

DOCTRINE
OF
THE NEW JERUSALEM
CONCERNING LIFE

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DOCTRINE OF LIFE
FOR
THE NEW JERUSALEM.

I.

ALL RELIGION IS OF LIFE; AND A LIFE OF
RELIGION IS DOING GOOD.

1. EVERY man with any religion knows and acknowledges that one who lives a good life is saved, and that one who lives wickedly is condemned : for he knows and acknowledges that one who lives well thinks well, not only concerning God but concerning the neighbor also, while he who lives wickedly does not. A man's life is his love; and what a man loves, he not only does willingly, but also willingly thinks. It is therefore said that the life is *to do* good, for the reason that doing good acts as one with thinking good; for these are not of a man's life if they do not act as one in him. But these things are to be demonstrated in what is to follow.

2. Every one who reads the Word sees that religion is of life, and that a life [of religion] is doing good; and he acknowledges this while reading. In the Word it is written as follows : — *Whosoever shall break the least of these commandments and shall teach men so, he shall be called least in the kingdom of the heavens; but whosoever shall DO and*

TEACH *them, the same shall be called great in the kingdom of*

the heavens. For I say unto you, that except your RiGHT-EOUSNESS shall exceed the righteousness of the Scribes and Pharisees, ye shall not enter into the kingdom of the heavens (Matt. v. 19, 20). Every tree that BEARETH NOT GOOD FRUIT is hewn down, and cast into the fire; wherefore by their FRUITS ye shall know them (Matt. vii. 19, 20). Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of the heavens, but he that DOETH THE WILL of My Father Who is in the heavens (Matt. vii. 21). Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name done many wonderful works? But then I will confess to them, I never knew you; depart from Me, YE THAT WORK INIQUITY (Matt. vii. 22, 23). Every one that heareth My words and DOETH THEM, I will liken him unto a prudent man who built his house upon a rock; but every one that heareth My words and DOETH THEM NOT, shall be likened unto a foolish man who built his house upon the sand (Matt. vii. 24, 26). Jesus said, A sower went forth to sow : some seed fell on the hard way, some fell upon stony places, some fell among thorns, and some on good ground. That which was sown on good ground is he who heareth the Word and attendeth to it; who thence BEARETH FRUIT AND BRINGETH FORTH, some a hundredfold, some sixty, and some thirty. When Jesus had said these things He cried saying, He that hath ears to hear let him hear (Matt. xiii. 3-9, 23; Luke viii. 5-8). The Son of Man shall come in the glory of His Father; and then shall He render to every man ACCORDING TO HIS DEEDS (Matt. xvi. 27). The kingdom of God shall be taken from you, and given to a nation BRINGING FORTH THE FRUITS THEREOF (Matt. xxiA. 43). When the Son of Man shall come in His glory, then shall He sit upon the throne of His glory; and He shall say to the sheep on the right hand, Come, ye blessed, and possess as an inheritance the kingdom prepared for you from the foundation of the

world; FOR I WAS HUNGRY AND YE GAVE ME
MEAT; I WAS THIRSTY, AND YE GAVE ME
DRINK; I WAS A STRANGER, AND YS TOOK ME

IN; I WAS NAKED, AND YE CLOTHED ME; I WAS SICK, AND YE VISITED ME; I WAS IN PRISON, AND YE CAME UNTO ME.

Then shall the righteous answer, When saw we Thee so? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. And the King shall speak in like manner to the goats on the left, and because they have not done such things, He shall say, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels (Matt. xxv. 31-41). BRING FORTH FRUITS WORTHY OF REPENTANCE; and even now the axe is laid to the root of the trees; every tree, therefore, WHICH BRINGETH NOT FORTH GOOD FRUIT, is hewn down and cast into the fire (Luke iii. 8, 9). Jesus said, Why call ye Me,

Lord, Lord, AND DO NOT THE THINGS WHICH I SAY? Every

one that cometh to Me, and heareth My sayings, and doeth them, is like unto a man building a house, who laid the foundation upon a rock; but he that heareth and DOETH NOT, is like unto a man building a house on the ground without a foundation (Luke vi. 46-49). Jesus said, My mother and My brethren are these, who hear the Word of God AND DO IT (Luke viii. 21). Then shall ye begin to stand and knock at the door, saying, Lord; open unto us; but He answering shall say unto you, I know you not whence ye are; DEPART FROM ME, ALL YE WORKERS OF INIQUITY (Luke xiii. 25, 27). This is the judgment, that light is come into the world, but men loved darkness rather than light, because

THEIR DEEDS WERE EVIL; every one that doeth evil hateth the

light [neither cometh to the light], lest HIS DEEDS should be re-proved. But he who doeth truth cometh to the light, that his DEEDS may be made manifest, because THEY ARE DONE IN GOD (John iii. 19-21). And THEY THAT HAVE DONE GOOD shall come forth into a resurrection of [life, and

THEY THAT HAVE DONE EVIL *into a resurrection of]*
judgment (John v. 29). We know that God beareth not sinners,
but if any one worship God AND DO HIS WILL, him He
bearth (John ix. 31). If ye know

these things, BLESSED ARE YE IF YE DO THEM (John xiii. 17). *He that hath My precepts and DOETH THEM, he it is that loveth Me; and I will love him, and will manifest Myself to him; and I will come to him, and make My abode with him. He that loveth Me not, KEEPETH NOT MY WORDS* (John xiv. 21, 23, 24). *Jesus said, I am the true Vine, and My Father is the Vinedresser; every branch in Me that BEARETH NOT FRUIT, He taketh away; but every branch THAT BEARETH FRUIT, He will prune it THAT IT MAY BRING FORTH MORE FRUIT* (John xv. 1, 2). *Herein is My Father glorified, THAT YE BEAR MUCH FRUIT, and ye shall be made My disciples* (John xv. 8). *Ye are My friends IF YE DO WHATSOEVER I COMMAND YOU. I have chosen you, THAT YE SHOULD BRING FORTH FRUIT, and that YOUR FRUIT SHOULD REMAIN* (John xv. 14, 16). *The Lord said to John, Unto the angel of the church of Ephesus write, I KNOW THY WORKS; I have against thee that thou hast left thy former CHARITY; repent and DO THE FORMER WORKS; or else I will remove thy candlestick out of his place* (Apoc. ii. 1, 2, 4, 5). *To the angel of the church of Smyrna write, I KNOW THY WORKS* (Apoc. ii. 8, 9). *To the angel of the church in Pergamos write, I KNOW THY WORKS; repent* (Apoc. ii. 12, 13, 16). *To the angel of the church in Thyatira write, I KNOW THY WORKS AND CHARITY, and THY LATTER WORKS to be more than the first* (Apoc. 18, 19). *To the angel of the church in Sardis write, I KNOW THY WORKS, that thou hast a name that thou livest, but art dead; I HAVE NOT FOUND THY WORKS PERFECT BEFORE GOD; REPENT* (Apoc. iii. 1-3). *To the angel of the church in Philadelphia write, I KNOW THY WORKS* (Apoc. iii. 7, 8). *To the angel of the church of the Laodiceans write, I KNOW THY WORKS; REPENT* (Apoc. iii. 14, 15, 19). *I heard a voice from heaven, saying, Write, blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; THEIR WORKS DO FOLLOW WITH THEM* (Apoc. xiv. 13). *A book was opened, which is*

*of the **LIFE**; and the dead were judged according to those things*

which were written in the book, EVERY ONE ACCORDING TO THEIR WORKS (Apoc. xx. 12). *Behold I come quickly, and My reward is with Me*, TO GIVE TO EVERY ONE ACCORDING TO HIS WORK (Apoc. xxii. 12). So, too, in the Old Testament : *Recompense them* ACCORDING TO THEIR WORK, AND ACCORDING TO THE DOING OF THEIR HANDS (Jer. xxv. 14). *Jehovah, Whose eyes are open upon all the ways of men*, TO GIVE TO EVERY ONE ACCORDING TO HIS WAYS, AND ACCORDING TO THE FRUIT OF HIS WORKS (Jer. xxxii. 19). *I will visit him* ACCORDING TO HIS WAYS, *and recompense to him* HIS WORKS (Hosea iv. 9). *Jehovah hath dealt with us* ACCORDING TO OUR WAYS, ACCORDING TO OUR WORKS (Zech. i. 6). And in many places it is said that the statutes, commandments and laws were to be kept; as in the following : *Ye shall observe My statutes, and My judgments*, WHICH IF A MAN DO HE SHALL LIVE BY THEM (Levit. xviii. 5). *Ye shall observe all My statutes and My judgments*, THAT YE MAY DO THEM (Levit. xix. 37; xx. 8; xxii. 31). Blessings are pronounced, if they *do the commandments*, and curses if they *do them not* (Levit. xxvi. 4-46). The children of Israel were commanded to make to themselves a fringe on the borders of their garments, that they might remember all the precepts of Jehovah *to do them* (Num. xv. 38,39; Deut. xxii. 12). So in a thousand other places. That works are what make the man of the

church, and that he is saved according to them, the Lord also teaches in the parables; very many of which imply that they who do good are accepted, and they who do evil are rejected : as in the parable of the husbandman in the vineyard (Matt. xxi. 33-44); of the fig-tree which did not yield fruit (Luke xiii. 6-9); of the talents and the pounds with which they were to trade (Matt. xxv. 14-31; Luke xix. 13-25); of the Samaritan who bound up the wounds of him that was wounded by the robbers (Luke x. 30-37); of the rich man and Lazarus (Luke xvi. 19-31); and of the ten virgins (Matt. xxv. 1-12).

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

4. Yet there are many in the Christian churches who teach that faith alone saves, and not any good of life, or good work; they add, also, that evil of life or evil work does not condemn those justified by faith alone, because they are in God and in grace. But it is remarkable that though they teach such doctrines, they still acknowledge (in consequence of a general perception from heaven) that they who live well are saved, and they who live wickedly are condemned. That they still acknowledge this, is manifest from the Exhortation which is read in the churches of England, Germany, Sweden, and Denmark, before the people who come to the Holy Supper. It is well known that in these kingdoms are they who teach this faith alone. The Exhortation which is read in England before the people who come to the Sacrament of the Supper, is this : —

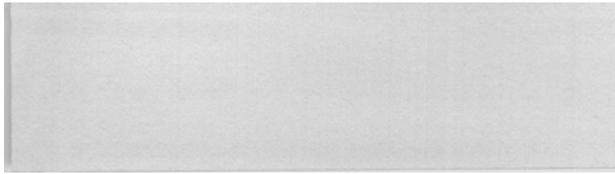
5. "The way and means to be received as worthy partakers of that Holy Table, is, first, to examine your lives

and conversations by the rule of God's commandments;
and whereinsoever ye shall perceive yourselves to have
offended, either by will, word, or deed, there to bewail
your own sinfulness, and to confess yourselves to
Almighty

God, with full purpose of amendment of life; and if ye shall perceive your offences to be such as are not only against God, but also against your neighbors, then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other, and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand; for otherwise the receiving of the Holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemers of God, a hinderer or slanderer of His Word, an adulterer, or be in malice or envy, or in any other grievous crime, repent you of your sins, or else come not to that Holy Table; lest after the taking of that Holy Sacrament the devil enter into you as he entered into Judas, and fill you full of all iniquities, and bring you to destruction, both of body and souh"

6. [This sixth paragraph, in the original, is merely a translation of the above exhortation into Latin. It is therefore omitted.]

