

A  
SUMMARY EXPOSITION  
OF THE  
DOCTRINE OF THE NEW CHURCH  
WHICH IS MEANT BY  
THE NEW JERUSALEM IN THE APOCALYPSE

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x. Several larger and smaller works having been published by me within a few years concerning the NEW JERUSALEM, by which is meant the New Church about to be established by the Lord, and the Apocalypse having been revealed, I am led to the intention of setting forth in heght the doctrine of that church in its fulness and entirety. But as this is a work of some years, I have deemed it advisable to put forth a forecast of the work, in order that a general idea of that church and its doctrine may first be gained; since, when general conceptions precede, all and each of the particulars stand forth in ight in full extent, taking their place in the general conceptions as things homogeneous in their proper receptacles. This compendium however is not submitted for discussion and judgment, but only distributed for information, as the demonstration of its contents will be giVen in full in the work itself. But first must be premised the doctrines of the present day concerning justification, for the better understanding of what will follow in regard to the difference between the dogmas of the church of the day and the teachings of the New Church.

DOCTRINAL TEACHINGS OF ROMAN CATHOLICS CONCERNING  
JUSTIFICATION, FROM THE COUNCIL OF TRENT.

2. In the bull Of Pope Pius IV., given November 13th, 1564, are these words: "All things and each which have been determined and declared in the most holy Council of Trent concerning original sin and justification, I embrace and accept."

3. FROM THE COUNCIL OF TRENT, CONCERNING ORIGINAL SIN. *a* That Adam by the offence of his transgression was wholly changed as to body and soul for the worse; and that the transgression of Adam brought harm not only to him, but also to his posterity; and that it transfused not only bodily death and punishment into the whole human race, but also sin, which is death of the soul (Sess. V. I, 2). *b* That this sin of Adam, which in origin is one, and is transfused by propagation, not by imitation, is in every one his own, and cannot be taken away by any other means than by the merit of the one Saviour, our Lord Jesus Christ, Who has reconciled us to God in His blood, being made unto us justice, sanctification, and redemption (Sess. V. 3). *c* That all men in the transgression of Adam lost innocence, and became unclean, and by nature sons of wrath (Sess. VI. chap. 1).

4. CONCERNING JUSTIFICATION. *a* That the heavenly Father, the Father of mercies, sent Christ Jesus His Son unto men, in the blessed fulness of time, both to the Jews, who were under the Law, and to the Gentiles, who followed not after justice, that they might lay hold of justice and all receive the adoption of sons. Him God offered as Propitiator by faith in His blood, not only for our sins, but likewise for the sins of the whole world (Sess. VI. chap. 2). *b* Not all however receive the benefit of His death, but those only to whom the merit of His passion is communicated; so that except they be born again in Christ, they would never

be justified (Sess. VI. chap. 3). *c* That the beginning of justification is to be taken from the preventing grace of God through Christ Jesus, that is, from His call (Sess. VI. chap. 5). *cc* That men are disposed to justice when, being stirred by Divine grace and conceiving faith by hearing, they are freely moved toward God, believing the things to be true which are Divinely revealed and promised; and chiefly this, that the ungodly man is justified by God through His grace, through redemption which is by Christ Jesus; and when understanding themselves to be sinners, from fear of the Divine justice by which they are profitably disquieted, they are aroused into hope in trusting that God for Christ's sake will be propitious to them (Sess. VI. chap. 6). *d* That the consequence of this disposition and preparation is justification itself, by which is not only remission of sins, but also sanctification and renovation of the inner man by the reception of grace and gifts, whereby man from being unjust becomes just, and from being an enemy becomes a friend, so as to be an heir according to the hope of eternal life (Sess. VI. chap. 7). *e* *The final cause* of justification is the glory of God and of Christ, and life eternal. *The efficient cause* is God, Who freely cleanses and sanctifies. *The meritorious cause* is the Well-beloved and Only-begotten Son of God, our Lord Jesus Christ, Who, when we were enemies, through the great love wherewith He loved us, by His most holy passion on the wood of the cross, merited for us justification, and made satisfaction for us to God the Father. *The instrumental cause* is the sacrament of Baptism, which is a sacrament of faith, without which to none can justification ever come. *The formal cause* is the sole justice of God; not that whereby He is just Himself, but that whereby He makes us just, in which being gifted by Him we are renewed in the spirit of our mind; and are not only reputed just, but are truly called and are just, each according to that measure which the Holy Spirit imparts to every one as He willeth (Sess. VI. chap. 7, sec. 2). That justification is a trans-

