3354, 34<sup>88</sup>, 3858, 6397. Peter, James, and John represented faith, charity, and the goods of charity, in their order, n. 3750. Peter represented faith, n. 4738, 6000, 6073, 6344, 10087, 10580; and John the goods of charity, preface to chapters xviii. and xxii. of Genesis. That in the last times there would be no faith in the Lord, because no charity, was represented by Peter's denying the Lord three times, before the cock crew twice;\* for Peter there in a representative sense is faith, n. 6000, 6073. Cock-crowing, as well as the dawn, in the Word signifies the last time of the church, n. 10134. And three or thrice signifies complete to the end, n. 2788, 4495 5159, 5198, 10127. The same is signified by what the Lord said to Peter, when he saw John following the Lord, What is it to thee, Peter ? Follow thou Me, John; for Peter said of John, What shall this one do ? (John xxi. 21, 22) 11. 10087. Because John represented the goods of charity, he leaned on the Lord's breast, n. 3934, 10081. All the names of persons and places in the Word signify things abstractly from them, H. 768, 1888, 4310, 4442, 10329.

S CHARITY. — Heaven is distinguished into two kingdoms, of which one is called the celestial kingdom, and the other the spiritual kingdom. The love in the celestial kingdom is love to the Lord, and is called celestial

\* The Latin has *tertio*.

love; and the love in the spiritual kingdom is charity toward the neighbor, and is called spiritual love, n. 3325, 3653, 7257, 9002, 9833, 9961. That heaven is distinguished into those two kingdoms, may also be seen in the work on "Heaven and Hell," n. 20-28; and that the Divine of the Lord in the heavens is love to Him and charity toward the neighbor, n. 13-19.

It is not known what good and truth are, unless it is known what love to the Lord and charity toward the neighbor are, since all good is of love and charity, and all truth is of good, n. 7255, 7366. To know truths, to will truths, and to be affected by truths for the sake of truths, that is, because they are truths, is charity, n. 3876, 3877. Charity consists in an internal affection for doing the truth, and not in an external affection without that, **11. 2430**, 2442, 3776, 4899, 4956, 8033. Thus charity consists in performing uses for the sake of uses, and its quality is according to the uses, n. 7038, 8253. Charity is the spiritual life of man, n. 7081. The whole Word is the doctrine of love and charity, n. 6632, 7262. At the present day it is not known what charity is, n. 2417, 3398, 4776, 6632. Still man can know from the light of his own reason, that love and charity make man, n. 3957, 6273, and likewise that good and truth accord and one is of the other, in like manner charity and faith, n. 7627.

The Lord in the supreme sense is the neighbor, because He is to be loved above all things; hence all that is from Him, and in which He is, is the neighbor, thus good and truth, n. 2425, 3419, 6706, 6819, 6823, 8124. The distinction of the neighbor is according to the quality of good, thus according to the presence of the Lord, n. 6707-6710. Every man, and every society, also one's country and the church, and in a universal sense the Lord's kingdom,

are the neighbor, and to do

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good to them from the love of good, according to the quality of their state, is to love the neighbor; thus the neighbor is their good, which should be regarded, n. 6818-6824, 8123. Civil good, which is justice, and moral good which is the good of life in society, are also the neighbor, n. 2915, 4730, 8120-8122. To love the neighbor is not to love the person, but that in him from which he is the neighbor, thus good and truth, n. 5025, 10336. They who love the person, and not that in him from which he is the neighbor, love evil as well as good, n. 3820. And they do good to the evil as well as to the good, when, nevertheless, to do good to the evil is to do harm to the good, which is not to love the neighbor, n. 3820, 6703, 8120. The judge who punishes the evil to amend them, and that they may not corrupt the good, loves the neighbor, n. 3820, 8120, 8121.

**11** To love the neighbor is to do what is good, just, and right in every work and in every function, n. 8120, 8121, 8222. Hence charity toward the neighbor extends itself to everything which man thinks, wills, and does, n. 8124. To do good and truth for the sake of good and truth, is to love the neighbor, n. 20320, 10336. They who do this, love the Lord, Who in the supreme sense is the neighbor, n. 9212. A life of charity is a life according to the Lord's precepts, thus to live according to Divine truths is to love the Lord, n. 10143, 10153, 10310, 10578, 20645.

**12** Genuine charity claims no merit, n. 2027, 2343, 2400, 3887, 6388-6393 — because it is from an internal affection, thus from the enjoyment of doing good, n. 2373, 2400, 3887, 6388, 6393. They who separate faith from charity, in the other life make faith and all the good

works which they have done in the external form, meritorious, n. 2373.

The doctrine of the Ancient Church was the doctrine of life, which is the doctrine of charity, n. 2385, 2417, 3419, 3420, 4844, 6628. The ancients, who were of the church, reduced the goods of charity into order, and distinguished them into classes, and gave names to each, and thence they had wisdom, n. 2417, 6629, 7259-7262. Wisdom and intelligence increase immensely in the other life with those who have lived the life of charity in the world, n. 1941, 5859. The Lord with Divine truth flows into charity, because into the very life of man, n. 2363, Man is as a garden when charity and faith are conjoined in him, but as a desert when they are not conjoined, n. 7626. Man recedes from wisdom as he recedes from charity, n. 6630. They are in ignorance of Divine truths who are not in charity, however much they believe themselves to be wise, n. 2417, 2435. Angelic life consists in performing the goods of charity, which are uses, n. 454• The spiritual angels are forms of charity, n. 553, 3<sup>804</sup>, 4735.

THE WILL AND THE UNDERSTANDING. - Man has two <sup>14</sup> faculties, one called the understanding, and the other the will, n. 35, 641, 3539, 10122. Those two faculties make the man himself, n. 10076, 10109, 10110, 10264, 10284. Man is such as those faculties are in him, n. 7342, 8885, 9282, 10264, 10284. By them also man is distinguished from the beasts, because man's understanding can be elevated by the Lord so as to see Divine truths, and likewise the will so as to perceive Divine goods; and thus man can be conjoined to the Lord by those two faculties of his, which make him man; but not so beasts, II. 4525, 5114, 5302, 6323, 9231. And since man in that faculty is above the beasts, he cannot die as to his interiors which are of his spirit, but lives to eternity, n. 5302.

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15 All things of the universe have reference to good and truth, thus in man to the will and understanding, n. 803, 10122 - because the understanding is recipient of truth, and the will of good, D. 3332, 3623, 5332, 6065, 6125, 7503, 9300, 9930. It comes to the same whether you say truth or faith, for faith is of truth and truth is of faith; and it comes to the same whether you say good or love, for love is of good and good is of love, since what man believes he calls truth, and what he loves he calls good, n. 4353, 4997, 7178, 10122, 10367. Hence it follows that the understanding is recipient of faith, and the will recipient of love, n. 7178, 10122, 10367. And because man's understanding can receive faith in God, and the will love to God, it follows that he can by faith and love be conjoined to God, and he who can be conjoined to God by love and faith, cannot die to eternity, n. 4525, 6323, 9231.

16 The will of man is the very *esse* of his life, because it is the receptacle of love or good; and the understanding is the *existere* of life therefrom, because it is the receptacle of faith or truth, n. 3619, 5002, 9282. Thus the life of the will is the principal life of man, and the life of the understanding proceeds therefrom, n. 585, 590, 3619, 7342, 8885, 9282, 10076, 10109, 10110 - just as light from fire or flame, n. 6032, 6314. The things which come into the understanding and at the same time into the will, are appropriated to man, but not those which come only into the understanding, n. 9009, 9069, 9071, 9129, 9282, 9386, 9393, 10076, 10109, 10110. Those things become of man's life which are received by the will, n. 3161, 9386, 9393. Hence it follows that man is man from the will, and the understanding therefrom, n. 8911, 9069, 9071, 10076, 10109, To1 o. Every man is

also loved and valued by others according to the good of  
his will, and of the under-



standing therefrom; for he is loved and valued who wills well and understands well, and he is rejected and held in little esteem who understands well and does not will well, n. 8911, 10076. Man also after death remains such as his will is, and the understanding therefrom, n. **9069, 9071, 9386**, 10153. Those things which are of the understanding, and not at the same time of the will, then vanish, because they are not in the man, n. 9282. Or what comes to the same thing, man after death remains such as his love is, and his faith therefrom; or such as his good is, and his truth therefrom; and whatever is of his faith, and not at the same time of his love, or is of truth and not at the same time of good, then vanishes, because it is not in the man, thus not the man's, n. 553, 2364, 10153. Man can comprehend with the understanding what he does not do from the will, or can understand what he cannot will, because contrary to his love, n. 3539. The reason why man with difficulty knows how to distinguish between thinking and willing, n. 9995.

How perverted is the state of those in whom the understanding and will do not act as one, n. 9075. Such is the state of hypocrites, deceivers, flatterers, and dissemblers, n. 2426, 3573, 4799, 8250.

All the will of good and the understanding of truth 18 therefrom, are from the Lord, but not so the understanding of truth separate from the will of good, n. 1831, 3514, 5483, 5649, 6027, 8685, 8701, 10153. The understanding is what is enlightened by the Lord, n. 6222, 6608, 10659. The understanding is enlightened so far as man receives truth in the will, that is, so far as he wills to do according to it, n. 3619. The understanding has light from heaven, as the sight has light from the world, n. 1524, 5114, 6608, 9128. The

understanding is such as are the truths from good, from  
which it is

formed, n. 10064. That is understanding which is from truths from good, but not that which is from falsities from evil, n. 10675. The understanding is seeing from what is of experience and knowledge, truths, the causes of things, their connections and consequences in series, n. 6125. The understanding is seeing and perceiving whether a thing is true, before it is confirmed; but it is not, being able to confirm anything whatsoever, n. 4741, 7012, 7680, 7950, 8521, 8780. To see and perceive whether a thing is true, before it is confirmed, is only given with those who are affected with truth for the sake of truth, thus those who are in spiritual light, n. 8521. The light of confirmation is natural light, that may be given also with the evil, n. 8780. All dogmas even though false may be confirmed until they appear as truths, n. 2243, 2385, 5033, 6865, 7950.