7. It was granted me to ask some of the clergy of England who professed and preached faith alone (this was done in the spiritual world), whether, while they were reading in the churches this exhortation in which faith is not mentioned, they believed it to be true,— that if any do evil and do not repent, the devil will enter into them as he entered into Judas, and destroy both body and soul. They replied, that in the state in which they were while reading the exhortation, they knew and thought nothing else than that these things were religion itself; but that while composing and elaborating their sermons or discourses they thought differently, because they then thought of faith as being the only means of salvation, and of the good of life as a moral accessory to it, for the public good. But still it was proved to their conviction that they also had the



common perception that he who lives well is saved and he who lives wickedly is condemned; and that they have this perception when they are not in their *proprium*.

8. The reason why all religion belongs to the life, is, that every one after death is his own life; for the life remains the same as it was in the world, and is not changed; for an evil life cannot be converted into a good life, nor a good life into an evil life, because they are opposite, and conversion into an opposite is extinction. And because they are opposite, a good life is therefore called life, and an evil life is called death. Hence it is that religion belongs to the life, and that the life is to do good. That a man after death is such as his life was in the world, may be seen in the work On "Heaven and Hell" (n. 470-484).

II.

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

9. THE reason why, to this day, scarcely any one knows whether the good that he does is from himself or from God, is that the church has separated faith from charity; and good is of charity. A man gives to the poor; relieves the needy; endows churches and hospitals; cares for the church, for his country, and his fellow-citizens; regularly attends public worship, and then listens and prays devoutly; reads the Word and pious books; and thinks about salvation; and yet knows not whether he does these things from himself or from God. He can do these things from God, and he can do the same things from himself. If he does them from God they are good; if from himself, they are not good. Indeed there are good works like these from self, which are eminently evil,— as are hypocritical good works, which are deceptive and fraudulent.

10. Good works from God, and from self, can be compared with gold. Gold which is gold from the inmost, called fine gold, is good gold; gold alloyed with silver is also good, but it is good according to the alloy; and less good is gold alloyed with copper. But a gold made by art, and only resembling gold in color, is not good; for the substance of gold is not in it. There is also what is gilded; as gilded silver, copper, iron, tin, lead, also gilded wood and gilded stone : these on the surface can appear as gold; but as they are not gold, they are valued either according to the workmanship, or according to the value

of the gilded material, Or according to the worth Of the
gold

that can be scraped off. These differ in excellence from real gold as a garment differs from the man. Rotten wood, also, and dross, and even filth can be overlaid with gold : this is gold which may be compared with pharisaical good.

TT. Man from science has learned to know whether a gold is gold in substance, whether it is alloyed and counterfeit, and whether it is overlaid; but he has not from science learned to know whether the good which he does is in itself good. Only this he well knows, that good from God is good, and that good from man is not good. And since it concerns salvation to know whether the good that he does is from God, or is not from God, therefore this is to be revealed. But before it is revealed, something will be said concerning the kinds of good.

12. There is civil good, there is moral good, and spiritual good. Civil good is what a man does from the civil law; by this good and according to it a man is a citizen in the natural world. Moral good is what a man does from the law of reason; by this good and according to it he is a man. Spiritual good is that which a man does from spiritual law; by this good and according to it a man is a citizen in the spiritual world. These kinds of good follow in this order : spiritual good is the highest, moral good is intermediate, and civil good is the ultimate.

13. The man in whom there is spiritual good is a moral man, and also a civil man; whereas the man in whom there is not spiritual good appears as if he were a moral and civil man, but still he is not. The reason why the man in whom there is spiritual good is a moral and civil man, is, that spiritual good has within itself the essence of good, and moral and civil good have this essence from spiritual good. The essence of good can be from no other source than from Him Who is Good Itself. Send forth the thought to every quarter, apply it intently, and inquire whence good is good, and you will see that it is from its *esse* [that is, its to be, — its inmost being]; and that that is good which has

in itself the *esse* of good; consequently, that that is good which is from Good Itself, thus from God; and therefore that good not from God, but from man, is not good.

14. From what has been said in the " Doctrine concerning the Sacred Scripture " (n. 27, 28, 38), it can be seen that the highest, the intermediate, and the ultimate make one, like end, cause, and effect; and that because they make one, the end itself is called the primary, the cause the intermediate, and the effect the ultimate end. And for this reason it was said that the man in whom there is spiritual good is a moral man and a civil man; and that the man in whom there is not spiritual good is not a moral man nor a civil man, but only appears to be so. He appears so to himself, and to others also.

15. That a man who is not spiritual can still think and therefore speak rationally, as if he were a spiritual man, is because man's understanding can be elevated into the light of heaven, which is truth, and see by that light; but the will of the man cannot be similarly elevated into the heat of heaven, which is love, and act from that heat. It is in consequence of this that truth and love do not make one with a man unless he is spiritual; hence also it is that man can speak; this also forms the distinction between man and beast. That it is possible for a man to be reformed and to become spiritual is through this ability of the understanding to be elevated into heaven when as yet the will cannot; but then first he is reforming and is becoming spiritual while the will also is elevated. It is from this gift which the understanding possesses beyond the endowments of the will, that a man, whatever his quality, even if evil, is able to think rationally, and thence to speak rationally, as if he were spiritual; but that he is still not rational is for the reason that the understanding does not lead the will, but the will leads the understanding; the understanding simply teaches, and points out the way, as was said in the " Doctrine

concerning the Sacred Scripture"

(n. 115). And so long as the will is not one with the understanding in heaven, the man is not spiritual, and therefore not rational; for when he is left to his will or to his love, he then rejects the rational things of his understanding concerning God, concerning heaven, and concerning eternal life, and takes up in their place such things as harmonize with the love of his will, and calls these rational. But these subjects will be presented in the treatises on " Angelic Wisdom."

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

17. That no One can do any good which is good, from himself, the Lord teaches in John : *A man can receive nothing, except it be given him from heaven* (iii. 27). And again : *He that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing* (xv. . 5). *He that abideth in Me and I in him, the same bringeth forth much fruit*, signifies that all good is from the Lord; *fruit* signifies good. *Without Me ye can do nothing*, signifies that no one can do good from himself. They who believe in the Lord and do good from Him, are called *sons of light* (John xii. 36; Luke xvi. 8); *sons of the bridechamber* (Mark ii. 19); *sons of the resurrection* (Luke xx. 36); *sons of God* (Luke xx. 36; John i. 12); *born of God* (John i. 13) : it is also said that *they shall see God* (Matt. v. 8); that *the Lord will make His abode with them* (John xiv. 23); that *they have the faith of God* (Mark xx. 22); and that *their works are done from God* (John iii. 21). These are all summed up in the following words : *As many as received Jesus, to them gave He power to become sons of God, even to them that believe in His name; who were born, not of blood, nor of the will of the flesh, nor of the will*

of man [vir], but of God (John i. **12**, 13). To *believe in the name of the Son of God*, is to believe the Word, and live according to it. *The will of the flesh* is the proprium of man's will, which in itself is evil; and *the will of man [vir]* is the proprium of his understanding, which in itself is falsity from evil. They *who are born* of these, are such as will and do, and think and speak, from the proprium; they *who are born of God* are those who do these things from the Lord. [And this means,] in brief, that what is from man is not good, but what is from the Lord is good.

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

18. Who does not know, or cannot know, that evils so obstruct that the Lord cannot enter into man? For evil is hell, and the Lord is heaven; and hell and heaven are opposites. So far, therefore, as a man is in the one, he cannot be in the other; for one acts against the other and destroys it.

19. As long as a man is in the world he is in the midst between hell and heaven. Beneath is hell, and above is heaven; and he is then kept in freedom to turn either to hell or to heaven: if he turns to hell he turns away from heaven; but if he turns to heaven he turns away from hell. Or, what is the same, as long as a man is in the world he stands in the midst between the Lord and the devil, and is kept in freedom to turn either to the one or to the other: if he turns to the devil he turns away from the Lord; but if he turns to the Lord he turns away from the devil. Or, what is the same, as long as a man is in the world he is in the midst between evil and good, and is kept in freedom to turn either to the one or the other: if he turns to evil he turns away from good; but if he turns to good he turns away from evil.

20. It is said that a man is *kept* in freedom to turn this way or that. Every man has this freedom, not from himself, but from the Lord; it is therefore said that he is kept in it. Concerning the equilibrium between heaven and

hell, also that man is in it and thence in freedom, see the
work on " Heaven and Hell " (n. 589-596, and n. 597--

603). That every man is kept in freedom, and that it is taken away from no one, will be seen in its place.

21. From this it is clearly manifest, that so far as a man shuns evils he is with the Lord and in the Lord; and so far as he is in the Lord he does good, not from himself but from the Lord. Hence results this general law, that AS

FAR AS ANY ONE SHUNS EVILS, SO FAR HE DOES GOODS.

22. Two things, however, are requisite : one is, that a man must shun evils because they are sins, that is, because they are infernal and diabolical, and thus against the Lord and contrary to the Divine laws; the other is, that a man must shun evils as sins, as if from himself, and yet know and believe that he does so from the Lord. But these two requisites will be treated of in the following chapters.

23. From this come these three consequences : 1. If a man wills and does good things before he shuns evils as sins, these good things are not good. 2. If a man thinks and speaks pious things, and does not shun evils as sins, these pious things are not pious. 3. If a man has knowledge and wisdom in many things, but does not shun evils as sins, still he is not wise.

24. (r.) *If a man wills and does good things before he shuns evils as sins, these good things are not good.* This is because he is not in the Lord till he so shuns them, as was said above. For example : if he gives to the poor; helps the needy; contributes to temples and hospitals; does good to the church, to his country, and his fellow-citizens; teaches the Gospel and makes converts; does justice in judgments; acts with sincerity in business, and with uprightness in his labor; and yet makes nothing of evils as sins (as of frauds, adultery, hatred, blasphemy, and the

like), —he can then do no other good things than such as are evil within; for he does them from himself, and not from the Lord; and thus he himself is in them, and not the Lord; and the good things in which a man himself is, are all defiled with his evils, and they look to himself and the

world. But yet the same deeds that were recounted above are inwardly good, if a man shuns evils as sins (such as frauds, adultery, blasphemy, and the like); for he does them from the Lord, and they are said to *be wrought in God* (John iii. 19-21).

25. (2.) *If a man thinks and speaks pious things, and does not shun evils as sins, these pious things are not pious.* The reason of this is, that he is not in the Lord. If, for example, he frequents places of public worship, devoutly listens to the preaching, reads the Word and pious books, goes to the Sacrament of the Supper, pours forth prayers daily; yea, if he thinks much about God and about salvation, and yet makes nothing of the evils which are sins (such as frauds, adultery, hatred, blasphemy, and the like), he can then think and speak no other pious things than such as are not pious within, for the man himself with his evils is in them. He does not then know these evils; but nevertheless they are within the pious things that he thinks and speaks, and they lie hidden before him; for he is like a fountain whose water is impure from the spring that supplies it. His exercises of piety are mere solemnities which he observes from habit, or he places merit in them, or they are hypocritical. They ascend indeed towards heaven; but, like smoke in the air, they turn back in their course and sink down.