lation from that state wherein man is born a child of the first Adam, into a state of grace and adoption among the sons of God by the second Adam, our Saviour Jesus Christ (Sess. VI. chap. 4).

5. CONCERNING FAITH, CHARITY, GOOD WORKS, AND MERITS. *a* When the apostle says that man is justified by faith and freely, these words are to be understood in the sense which the perpetual consent of the Catholic Church has held and expressed, to wit, that we are said to be justified by faith, because faith is the beginning of man's salvation, the foundation and root of all justification, without which it is impossible to please God, and attain to The fellowship of His children: and we are said to be justified freely because none of those things which precede justification, whether faith or works, merit the very grace of justification; for if it be grace, it is not of works, otherwise grace would not be grace (Sess. VI. chap. 8). *b* Although none can be just but they to whom the merits of the passion of our Lord Jesus Christ are communicated, nevertheless that is effected in justification, when, by the merit of the same most holy passion, the love of God is infused by the Holy Spirit into the hearts of those who are justified and abides in them: hence, in justification itself man receives with the remission of sins all these things infused into him at once by Jesus Christ, in Whom he is ingrafted by faith, hope, and charity: for faith, unless charity be added to it, neither unites perfectly with Christ, nor constitutes a living member of His body (Sess. VI. chap. 7, sec. 3). *c* That Christ is not only a Redeemer, in Whom we are to have faith, but also a Lawgiver, Whom we must obey (Sess. VI. chap. 16, can. 21). *d* That faith without works is dead and idle, because in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by charity: for faith without hope and charity cannot avail unto eternal life; wherefore also they hearken to the word of Christ, "If thou wilt enter into life, keep the commandments:" thus they who are born again, re-

ceiving true Christian justice, are commanded to keep it white and unspotted, as their first robe, given them by Jesus Christ, instead of that which Adam lost both for himself and us by his disobedience, that they may present it before the tribunal of our Lord Jesus Christ, and have eternal life (Sess. VI. chap. 7, sec. 4). *e* That there is a continual inflow of power from Jesus Christ Himself into those who are justified, as from a head into the members, and from a vine into the branches; which power always precedes, accompanies, and follows their good works, and without which they could not by any means be acceptable and meritorious in the sight of God; wherefore we are to believe that nothing more is wanting to those who are justified, for their full assurance, that by those works which have been wrought in God, they have merited eternal life, which will be bestowed upon them in due time (Sess. VI. chap. 16). *f* When we speak of our own justice, we do not mean as though it were our own from ourselves; for that which is termed our justice, is the justice of God, being infused into us by God through the merit of Christ. Far be it, therefore, from any Christian man to trust or glory in himself, and not in the Lord, Whose goodness toward us men is so great, that He wishes those things to be our merits which are His own gifts (Sess. VI. chap. 16). *g* For of ourselves as of ourselves, we can do nothing; but by His co-operation, Who strengthens us, we can do all things. Thus man has not whereof to glory, but all our glory is in Christ, in Whom we live, in Whom we merit, in Whom we make satisfaction, bringing forth fruits worthy of repentance, which have their efficacy from Him, are offered unto the Father by Him, and are accepted by the Father through Him (Sess. XIV. chap. 8). *h* Whosoever shall say that man can be justified in the sight of God by his own works, which are done either through the powers of human nature, or through the teaching of the Law, without Divine grace through Christ Jesus, let him be accursed (Sess. VI. can. 1). *i* Whosoever shall say that with-

out the preventing inspiration of the Holy Spirit, and His assistance, man may believe, hope, and love (that is, have faith, hope, and charity), as is necessary in order that the grace of justification may be conferred upon him, let him be accursed (Sess. VI. can. 2). *ℓ* Whosoever shall say that man is justified without the justice of Christ, whereby He hath merited for us, let him be accursed (Sess. VI. can. 10): besides many more passages, especially concerning the conjunction of faith with charity or good works, and condemning their separation.