ALL THINGS PREDICTED IN THE APOCALYPSE  
ARE AT  
THIS DAY FULFILLED.

40. No one can know what all the things contained in the Apocalypse signify and involve, unless he knows the internal or spiritual sense of the Word; for everything therein is written in a style like that of the prophetic Books of the Old Testament, in which each word signifies something spiritual, which does not appear in the sense of the letter. Moreover, the things contained in the Apocalypse cannot be explained as to the spiritual sense, except by one who knows how it has gone with the church even to its end, and this can only be known in heaven, and it is what is contained in the Apocalypse. For the spiritual sense of the Word treats everywhere of

the spiritual world, that is, of the state of the church both in heaven and on earth; from this it is that the Word is spiritual and Divine. That state

is what is there set forth in its order. Hence it may be evident that the things contained in the Apocalypse can never be unfolded by any one, except to whom the successive states of the church in the heavens have been revealed; for there is a church in the heavens, equally as on earth — of which something shall be said in what follows.

41. What is the state of the Lord's church on earth, cannot be seen by any man as long as he lives in the world, still less how in course of time it has turned aside from good to evil. The reason is, that while man lives in the world he is in externals, and only sees those things which are plain to his natural man; but what the quality of the church is as to spiritual things, which are its internals, does not appear in the world; but it appears in heaven as in clear day, since the angels are in spiritual thought and also in spiritual sight, and hence see nothing else than spiritual things. Furthermore, all the men are there together who have been born in the world from the beginning of creation — as has been shown above — and all there are distinguished into societies according to the goods of love and of faith — as may be seen in the work on "Heaven and Hell," n. 41-50. Hence it is that the state of the church, and also its progressions, are manifest in heaven before the angels. Now because the state of the church as to love and faith is described in the Apocalypse in its spiritual sense, therefore what all the things there in series involve can be known to no one, except to whom it has been revealed from heaven, and to whom it has been given at the same time to know the internal or spiritual sense of the Word. This I can affirm, that each thing there, even to every single word, contains in itself a spiritual sense, and that in that sense all the things of the church as to its

spiritual state from beginning to end

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are fully described; and because every word there signifies something spiritual, therefore no word can be omitted without the series of things in the internal sense thereby suffering a change. For this reason at the end of the Book it is said : *And if any man shall take away from the words of the book of this prophecy, God shall take away his part from the book of life, and out of the holy city, and out of the things which are written in this book*

3 (xxii. 19). It is the same with the B00ks of the Word of the Old Testament; in them also every thing and every word contains an internal or spiritual sense; wherefore, neither there can any word be taken away. Hence it is that of the Lord's Divine providence those b00ks have been preserved entire to an iota, from the time they were written, by the care of many who have numbered the most minute things therein; this has been provided by the Lord on account of the sanctity which is in every iota, letter, word, and thing there is therein.

42. Since in like manner there is an internal or spiritual sense in every word in the Apocalypse, and since that sense contains the arcana of the state of the church in the heavens and On the earth, and since those arcana can be revealed to no one unless he knows that sense, and unless it is given him at the same time to be in company with angels and to have spiritual intercourse with them, therefore, lest the things therein written should be concealed from men, and should hereafter be disregarded through not being understood, the things therein contained have been disclosed to me. In this little work, however, they cannot be described, because they are so many; and therefore I intend to unfold the whole book from beginning to end and unveil the arcana that lie within it. This explication will be issued within two years, and at the same time that of some things in

Daniel which have hitherto lain hidden, because the spiritual sense has not been known.

43• He who does not know the internal or spiritual sense can never divine what is meant in the Apocalypse by the dragon, and by the battle of Michael and his angels with him; what by the tail by which the dragon drew down a third part of the stars from heaven; what by the woman who brought forth the man child that was caught up to God, and whom the dragon persecuted; what by the beast ascending from the sea, and by the beast ascending from the earth, which had so many horns; what by the harlot, with whom the kings of the earth committed whoredom; what by the first and second resurrection, and by the thousand years; what by the lake of fire and brimstone, into which the dragon, the beast, and the false prophet were cast; what by the white horse; also what by the first heaven and the first earth, which passed away; and what by the new heaven and the new earth, in the place of the former; and by the sea which was no more; also what by the city New Jerusalem descending out of heaven, and by its measures, its wall, gates, and foundations of precious stones; what by the various numbers — with other things which are the greatest mysteries to those who have known nothing of the spiritual sense of the Word. But each one of these things will be seen to be disclosed in the promised explication of that Book.

44. It is to be remarked in advance that all the things contained therein, in the heavenly sense, are now fulfilled. And in this little work I wish to present some general statements in regard to the final judgment, the destruction of Babylon, the first heaven and the first earth which have passed away, and the new Jerusalem;



for the purpose that it may be known that all those things have now been accomplished. But the details

## 5 8 THE FINAL JUDGMENT.

cannot be given, except where they are explained one by one, according to the descriptions of them in the Book of the Revelation.

### THE FINAL JUDGMENT HAS BEEN ACCOMPLISHED.

45. It has been shown above, in its own chapter, that the final judgment does not take place on earth, but in the spiritual world, where all from the beginning of creation are together; and because it is so, it cannot come to the knowledge of any man when the final judgment was accomplished, for every one 100ks for it on earth, and then at the same time for a change of all things in the heaven before the eyes and on earth, and with the human race therein. Lest therefore the man of the church should live in such faith from ignorance, and they who think of the final judgment should await it forever, whence at length faith will perish as to those things which are said of it in the literal sense of the Word; and lest perchance therefore many should recede from faith in the Word, it has been given me to see with my eyes that the final judgment has now been accomplished, and that the evil have been cast into hell and the good taken up into heaven, and thus that all things have been reduced to order, and thereby the spiritual equilibrium restored between good and evil, or between heaven and hell. In what manner the final judgment was accomplished, has been given me to see from beginning to end, as also how Babylon was destroyed, and how those who are meant by the dragon were cast into the abyss; how also the new heaven was formed and the new church instituted in the heavens, which is meant by the New Jerusalem. All these things have been given me to

see with my own eyes, in order that I might testify of them. This final judgment was com-

menced in the beginning of the year 1757, and was fully accomplished by the end of that year.

46. But it is to be known that the final judgment was executed upon those who have lived from the Lord's time to this day, but not upon those who lived before. For final judgments had taken place twice before on this earth — one that which is described in the Word by the flood, and the other that executed by the Lord Himself when He was in the world, which is also meant by the Lord's words : *Now is the judgment of this world; now shall the prince of this world be cast out* (John xii. 3 1); and elsewhere : *These things have I spoken unto you that in Me ye might have peace . . . but be of good cheer; I have overcome the world* (John xvi. 33); and also by these words in Isaiah : *Who is this that cometh from Edam . . . marching in the greatness of His strength? Mighty to save. . . I have trodden the wine press alone . . . Yea, I trod them in Mine anger . . . whence their victory is sprinkled upon My garments. . . For the day of vengeance was in Mine heart, and the year of My redeemed is come. . . So He was their Saviour (lxxiii. 1-8);* and in many other places. That a final judgment has twice before taken place on this earth, is because every judgment takes place at the end of the church — as has been shown above in its chapter; and there have been two churches before on this earth, the first before the flood, and the other after the flood. The church before the flood is described in the first chapters of Genesis by the new creation of heaven and earth, and by paradise; and its end by the eating from the tree of knowledge, and the subsequent particulars; and its final judgment is described by the flood, and all these things according to the style of the Word, by pure correspondences. In its internal or spiritual sense by the creation of heaven and the earth is meant the institution of a

new church — as may be seen above in the first chapter; by the paradise in Eden, the heavenly wisdom of that church; by the tree of knowledge, the knowledge from outward sense which destroyed that church, as also by the serpent there; and by the flood is meant the final judgment upon those who were of that church. But the other church, which was after the flood, is also described in some parts of the Word — as in Deuteronomy (xxxii. 7-14) and elsewhere. This church was extended through much of the Asiatic world, and was continued among the posterity of Jacob. Its end was when the Lord came into the world, for then a final judgment was executed by Him upon all from the first institution of that church, and at the same time also upon the residue of the first church. The Lord came into the world for that end, that He might reduce all things to order in the heavens, and, by means of the heavens, on earth, and at the same time might make His Human Divine; for if this had not been done, no one could have been saved. That there were two churches on this earth before the Lord's coming, has been shown in various places in the "Heavenly Arcana" — to which references will be made below; and also that the Lord came into the world that He might reduce all things to order in

a The First and Most Ancient Church on this earth was that which is described in the first chapters of Genesis, and this was a celestial church, the most excellent of all the churches, n. 607, 895, 920, 1121-1124, 2896, 4493, 8891, 9942, 0545. What they who were from that church are in heaven, n. 1114-1125. They are in the greatest light there, n. 1117. There were various churches after the flood, which are called by one name, the Ancient Church, n. 1125-1127, 1327, 0355. Through what kingdoms of Asia the Ancient Church itself was extended, n. 1238, 2385. What kind of men were those of the Ancient Church, n. 609, 895. The Ancient Church was a representative church, n. 519, 521, 2896. What the

Ancient Church was when it began to decline, n. 1128.  
The difference between the Most Ancient and the  
Ancient Churches. 11. 597, 607, 640, 641, 765, 784, 895,

the heavens, and through the heavens, on earth, and that He might make His Human Divine.<sup>b</sup> The third church on this earth is the Christian. Upon this church, and at the same time upon all those who were in the

4493. The church which began from Eber, which was called the Hebrew Church, n. 1238, 1241, 1343, 4516, 4517. The distinction between the Ancient and the Hebrew Churches, n. 1343, 4874. The church instituted with the posterity of Jacob, or sons of Israel, n. 4281, 4288, 430, 4500, 4899, 4912, 6304, 7048, 9320, 0396, 0526, 0531, 0698. The statutes, judgments, and laws which were commanded with the sons of Israel, were in part like those which were in the Ancient Church, n. 4449. In what manner the representative rites of the church instituted with the sons of Israel differed from the representative rites of the Ancient Church, n. 4288, 10149. In the Most Ancient Church there was revelation immediate from heaven; in the Ancient Church, by correspondences; in the church with the sons of Israel, by a speaking voice; and in the Christian Church, by the Word, n. 0355. The Lord was the God of the Most Ancient Church and also of the Ancient, and was called Jehovah, n. 1343, 6846.