26. It has been given me to see and hear many after death who enumerated their good works and exercises of piety, such as were just mentioned above (n. 24, 25), and others besides. Among them I have also seen some who had lamps and no oil. Inquiry was made whether they had shunned evils as sins; and it was found that they had not: they were therefore told that they were evil. They were also seen afterwards to enter caverns where there were evil [spirits] like themselves.

27. (3.) *If a man has knowledge and wisdom in many things, but does not shun evils as sins, still he is not wise,*

This is so for a reason like that which has already been given, — that he is wise from himself and not from the Lord. If, for example, he has an accurate knowledge of the doctrine of his church and all that belongs to it; if he knows how to confirm this by the Word and by reasonings; if he knows the doctrines held by all churches for centuries, and at the same time the edicts of all the councils; yes, if he knows truths, and also sees and understands them; thus, if he knows the nature of faith, charity, piety, repentance and the remission of sins, regeneration, Baptism and the Holy Supper, the Lord, and redemption and salvation; still he is not wise if he does not shun evils as sins. For the cognitions are without life, because they are of his understanding only, and not at the same time of his will; and such perish in time, for the reason given above (n. 15). After death, also, the man himself rejects them, because they do not agree with the love belonging to his will. And yet cognitions are in the highest degree necessary, because they teach how a man ought to do; and when he does [according to] them, then with him they live; and not before.

28. All that has been said hitherto, is taught in the Word in many passages; of which the following only will be adduced.

The Word teaches that no one can be in good and at the same time in evil; or, what is the same, that no one, as to his soul, can be in heaven and at the same time in hell. This is taught in these passages : *No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon* (Matt. vi. 24). *How can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil*

*things (Matt. xii. 34, 35)• A good tree bringeth not forth corrupt
fruit, neither*

Both a corrupt tree bring forth good fruit. Every tree is known by its own fruit; for of thorns men do not gather figs, nor of a bramble-bush gather they grapes (Luke vi. 43, 44).

29. The Word teaches that no one can do good from himself, but from the Lord. Jesus said, *I am the true Vine, and My Father is the Vinedresser; every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit He will prune it that it may bring forth more fruit. Abide in Me, and I in you; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in Me. I am the Vine, ye are the branches; he that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch and is withered, and men gather them, and cast them into the fire, and they are burned (John xv. 1, 2, 4-6).*

30. The Word teaches in the passages now following, that so far as a man has not been purified from evils, his good things are not good, nor are his pious things pious, neither is he wise; and the converse : *Woe unto you, Scribes and Pharisees, hypocrites; for ye make yourselves like unto whitened sepulchres, which indeed appear beautiful outwardly, but within are full of the bones of the dead, and all uncleanness; even so ye, also, outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity (Matt. xxiii. 27, 28). Woe unto you, for ye make clean the outside of the cup and the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and the platter, that the outside may be clean also (Matt. xxiii. 25, 26).* And also in these words from Isaiah : *Hear the word of Jehovah, ye princes of Sodom; hear the law of our God, ye people of Gomorrah. What to Me is the multitude of your sacrifices? Bring no more an oblation of vanity : incense is an abomination unto Me, the new moon, and the Sabbath*

*: I cannot bear iniquity. Your new moons and your appointed feasts
My soul hateth. Where,*

fore when ye spread forth your hands, I hide Mine eyes from you; yea, when ye make many prayers, I do not hear; your hands are full of bloods. Wash you, make you clean; put away the evil of your doings from before Mine eyes. Cease to do evil. If your sins have been as scarlet, they shall be white as snow; if they have been red, they shall be as wool (i. 10, 11, 13-18). The meaning, in brief, is that unless a man shuns evils, his acts of worship and likewise all his works are not good; for it is said, I cannot bear iniquity, make you clean, put away the evil of your doings, cease to do evil. So, too, in Jeremiah : Return ye every man from his evil way, and make your works good (xxxv. 15).

That the same are not wise [is taught] in Isaiah : *Woe unto them that are wise in their own eyes, and intelligent before their own faces (v. 21). Again : The wisdom of the wise and the understanding of the intelligent shall perish. Woe unto them that are profoundly wise, and whose works are done in the dark (xxix. 14, 15). And elsewhere in the same [prophet] : Woe unto them that go down into Egypt for help, and stay on horses, and trust in chariots because they are many, and in horsemen because they are strong; but they look not unto the Holy One of Israel, neither seek Jehovah. But He will arise against the house of the evil-doers, and against the help of them that work iniquity. For Egypt is [man and] not God; and the horses thereof are flesh and not spirit (xxxi. 1-3). Thus is described man's own intelligence. Egypt is knowledge; the horse is understanding therefrom; the chariot, doctrine thence derived; the horseman, intelligence thence; of all which it is said, Woe unto them that look not unto the Holy One of Israel, neither seek Jehovah. Their destruction by evils is meant by the words, He will arise against the house of the evil-doers, and against the help of them that work iniquity. That these things are from man's proprium, and therefore have no life in them, is meant by its being said that Egypt is man and not God, and that the horses thereof are flesh and not spirit. Man*

and *flesh* are the proprium of man; *God* and *spirit* are life from the Lord. The *horses of Egypt* are man's own intelligence. There are many other such things in the Word, concerning intelligence from oneself and intelligence from the Lord, which are manifest only through the spiritual sense.

That no one is saved by good things from himself, because these are not good, is manifest from the following passages : *Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of the heavens, but he that doeth the will of My Father. Many will say unto Me in that day, Lord, Lord, have we not prophesied in Thy name, and in My name cast out devils, and in Thy name done many wonderful works? But then will I confess unto them, I know you not; depart from Me, YE THAT WORK INIQUITY* (Matt. vii. 21-23). And in another place : *Then shall ye begin to stand without, and to knock at the door, saying, Lord open to us. And ye shall begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say, I tell you I know you not whence ye are; depart from Me, ALL YE WORKERS OF INIQUITY* (Luke xiii. 25-27). For such persons are like the Pharisee *who stood in the temple and prayed, saying that he was not as other men, an extortioner, unjust, an adulterer; that he fasted twice in the week, and gave tithes of all that he possessed* (Luke xviii. 11-14). These, moreover, are they who are called *unprofitable servants* (Luke xvii. 0).

31. It is a truth that no man can do good which is good, from himself. But to destroy on this ground every good of charity done by a man who shuns evils as sins, is an enormity; for it is diametrically opposed to the Word, which commands that man shall do good. It is contrary to the precepts of love to God, and of love towards the neighbor, on which commandments hang the Law and

the Prophets; and it is to bruise the all of religion, and
deprive it of its foothold; for every one knows that it is
religion to

do good, and that every one will be judged according to his deeds. Every man is so constituted as to be able to shun evils as of himself, from the Lord's power, if he implores this; and what he afterwards does is good from the Lord.



IV.

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

32. THERE are two universals which proceed from the Lord, — Divine Good and Divine Truth. The Divine Good is of His Divine Love, and the Divine Truth is of His Divine Wisdom. These two in the Lord are one, and hence they proceed from Him as one; but they are not received as one by angels in the heavens and by men on earth. There are angels and men who receive more from the Divine Truth than from the Divine Good; and there are those who receive more from the Divine Good than from the Divine Truth. It is in consequence of this that the heavens are distinguished into two kingdoms, of which one is called the celestial kingdom, and the other the spiritual kingdom. The heavens which receive more from the Divine Good, constitute the celestial kingdom; and those which receive more from the Divine Truth constitute the spiritual kingdom. (Concerning these two kingdoms, into which the heavens are distinguished, see the work on "Heaven and Hell," n. 20-28.) But still the angels of all the heavens are in wisdom and intelligence in the measure in which the good with them makes one with the truth. The good which does not make one with truth is not good to them; and again, the truth that does not make one with good is not truth to them. It is hence manifest that good conjoined with truth makes the love and wisdom that are with an angel and with a man; and as an angel is an angel from the love and wisdom that are with him, and as the

same can be said of a man, it is manifest that good conjoined with truth makes an angel to be an angel of heaven, and makes a man to be a man of the church.

33. Since good and truth are one in the Lord and proceed as one from Him, it follows that good loves truth, and truth loves good, and that they wish to be one. So, too, of their opposites; [it follows] that evil loves falsity, and falsity evil, and that they wish to be one. In the following pages the conjunction of good and truth will be called heavenly marriage; and the conjunction of evil and falsity, infernal marriage.

34• A consequence of this is, that so far as any one shuns evils as sins he loves truths; for so far he is in good, as was shown in the preceding chapter. It also follows, on the other hand, that so far as any one does not shun evils as sins he does not love truths; for so far he is not in good.

35• A man who does not shun evils as sins may indeed love truths; but he does not love them because they are truths, but because they are serviceable to reputation, from which he has honor or gain; and therefore if they are not of service he does not love them.

36. Good belongs to the will; truth belongs to the understanding. From love of good in the will proceeds love of truth in the understanding; from love of truth proceeds perception of truth; from perception of truth, thought of truth; from these is acknowledgment [or recognition] of truth, which is faith. That this is the progression from the love of good to faith, will be demonstrated in the treatise on the "Divine Love and Wisdom."

37. Since good is not good, as has been said, unless conjoined with truth, it follows that good does not exist

[in ultimate form] before this conjunction; and yet it continually wishes to exist [in form]. Wherefore, in order that it may exist, it desires and procures truths; from these are its nourishment and its formation. This is the cause

that so far as any one is in good he loves truths; he therefore loves truths so far as he shuns evils as sins, for so far he is in good.

38. So far as one is in good, and from good loves truths, so far he loves the Lord, since the Lord is Good itself and Truth itself. The Lord is therefore with man in good and in truth. If truth is loved from good, then the Lord is loved, and not otherwise. This the Lord teaches in John : *He that hath My precepts and doeth them, he it is that loveth Me; but he that loveth Me not, keepeth not My words* (xiv. 21, 24). And in another place : *If ye keep My commandments ye shall abide in My love* (John xv. o). The precepts, words, and commandments of the Lord are truths.

39• That good loves truth, may be illustrated by associating it with the priest, the soldier, the merchant, and the artificer. With the PRIEST : If he is in the good of the priesthood (which is to care for the salvation of souls, to teach the way to heaven, and to lead those whom he teaches), even as he is in that good so from love and its desire he gathers the truths which he may teach and by which he may lead. But a priest who is not in the good of the priesthood, but who finds enjoyment in his function from the love of himself and of the world, which enjoyment alone to him is good, he also from the love and its desire gathers those truths in abundance, according to the enjoyment inspiring, which is his good. With the SOLDIER : If he is in the love of military service, and is sensible of good, whether in the defence of the state or in his own fame, from this good and according to it he gains the knowledge of his calling; and if he is in command, intelligence in military matters : these are as truths, by which the love's enjoyment, which is his good, is nourished and brought into form. With the MERCHANT: If he has devoted himself to his business

from the love of it, he takes to himself with pleasure all
things which as means enter

into and compose that love; these also are as truths, while trading is his good. With the ARTIFICER : If he applies himself with earnestness to his work, and loves it as the good of his life, he purchases tools, and perfects himself by such things as belong to the science of his art; by these means he causes his work to be good. From these illustrations it is manifest that truths are the means by which the good of a love exists and becomes something : consequently, that good loves truths, that it may exist. Hence, in the Word, by *doing the truth* is meant to cause good to exist. This is meant by *doing the truth* (John iii. 2 t); by *doing the Lord's sayings* (Luke vi. 47); by *keeping His precepts* (John xiv. 24); by *doing His words* (Matt. vii. 24); by *doing the Word of God* (Luke viii. 21); and by *doing the statutes and judgments* (Levit. xviii. 5). This also is meant by *doing good*, and by *bearing fruit*; for the good and the fruit is that which exists.