6. CONCERNING FREE-WILL. *a* That free-will is by no means extinguished by Adam's sin, although it is debilitated and warped thereby (Sess. VI. chap. *b* Whosoever shall say that the free-will of man, when moved and stirred by God, cannot at all co-operate by yielding assent to God Who stirreth and calleth it, whereby man may dispose and prepare himself to receive the grace of justification; or that he cannot dissent if he would, but that like a thing inanimate he can do nothing at all and merely holds himself passive, let him be accursed (Sess. VI. can. 4).

7. THE DOCTRINALS OF THE ROMAN CATHOLICS CONCERNING JUSTIFICATION, AS COLLECTED FROM THE DECREES OF THE COUNCIL OF TRENT, MAY BE SUMMED UP AND ARRANGED IN A SERIES THUS. That the sin of Adam was transfused into the whole human race, whereby his state and likewise the state of all men became perverted and alienated from God, and thus they were made enemies and children of wrath; that therefore God the Father graciously sent His Son to reconcile, expiate, propitiate, satisfy, and thus redeem; and this by being made justice. That Christ accomplished and fulfilled this by offering up Himself a sacrifice to God the Father upon the wood of the cross, and thus by His passion and His blood. That Christ alone hath merited, and that this His merit is graciously imputed, attributed, applied, and transferred to the man who receives it, by God the Father through the Holy Spirit; and that

thus the sin of Adam is removed from man; concupiscence, however, still remaining in him as an incentive to sin. That justification is the remission of sins, and that from thence a renovation of the interior man takes place, whereby man from an enemy becomes a friend, and from being a child of wrath, a child of grace; and that thus union with Christ is effected, and the person re-born becomes a living member of His body.

8. That faith comes by hearing, when a man believes those things to be true which are revealed from heaven, and trusts in the promises of God. That faith is the beginning of man's salvation, the foundation and root of all justification, without which it is impossible to please God and enter into the fellowship of His children; that justification is brought about by faith, hope, and charity, and that unless faith be accompanied by hope and charity, it is not a living but a dead faith, which does not effect union with Christ. That it is man's duty to co-operate; that he has the power to approach and recede, otherwise nothing could be given unto him, for he would be like an inanimate corpse. That, inasmuch as the reception of justification renews man, and as this is effected by the application of the merit of Christ, with man's co-operation, it follows that works are meritorious; but inasmuch as they are done from grace, and by the Holy Spirit, and as Christ alone has merited, therefore God considers His own gifts in man as meritorious; whence it follows that no one ought to attribute any thing of merit to himself.

THE DOCTRINES OF PROTESTANTS CONCERNING JUSTIFICATION FROM THE FORMULA CONCORDIAE

9. The book from which the following extracts are collected, is called *Formula Concordia*, or Form of Agreement, and was composed by persons attached to the Augsburg Confession; and as the pages will be cited where the quota-

tions are made, it is to be noted that they are from the edition printed at Leipsic in the year 1756.