<sup>b</sup> The Lord reduced all things in the heavens and in the hells to order, when He was in the world, n. 4075, 4286, 9937. The Lord then liberated the spiritual world from the antediluvians, n. 1266. What their quality was, n. 30, 311, 560, 562, 563, 570, 581, 586, 607, 660, 805, 808, 034, 1120, 1265-1272. The Lord by temptations and victories subjugated the hells, and reduced all things to order, and at the same time glorified His Human, n. 4287, 9937. The Lord did this from Himself, or from His

own power, n. 1692, 9937. The Lord alone fought, n. 8273. Hence the Lord alone became justice and merit, n. 1813, 2025-2027, 9715, 9809, 0019. The Lord thus united His Human with the Divine, n. 1725, 1729, 1733, 1737, 3318, 3381, 3382, 4286. The passion of the cross was the last temptation and complete victory, by which He glorified Himself, that is, made His Human Divine, and subjugated the hells, n. 2776, 0655, 0659, 10828. The Lord could not have been tempted as to the Divine Itself, n. 2795, 2803, 2813, 2314. He therefore assumed a human from the mother, into which He admitted temptations, n. 1414, 1444, 1573, 5041, 5157, 7193, 9315. He expelled all the hereditary from the mother, and put off the human from her, even until He was not her son, and put on the Divine Human, n- 2159, 2574, 2649, 3036, 10830. The Lord, by the subjugation of the hells, and by the glorification of His Human, saved men, n. 4180, 10019, 10152, 0655, 0659, 0828.



first heaven from the time of the Lord, the final judgment was executed which is now to be described.

47. How this final judgment was effected cannot be described in this little work as to its particulars, for they are many; but these will be described in the Explication of the Apocalypse. For the judgment was accomplished not only upon all those who were of the Christian Church, but also upon all who are called Mohammedans, and also upon all the Gentiles in this whole world. And it was done in this order : first, upon those of the Papal religion; then upon the Mohammedans; afterward upon the Gentiles; and lastly upon the Reformed. The judgment upon those of the Papal religion, will be seen in the following chapter, on Babylon destroyed; the judgment upon the Reformed, in the chapter on the first heaven which passed away; but on the judgment upon the Mohammedans and Gentiles something will be said here in this chapter.

48. The arrangement in the spiritual world of all the nations and people upon whom the judgment was to come, was seen as follows. Collected in the middle appeared those who are called the Reformed, and they were there also apart according to their countries— the Germans toward the north, the Swedes toward the west, the Danes in the west, the Dutch toward the east and south, and the English in the middle. Around this whole middle region where all the Reformed were, appeared collected those who were of the Papal religion, the greatest part of them in the western quarter, some part in the southern. Beyond these were the Mohammedans, also apart according to their countries, but all then appeared in the west toward the south. Beyond these were gathered all the Gentiles in great numbers, which thus

constituted the very circumference; and outside of these appeared as it were a sea, which was their bound. That

the nations were thus arranged according to quarters, was in accordance with each one's general faculty of receiving Divine truths; wherefore in the spiritual world every one is known from the quarter and the place there where he dwells; and also, in a society consisting of many, from his abode with reference to the quarters — as may be seen in the work on " Heaven and Hell " (n. 148, 149). It is the same when they go from place to place; all progress toward different quarters is then according to the successive states of the thoughts from affections, which belong to their own life; according to these affections they of whom we are to speak were led to their own places. In a word, in the spiritual world the ways in which one walks, are actual determinations of the thoughts of his mind; hence in the Word in the spiritual sense, ways, walkings, and the like signify determinations and progressions of spiritual life.

49• The four quarters are called in the Word the four winds, and their gathering the gathering from the four winds— as in Matthew, where the final judgment is treated of : *And He shall send forth His angels . . . and they shall gather together His elect from the four winds, from one end of heaven to the other* (xxiv. 31). And again : *And before the Son of Man shall be gathered all the nations; and He shall separate them one from another, as the shepherd separateth the sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left* (Matt. xxv. 32, 33). This signifies that the Lord will separate those who are in truths and at the same time in good, from those who are in truths and not in good; for in the spiritual sense of the Word by the right hand is signified good, and by the left hand truth; in like manner by the sheep and by the goats. Nor was the

judgment effected upon others; for the evil who were in  
no truths were already long since in the hells, as

thither are cast all the evil after death, thus before the judgment, who in heart deny the Divine and reject from their belief the truths of the church. The first heaven, which passed away, consisted of those who were in truths and not in good; and the new heaven was formed from those who were in truths and at the same time in good.

50. As regards the judgment upon the Mohammedans and the Gentiles, which is to be described in this chapter, it was effected as follows. The Mohammedans were led forth from their places, where they were gathered, which were toward the south in the west, by a way round the Christians, from the west through the north toward the east, as far as to its southern confine, and on the way the evil were separated from the good. The evil were cast into marshes and pools, many also being scattered about into a certain desert which was beyond. But the good were led through the east to a land of great extent near the south, and there dwellings were given to them. They who were led thither, were those who in the world acknowledged the Lord as the Greatest Prophet, and as the Son of God, and believed that He was sent by the Father to instruct the human race, and who at the same time lived a moral spiritual life

2 according to their religion. Most of these, when instructed, receive faith in the Lord, and acknowledge Him to be one with the Father. Communication is also given them with the Christian heaven by influx from the Lord, but they are not commingled with it, because their religion keeps them apart. All of that religion, as soon as they come into the other life among their own, first seek for Mohammed. He does not appear, but in his place two others, who call themselves Mohammeds; these have obtained a seat in the middle under the Christian heaven, toward the left there. These two are

in the place of Mohammed, because all, of whatever religion, after death are first led to those whom they worshipped in the world, since his religion adheres to every one; but when they perceive that they can offer to them no help, they go away from them; for no one can be led away from his own religion in any other way than by being first let into it. Where Mohammed himself is, and what his quality is, and whence are those two who are in the place of Mohammed, will be told in the book in which the Apocalypse is explained.

51. The judgment was effected on the Gentiles in nearly the same manner as on the Mohammedans; they were not however led like them in a circuit, but only some way in the west, where the evil were separated from the good. The evil were there cast into two great chasms, which extended obliquely into the deep; but the good were led away above the middle where the Christians were, toward the land in the eastern quarter where the Mohammedans were, and dwellings were allotted them behind these, and beyond to a great distance in the southern quarter. But the Gentiles who in the world worshipped God under a human form, and led a life of charity according to their religion, are conjoined with Christians in heaven, for they acknowledge and adore the Lord more than others; the most intelligent of these are from Africa. So great a multitude of Gentiles and of Mohammedans was seen, that it could not be numbered except by myriads. The judgment on such a great multitude was effected in a few days; for every one when he is let into his own love and his own faith, is at once allotted and brought to his like.

52. From these things is evidenced the truth of the Lord's prediction concerning the final judgment — *Then shall they come from the east and from the west, and from the north*

*and south, and shall sit down in the kingdom of God* (Luke xiii.  
29).

## BABYLON

## AND ITS DESTRUCTION.

53• That all the things which are predicted in the Apocalypse have been at this day fulfilled, may be seen above (n. 40-44); and in the preceding chapter that the final judgment has already been accomplished, where it was also shown how the judgment was effected on the Mohammedans and Gentiles; here now follows how it was effected on the Papists, who are those meant by Babylon, so much treated of in the Apocalypse, and its destruction in particular in the eighteenth chapter, which is thus described : *An angel cried with a mighty voice . . . Fallen, fallen is Babylon the great, and is become a habitation of devils, and a hold of every unclean spirit, and a hold of every unclean and hateful bird* (ver. 2). But before it is told how this destruction was effected, I shall premise : I. *What is meant by Babylon, and what is its quality.* II. *What they are in the other life who are of Babylon.* III. *Where their dwellings have hitherto been [in the spiritual world].* IV. *Why they were tolerated there until the day of the final judgment.* V. *How they were destroyed and their dwellings made a desert.* VI. *That those of them who were in affection for truth from good were preserved.* VII. *The state hereafter of those who come thence from the earth.*