40. That good loves truth, and wishes to be conjoined with it, may also be illustrated by comparison with food and water, or with bread and wine. Both are necessary. Food or bread alone does not make anything in the body for its nourishment, but in connection with water or wine; therefore the one has an appetite and longing for the other. Moreover, by food and bread in the Word in its spiritual sense is meant good; and by water and wine is meant truth.

41. From what has been said it may now be evident that he who shuns evils as sins loves truths and desires them; and that the more he shuns evils as sins, so much the more does he love and desire truths, because so much the more he is in good. Thus he comes into the heavenly marriage, which is the marriage of good and truth; in which heaven is, and in which the church must be.



V.

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

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

43. Man has two faculties, one of which is called THE WILL, and the other THE UNDERSTANDING. They are distinct from each other, but so created as to be a one; and when [viewed as] one they are called THE MIND. These, therefore, are the human mind, and all man's life [is] therein. As all things in the universe which are according to Divine order refer themselves back to good and truth, so all things with man refer themselves to the will and the understanding; for the good with man belongs to his will, and the truth with him belongs to his understanding; for these two faculties are their receptacles and their subjects,— the will being the receptacle and the subject of everything of good, and the understanding the

receptacle and the subject of everything of truth. The goods and truths with a man are nowhere else : so, too, love and faith are nowhere else; since love is of good, and good is of love, and faith is of truth, and truth is of faith. Nothing is of more concern to

know than how the will and understanding make one mind. They make one mind as good and truth make one; for there is a marriage between the will and the understanding like that between good and truth; and what this latter marriage is, has been briefly told in the preceding chapter; to which it is to be added, that, as good is the very *esse* of a thing, and as truth is the *existere* of the thing therefrom, so with man the will is the very *esse* of his life, and the understanding is the *existere* of his life, from it; for good, which belongs to the will, forms itself in the understand- :rig, and in a certain manner presents itself to be seen.

44. It was shown above (n. 27, 28), that a man may know, think, and understand many things, and yet not be wise; and since it belongs to faith to know and to think, and still more to understand that a thing is so, a man may thus believe that he has faith and yet not have it. The reason that he has it not, is that he is in evil of life; and evil of life and truth of faith can in no wise act as one. Evil of life destroys the truth of faith; because evil of life belongs to the will, and the truth of faith belongs to the understanding, and the will leads the understanding and makes it act as one with itself : if, therefore, there is any thing in the understanding that does not accord with the will, where the man is left to himself and thinks from his evil and the love of it, the truth which is in the understanding is then either rejected, or by falsification is forced into Oneness. It is otherwise with those who are in the good Of life; when left to themselves they think from good, and love the truth which is in the understanding, because it is in agreement. Thus is effected such a conjunction of faith and life as there is of truth and good; and each is like the conjunction of the understanding and the will.

45. From this it now follows that as a man shuns evils as sins so he has faith, because so he is in good, as shown above. This is confirmed also by its contrary, that he who does not shun evils as sins has not faith, because he is in

evil, and evil inwardly hates truth. Outwardly, indeed, it may act as its friend, and suffer truth to be in the understanding, yes, love to have it so; but when the outer part is put off, which is done after death, then it first rejects the truth (its friend in the world), afterwards denies that it is truth, and at last turns away from it.

46. The faith of a wicked man is intellectual faith, in which there is nothing of good from the will. Thus it is dead faith, which is like the breathing of the lungs without its animation from the heart : moreover the understanding corresponds to the lungs, and the will to the heart. It is also like a beautiful harlot, adorned also with purple and gold, who is inwardly full of malignant disease : a harlot, moreover, corresponds to the falsification of truth, and hence this is the signification in the Word. It is also like a tree abounding with leaves and yielding no fruit, which the gardener cuts down : the tree likewise signifies man, its leaves and blossoms the truths of faith, and its fruit the good of love. But quite another thing is faith in the understanding with good from the will in it; this faith is alive; and it is like the breathing of the lungs in which there is animation from the heart; and it is like a beautiful wife, endeared to her husband by her chastity; it is also like a tree that bears fruit.

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

48. It was said that these appear to be matters of faith only. But the thought of the understanding derives its *existere* from the love of the will, which is the *esse* of the thought in the understanding, as was said above (n. 43). For whatever one wills from love, that he wills to do, wills to think, wills to understand, and wills to speak; or, what is the same, that which one loves from the will he loves to do, loves to think, loves to understand, and loves to speak. It is to be added, that when a man shuns evil as sin he is then in the Lord, as was shown above, and the Lord works all things. To those, therefore, who asked Him *what they should do that they might work the works of God*, the Lord said, *This is the work of God, that ye believe in Him Whom He hath sent* (John vi. 28, 29). *To believe in the Lord is not only to think that He is, but it is also to do His words, as He teaches elsewhere.*

49. That they who are in evils have not faith, however they may imagine that they have, has been shown among such in the spiritual world. These were conducted into a heavenly society, whence what was spiritual in the faith of the angels entered into the interiors of their faith; from which they perceived that they had only the natural or external of faith, and not its spiritual or internal. Wherefore they themselves confessed that they had absolutely nothing of faith; and that in the world they had persuaded themselves that to think that a thing is so, for whatever reason, was to believe or have faith. But the faith of those who were not in evil was perceived otherwise.

50. From this it may be seen what spiritual faith is, and what faith not spiritual is;— that spiritual faith is with those who do not commit sins; for they who do [not] commit sins do goods not from themselves but from the Lord (see above, n. 18-21), and by faith become spiritual.

Faith with them is the truth. This the Lord thus teaches
in John : *This is the judgment, that light is come into the world,
and men loved darkness rather than light, because **their***

deeds were evil. For every one that doeth evil hateth the light neither cometh to the light, lest his deeds should be reproved, but he that doeth the truth cometh to the light, that his deeds may be made manifest, because they are wrought in God (iii. 19-21).

51. What has been said thus far is confirmed by these passages in the Word : *A good man, out of the good treasure of his heart, bringeth forth that which is good; but an evil man, out of the evil treasure of his heart, bringeth forth that which is evil; for out of the abundance of the heart the mouth speaketh* (Luke vi. 45; Matt. xii. 35). By the *heart*, in the Word, is meant a man's will; and because the man thinks and speaks from this, it is said, *Out of the abundance of the heart the mouth speaketh. Not that which goeth into the mouth defileth a man, but that which cometh out of the heart, this defileth the man* (Matt. xv. 11, 18). The *heart* here also means the will. Jesus said of the woman who anointed His feet with ointment, *Her sins are forgiven, for she loved much*; and afterwards He said, *Thy faith hath saved thee* (Luke vii. 47-50) : from which it is manifest that when sins are remitted, thus when they are no more, faith saves. That they are called "sons of God" and "born of God" who are not in the proprium of their will, and thence not in the proprium of their understanding (that is, who are not in evil and thence in falsity), and that these are they who believe in the Lord, He Himself teaches in John (i. 12, 13); the passage may be seen explained above (n. 17, at the end).

52. From this follows the conclusion, that with a man there is not given a grain more of truth than the good which is given; thus not a grain more of faith than the life which is given. There is the thought in the understanding that a thing is so; but there is not the acknowledgment which is faith unless there is consent in the will. Thus faith and life walk together with equal step.

From this it is now manifest, that so far as one shuns evils as sins he has faith, and is spiritual.

VI.**THE DECALOGUE TEACHES WHAT EVILS ARE
SINS.**

53. WHAT nation in the whole world does not know that it is evil to steal, to commit adultery, to kill, and to bear false witness ? If the nations did not know this, and did not guard by laws against the commission of these evils, they would conic: to weir end; for society, commonwealth, and kingdom, without such laws would perish. Who then can suppose that tbe nation of Israel was so much more stupid than any others that it did not know that these were evils One may therefore wonder why those laws, universally known in the world, were promulgated from Mount Sinai by Jehovah Himself, with so great a miracle. But listen : They were promulgated with so great a miracle, that men might know that these were not only civil and moral, but also spiritual laws; and that to do contrary to them was not only to do evil to the fellow-citizen and to society, but was also to sin against God. Wherefore those laws, by promulgation by Jehovah from Mount Sinai, were made laws of religion; for it is evident that whatever Jehovah God commands, He commands in order that it may be of religion, and that it is to be done for His sake, and for the sake of man that he may be saved.

54• Because these laws were the first-fruits of the

Word, and therefore the first-fruits of the church that the Lord was about to establish with the nation of Israel, and because they were in a brief summary a complex of all things of religion, by which conjunction of the Lord with

man and of man with the Lord is given, therefore they were so holy that there is nothing holier.

55. That they were most holy may be manifest from what now follows : JehoVah Himself, that is, the Lord, descended upon Mount Sinai in fire and with angels, and promulgated them therefrom by the living Voice; and the people prepared themselves for three days to see and to hear. Bounds were set round about the mountain, lest any one should approach and die; nor might the priests nor the elders draw near, but Moses alone. These laws were written on two tables of stone, by the finger of God. When Moses brought the tables down from the mountain the second time, his face shone. The tables were afterwards deposited in the ark, and the ark in the inmost of the tabernacle. Over it was laid the mercy-seat, and upon this were placed cherubs of gold. This [inmost part of the tabernacle with what was therein] was the holiest thing of their church, and was called the holy of holies. Without the veil, within which was this holy of holies, were arranged the things which represented the holy things of heaven and the church, — the candlestick with the seven lamps of gold, the golden altar of incense, and the table overlaid with gold, upon which was the bread of faces [or shew-bread], together with the curtains of fine linen, purple and scarlet, round about. The sacredness of this whole tabernacle was from nothing else than the Law which was in the ark. On account of the holiness of the tabernacle, from the Law in the ark, the whole people of Israel, by command, encamped around it in the order of their tribes, and marched in order after it; and then there was over it a cloud by day, and a fire by night. Because of the holiness of this Law, and the presence of the Lord therein, the Lord spake with Moses above the mercy-seat, between the cherubs; and the ark was called *Jehovah there*. Aaron, also, was not allowed to enter within the veil

except with sacrifices and incense. Because this Law was the very holiness of the church, therefore the ark was

introduced into Zion by David; and later it was placed in the midst of the temple at Jerusalem, where it made its shrine. From the Lord's presence in this Law and around it, miracles were wrought by the ark in which the Law was : for example, the waters of the Jordan were divided, and as long as the ark was resting in the midst of it, the people passed over on dry ground; when the ark was carried around them, the walls of Jericho fell; Dagon, the god of the Philistines, fell down before it, and afterwards lay at the threshold of the temple, [with the trunk] separated from the head; and the Bethshemites on account of the ark were smitten to the number of several thousands; and there were other miracles besides. These were all solely from the presence of the Lord in His Ten Words, which are the Precepts of the Decalogue.