10. FROM THE FORMULA CONCORDIAE, CONCERNING ORIGINAL SIN. *a* That since the fall of Adam, all men naturally descended from him are born with sin, which brings damnation and eternal death upon those who are not re-born, and that the merit of Christ is the only means whereby they are re-born, consequently the only remedy whereby they are restored (pp. 9, 10, 52, 53, 55, 317, 641, 644, and Appendix, pp. 138, 39). *b* That original sin is such a total corruption of nature, that there is no spiritual soundness in the body and soul of man, and in his powers (p. 574). *c* That it is the source of all actual sins (pp. 317, 577, 639, 640, 942; Appendix, p. 39). *d* That it is a total absence or privation of the image of God (p. 640). *e* That we must distinguish between our nature, such as it was created by God, and original sin, which dwells in nature (p. 645). *f* Moreover original sin is there called the work of the devil, spiritual poison, the root of all evils, an accident and a quality; whereas our nature is there called the work and creature of God, the person, substance, and essence of man; and the difference between them is as that between a man infected with disease and the disease itself.

1. OR JUSTIFICATION BY FAITH. *The general conceptions* are these: *a* That by the Word and sacraments the Holy Spirit is given, Who effects faith when and where it seems to Him good, in those who hear the Gospel. *b* That contrition, justification by faith, renovation, and good works, follow in due order; that they are to be properly distinguished; and that contrition and good works do not avail any thing unto salvation, but faith alone. *c* That justification by faith alone is remission of sins, absolution from damnation, reconciliation with the Father, adoption as sons, and is effected by the imputation of the merit or justice of Christ. *d* That hence faith is that justice itself, whereby we are accounted just before God, and that it is trust and

confidence in grace. *e* That renovation, which follows, is vivification, regeneration, and sanctification. / That good works, which are the fruits of faith, being in themselves works of the spirit, follow that renovation. *g* That this faith may be lost by grievous sins. *The general conceptions concerning the Law and Gospel* are these. *h* That we must carefully distinguish between the Law and the Gospel, and between the works of the Law and the works of the Spirit, which are the fruits of faith. *i* That the Law is doctrine which shows that man is in sins, and therefore under condemnation and the wrath of God, thus exciting terror; but that the Gospel is doctrine concerning expiation for sins and damnation, by Christ, and thus doctrine of consolation. *le* That there are three uses of the Law, to keep the wicked within bounds, to bring men to acknowledgment of their sins, and to teach the regenerate the rules of life. *l* That the regenerate are in the Law, but not under the Law, for they are under grace. *m* That it is the duty of the regenerate to exercise themselves in the Law, because as long as they live in the world, they are prompted to commit sin by the flesh; but they become pure and perfect after death. *n* That the regenerate are also chastised by the Holy Spirit, and endure various afflictions, but that nevertheless they keep the law willingly, and thus, being the children of God, live in obedience to the law. *o* That with those who are not regenerated the veil of Moses still remains before their eyes, and the old Adam hears rule; but that with the regenerate the veil of Moses is taken away, and the old Adam crucified.

12 PARTICULARS FROM THE FORMULA CONCORDIAE CONCERNING JUSTIFICATION BY FAITH WITHOUT THE WORKS OF THE LAW. *a* That faith is imputed for justice without works, on account of the merit of Christ which is laid hold of by faith (pp. 78, 79, 80, 584, 689). *b* That charity follows justifying faith, but that faith does not justify as being formed by charity, as the Papists say (pp. 81, 89,