54• *What is meant by Babylon, and what is its quality.* By Babylon are meant all who wish to rule by means of religion. To rule by religion is to rule over men's souls, thus over their very spiritual life, and to use the Divine things of religion as the means. All those who have dominion for an end, and religion as the means, are in general Babylon. They are called Babylon, because such dominion commenced in ancient times, but it was destroyed in its beginning. Its commencement is de-



scribed by the city, and by the tower, whose head was to be in heaven; and its destruction by the confusion of lips; whence its name Babel (Gen. xi. 1-9). What is meant by all these particulars in the internal Or spiritual sense of the Word, may be seen unfolded in the " Heavenly Arcana " (n. 1283-1328). Moreover that 2 such dominion commenced and was instituted in Babel, is evident in Daniel, where it is said of Nebuchadnezzar, that he set up an image which all were to adore (chap. iii.); and is also meant by Belshazzar and his princes drinking out of the gold and silver vessels, which Nebuchadnezzar had carried away from the temple of Jerusalem, and by his worshipping at the same time gods of gold, silver, copper, and iron, wherefore it was written on the wall, *He bath numbered, He bath weighed, He bath divided;* and the same night the king himself was slain (chap. v.). By the vessels of gold and of silver of the temple of Jerusalem, are signified the goods and truths of the church; by drinking from them, and at the same time worshipping the gods of gold, silver, copper, and iron, is signified profanation; by the writing on the wall, and by the death of the king, is signified visitation and destruction, denounced against those who have used Divine goods and truths as means. What they are like ? who are called Babylon, is also described in several places in the Prophets — as in Isaiah : *Thou shalt take up this parable against the king of Babylon. . . . Jehovah Bath broken the staff of the wicked, the sceptre of the rulers. . . . How art thou fallen from heaven, O Lucifer . . . how art thou cut down to the ground. . . . And thou saidst in thine heart, I will ascend into the heavens, I will exalt my throne above the stars of God; and I will sit pon the mount of congregation, in the sides of the north. . . . will become equal to the Most High. Yet thou shalt be cast down to hell, to the sides of the pit. . . . cut*

*of from Babylon*

*name and remnant . . . and I will also make it a possession for the porcpine* (xiv. 4, 5, 12-15, 22, 23). And again in the same : The lion said, *Babylon is fallen, is fallen, and all the graven images of her gods are broken unto the ground* (xxi. 9; see also chap. xlvii., and chap. xlviii. 14-20; and Jer. 1. 1-3). From 4 these things it is now plain what Babylon is. It should be known that the church becomes Babylon when charity and faith cease, and in their place the love of self begins to rule; for this love in so far as it has free rein, rushes on to dominate, not only over all whom it can subjugate on earth, but also over heaven; nor does it rest then, but it climbs even to the throne of God, and transfers to itself His Divine power. That this was done even before the Lord's coming, is evident from the passages from the Word above cited. But this Babylon was destroyed by the Lord when He was in the world, both by their becoming entirely idolatrous, and by the final judgment then brought on them in the spiritual world. This is meant by the prophecy that Lucifer, who there is Babylon, would be cast down into hell, and that Babylon would be fallen; and also by the writing upon the wall, and by the death of Belshazzar; and also by the stone cut out of the rock, which destroyed the statue of which Nebuchadnezzar dreamed.

55. But the Babylon treated of in the Apocalypse, is the Babylon of this day, which commenced after the coming of the Lord, and is among the Papists, as is well known. This Babylon is more pernicious and abominable than that which was before the coming of the Lord, because it profanes the interior goods and truths of the church, which the Lord revealed to the world when He revealed Himself. How pernicious and interiorly abominable it is, may be evident in general from what follows.

<sup>2</sup> They acknowledge and adore the Lord apart from any



power of saving; they separate His Divine altogether from His Human, and they transfer to themselves His Divine power, which belonged to His Human; *a* for they remit sins, they admit into heaven, they cast into hell, they save whomsoever they wish, they sell salvation, thus they claim for themselves such things as are of the Divine power alone; and because they exercise this power, it follows that they make themselves to be gods, each One in his station, by transference from the highest one of them, whom they call Christ's vicar, down to the lowest. Thus they regard themselves as the Lord, and they adore Him, not for His sake, but for their own. They not only adulterate and falsify the Word, but <sup>3</sup> also take it away from the people, lest they should enter into any light of truth; nor is this enough — they even annihilate it, acknowledging the Divine in the decrees from Rome as above the Divine in the Word. Thus they preclude to all the way to heaven; for the way to heaven is the acknowledgment of the Lord, and faith and love to Him, and the Word is what teaches the way; so that without the Lord, by the medium of the Word, there is no salvation. They strive with all diligence to extinguish the light of heaven, which is from Divine truth, that ignorance may be in the place of it, and the denser, the more acceptable to them. They extinguish the light of heaven by prohibiting the reading of the Word, and the reading of books in which are doctrines from the Word; instituting worship by masses in a language not understood by the simple, and in which there is no Divine truth; and they also fill their world with falsities, which are darkness itself, and which remove and dissi-

*a* That the church's attributing two natures to the Lord, and thus separating His Divine from His Human, was done in a council for the sake of the Pope that he might

be acknowledged as His Vicar —disclosed from heaven  
— see " Heavenly Arcana " (n. 4738).

pate the light; they likewise persuade the common people that they have life in their [the priests'] faith,

4 thus in the faith of another and not in their own. Moreover they place all worship in external sanctity, without internal, and they make the internal a void, because without knowledge of good and truth; when yet Divine worship is external worship only so far as it is internal, for the external proceeds from the internal. Besides all this, they introduce idolatries of many kinds; they make and multiply saints, the adorations of which they see and allow, and also prayers to them almost as to gods; they set up idols of them everywhere, selling miracles done by them in great abundance; they set them over cities, temples, and monasteries; their bones taken out of tombs, so vile, they account holy : and thus they turn the

5 minds of all from the worship of God to the worship of men. Moreover, lest any one should come out of that thick darkness into the light, and from idolatrous worship to Divine worship, they use much artful precaution; for they multiply monasteries, from which they set spies and guards in all directions; they extort confessions of the heart, which are also of the thoughts and intentions; and if men do not make these confessions, they terrify their minds with infernal fire and torments in purgatory; and those who dare to speak against the Papal throne, and against their dominion, they shut up in a

6 horrible prison, which is called that of the Inquisition. All these things they do for the sole end that they may possess the world and its treasures, and live in luxury, and be the greatest, and have the rest for slaves. But such domination is not that of heaven over hell, but of hell over heaven; for so far as the love of dominion prevails with man, especially with the man of the church,

so far hell rules. That this love rules in hell, and makes  
hell, may be seen in the work on " Heaven

and Hell " (n. 551-565). From all this it may be evident that among them there is not the church but Babylon; for the church is where the Lord is worshipped and the Word is read.

56. *What they are in the other life who are of Babylon*, can be evident only to one to whom it has been given by the Lord to be together with those who are in the spiritual world. Since this has been permitted to me, I am able to speak from experience, for I have seen, heard, and talked with them. Every man after death is in a life like that in which he was in the world. This cannot be changed, save only as to the enjoyments of the love, which are turned into corresponding enjoyments — as may be evident from two chapters in the work on "Heaven and Hell" (n. 470-484, and 485-490). It is the same with the life of those of whom we are now speaking, which is just as it was in the world, with the difference that in the other life the hidden things of their hearts are uncovered; for they are then in the spirit, in which the interiors, that are of the thoughts and intentions, reside, which in the world they concealed and covered over with external sanctity. Since these things have now been laid open, it has been perceived that more than half of those who have usurped the power of opening and shutting heaven, are wholly atheists. But because dominion as in the world is rooted in their mind, and this is founded upon this principle, that the Lord had all power given to Him by the Father, and this was transferred to Peter, and by order of succession to the primates of the church, therefore an oral confession of the Lord remains adjoined to their atheism; yet even this no longer than they can be in some dominion by means of it. But the rest of them, who are not atheists, are so vacuous as to know nothing at all of



man's spiritual life, of the means of salvation, of the  
Divine truths

which lead to heaven, nor anything of heavenly faith and love, believing that heaven can be given by the

3 Pope's grace to any one, whatever his quality. Since every one is in a life in the spiritual world like that in which he was in the natural world, with no difference so long as he is neither in heaven nor in hell — as may be seen shown in the work on " Heaven and Hell " (n. 453-480) — and because the spiritual world as to external appearance is altogether like that of the natural world (n. 170-173), therefore they have a similar moral and civil life, and especially a similar worship — for that is inrooted and remains fixed in man's inmosts, nor can any one after death be led away from it, if he is not in good from truths and in truths from good. But this people which is now treated of, can be led away from its worship with more difficulty than others, because it is not in good from truths, still less in truths from good; for their truths are not from the Word, except a few which they have falsified by application to dominion; hence neither do they have good, except what is spurious; for such as the truths are, such does the good become. These things are said that it may be known that the worship of this people in the spiritual world is entirely

4 like what it was in the natural world. Premising this, I will now relate something about their worship and life there. They have a certain synod, in place of the synod or consistory in Rome, where their primates meet and consult about the various things which pertain to their religion, especially how to hold the common people in blind obedience, and how to enlarge their dominion. The place of this synod is in the southern quarter, near the east; but no one who has been a pope or cardinal in the world dares to enter it, because a certain semblance of Divine authority is seated in their minds, from their

having arrogated to themselves the power of the Lord

in the world; wherefore, as soon as they present themselves there, they are borne away and cast to their like in the desert. But those of them who have been of upright mind, and have not from confirmed faith usurped such power, are in a certain dark chamber behind this synod. There is another assembly in the western quarter, near the north; the business there, is the admission of the credulous common people into heaven. They there arrange around themselves many societies, which are in various external enjoyments; in some they sport, in some they dance, in some they compose the face to express various kinds of cheerfulness and gladness; in some they talk in a friendly manner, here of civil, here of religious, here of sensual matters, and so on. Into some one of these societies they admit their followers, each according to his desire, calling it heaven. But all, after being there a few hours, become weary and depart, because those enjoyments are external and not internal. In this way also many are withdrawn from faith in their doctrine concerning admission into heaven. As regards **6** their worship in particular, it is almost like their worship in the world. As in the world, it consists of masses, which are said in a language not common to spirits, but composed of high-sounding words, which cause an external feeling of sanctity and trembling, but are not understood at all. In like manner they adore saints and set up idols; but their saints nowhere appear, for all of those who have sought to be worshipped as deities, are in hell. The rest, who did not seek to be worshipped, are among common spirits. Their prelates know this, for they seek them out and find them, and then despise them; but they hide this from the people, that the saints may still be worshipped as guardian deities, and the prelates themselves, who rule over the people, as

the lords of heaven. They also in like manner as in the  
world 7

multiply temples and monasteries; they also scrape together riches, and accumulate precious things, and hide them in cellars— for in the spiritual world, as in the natural world, there are precious things, and much more abundantly. In like manner they send forth monks there, to allure the Gentiles to their religion, and thereby to subjugate them to their rule. It is a common thing for them to have watch-towers erected in the midst of their communities, from which they can extend their sight into all the neighboring regions; and they establish for themselves by various methods and arts communications with those near and far, and make leagues