56. So great power and so great holiness were in this Law, because it was the complex of all things of religion; for it consisted of two tables, one of which contains all things which are on God's part, and the other in a complex all things that are on man's part. The precepts of this Law are therefore called the Ten Words. They are so called because *ten* signifies *all*. But how this Law is the complex of all things of religion, will be seen in the next chapter.

57. Whereas by means of this Law there is conjunction of the Lord with man and of man with the Lord, it is called the *Covenant*, and the *Testimony*, — the Covenant because it conjoins, and the Testimony because it testifies; for a covenant signifies conjunction, and a testimony the attestation of it. On this account the tables were two, one for the Lord and the other for man. Conjunction is effected by the Lord, but at the time when man does the things that are written in his table. For the Lord is continually present, and He works, and He wishes to

enter-in; but man, from his freedom which he has from
the Lord, must open; for the Lord says, *Behold, I stand*

at the door and knock; if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me (Apoc. iii. 20).

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

59• The things which have been presented above (n. 55) concerning the promulgation, the holiness, and the power of this Law, are found in the following passages in the Word :—

Jehovah descended upon Mount Sinai in fire, and the mountain then smoked and trembled, and there were thunderings, lightnings, a thick cloud, and the voice of a trumpet, Ex. xix. 16-18; Deut. iv. 11; v. 22, 23.

Before the descent of Jehovah, the people prepared and sanctified themselves for three days, [Ex. xix. 10](#), 11, 15.

Bounds were set round about the mountain, lest any one should approach and come near its base, and should die; nor might the priests draw near, but Moses alone, Ex. xix. 12, 13, 20-23; xxiv. 1, 2.

The Law was promulgated from Mount Sinai, Ex. xx. 2-7; Deut. v. 6-21.

This Law was written on two tables of stone, and was written by the finger of God, Ex. xxxi. 18; xxxii. 15, 16; [Deut. ix. 10](#).

When Moses brought these tables down from the mountain the second time, his face shone, Ex. xxxiv. 29-35.

The tables were deposited in the ark, Ex. xxv. 16; xl. 20; Deut. x. 5; I Kings viii. 9.

The mercy-seat was laid over the ark, and upon this were placed cherubs of gold, Ex. xxv. 17-21.

The ark with the mercy-seat and the cherubs formed the inmost of the tabernacle; and the golden candlestick, the golden altar of incense, and the table overlaid with gold on which was the bread of faces [or shew-bread] formed the external of the tabernacle, and the ten curtains of fine linen, purple, and scarlet, formed its outermost, Ex. xxv. xxvi.; xl. 17-28.

The place where the ark was, was called the holy of holies, Ex. xxvi. 33.

The whole people of Israel encamped around the habitation [of the Lord], in order according to their tribes, and marched in order after it, Num. ii.

There was then a cloud over the habitation by day, and a fire by night, Ex. xl. 38; Num. ix. 15-23; xiv. 14; Deut. i. 33.

The Lord spake with Moses above the ark, between the cherubs, Ex. xxv. 22; Num. vii. 89.

The ark, owing to the Law in it, was called *Jehovah there*; for when the ark went forward, Moses said, *Arise, Jehovah*; and when it rested, *Return, Jehovah*, Num. x. 35, 36 : and also 2 Sam. vi. 2; Ps. cxxxii. 7, 8.

On account of the holiness of this Law, Aaron was not allowed to enter within the veil except with sacrifices and incense, Lev. xvi. 2-14, also the verses following these.

The ark was introduced into Zion by David with sacrifices and jubilation, 2 Sam. vi. 1-19; Uzzah died because he touched the ark, 2 Sam. vi. 7.

The ark was placed in the middle of the temple at Jerusalem, where it made the shrine, 1 Kings, Vi. 19, and verses following; viii. 3-9.

From the presence and the power of the Lord in the

Law which was within the ark, the waters of the Jordan were divided; and while the ark was resting in the midst

of it, the people passed over on dry ground, Josh. iii. 1-17; iv. 5-20.

When the ark was carried around them, the walls of Jericho fell, Josh. Vi. 1-20.

Dagon, the god of the Philistines, fell to the ground before the ark, and afterwards lay upon the threshold of the temple, [the trunk being] separated from the head, 1 Sam. v.

The Bethshemites on account of the ark were smitten, to the number of several thousands, 1 Sam. vi. 19.

60. That the tables of stone on which the Law was written were called the *tables of the covenant*, and that the ark was called from them the *ark of the covenant*, and the Law itself *the covenant*, may be seen in Num. x. 33; Deut. iv. 13, 23; v. 2, 3; ix. 9; Josh. iii. 11; 1 Kings viii. 21; Apoc. xi. 19; and in many other passages. The Law was called a *covenant*, because covenant signifies conjunction; it is therefore said of the Lord that He shall be for a *covenant* to the people (Isa. xlii. 6; xlix. 8); and He is called the *Messenger of the covenant* (Mal. iii. 1); and His Blood, the *Blood of the covenant* (Matt. xxvi. 28; Zech. ix. 11; Ex. xxiv. 4-8); and therefore the Word is called *the Old and the New Covenant*. Covenants also are made for the sake of love, friendship, consociation, and thus for conjunction.

61. That the precepts of this Law were called *The ten Words*, may be seen in Exodus (xxxiv. 28) and in Deuteronomy (iv. 13; x. 4). They are so called because *ten* signifies all, and *words* signifies truths; for there were more than ten. Because *ten* signifies all, the curtains of the tabernacle were ten (Ex. xxvi. 1); for the same reason the Lord said that a man about to receive a kingdom called *ten* servants, and gave them *ten* pounds to trade with (Luke xix. 13); and therefore the Lord likened the kingdom of the heavens to *ten* virgins (Matt. xxv. For the same reason also the dragon is described as having *ten* horns,

with *ten* diadems upon the horns (Apoc. xii. 3); likewise the beast that was coming up out of the sea (Apoc. xiii. 1); and another beast also (Apoc. xvii. 3, 7); and again the beast spoken of in Daniel (vii. 7, 20, 24). Similar is the signification of *ten* in Leviticus (xxvi. 26), and in Zechariah (viii. 23), and in other places. Hence are *tithes*, *by* which is signified something from all.

VII.

MURDERS, ADULTERIES, THEFTS, AND FALSE
TESTIMONIES, OF EVERY KIND, WITH THE
LUST AFTER THEM, ARE THE EVILS WHICH
ARE TO BE SHUNNED AS SINS.

62. IT is known that the Law of Sinai was written upon two tables; and that the first table contains the things which are of God's part, and the other those which are of man's part. That the first table contains all the things that are of God's part, and the second all that are of man's, does not appear in the letter; yet all these things are in them; and for this reason they are called the Ten Words, by which are signified all truths in the complex (as may be seen just above, n. 61). But how all the things are therein cannot be shown in a few words; it may, however, be comprehended from what was presented in the "Doctrine concerning the Sacred Scripture" n. 67, which may be seen. Hence it is that it is said, "murders, adulteries, thefts, and false testimonies, of every kind."

63. A religion has had much influence which holds that no one can fulfil the Law; and the Law is, not to kill, not to commit adultery, not to steal, and not to bear false witness. Every civil and moral man can fulfil these precepts of the Law by civil and moral life; but this religion denies that he can fulfil them by spiritual life; from which it would follow that his not doing these evils is only for the sake of avoiding punishments and losses in the world, and not for the sake of avoiding punishments

and losses after he has left the world. Hence it is that a man with whom this religion has had control, regards these evils as lawful

before God, but unlawful before the world. On account of this thought from this religion of his, the man is in the lust after all these evils, and he refrains from doing them only on account of the world. Such a man, therefore, after death, although he had not committed murders, adulteries, thefts, and false witness, still lusts to commit them; and he also does those evils when the external which he had in the world is taken away from him. Every lust awaits the man after death. It is owing to this that such persons act as one with hell, and cannot but have their portion with those who are in hell. But there is another lot for those who do not wish to kill, to commit adultery, to steal, and to bear false witness, for the reason that it is acting against God to do these things. After some combat against these evils, they do not will them, and so do not lust to do them; they say in their heart that they are sins, in themselves infernal and diabolical. These, after death, when the external which they had for the world is removed, act in unity with heaven; and because they are in the Lord, they also come into heaven.

64. It is common [ground], in every religion, that man ought to examine himself, repent, and desist from sins; and that if he does not, he is under condemnation. That this is common, in every religion, may be seen above (n. 48). Throughout the Christian world this also is common, — that the Word is taught, and that children are initiated by it into the Christian religion, for it is in the hands of all young children. Their parents and instructors tell them that to do those evils is to sin against God; indeed, while they are talking with the children, they know nothing different. Who may not wonder that the same persons, and also the children when they become adults, think that they are not under this Law, and that they cannot do the things which it requires? Can there be

any other cause for their learning to think thus, than that they love the evils, and hence the falsities that favor them? These, therefore, are

they who do not make the precepts of the Decalogue precepts of religion. That the same live without religion, will be seen in the " Doctrine concerning Faith."

65. Among all the nations in the whole world with whom there is any religion, there are precepts similar to those in the Decalogue; and all who live them from religion are saved, but all who do not live them from religion are condemned. They who live them from religion, when instructed after death by angels, receive truths and acknowledge the Lord. The reason of this is, that they shun evils as sins, and from this they are in good; and good loves truth, and from the desire of the love receives it; as was shown above (n. 32-41). This is meant by the Lord's words to the Jews : *The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits* (Matt. xxi. 43); and again by these words : *When the Lord of the vineyard cometh, He will destroy the wicked, and will let out His vineyard unto other husbandmen who shall render unto Him the fruits in their season* (Matt. xxi. 40, 41); and by these words also : *I say unto you that many shall come from the east and the west, and from the north and the south, and shall sit down [to eat] in the kingdom of God; but the sons of the kingdom shall be cast out into outer darkness* (Matt. viii. 11, 12; Luke xiii. 29).

66. We read in Mark that a certain rich man came to Jesus, and asked Him what he should do to inherit eternal life. Jesus answered him : *Thou knowest the commandments, thou shalt not commit adultery; thou shalt not kill; thou shalt not steal; thou shalt not bear false witness; defraud not; honor thy father and mother. He answering said All these have I kept from my youth. Jesus looked upon him and loved him; and He said, One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven;*

and come, take up the cross and follow Me (x. 17-22). It is said that Jesus loved him. This was because he said that he had kept

those precepts from his youth. But because he was wanting in three things, —which were, that he had not removed his heart from riches, had not fought against his lusts, and had not yet acknowledged the Lord to be God, — therefore the Lord said that he should sell all that he had, by which is meant that he should remove his heart from riches; that he should take up the cross, by which is meant that he should fight against his lusts; and that he should follow Him, by which is meant that he should acknowledge the Lord to be God. (The Lord spake these as He spake all His words, by correspondences. See the "Doctrine concerning the Sacred Scripture," n. 17). For no one can shun evils as sins unless he acknowledges the Lord to be God, and goes to Him; and unless he fights against evils, and so removes his lusts. But more will be said of these things in the chapter on combats against evils.