94, 117, 688, 691; Appendix, p. 169). *c* That neither the contrition which precedes faith, nor the renovation and sanctification which follow after it, nor the good works then performed, have any thing to do with justification by faith (pp. 688, 689). *d* That it is foolish to imagine that the works of the second table of the Decalogue justify in the sight of God, for that table has relation to our dealings with men, and not properly with God; and in justification we have to do with God, and with appeasing His wrath (p. 102). *e* If any one therefore believes he can obtain the remission of his sins because he has charity, he brings a reproach on Christ, by an impious and vain confidence in his own justice (pp. 87, 89). *f* That good works are utterly to be excluded, in treating of justification and eternal life (p. 589). *g* That good works are not necessary as a meritorious cause of salvation, and that they do not enter into the act of justification (pp. 589, 590, 702, 704, Appendix, p. 173). *h* That the position that good works are necessary to salvation, is to be rejected because it takes away the comfort of the Gospel, gives occasion to doubt of the grace of God, brings on a conceit of one's own justice, and because they are adopted by Papists to support a bad cause (p. 704). *i* The expression that good works are necessary to salvation, is rejected and condemned (p. 591). *k* That expressions implying that good works are necessary unto salvation, ought not to be taught and defended, but rather exploded and rejected by the churches as false (p. 705). *l* That works, which do not proceed from true faith, are in fact sins in the sight of God, that is to say, they are defiled with sin, because a corrupt tree cannot bring forth good fruit (p. 700). *m* That faith and salvation are neither preserved nor retained by good works, because these are only evidences that the Holy Spirit is present and dwelleth in us (pp. 590, 705; Appendix, p. 174). *n* That the decree of the Council of Trent is deservedly to be rejected, which affirms that good works preserve salvation, or that justification by faith, or even faith itself, is main-

tamed and preserved in the whole or in the least part by our works (p. 707).

3. PARTICULARS FROM THE FORMULA CONCORDIAE, CONCERNING THE FRUITS OF FAITH. *a* That a difference is to be observed between the works of the Law and the works of the spirit; and that the works which one who is born again performs with a free and willing mind are not works of the Law, but works of the spirit, which are the fruits of faith; because they who are born again are not under the Law, but under grace (pp. 589, 590, 721, 722). *b* That good works are the fruits of repentance (p. 12). *c* That those who are born again receive by faith a new life, new affections, and new works, and that these are from faith in repentance (p. 134). *d* That man after conversion and justification begins to be renewed in his mind, and at length in his understanding, and that then his will is not inactive in daily exercises of repentance (pp. 582, 673, 700). *e* That repentance is required as well on account of original sin, as on account of actual sins (p. 321; Appendix, p. 159). *f* That repentance with Christians continues until death, because they have to wrestle with the residue of sin in the flesh as long as they live (p. 327). *g* That the practice of the Law of the Decalogue must be begun in us and followed more and more (pp. 85, 86). *h* That the reborn, although delivered from the curse of the Law, ought still to exercise themselves in the Divine Law (p. 718). *i* That the reborn are not without the Law, though not under the Law, for they live according to the Law Of the Lord (p. 722). *k* That to the reborn the Law ought to be the rule of religious life (pp. 596, 717; Appendix, p. 156). *l* That the reborn do good works, not by constraint, but of their own accord and freely, as if they had received no command, had heard no threatenings, and expected no reward (pp. 596, 701). *m* That with them faith is always occupied in doing, and he who does not thus perform good works, is destitute of true faith, for where there is faith, there are also good works (p. 701). *n* That charity

and good fruits follow faith and regeneration (pp. 121, 122, 171, 188, 692). *o* Faith and works agree well together, and are inseparably connected; but faith alone lays hold of the blessing without works, and yet it is not alone; hence it is that faith without works is dead (pp. 692, 693). *p* That after man is justified by faith, his faith, being then true and alive, is efficacious by charity, for good works always follow justifying faith, and are most certainly discovered with it; thus faith is never alone, but always accompanied by hope and charity (p. 586). *q* We confess that where good works do not follow faith, in such case it is a false and not a true faith (p. 336). *r* That it is as impossible to separate good works from faith, as heat and light from fire (p. 701). *s* That as the old Adam is always inherent in our very nature, the regenerate have continual need of admonition, doctrine, threatenings, and even the chastisements of the Law, for they are reprov'd and corrected by the Holy Spirit through the Law (pp. 79-721). *t* That the regenerate must wrestle with the old Adam, and that the flesh must be kept under by exhortations, threatenings, and stripes, because renovation of life by faith is only begun in the present life (pp. 595, 596, 724). *u* That there remains a perpetual wrestling between the flesh and the spirit in the elect and truly regenerate (pp. 675, 679). *x* That the reason why Christ promises remission of sins to good works, is that they follow reconciliation, and also that good fruits must necessarily follow, and they are the signs of the promise (pp. 116, 117). *y* That saving faith is not in those who have not charity, for charity is the fruit which infalibly and necessarily follows true faith (p. 688). *z* That good works are necessary on many accounts, but not as a meritorious cause (pp. 11, 17, 64, 95, 133, 589, 590, 702; Appendix, p. 172). *aa* That a regenerate man ought to co-operate with the Holy Spirit, by the new gifts and powers which he has received, but in a certain way (pp. 582, 583, 674, 675; Appendix, p. 144). *bb* In the Confession of the Dutch Churches, which was received in the