8 with them, and draw them into their own party. Such is their state in general; but in particular, very many prelates of this religion deny all power to the Lord, and claim it for themselves; and because they do this, they do not acknowledge any Divinity. They still counterfeit holiness in externals, which holiness is yet in itself profane, because in their internals there is not any acknowledgment of the Divine. Hence, they communicate with some societies of the lowest heaven by external holiness, and with the hells by their profane internal, so that they are in either at will. By this means they also allure simple good spirits, and give them dwellings near themselves, and gather together evil spirits, whom they arrange round about the congregation; thus they also conjoin themselves with heaven by means of the simple good spirits, and with hell by the wicked spirits. By this means they are able to undertake abominable things, which they perpetrate from hell. For the simple good spirits, who are in the lowest parts of heaven, do not look beyond external holiness and their most holy adoration of the Lord in externals, and do not see their wickedness, and

therefore favor them; and thus give them their greatest protection. But still all these in course

of time recede from external holiness, and then being separated from heaven they are cast into hell. From 9 all this may in some degree be known what is the nature in the other life of those who are of Babylon. But I know that those who are in the world and who have only an inane and empty idea of the state of man after death and of heaven and hell, will wonder that such things exist there. But that man after death is equally a man, lives in companionship as in the world, dwells in houses, hears preachings in temples, discharges duties, and sees things in that world like those in the former world he has left, may be evident from what has been said and shown of what I have seen and heard, in the work on "Heaven and Hell."

57. I have spoken with some of that people concerning the keys given to Peter, whether they believe that the Lord's power over heaven and hell was transferred to him; and because this was the very basis of their religion, they vehemently insisted on it, saying that of this there is no doubt at all, because it is plainly stated. But to the question whether they know that in every particular of the Word there is a spiritual sense, which is the meaning of the Word in heaven, they said at first that they did not know it, but afterward that they would inquire; and when they inquired, they were instructed that there is a spiritual sense in every particular of the Word, which differs from the literal sense as the spiritual differs from the natural. And they were also instructed that not any person named in the Word is named in heaven, but in place of him something spiritual is there understood. At last they were informed that instead of Peter in the Word, is meant the truth of the faith of the church from the good of charity; the same being meant by a rock, which is named together



with Peter; for it is said, *Thou art Peter, and upon this rock I will build My*

*church* (Matt. xvi. 18)- by which is not meant that any power was given to Peter, but that it is given to truth which is from good; for all power in the heavens is in truth from good, or in good by means of truth; and because all good and truth are from the Lord and nothing from man, the Lord has all power. When these things were heard, they were angry and said they wanted to know whether this spiritual sense is in those words. So the Word which is in heaven was given to them, in which Word there is not a natural sense, but a spiritual one, because it is for angels, who are spiritual - that there is such a Word in heaven, may be seen in the work on "Heaven and Hell" (n. 259, 261). When they read this Word they saw plainly that Peter is not named there, but in his place truth from good which is from the Lord.<sup>b</sup> Seeing this, they rejected it with anger, and would almost have torn it in pieces with their teeth, had it not been instantly taken away. Thus they were convinced, though not willing to be convinced, that the

<sup>b</sup>The Lord's twelve disciples represented the church as to all things of truth and good, or of faith and love, in like manner as the twelve tribes of Israel, n. 2129, 3354, 34<sup>88</sup>, 3<sup>858</sup>, 6397. Peter, James, and John represented faith, charity, and the goods of charity, n. 3750. Peter represented faith, n. 4738, 6000, 6073, 6344, 10087, 0580. That the keys of the kingdom of heaven were given to Peter signifies that all power belongs to truth from good, or to faith from charity which is from the Lord, thus that all power belongs to the Lord, n. 6344. A key means the power of opening and shutting, n. 9410. All power belongs to good by means of truths, or to truths from good which is from the Lord, n. 3091, 3563,

6344, 6423, 6984, 8200, 8304, 9327, 94<sup>10</sup>, 9639, 9643, 10019, 10182. A rock in the Word signifies the Lord as to Divine truth, n. 8581, 10580. All names of persons and places in the Word signify things and states, n. 768, 1888, 4310, 4442, 10329. Their names do not enter heaven, but are turned into the things which they signify, neither can their name be pronounced in heaven, n-1876, 5225, 6516, 10216, 10282. How beautiful the internal sense of the Word is where mere names occur, illustrated by examples, n. 1224, 1264, 1888.

Lord alone has that power, and by no means does any man have it, because it is a Divine power.

58. *Where their dwellings have hitherto been in the spiritual world.* It was said above (n. 48) that the arrangement of all the nations and people in the spiritual world was seen to be as follows. Collected in the middle appeared those who are called the Reformed, around this middle those who are from the Papal religion, beyond them the Mohammedans, lastly the various Gentiles. Hence it may be evident, that the Papists made the nearest circle about the Reformed, who were in the middle. The reason why they made the nearest circle is that they are in the middle who are in the light of truth from the Word; and those who are in the light of truth from the Word, are also in the light of heaven, for the light of heaven is from Divine truth, and the Word is that in which this is—that the light of heaven is from Divine truth, see in the work on "Heaven and Hell" (n. 126-140), and that the Word is Divine truth (n. 303310); and light proceeds from the middle toward the circumference, and enlightens. Hence it is that nearest about the middle are those from the Papal religion; for they have the Word and it is also read by those who are of the ecclesiastical order, though not by the people. This is the reason why the Papists in the spiritual world have found their homes around those who are in the light of truth from the Word. It shall now be told how **2** they dwelt before their habitations were entirely destroyed and made a desert. The greater part of them dwelt in the south and west, and only a smaller portion in the north and in the east. In the south dwelt those who excelled others in the world in talent, and confirmed themselves in their religion; and at the same time the noble and rich dwelt there in great numbers. They did not dwell upon the earth

there, but under the earth,

through fear of robbers, placing guards at the entrances. In that quarter there was also a great city, which extended nearly from the east there to the west, and also a little into the west, situated very near to the middle where were the Reformed. Myriads of men or spirits dwelt in that city; it was full of temples and monasteries; the ecclesiastics also carried into that city all the precious things which by various arts they were able to scrape together, and concealed them in their cells and subterranean crypts—which crypts were so elaborately constructed that no one but they could enter; for they were disposed around in the form of a labyrinth. Their heart was in the treasures there amassed, and rested in confidence that they could never be destroyed. I saw them, and wondered at the art shown in constructing them and enlarging them without end. The most of those who call themselves of the society of Jesus were there, and with the rich who were round about, they cultivated friendly relations. Toward the east in that quarter was the synod, where they consulted on the enlargement of their dominion, and on the means of holding the people in blind obedience — of which above (n. 56). This is said of their dwellings in the southern

3 quarter. In the north dwelt those who less excelled in natural ability, and who had less confirmed themselves in their religion, for the reason that they were in an obscure faculty of discernment, and hence in blind faith. The multitude was not so great there as in the south. Most of them were in a great city, extending lengthwise from the angle of the east toward the west, and also a little into the west. This part also was full of temples and monasteries. On its border near the east were many of various religions, and also some of the Reformed. A few places were also occupied by the

4 Papists in that quarter beyond the city. On the east

dwelt those of that people who in the world were in the greatest enjoyment of ruling, and had also been in some natural light. They appeared there on mountains, but only in that quarter which looks toward the north; there were none of them in that part which looks toward the south. In the angle at the north there was a mountain, on the top of which they placed a certain one of unsound mind, whom they could inspire to give whatever commands they chose — by communications of thoughts known in the spiritual world but unknown in the natural — giving out that he was the very God of heaven appearing under a human form, and thus they paid him Divine worship. This was because the people wished to recede from their idolatrous worship, and because they thought that by this means they could be held in obedience. That mountain is what is meant in Isaiah 5 by *the mount of congregation in the sides of the north* (chap. xiv. 13); and those on the mountains there are meant by Lucifer (ver. 12); for those of the Babylonish crew who were in the east, were in greater light than the rest, which light they had also prepared for themselves by artifice. Some also seemed to be building a tower, which should reach even to heaven where the angels are; but this was only a representative of their machinations; for machinations are presented in the spiritual world by many means before the eyes of those who stand at a distance, which yet do not actually exist with those who are in the machinations. This is a common thing there. By that appearance it was also given to me to know what is signified by the tower the top of which was in heaven, whence the place was called Babel (Gen. xi. 1–10). Thus much is said of the dwellings of those in the east. In the west dwelt in front those 6 of this religion who lived in the dark ages, most of them under the earth, one posterity



beneath another. The

whole tract in front looking toward the north was, as it were, excavated, and filled with monasteries. The entrances to them opened through caverns covered by roofs above, through which they went out and in, but rarely spoke with those who lived in the following ages; for they were of another disposition, and not so full of malice, because in those times there was no strife with the Reformed, and thus there was not so great cunning and malice arising from hatred and revenge. In the western quarter beyond that tract were many mountains, on which were the most malicious of that people, who denied in heart the Divine, and yet with their mouth professed it, and expressed their adoration for it in gesture with more holiness than the rest. Those who were there devised nefarious arts, to hold the common people under the yoke of their rule, and also to force others to submit themselves to that yoke. These arts it is not permitted to describe, because they are unspeakable. They were in general such as are mentioned in the work

7 on "Heaven and Hell" (n. 580). The mountains on which they were, are those which are meant in the Apocalypse by the seven mountains, and those who dwelt upon them are described by the woman sitting upon the scarlet-colored beast, in these words — *And I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. . . . And upon her forehead a name written, MYSTERY, BABYLON*

THE GREAT, THE MOTHER OF THE HARLOTS  
AND OF THE ABOMINATIONS OF THE EARTH.