VIII.

80 FAR AS ONE SHUNS MURDERS OF EVERY
KIND AS SINS,
HE HAS LOVE TOWARDS THE NEIGHBOR.

67. BY murders of every kind are meant also every kind of enmity, hatred, and revenge, which breathe destruction; for in these murder lies concealed, as fire in wood beneath the ashes. Infernal fire is nothing else. It is from this, that one is said to be on fire with hatred, and to burn with revenge. The foregoing are murders in the natural sense. But in the spiritual sense by murders are meant all modes of killing and destroying men's souls, which are various and manifold. And in the supreme sense, by murder is meant to hate the Lord. These three kinds of murder make one, and cohere : for whoever desires the destruction of a man's body in the world, desires also the destruction of his soul after death; and he desires the destruction of the Lord, for he burns with anger against Him, and wishes to blot out His name.

68. These kinds of murder lie inwardly concealed in man, from his birth; but even from infancy he learns to veil them with the civility and morality in which he ought to be with men in the world; and so far as he loves honor or gain, he is watchful lest they should show themselves. So is formed man's external, while those are his internal. Such is man in himself. Now as he lays aside the external with the body when he dies, and retains the internal, it is plain what a devil he would be unless he were reformed.

69. Since the kinds of murders above mentioned lie inwardly concealed in man, as has been said, from his

birth, and at the same time thefts of every kind, and false witness of every kind, together with the lusts for them (and of these something will be said below), it is manifest that, unless the Lord provided means of reformation, man could not but perish eternally. The means of reformation which the Lord has provided are these : That man is born into mere ignorance; that as a new-born infant he is kept in a state of external innocence, a little after in a state of external charity, and later in a state of external friendship; but as he comes into the exercise of thought from his own understanding, he is kept in a certain freedom of acting according to reason. This is the state which was described above (n. 19), and the description will be here transcribed for the sake of what is to follow : —

" As long as a man is in the world he is in the midst between hell and heaven. Beneath is hell, and above is heaven; and he is then kept in freedom to turn either to hell or heaven : if he turns to hell, he turns away from heaven; but if he turns to heaven, he turns away from hell. Or, what is the same, as long as man is in the world, he is in the midst between the Lord and the devil, and is kept in freedom to turn either to the one or the other; if he turns to the devil, he turns away from the Lord; but if he turns to the Lord, he turns away from the devil. Or what is the same, as long as a man is in the world, he is in the midst between evil and good, and is kept in freedom to turn either to the one or the other; if he turns to evil, he turns away from good; but if he turns to good, he turns away from evil." (This may be found above, n. 19. See also what then follows, n. 20-22).

70. Now as evil and good are two opposites, altogether as hell and heaven are, or as the devil and the Lord are, it follows that if a man shuns evil as sin, he

comes into the good that is opposite to the evil. The good opposite to the evil that is meant by murder, is that of love towards the neighbor.

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

72. When a man is no longer in the evil of murder, but in the good of love towards the neighbor, then whatever he does is a good of that love; consequently it is a good work. A man who is a priest, and in that good, as often as he teaches and leads, does a good work, because he acts from the love of saving souls. A person who is a magistrate, and in that good, as often as he decides and judges, does a good work, because he acts from the love of caring for his country, for society, and for his fellow-citizen. And likewise, if a merchant is in that good, everything connected with his trading is a good work : there is in him the love of the neighbor; and his country, society, his fellow-citizen, and the servants of his household also, are the neighbor, whose welfare he regards in providing for his own. A laborer, also, who is in that good, works from it faithfully, for others as for himself, fearing his neighbor's loss as his own. Their deeds are good works for the reason that so far as any one shuns evil he does good, according to the general law stated above (n. 21); and he who shuns evil as sin does good, not from himself, but from the Lord (n. 18-31). It is the very opposite with him who does not regard as sins the various kinds of murder, such as enmities, hatreds, revenge, and the like; whether he be priest, magistrate, merchant, or laborer, whatever he does is not a good work, because every work of his partakes of the evil that is inwardly in him. For his internal is what produces [the work] : the external may be good; not in relation to himself, however, but for others.

73• The Lord teaches the good of love in many places in the Word. In Matthew He teaches it by what He says concerning reconciliation with the neighbor : *If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. And enter into good-will with thine adversary, while thou art in the way with him; lest the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt not come out thence until thou hast paid the uttermost farthing (v. 23-26).* To be reconciled to a brother is to shun enmity, hatred, and revenge; that it is to shun the evil as sin is manifest. The Lord also teaches in Matthew, *All things whatsoever ye would that men should do to you, do ye even so to them; this is the Law and the Prophets (vii. 12);* thus He teaches that evil must not be done. And the same is taught in many other places. The Lord also teaches that to be angry with a brother or the neighbor without cause and to hold him as an enemy, is also to kill (Matt. v. **21, 22**).

IX.

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

74. IN the sixth * precept of the Decalogue, in the natural sense, to commit adultery not only means committing fornication, but also acting obscenely, speaking lasciviously, and thinking what is unclean. But in the spiritual sense, to commit adultery means to adulterate the goods of the Word and falsify its truths. And in the supreme sense, to commit adultery means to deny the Lord's Divinity and profane the Word. These are adulteries of every kind. The natural man may know from rational light [*lumen*], that to commit adultery means also to act obscenely, to speak lasciviously, and to think what is unclean : but he does not know that to commit adultery also means to adulterate the goods of the Word and falsify its truths; and still less what it means to deny the Lord's Divinity and profane the Word. Hence he does not know that adultery is so great an evil that it may be called devilishness itself; for he who is in natural adultery is also in spiritual adultery; and the converse. That this is so will be shown in a special little work on " Marriage." But they who do not in faith and in life make adulteries to be sins, are in adulteries of every kind at once.

75. That so far as any one shuns adultery he loves marriage, or, what is the same, so far as any one shuns the

lasciviousness of adultery he loves the chastity of marriage, is because the lasciviousness of adultery and the chastity

* Often called the *seventh*.

of marriage are two opposites; so far, therefore, as a man is not in the one he is in the other. It is altogether as was said above (n. 70).

76. No one can know the quality of the chastity of marriage but he who shuns the lasciviousness of adultery as sin. A man can know that which he is in; but he cannot know that in which he is not. If from description or from thought he has a knowledge of any thing in which he is not, he still only knows it as in the shade, and doubt is inherent. He therefore sees it in the light, and free from doubt, only when he is in it. This, therefore, is to know; but that is to know and not know. The truth is that the lasciviousness of adultery and the chastity of marriage are to each other altogether as hell and heaven to each other; and that the lasciviousness of adultery makes hell with man, and the chastity of marriage makes heaven with him. But the chastity of marriage is given with him only who shuns the lasciviousness of adultery as sin (see below, n. 111).

77. From these truths it may be concluded and seen, and in no doubtful way, whether a man is a Christian or not; indeed, whether he has any religion or not. He who does not make adulteries to be sins, in faith and in life, is not a Christian; nor has he any religion. But, on the other hand, he who shuns adulteries as sins, and still more he who regards them with aversion on that account, and more still he who on that account abominates them, has religion; and if in the Christian church, he is a Christian. But of these things more will be said in a little work on "Marriage." Meanwhile see what is said on the subject in the work on "Heaven and Hell" (n. 366-386).

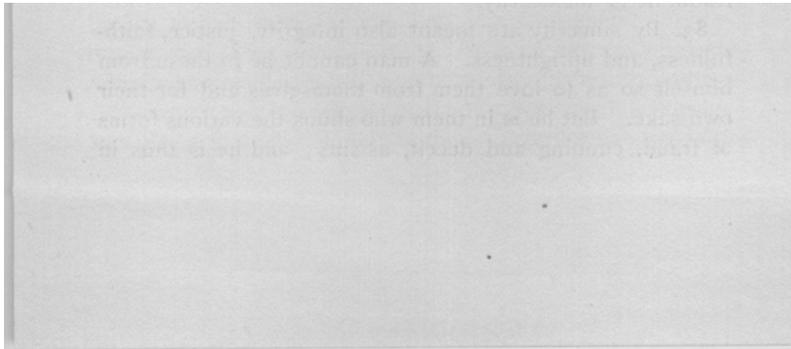
78. That to commit adultery means also to do what is obscene, to speak lasciviously, and to think what is un-

clean, is evident from the Lord's words in Matthew : *Ye have heard that it was said to them of old time, Thou shalt not commit adultery; but I say unto you that whosoever look.*

eth on (another's) woman so as to lust after her hath committed adultery with her already in his heart (v. 27, 28).

79. That in the spiritual sense to commit adultery means to adulterate the good of the Word and falsify its truth, is evident from these passages : *Babylon hath made all the nations drink of the wine of her fornication (Apoc. xiv. 8).* The Angel said, *I will show thee the judgment of the great harlot, with whom the kings of the earth have committed fornication (xvii. 1, 2).* *Babylon hath made all the nations drink of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her (xviii. 3).* *God hath judged the great harlot that corrupted the earth with her fornication (xix. 2).* Fornication is spoken of in reference to Babylon, because by *Babylon* are meant they who arrogate to themselves the Lord's Divine power, and profane the Word by adulterating and falsifying it. Babylon is therefore called *the mother of the fornications and abominations of the earth (Apoc. xvii. 5).* The same is signified by whoredom, in the prophets; as in Jeremiah : *I have seen in the prophets of Jerusalem a horrible stubbornness, in committing adultery and walking in falsehood (xxiii. 14).* And in Ezekiel : *Two women, the daughters of one mother, committed whoredom in Egypt; they committed whoredom in their youth. The one committed whoredom when she was Mine, and doted upon her lovers the Assyrians her neighbors; she bestowed her whoredoms pon them; yet she forsook not her whoredoms in Egypt. The other corrupted her love more than she, and her whoredoms were more than the whoredoms of her sister; she added to her whoredoms, she loved the Chaldeans; the sons of Babel came to her to the bed of loves, and defiled her by their whoredom (xxiii. 2, 3, 5, 7, 8, z 1, 14, 16, 17).* This relates to the church of Israel and of Judah, here called *the daughters of one mother.* By their *whoredoms* are meant adulterations and falsifications of the Word; and since in the Word *Egypt* signifies knowledge, *Assyria* reasoning, *Chaldea* the profanation of truth, and

Babel the profanation of good, it is therefore said that they committed whoredom with them. The same is said in Ezekiel concerning *Jerusalem*, by which is signified the church as to doctrine : *Thou didst trust in thy beauty, and didst commit whoredom because of thy renown, so that thou pouredst out thy whoredoms on every one that passed by. Thou hast committed whoredom with the sons of Egypt, thy neighbors, great of flesh, and hast multiplied thy whoredom. Thou hast committed whoredom with the sons of Ashur, when thou wast not satisfied with those with whom thou didst commit whoredom; thou didst multiply thy whoredom even to Chaldea, the land of merchandise. An adulterous woman receiveth strangers instead of her husband. All give reward to their harlots, but thou hast given rewards to all thy lovers that they may come to thee in thy circuit in thy whoredoms. Wherefore, O harlot, hear the Word of Jehovah* (xvi. 15, 26, 28, 29, 32, 33, 35). That the church is meant by *Jerusalem*, may be seen in the " Doctrine concerning the Lord " (n. 6; 63). Whoredoms have the same signification in Isaiah (xxiii. 17, 18; lvii. 3), in Jeremiah (iii. 2, 6, 8, 9; v. 7; xiii. 27; xxix. 23), in Micah (i. 7), in Nahum (iii. 4), in Hosea (iv. 10, 11), in Leviticus (xx. 5), in Numbers (xiv. 33; xv. 39), and in other places. On account of this signification, also, the Jewish nation was called by the Lord *an adulterous generation* (Matt. xii. 39; xvi. 4; Mark viii. 38).



X.

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

80. To steal, in the natural sense, means not only to commit theft and robbery, but also to defraud, and under any pretence to take away from another his goods. But in the spiritual sense, to steal means to deprive another of the truths of his faith and the goods of his charity. And in the supreme sense, to steal means to take away from the Lord that which is His, and attribute it to oneself, and thus to claim righteousness and merit. These are thefts of every kind. And they also make one, as do adulteries of every kind, and murders of every kind, spoken of above. They make one, because they are one within another.

81. The evil of theft enters-in deeper with a man than any other evil, because it is joined with cunning and deceit; and cunning and deceit insinuate themselves even into a man's spiritual mind in which is his thought with understanding. That man has a spiritual mind and a natural mind will be seen below.

82. That so far as one shuns theft as sin he loves sincerity, is because theft is also fraud, and fraud and sincerity are two opposites; so far, therefore, as one is not in fraud, he is in sincerity.

83. By sincerity are meant also integrity, justice, faithfulness, and uprightness. A man cannot be in these from himself so as to love them from themselves and for their

own sake. But he is in them who shuns the various forms of fraud, cunning and deceit, as sins; and he is thus in

them not from himself but from the Lord, as was shown above (n. 18-30). It is so with a priest, a personage in the magistracy, a judge, a merchant, a laborer, and with every one in his function and in his work.

84. This the Word teaches in many passages, from which are selected the *following*: *He that walketh in justice and speaketh righteousness; he that despiseth oppressions for gain, that shaketh his hands from holding a bribe, that stoppeth his ears from the hearing of bloods, and shutteth his eyes from seeing evil; he shall dwell on high* (Isa. xxxiii. 15, 16). *O Jehovah, who shall abide in Thy tabernacle? Who shall dwell **in** the mountain of Thy holiness? He that walketh uprightly and doeth righteousness; he that backbiteth not with his tongue, nor doeth evil to his neighbor* (Ps. xv. &c.). *Mine eyes shall be upon the faithful of the land, that they may dwell with Me; he that walketh in the way of the p-right, he shall minister unto Me. He that worketh deceit shall not dwell in the midst of My house; he that speaketh lies shall not stand in My sight. In the morning I will cut off the wicked of the land, that I may cut of from the city all the workers of iniquity* (Ps. ci. 6-8).

That if one is not inferiorly sincere, just, faithful, and upright, he is still insincere, unjust, unfaithful, and without uprightness, the Lord teaches in these words : *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall not enter into the kingdom of the heavens* (Matt. v. 20). By righteousness [or justice] that exceeds the righteousness of the Scribes and Pharisees is meant interior justice, in which the man is who is in the Lord; that he is in the Lord is also taught by the Lord Himself, in John: *The glory which Thou gavest Me I have given them, that they may be one even as We are one; I in them, and Thou in Me, that they may be perfect in one; and that the love wherewith Thou hast loved Me may be in them, and I in them*

(*xvii.* 22, 23, 26); from which it is manifest that they are perfect when the Lord is in them. These are

they who are called *the pure in heart, who shall see God; and the perfect, as the Father in the heavens* (Matt. v. 8, 48).

85. It was said above (n. 81) that the evil of theft enters in deeper with a man than any other evil, because it is joined with cunning and deceit, and cunning and deceit insinuate themselves even into the spiritual mind of a man, wherein is his thought with understanding. Something shall now be said, therefore, concerning the MIND of man. It may be seen above (n. 43) that a man's understanding and his will together are his mind.

86. Man has a natural mind and a spiritual mind. The natural mind is below, and the spiritual mind is above. The natural mind is the mind of his world, and the spiritual mind is the mind of his heaven. The natural mind may be called the animal mind, but the spiritual mind the human mind. Man also is distinguished from the animal by his having a spiritual mind. By it he can be in heaven while he is in the world; and it is by it that man lives after death.

In *understanding*, a man can be in the spiritual mind, and from this in heaven; but unless he shuns evils as sins, he cannot in *will* be in the spiritual mind, and from this in heaven. And if he is not there in will also, still he is not in heaven; for the will draws the understanding downwards, and makes it to be equally natural and animal with itself.

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

So long as a man does not shun evils as sins, the lusts of evils close up the interiors of the natural mind on the part of the will, being as a thick veil there, and like a dark cloud beneath the spiritual mind, and they prevent its being opened. But as soon as a man shuns evils as sins, the Lord flows-in from heaven, and removes the veil, and disperses the cloud, and opens the spiritual mind, and thus introduces him into heaven.

So long as the lusts of evils close up the interiors of the natural mind as has been said, the man is in hell; but as soon as these lusts have been dispersed by the Lord, the man is in heaven. And further : so long as the lusts of evils close up the interiors of the natural mind, he is a natural man; but as soon as these lusts have been dispersed by the Lord he is a spiritual man. Again : so long as the lusts of evils close up the interiors of the natural mind, a man is an animal, — differing only in being able to think and speak even of such things as he does not see with his eyes, and he has this ability from the faculty of elevating the understanding into the light of heaven; but as soon as these lusts have been dispersed by the Lord, the man is a man, because he then thinks truth in the understanding from good in the will. And again : so long as the lusts of evils close up the interiors of the natural mind, a man is like a garden in time of winter; but as soon as these lusts have been dispersed by the Lord, he is like a garden in the summer time.

The conjunction of the will and the understanding in man is meant in the Word by *heart and soul*, and by *heart and spirit*; for example, that God should be loved *from the whole heart and from the whole soul* (Matt. xxii. 37); and that God will give *a new heart and a new spirit* (Ezek. xi. 19;

xxxvi. 26, 27). By the *heart* is meant the will and its love; and by the *soul* and the *spirit*, the understanding and its wisdom.

XI.

SO FAR AS ONE SHUNS FALSE TESTIMONIES OF
EVERY KIND
AS SINS, HE LOVES TRUTH.

87. By testifying falsely, in the natural sense, is meant not only to act as a false witness, but also to lie and to defame. In the spiritual sense, testifying falsely means to say and to persuade that what is false is true, that what is evil is good, and the converse. But in the supreme sense, testifying falsely means to blaspheme the Lord and the Word. These are false witness in the threefold sense. That they make one in the man who testifies falsely, lies, and defames, may be evident from what was shown in the " Doctrine concerning the Sacred Scripture " (n. 5-7, &c., and n. 57) respecting the threefold sense of all things in the Word.

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

89. So far as any one loves truth, he wishes to know it, and is affected in heart when he finds it; nor does any other come into wisdom. And so far as he loves to do the truth he is sensible of the pleasantness of the light in which the truth is. It is the same with the other things that have been already spoken of, sincerity and justice with him who shuns thefts of every kind, chastity and purity with him who shuns adulteries of every kind, and love and charity with him who shuns murders of every kind; and so on. But he who is in the opposites knows nothing about these things, when yet everything that is anything is in them.

90. Truth is what is meant by the *seed in the field*, of which the Lord speaks thus : *A sower went forth to sow; and as he sowed some fell upon the way, and it was trodden down, and the fowls of heaven devoured it; and some fell upon stony places, and as soon as it was sprung up, because it had no root it withered away; and some fell among thorns, and the thorns sprang up with it and choked it; and other fell into good ground, and sprang up, and bare manifold fruit* (Luke viii. 5-8; Matt. xiii. 3-8; Mark iv. 3-8). The *Sower* here is the Lord, and the *seed* is His Word, thus the truth; the *seed upon the way* is with those who do [not] care for the truth; the *seed upon stony places* is with those who care for the truth, but not for its own sake, thus not interiorly; the *seed in the midst of thorns* is with those who are in the lusts of evil; but the *seed in good ground* is with those who love the truths which are from the Lord in the Word, and do them from Him, and thus bear fruit. That these things are meant, is evident from the explanation of these words by the Lord (Matt. xiii.: 19-23, 37; Mark iv. 14-20; Luke viii. 11-15). From this it is manifest that the truth of the Word cannot be rooted with those who do not care for the truth; nor with those who love truth outwardly and not inwardly; nor with those who are in the lusts of evil; but with those in whom the lusts of evil have been dispersed by the Lord. With these, the seed, that is, the truth takes root in the spiritual mind; concerning which mind see above (n. 86, at the end).

91. It is a common opinion at this day that to be saved consists in believing this or that which the church teaches; and that it does not consist in doing the precepts of the Decalogue, which forbid one to kill, to commit adultery, to steal, and to testify falsely, both in the strict and in the broad sense : for it is said that works are not

regarded by God, but faith; when in reality so far as any one is in those evils he is without faith (as may be seen above, n.

42-52). Consult reason, and consider well whether any murderer, adulterer, thief, and false witness, so long as he is in the lust of evils, can have faith; and then, whether the lust of the evils can be dispersed otherwise than by willing not to do them because they are sins, that is, because they are infernal and diabolical. Whoever, therefore, holds the opinion that the way to be saved is to believe this or that which the church teaches, and is still such in character, cannot but be foolish, according to the Lord's words in Matthew vii. 26. Such a church is thus described in Jeremiah : *Stand in the gate of the house of Jehovah, and proclaim there this Word: Thus hath said Jehovah Zebaoth, the God of Israel, Render your ways and your works good; trust ye not in the words of a lie, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah, are these. Will ye steal, murder, and commit adultery, and swear by a lie, and come and stand before Me in this house which is called by My name, and say, We are delivered, while ye do these abominations 1 Is this house become a den of robbers ? Behold, even I have seen, saith Jehovah (vii.*

XII.

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

92. FROM the Word and by doctrine from the Word every one knows that man's proprium [or his own nature] is evil from birth; and that because of this he loves evils from inborn lust, and is carried away into them, so that he wishes to take revenge, to defraud, defame, and to commit adultery; and that if he does not consider these evils to be sins, and on that account resist them, he does them as often as occasion offers, and when his reputation that may give him honor or gain does not suffer. Add to this that a man does these things from enjoyment, if he has no religion.

93• Since this proprium of man's constitutes the first root of his life, it is manifest what sort of a man-tree there would be if this root were not extirpated and a new root implanted. There would be the corrupt tree of which it is said that it is *to be cut down and cast into the fire* (Matt. iii. 0; vii. 18). This root is not removed and a new one set in its stead, unless the man regards the evils which make the root as ruinous to his soul, and wishes on that account to rid himself of them. But because they are of his proprium, and hence give enjoyment, he cannot do this except against his will, and with struggling, and so with combat.