. . . *The seven heads are*

*seven mountains on which the woman sitteth* (xvii. 3, 5, 9). By a woman in the internal sense is meant the church, in an

opposite sense a profane religion; by the scarlet- colored  
beast the profanation of heavenly love, and by the seven  
mountains the profane love of ruling. Thus  
8 much is said of their dwellings in the west. The reason

why they dwell separate according to quarters is, because all in the spiritual world are led into the quarter, and into the place of the quarter, which corresponds to their affections and loves, and no one to any other place — see in the work on "Heaven and Hell," where the four quarters of heaven are treated of (n. 141-153). In general, all the schemes of this Babylonish people tend to this, that they may rule not only over heaven, but also over all the earth, and thus possess both heaven and earth, obtaining one by means of the other. To gain this, they constantly devise and put forth new statutes and doctrines. The same endeavor which they made in the world, they make also in the other life, for every one after death is such as he was in the world, especially as to religion. It was given me to hear certain of the primates consulting on a doctrine, which was to be a law to the people. There were many articles, but all tended to this, that they should seize dominion over heaven and over earth; and that they should have all power, and the Lord none. Those doctrines were afterward read to the bystanders, and when read, they heard a voice from heaven saying that they had been dictated from the deepest hell, though they knew it not; which was also confirmed by this, that a crowd of devils from that hell, of the blackest and most direful appearance, ascended, and tore those doctrines from them, not with their hands but with their teeth, and carried them down into their hell. The people who saw it were struck dumb with amazement.

59. *Why they were tolerated there until the day of the final judgment.* It was for the reason that it is of Divine order, that all who can be preserved, shall be preserved, even until they can no longer be among the good. Wherefore all those are preserved, who can emulate spiritual life in

externals, and present it in a moral life

## 8 2 THE FINAL JUDGMENT.

as if it were therein, whatever may be their quality as to faith and love in internals; so also those are preserved who are in external holiness, though in no internal. Such were many of that people, for they were able to talk piously with the common people, to adore the Lord in a holy manner, to implant religion in their minds, and to lead them to think of heaven and hell, and to hold them in doing good by the preaching of works; hence they were able to lead many to the life of good, thus into the way to heaven. By this means many of that religion were saved, though few of the leaders; for the leaders are such as are meant by the Lord by *false prophets, which come to you in sheep's cloth-*

2 *ing, but inwardly are ravening wolves* (Matt. vii. ii). By prophets in the internal sense of the Word are meant those who teach truth and by it lead to good, and by false prophets those who teach falsity and by it seduce. They are also like the scribes and Pharisees, who are described by the Lord in these words : *The scribes and the Pharisees sit on Moses' seat; all things . . . whatsoever they bid you observe, these observe and do; but do not ye after their works; for they say and do not. . . . All their works they do to be seen of men. . . . Ye shut the kingdom of heaven against men, for ye enter not in yourselves. . . . Ye devour widows' houses, even while for a pretence ye make long prayers. . . . Woe unto you . . . hypocrites I for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. . . . Cleanse first the inside of the cup and platter, that the outside thereof may become clean also. . . . Ye are like unto whited sepulchres, which outwardly appear beautiful but inwardly are full of dead men's bones. . . . So ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and*

3 *iniquity* (Matt. xxiii. 1-34). That they were tolerated, was

also because every one after death retains his relig-

ion which he has acquired in the world, and is therefore also let into it when he first comes into the other life. And religion with this people was implanted by such as extolled holiness with the mouth, and feigned it in their manner, and also impressed them with the belief that they could be saved through them; hence also it was, that such were not removed from them, but were preserved among their own. But the primary reason is, 4 that all are preserved from one judgment to another who live a life that resembles the spiritual in externals, and emulate as it were a pious and holy internal, by whom the simple can be taught and led; for the simple in faith and heart do not look beyond the external and what appears before the eyes. Hence it is, that all were tolerated who were such from the time of the commencement of the Christian Church until the day of the judgment. That a final judgment has taken place twice before, and now the third time, has been shown above. All these are those who constituted the first heaven, and are meant in the Apocalypse by those who are not of the first resurrection (xx. 5, 6); but because they were such as is described above, therefore that heaven was destroyed, and those who were of the second resurrection were cast out, But it should be known that only 5 those were preserved who suffered themselves to be held in bonds by both civil and spiritual laws, since these could be in a society together; but those were not preserved who could not be held in bonds by these laws. These were cast into hell long before the day of the final judgment, for the societies were continually purified and cleansed from such. Hence those who lived a wicked life and enticed the common people to doing evils and entered into abominable arts — such as are among those in the hells described in the work on "Heaven and Hell" (n. 580) — were cast out of the



societies, and this

6 in their turns. In like manner also they are taken away from the societies who are interiorly good, lest they be contaminated by those who are interiorly evil. For the good perceive the interiors, and therefore do not look to the exteriors, except so far as they agree with the interiors. These are sent in their turns before the judgment to places of instruction — as may be seen in the work on "Heaven and Hell" (n. 512-520) — and are carried thence into heaven; for they are those from whom is the new heaven, and who are meant by those who are of the first resurrection. These things are said that it may be known why so many of those who were of the Papal religion were tolerated and preserved until the day of the final judgment. But more on this same subject will be told in the following chapter, where the first heaven which passed away is to be described.

60. *How they were destroyed and their dwellings made a desert,* I will here describe in a few words, and more fully in the Explication of the Apocalypse. That the Babylon there treated of has been destroyed, no one could know without seeing it; and since to me it was given to see how the final judgment was effected and completed upon all, and in particular upon those who were of Babylon, I will give a description of it. This was granted to me principally for the purpose that it might be revealed to the world that all the things predicted in the Apocalypse are Divinely inspired, and that it is a prophetic Book of the Word. For unless this were revealed to the world, and at the same time the internal sense, which is in every particular there, as in every particular of the Prophets of the Old Testament, that Book might be rejected as unintelligible; and the result of this would be such incredulity, that the things there said would not be held

worthy of belief, nor that any final judgment would  
come; in which unbelief those

who are of Babylon would confirm themselves more than others. Lest this should come about, it has pleased the Lord to make me an eye-witness. But all that was seen of the final judgment upon those who were of Babylon, or of the destruction of Babylon, cannot be here adduced, as there was so much that it would fill a volume. Here therefore I will give only some general statements, reserving the particulars for the Explication of the Apocalypse. As the Babylonish people were settled in and extended over many tracts in the spiritual world, and formed societies for themselves in every quarter there — as has been shown above (n. 58) — I will describe how these societies were destroyed separately in each quarter.

61. Destruction is effected after visitation; for visitation always precedes. Visitation is a process of exploration as to quality, and also a separation of the good from the evil; then the good are removed and the evil are left. When that was done, there were great earthquakes, from which they perceived that the final judgment was at hand; and trembling also then seized them all. Next those who dwelt in the southern quarter, especially in the great city there already described (n. 58), were seen running hither and thither, some to betake themselves to flight, some to hide themselves in the crypts, some in the cells and caves where their treasures were, while some carried out thence whatever came to their hand. But after the earthquakes, there burst up an eruption from below, which overturned everything in the city and in the surrounding region. After this eruption came a vehement wind from the east which laid bare, shook, and overthrew everything to its foundations; and then all who were there were led forth from every place, and from every

hidden recess, and cast into a sea whose water was black;  
those who were cast into

2 it amounted to many myriads. Afterward from that whole region a smoke ascended, as after a conflagration, and at length a thick dust, which was borne by the east wind to the sea and strewn over it; for their treasures were turned into dust, and all of the things which, because they possessed them, they called holy. That dust was strewn over the sea, because such dust signifies

3 what is damned. Last of all there was seen something black flying over that whole region, which on inspection appeared like a dragon — a sign that the whole of that great city and region was become a desert. This was so seen because by dragons are signified the falsities of such a religion, and by their abode is signified the desert after their overthrow — as in Jeremiah (ix. 12; x. 22;

4 xlix. 33 : Mal. i. 3). It was also seen that some had a millstone, as it were, around the left arm, which was a representative that they had confirmed from the Word their abominable dogmas, such being the signification of a millstone. Hence it was plain what is signified by these words in the Apocalypse — *A strong angel took up a stone as it were a great millstone, and cast it into the sea, saying, Thus with violence shall Babylon, the great city, be cast down, and shall be found no more at all* (xviii.

5 21). But those who were in the synod, also in the same quarter but nearer to the east, in which they consulted concerning the modes of enlarging their dominion and of holding the people in ignorance, and thence in blind obedience— of which synod see above (n. 58) — were cast not into the black sea, but into a gulf which opened itself long and deep under and around them. Thus was the final judgment effected upon the Babylonians in the

6 southern quarter. But the final judgment upon those in front in the western quarter, and upon those in the northern quarter, where there was also a great city, was effected as follows. After some great earthquakes, which

rent everything there to the very foundations — these are the earthquakes which are meant in the Word (Matt. xxiv. 7 : Luke xxi. x x; and in the Apocalypse vi. **12; viii. 5; xi. 13; xvi. 18;** and in the prophecies of the Old Testament), and not earthquakes on this earth— an east wind went forth from the south through the west into the north, and laid bare that whole region— first that part of it in front in the western quarter where dwelt underground those who lived in the dark ages, and afterward the great city which extended from that quarter on through the north to the east; and from these regions thus laid bare, all things were exposed to view. But because there were not such great riches there, no eruption was seen, and no sulphurous fire consuming treasures, but only overthrow and destruction, and afterward the exhalation of the whole into smoke; for the east wind went forth, blowing to and fro, and overthrew and destroyed and also swept away. The monks with the 7 common people were led forth to the number of many myriads, and some were cast into the black sea, on the side of it which looks to the west; some into the great southern chasm, of which above; some into the western gulf, and some into the hells of the Gentiles; for part of those in the dark ages were idolaters like the Gentiles. Thence also a smoke was seen which ascended and reached as far as the sea, and hovered over it, and deposited a black crust; for that part of the sea into which they were cast was encrusted with the dust and smoke into which their dwellings and riches were reduced; wherefore that sea no longer appears to sight, but in its place, as it were, a dark soil under which is their hell. The final judgment upon those who dwelt in the eastern 8 quarter upon the mountains — of whom also see above (n. 58)-- was thus effected. Those mountains were seen to subside

into the deep, and all who were upon them



88 THE FINAL JUDGMENT.

to be swallowed up; and he whom they had placed there upon one of the mountains, and whom they proclaimed to be God, was seen to become black, and then fiery, and with them was cast headlong into hell. For the monks of various orders who were upon those mountains, said that he was God, and that they themselves were Christ; and wherever they went, they took with them the abominable persuasion that they were Christ.

9 Last of all the judgment was effected upon those who dwelt more remotely in the western quarter and upon the mountains there, who are meant by the woman sitting upon a scarlet-colored beast, which had seven heads that are seven mountains, of whom also something is related above (n. 58). Their mountains were also seen, some to be open in the centre, where a vast chasm was made and whirled about into vortex, and those who were upon them were cast into it; some mountains were upheaved from their foundations and completely inverted, so that what had been the summit became the base; those who were thence in the plains were inundated and covered up as with a flood; but those who were among them from the other quarters were cast into gulfs. But the things which are now said are only a few of all which I saw; more will be told in the Explication of the Apocalypse. They were done and com-

10 pleted in the beginning of the year 1757. As regards the gulfs into which all were cast except those who were cast into the black sea, there are many in number. Four were disclosed to me — one great gulf in the southern quarter, to the east there; another, in the western quarter to the south; a third, in the western quarter to the north there; a fourth further on, in the angle between the west and the north. The gulfs and the sea are their hells. These were seen, but in addition to these there were many others which were not seen; for

the hells of the Babylonish people are distinct according to the various profanations of spiritual things, which are of the good and truth of the church.

62. Thus now the spiritual world was liberated from such spirits, and the angels rejoiced on account of the liberation from them; since those who were of Babylon infested and seduced all whomsoever they could, and there more than in the world; for their subtleties are more malignant there, because then they are spirits, and in the spirit of every one all his malice conceals itself; for it is man's spirit which thinks, wills, intends, and plots. Many of them were explored, and it was found that they believed nothing whatever, and that there was seated in their minds an abominable lust of seducing, the rich for the sake of riches, and the poor for the sake of dominion; and that to this end they held all in the densest ignorance, and so obstructed the way to light, thus to heaven; for the way to light and to heaven is obstructed when the knowledges of spiritual things are overwhelmed by idolatries, and when the Word is adulterated, deprived of its power, and taken away.

63. *Those of them who were in affection for truth from good were preserved.* Those of the Papists who lived piously and were in good, although not in truths, and yet from affection desired to know truths, were taken away and brought into a certain region in front in the western quarter near the north, where dwellings were given them, and societies established; and then priests from the Reformed were sent to them, who instructed them from the Word, and as they are instructed they are received into heaven.

64. *The state hereafter of those who come thence from the earth.* Since the final judgment has now been accomplished, and by means of it all things are reduced to order by the Lord, and all those who were interiorly



good have been taken into heaven, and those who were interiorly evil have been cast into hell, it is not allowed them henceforth, as hitherto, to form societies beneath heaven and over hell, nor to make common cause with others; but when they first arrive, which happens after the death of each, they are entirely separated, and after passing a certain time in the world of spirits, they are brought into their own places. They, therefore, who profane holy things, who are those who claim for themselves the power of opening and shutting heaven and of remitting sins — which powers belong to the Lord alone—and who make Papal bulls equal to the Word, and have dominion for their end, are henceforth borne immediately into the black sea, or into the gulfs where are the hells of profaners. But it has been told me from heaven that those of that religion who are of such a nature, have no regard at all for the life after death, because they deny it in heart; but they regard only life in the world, and hence they are utterly indifferent as to this lot of theirs after death, which yet will remain to eternity, and they make a jest of it, as a thing of nought.

#### THE FORMER HEAVEN AND ITS ABOLISHMENT.

65. It is said in the Apocalypse, *I saw a great white throne, and Him that sat pon it from Whose face the earth and the heaven fled away; and there was found no place for them* (xx. And afterward, *I saw a new heaven and a new earth; for the first heaven and the first earth are passed away* (xxi. 1). That by a new heaven and a new earth, and by the passing away of the former heaven and the former earth, is not meant the visible heaven and our habitable earth, but the angelic heaven and the church, was shown above in the first chapter, and also in those that follow. For the Word in itself is spiritual,

and therefore treats of spiritual things, and spiritual things are the things of heaven and the church. These are expressed in the sense of the letter by natural things, because natural things serve spiritual as a basis, and the Word without such a basis would not be a Divine work, because not complete. The natural, which is the lowest in Divine order, completes, and causes the interiors, which are spiritual and celestial, to subsist upon it, as a house upon its own foundation. Now because man has thought of those things which are in the Word from what is natural, and not from what is spiritual, therefore by heaven and earth in those passages, and also in others, he has not understood any other heaven nor any other earth than what exists in the world of nature. Hence it is that every one looks for a passing away and destruction of these, and then also the creation of new ones. But lest these things be looked for forever, and in every age in vain, the spiritual sense of the Word has been opened, that it may be known what is meant by many things in the Word which cannot be understood so long as they are only thought of naturally, and at the same time what is meant by the heaven and earth which will pass away.

66. But before it is declared what is meant by the first heaven and the first earth, it should be known that by the first heaven is not meant the heaven of those who became angels from the first creation of this world even to the present time, for that heaven is abiding, and endures to eternity; for all those who come into heaven, are under the Lord's protection, and no one who has once been received by the Lord, can be plucked away from Him. But by the first heaven is meant a heaven which was got up of others than those who became angels, and as to the most part of those who could not

become angels. Who they were, and what their quality,

will be told in what follows. This is the heaven of which it is said that it had passed away. It is called heaven because those who were in it lived in societies on high, upon rocks and mountains, and in enjoyments similar to natural, but yet in none that were spiritual. For most of those who come from the earth into the spiritual world, believe that they are in heaven when they are on high, and in heavenly joy when they are in enjoyments such as they had in the world. Hence it was called heaven, but the first heaven, which passed away.

67. Moreover, it should be known that this heaven, which is called the first, did not consist of any who lived before the Lord's coming into the world, but all were of those who lived after His coming. For—as shown above (n. 33-39)—a final judgment takes place at the end of every church, and then the former heaven is abolished and a new one is created or formed; for from the beginning to the end of a church all those are tolerated who have lived in a moral external life, and in a pious and holy external — although in no internal — so long as the externals which are of the thoughts and intentions could be held in bonds by the civil and moral laws of society; but at the end of the church their internals are uncovered, and then the judgment upon them takes place. Accordingly, a final judgment has been effected upon the inhabitants of this planet twice before, and now for the third time — as may be seen above (n. 46); thus also a former heaven with its earth has twice passed away, and a new heaven with a new earth has been created; for heaven and the earth are the church in both worlds — as has been shown above (n. 1-3). Hence it is plain that the new heaven and the new earth which are mentioned in the Prophets of the Old Testament, are not

that new heaven and new earth which are mentioned in the Apocalypse, but that the former were



established by the Lord when He was in the world, and the latter are now being established by Him. In the Prophets of the Old Testament we read, *Behold, I create new heavens and a new earth, and the former things shall not be remembered* (Isa. lxv. 17); and again, *I will make a new heaven and a new earth* (lxvi. 22)— as also in Daniel.