94. Every one fights who believes that there is a hell and a heaven, and that heaven is eternal happiness, and

hell eternal unhappiness, and who believes that they who do evils enter into hell, and they that do good into heaven. And he who combats acts from what is interior, and against the very lust which makes the root of the evil; for he who fights against anything does not will it, and to lust is to will. Hence it is manifest that the root of an evil is removed only by combat.

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

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

97. This combat is not grievous except with those who have given free rein to their lusts, and have indulged them from purpose; and with those also who have with stubbornness cast aside the holy things of the Word and the church. To others it is not grievous; let them but resist evils in intentions once in a week, or even twice in a month, and they will perceive a change.

98. The Christian Church is called the church militant; and it cannot be said to be militant except against the devil, and thus against the evils which are from hell. Hell is the devil. The temptation which the man of the church undergoes is this combat.

99. The combats against evils, which are temptations,

are treated of in many places in the Word. They are meant by these words of the Lord: *I say unto you, except a grain of wheat fill into the ground and die, it abideth alone; but if it die it beareth much fruit* (John xii. 24). Also by these: *Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me. Whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the Gospel's, the same shall save it* (Mark viii. 34, 35). By the *cross* is here meant temptation (as also in Matt. x. 38; xvi. 24; Mark x. 21; Luke xiv. 27); by *life* [or *soul*] is meant the life of man's proprium (as also in Matt. x. 39; xvi. 25; Luke ix. 24; and especially John xii. 25), which also is *the life of the flesh that profiteth nothing* (John vi. 63). Concerning combats against evils, and victories over them, the Lord speaks to all the churches, in the Apocalypse. Thus to the Church in Ephesus: *To him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God* (Apoc. ii. 7). To the Church in Smyrna: *He that over shall not be hurt of the second death* (ii. To the Church in Pergamos: *To him that overcometh will I give to eat of the hidden manna; and I will give him a white stone and on the stone a new name written, which no one knoweth saving he that receiveth it* (ii. 17). To the Church in Thyatira: *He that overcometh and keepeth My words unto the end, to him will I give power over the nations, and I will give him the morning star* (ii. 26, 28). To the Church in Sardis: *[He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name from the book of life* (iii. 5). To the Church in Philadelphia;] *Him that overcometh I will make a pillar in the temple of My God, and I will write upon him the name of God, and the name the city of God, the New Jerusalem which cometh down out of heaven from God, and My new name* (iii. 12). To the Church in Laodicea: *To him that overcometh will I grant to sit with Me in My throne* (iii. 21).

100. The combats, which are temptations, may be seen specially treated of in the " Doctrine of the New Jerusalem " (published at London in 1758, n. 187-201); [where it is told] whence and what they are (n. 196, 197), how and where they take place (n. 198), what good they effect (n. 199), that the Lord fights for man (n. 200), and concerning the Lord's combats or temptations (n. 201).

XIII.

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

101. IT is from Divine order that man should act from freedom according to reason; since to act from freedom according to reason is to act from himself. In truth, however, these two faculties, FREEDOM and REASON, are not a man's own, but are the Lord's with him. And so far as he is a man they are not taken away from him, since without them he cannot be reformed; for he cannot repent, cannot fight against evils, and afterwards bring forth fruits worthy of repentance. Now as a man has freedom and reason from the Lord, and the man acts from them, it follows that he does not act from himself, but as if from himself.*

102. The Lord loves man, and wishes to dwell with him; yet He cannot love him and dwell with him unless He is received and unless the love is reciprocated. From this and from no other source is conjunction. For this cause the Lord has given man freedom and reason; freedom to think and to will as of himself, and reason according to which [he may do so]. To love and be conjoined with one in whom there is nothing reciprocal, is not possible; nor is it possible to enter in and abide with one in whom there is no reception. But whereas there is in man from the Lord ability to receive and to reciprocate, the Lord therefore says, *Abide in Me, and I in you* (John xv.

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

4). *He that abideth in Me and I in him, the same bringeth forth much fruit* (John xv. 5). *At that day ye shall know that ye are in Me, and I in you* (John xiv. 20). The Lord also teaches that He is in the truths and in the goods which a man receives and which are with him : *If ye abide in Me and My words abide in you : If ye keep My commandments ye shall abide in My love* (John xv. 7, 10).

that hath My commandments and doeth them, he it is that loveth Me; and I will love him, and will make My abode with him (John xiv. 21, 23). Thus the Lord dwells in His own with man; and the man abides in those things which are from the Lord, and so abides in the Lord.

103. Whereas there is with man, from the Lord, this ability to reciprocate and to do in his turn, and thus to bear his part in what is mutual, the Lord therefore says that man must repent; and no one can repent except as of himself. Jesus said, *Except ye repent, ye shall all perish* (Luke xiii. 3, 5). *Jesus said, The kingdom of God is at hand; repent ye, and believe the Gospel* (Mark i. 14, 15). *Jesus said, I came to call sinners to repentance* (Luke v. 32). *Jesus said to the churches, Repent* (Apoc. ii. 5, 16, 21, 22 j

3). And again it is said, *They repented not of their deeds* (Apoc. xvi. 11).

104. Whereas there is with man, from the Lord, ability to reciprocate and to do in his turn, and thus to bear his part in what is mutual, the Lord therefore says that man must keep His precepts, and bring forth fruit : *Why call ye Me Lord, Lord, and do not the things which I say ?* (Luke vi. 46-49). *If ye know these things, happy are ye if ye do them* (John xiii. 17). *Ye are My friends, if ye do whatsoever I command you* (John xv. 14). *Whosoever shall do and teach, the same shall be called great in the kingdom of the heavens* (Matt. v. 19). *Whosoever heareth My words and doeth them, I will liken him unto a prudent man* (Matt. vii. 24). *Bring forth fruits worthy of repentance* (Matt. iii. 8). *Make the tree good, and its fruit good* (Matt. xii. 33). *The king-*

dom shall be given to a nation bringing forth the fruits thereof (Matt. xxi. 43). *Every tree that bringeth not forth good fruit is hewn down and cast into the fire* (Matt. vii. 19). And so in many other places. From these passages it is manifest that man must act of himself, but from the Lord's power, which he should implore.

os. Whereas there is with man, from the Lord, this ability to reciprocate and to do in his turn, and thus to bear his part in what is mutual, he is therefore to render an account of his works, and to be recompensed according to them. For the Lord says, *The Son of Man shall come, and render to every one according to his works* (Matt. xvi. 27). *They that have done good shall come forth to the resurrection of life, and they that have done evil to the resurrection of judgment* (John v. 29). *Their works do follow with them* (Apoc. xiv. 13). *All were judged according to their works* (Apoc. xx. 13). *Behold I come, and My reward is with Me, to give to every one according as his work shall be* (Apoc. xxii. 12). If there were with man no ability to reciprocate, there would be no imputation.

106. Whereas man has ability to receive and to reciprocate, the church therefore teaches that he must examine himself, confess his sins before God, desist from them, and lead a new life. It may be seen above (n. 3-8) that every church in the Christian world teaches this.

107. If there were not reception by man, and then thought as if from him, neither could any thing have been said about faith : for faith is not from man. If this were otherwise, man would be as chaff in the wind; and he would stand as if inanimate, with mouth open and hands down, waiting for influx, neither thinking nor acting in the things that pertain to his salvation. Indeed he is the Actor in none of these things; but still he re-acts, as if from himself.

But these subjects will be set forth in still clearer light

in the treatises concerning "Angelic Wisdom."

XIV.

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

108. THERE are moral men who keep the precepts of the second table of the Decalogue; they do not defraud, blaspheme, take revenge, or commit adultery. And those among them who confirm themselves in the belief that such things are evils because they are hurtful to the commonwealth, and so are contrary to the laws of humanity, also live in the exercise of charity, sincerity, justice, and chastity. But if they do these goods, and shun those evils only because they are evils, and not at the same time because they are sins, they are still merely natural men; and with the merely natural the root of evil is not removed, but remains imbedded. The good deeds which they perform are therefore not good, because they are from themselves.

109. A natural moral man may appear altogether like a spiritual moral man before men in the world, but not before the angels of heaven. If he is in goods, he appears before the angels in heaven as an image of wood; and if in truths as a statue of marble; in neither of which is there any life. Not so the spiritual moral man. For the natural moral man is an external moral man, and the spiritual moral man is an internal moral man; and the external without the internal is not alive. It lives indeed, but not the life that is called life.

The lusts of evil, which make the interiors of man from his birth, are not removed except by the Lord alone. For the Lord flows-in from the spiritual into the natural; but man of himself from the natural into the spiritual, which influx is contrary to order; and he does not operate upon the lusts and remove them, but shuts them in more and more closely as he confirms himself. And as hereditary evil thus lies concealed and shut in, after death when the man becomes a spirit it bursts the covering with which it was veiled in the world, and breaks forth like bloody matter from an ulcer only outwardly healed.

111. Various and manifold are the causes which make a man moral in the external form; but if he is not moral in the internal also, he still is not moral. For example : If one abstains from adulteries and fornications from fear of the civil law and its penalties; from fear of the loss of reputation and thence of honor; through fear of diseases from them; through fear of troubles at home from his wife, and the intranquillity of life thence arising; through fear of revenge by the husband or a relative; from poverty or from avarice; through disability, arising from disease, from ' abuse, from age, or from impotence : indeed, if he abstains from these evils on account of any natural or moral law, and not at the same time from a spiritual law, he is still interiorly an adulterer and a fornicator; for he nevertheless believes that they are not sins, and consequently he does not make them to be unlawful in his spirit, before God; and so he commits them in spirit, although not in the body before the world : after death, therefore, when he becomes a spirit, he speaks openly in favor of them. It is manifest from this, that an ungodly man may shun evils as hurtful, but that none but a Christian can shun evils as

sins.

112. The case is similar with thefts and frauds of every kind; with murder and revenge of every kind; and with false-witness and lies of every kind. No one can be

cleansed and purified from them of himself : for within every lust there are things without end which man does not see except as a single thing; but the Lord sees the smallest particulars in the whole series severally. In a word, a man cannot regenerate himself, that is, form in himself a new heart and a new spirit; but the Lord alone, Who is Himself the Reformer and the Regenerator. If, therefore, from his own prudence and intelligence a man wishes to make himself new, it is only like covering a deformed face with paint, and applying something to make the skin smooth over a part affected with inward rottenness.

113. Therefore the Lord says in Matthew, *Thou blind Pharisee, cleanse first the inside of the cup and the platter, that the outside may be clean also* (xxiii. 26). And in Isaiah : *Wash you, make you clean, put away the evil of your doings FROM BEFORE MINE EYES, cease to do evil. Then, though your sins have been as scarlet, they shall be white as snow; though they have been red as purple, they shall be as wool* (i. 16, 17).

114. TO what has been said above, let this be added : (1.) It is Christian charity, with every one, to do faithfully what belongs to his calling; for thus, if he shuns evils as sins, he does good every day, and he is himself his use in the general body; and so the common good is cared for, and the good of each one in particular. (2.) No other works are properly the works of charity; but they are its signs, or its benefactions, or what is due to others.

THE END.