68. Because the first heaven which passed away is here now treated of, and no one knows anything about it, I will describe it in order as follows : I. *Of whom the first heaven consisted.* II. *What was its quality.* III. *How it passed away.*

69. *Of whom the first heaven consisted.* The first heaven was composed of all those upon whom the final judgment was effected; for it was not effected upon those in hell, nor upon those in heaven, nor upon those in the world of spirits — concerning which world, see the work on "Heaven and Hell " (n. 421-520); and not upon any man then living, but only upon those who made for themselves a semblance of heaven, the greatest part of whom were upon mountains and rocks. These also are they whom the Lord described as the goats, whom He placed on the left hand (Matt. xxv. 32, 33, and the following verses). Hence it may be evident that the first heaven consisted not only of Christians, but also of Mohammedans and Gentiles, all of whom formed to themselves such heavens in their places. What their nature was will be briefly told. They were those who in the world lived in external holiness, and yet in no internal holiness; and who were just and sincere for the sake of civil and moral laws, but not for the sake of Divine laws; thus who were external or natural men, but not internal or spiritual men; who also were in the doctrines of the church, and able to teach them, though not in a life according to them; who likewise were in

various offices, and performed uses, but not for the sake of uses. These, and those like them from all in the whole world who lived after the Lord's coming, constituted the first heaven. This heaven therefore was such as the world and church are on earth among those who do good not because it is good, but because they fear the laws and the loss of fame, honor, and gain; those who do good from no other origin than this, do not fear

3 God but men, and have no conscience. In that part of the first heaven which was from the Reformed, there were very many who believed that man is saved by faith alone, and did not live the life of faith, which is charity, and who loved much to be seen of men. In all these spirits while they were associated together, the interiors were closed so that they were not manifest; but they were opened when the final judgment was at hand, and then it was found that inwardly they were possessed by evils and falsities of every kind, and that they were against the Divine, and actually in hell. For every one after death is immediately bound to his like, the good to their like in heaven, and the evil to their like in hell; but they do not come to them before their interiors are uncovered, and meanwhile they can be in societies with

4 those like them in externals. But it is to be known that all those who were interiorly good, thus who were spiritual, were separated from them and taken up into heaven; and that those who were not only interiorly but also exteriorly evil, were also separated from them and cast into hell; and this from the time immediately after the Lord's coming, down to the last time, when was the judgment; and that only those were left to form societies among themselves of whom the first heaven was composed, who were such as have been described above.

70. There are many reasons why such societies, or such heavens, were tolerated. The principal reason was,

that by external holiness, and by external sincerity and justice, they were conjoined with the simple good who were in the lowest heaven, and with those who were still in the world of spirits and not yet introduced into heaven. For in the spiritual world there is a communication and thence a conjunction of all with their like; and the simple good, who are in the lowest part of heaven, and in the world of spirits, look chiefly to externals, but still are not interiorly evil; wherefore, if they were torn from them before the appointed time, heaven would have suffered in its lowest parts; and yet the higher heaven rests upon the lowest, as upon its foundation. That this is the reason why they were tolerated until **2** the last time, the Lord teaches in these words — *The servants of the householder came and said unto him, Sir, dost thou not sow good seed in thy field? whence then hath it tares? . . . And the servants say unto him, Wilt thou then hat we go and gather them? But he saith, nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, Gather up 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 . . . and 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 this age* (Matt. xiii. 27-30, 37-40). The consummation of this 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 together and binding them in bundles to burn is the final judgment.<sup>a</sup> The 3

**a** Bundles in the Word signify the arrangements of truths and falsities in man, into series, thus also of men

in whom are truths and

like is meant in the same chapter by the Lord's parable of the fishes gathered together of every kind, and the good placed in vessels, but the bad cast away - of which it is also said, *So shall it be in the consummation of the age: the angels shall come forth and sever the wicked from among the just* (verses 47-49). They are compared to fishes, because by fishes in the spiritual sense of the Word are signified the natural and external, both good and evil; what is signified by the just may be seen below.<sup>b</sup>

75. *What was the quality of the first heaven*, may be concluded from what has now been said; as also from this, that those who are not spiritual by acknowledgment of the Divine, by a life of good, and by affection for truth, and still appear as spiritual by external holiness, by discoursing of Divine things, and by professions of sincerity falsities, n- 4686, 4687, 5339, 5530, 7408, 0303. The Son of man is the Lord as to Divine truth, n. 1729, 1733, 2159, 2628, 2803, 2813, 3373, 3704, 7499, 8897, 9807. Sons are affections for truth from good, n. 4<sup>89</sup>, 49<sup>1</sup>, 533, 2623, 3373, 4257, 8649, 9807; thus the sons of the kingdom are those who are in affections for truth from good, and the sons of the evil one those who are in affections for falsity from evil; whence the latter are called tares and the former good seed; for by tares is signified falsity from evil, and by good seed truth from good; the seed of the field is truth from good with man from the Lord, **n. 1940**, 3038, 3310, 3373, 0248, 10249. Seed in the opposite sense is falsity from evil, n. 10249. The seed of the field is also the nutrition of the mind by Divine truth from the Word, and to sow is to instruct, **n. 6158**, 9272. The consummation of the age is the last time of the church, n. 4535, 10622.

<sup>b</sup> By fishes in the spiritual sense of the Word are

signified the knowledges which are of the natural or external man, and hence also the natural and external, both evil and good, n. 40, 991. Animals of every kind correspond to such things as are in man, n. 45, 46, 246, 714, 716, 719, 2179, 2180, 3519, 9280, 10609. They are called in the Word just, to whom the Lord's justice and merit are attributed; but they unjust, to whom their own justice and self-merit are attributed, n. 5069, 9263, 9486.

for the sake of themselves and the world, when left to their own internals, rush into wickedness according with their lusts; for nothing withholds them, neither the fear of God, nor faith, nor conscience. Hence it was, that as soon as those who were in the first heaven were let into their own interiors, they appeared conjoined to the hells.

72. *How the first heaven passed away*, was described before, in describing the final judgment on the Mohammedans and on the Gentiles (n. 50, 51), and also on the Papists (n. 61-63), inasmuch as these also in their own places constituted the first heaven. It remains that something be said of the final judgment upon the Reformed, who are also called Protestant and Evangelical, or how the first heaven composed of them passed away; for, as said above, the judgment was not effected upon others than upon those of whom was the first heaven. After these were visited and let into their own interiors, they were separated and divided into classes, according to evils and falsities therefrom, and according to falsities and evils therefrom, and were cast into hells corresponding to their loves. Their hells were on every side around the middle; for in the middle were the Reformed, around them the Papists, and around these the Mohammedans, and in the outmost circuit the Gentiles — see above (n. 48). Those who were not cast into the hells, were driven out into deserts; but some of them were sent down into the plains in the southern and northern quarter, that they might form societies and be instructed and prepared for heaven. These are those who were preserved. But how all these things were accomplished cannot here be described in detail, for the judgment upon them lasted longer and was effected successively in turn; and because then many things worthy of mention



were seen and heard, I wish to present them in their  
Order in the Explication of the Apocalypse.

THE STATE OF THE WORLD AND OF THE  
CHURCH  
HEREAFTER.

73. The state of the world hereafter will be entirely similar to what it has been hitherto; for the great change which has been effected in the spiritual world does not induce any change in the natural world as to external form, and therefore there will be civil affairs hereafter just as before - there will be peaces, treaties, and wars, as before, and other affairs that belong to societies, in general and in particular. That the Lord said that in the last times *There shall be wars, and nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places* (Matt. xxiv. 6-7), does not signify such things in the natural world, but things corresponding in the spiritual world; for the Word in its prophecies does not treat of kingdoms on earth, nor of nations there, thus neither of their wars, and also not of famine, pestilence, and earthquakes there, but of such things as correspond to them in the spiritual world. What these things are is explained in the "Heavenly Arcana," in the passages to

2 which reference is made below.<sup>a</sup> But as for the state of the church, this it is which will not be the same here-

a Wars in the Word signify spiritual combats, n. 1659, 1664, 8295, 10455. Hence all the arms of war, as the bow, the sword, the shield, signify something of spiritual combat, n. 1788, 2688. Kingdoms signify churches as to truths and as to falsities, n. 1672, 2547. Nations signify those there who are in goods and who are in evil, n. 1059, 1159, 1205, 1258, 1260, 1416, 1849, 4574, 6005, 6306, 7830, 8054, 8317, 9320, 9327. A famine signifies a failure of knowledges of good and truth, n. 1460, 3364, 5277, 5279, 5281, 5300, 5360, 5376, 5893; also the desolation of the church, n. 5279, 5415, 5576, 6110, 6144, 7102. A pestilence signifies the vastation and consummation of good and truth, n. 702, 7505, 7507,

7511. Earthquakes signify changes of the state of the church, n. 3355.

after; it will be like indeed as to outward appearance, but unlike as to internal appearance. As to outward appearance there will be divided churches as before, their doctrines will be taught as before, and the same religions will exist among the Gentiles. But the man of the church will hereafter be in a freer state of thinking on the things of faith, thus on the spiritual things which are of heaven, because spiritual freedom has been restored. For all things have now been reduced to order in the heavens and in the hells, and from them flows in all thought about Divine things and against Divine things — from the heavens all thought in harmony with Divine things, and from the hells all thought against Divine things. But man does not perceive this change of state in himself, since he does not reflect upon it; neither does he know anything about spiritual freedom, nor about influx; nevertheless it is perceived in heaven, and also by man himself after his death. Because spiritual freedom has been restored to man, therefore the spiritual sense of the Word has now been uncovered, and by means of it interior Divine truths have been revealed; for man in his former state would not have been able to understand those truths, and he who would have been able, would have been ready to profane them. That man has freedom by means of the equilibrium between heaven and hell, and that man cannot be reformed except in freedom, may be seen in the work on "Heaven and Hell" (n. 597).

74. I have had various conversations with angels concerning the state of the church hereafter, and they said that they know not things to come, because to know things to come is of the Lord alone; but they know that the slavery and captivity in which the man of

the church has been hitherto, has been taken away, and  
that now from restored freedom he can better perceive  
interior

truths, if he wishes to perceive them, and so can become interior, if he wishes to become so; yet they have slender hope of the men of the Christian Church, but much of a people quite remote from the Christian world, and hence removed from infesters, which is such as to be able to receive spiritual light, and to become a celestial spiritual man; and they said that at this day interior Divine truths are revealed in that people, and are also received with spiritual faith, that is, in life and heart, and that they adore the Lord.