Synod of Dort, we read as follows: "Holy faith cannot be inactive in man, for it is faith working by charity; and works which proceed from a good root of faith, are good and acceptable in the sight of God, as fruits of a good tree; for we are under obligation to God to do good works, but not God unto us, inasmuch as it is God that doeth them in us".

14 CONCERNING MERITS, FROM THE FORMULA CONCORDIAE. *a* That it is false that our works merit remission of sins; false, that men are accounted just by the justice of reason; and false, that reason of its own strength can love God above all things, and do the law of God (p. 64). *b* That faith does not justify because it is in itself so good a work, and so excellent a virtue, but because it lays hold of the merit of Christ in the promise of the Gospel (pp. 76, 684). *c* That the promise of remission of sins and justification for Christ's sake, does not involve any condition of merit, because it is freely offered (p. 67). *d* That a sinner is justified in the sight of God, or absolved from sins, and from the most just sentence of damnation, and adopted into the number of the sons of God, without any merit of our own, and without any works of our own, past, present, or future, of mere grace, and only on account of the sole merit of Christ, which is imputed to us for justice (p. 684). *e* That good works follow faith, remission of sins, and regeneration; and whatever of pollution or imperfection is in them is not accounted for sin or fault, and that for Christ's sake; and thus that the whole man, both as to his person and his works, is and is pronounced just and holy, out of mere grace and mercy in Christ, shed abroad, displayed, and magnified toward us; wherefore we cannot glory on account of merit (pp. 74, 92, 93, 336). 1 He who trusts in works, that he can merit thereby, despises the merit and grace of Christ, and seeks a way to heaven without Christ by his own strength (pp. 16-19). *g* Whoever wishes to mingle good works in the article of justification, and to merit the grace of God thereby, to such a man works are not only of no use, but even harmful (p. 708). *h* The works of

the Decalogue are enumerated, and other works that are to be done, which God honors with rewards (pp. 176, 98). *i* We teach that good works are deserving, not indeed of remission of sins, grace, and justification, but of other earthly rewards, and even of spiritual rewards in this life and after this life, because Paul says, "Every one shall receive a reward according to his labour;" and Christ says, "Great will be your reward in heaven;" and it is frequently said, that "it shall be rendered unto every one according to his works;" wherefore we acknowledge eternal life to be a reward, because it is our due according to promise, and because God crowns His own gifts, but not on account of our merits (pp. 96, 33-38). *k* That the good works of believers, when they are performed from right causes and directed to right ends, such as God requires from the regenerate, are signs of eternal salvation; and that God the Father accounts them acceptable and pleasing for Christ's sake, and promises to them rewards of the present life, and of that which is to come (p. 708). *l* That although good works merit rewards, yet neither from their worthiness nor fitness do they merit the remission of sins, or the glory of eternal life (pp. 96, 35, 139, &c.; Appendix, p. 174). *m* That Christ at the final judgment will pass sentence on good and evil works, as the genuine effects and evidences of men's faith (p. 34; Appendix, p. 187). *n* That God rewards good works, but that it is of grace that He crowns His gifts, is asserted in the Confession of the Dutch Churches.

15. CONCERNING FREE-WILL, FROM THE FORMULA CONCORDIAE. *a* That man has not the least ability in spiritual things (pp. 15, 18, 29, 318, 579, 656, &c.; Appendix, p. 141). *b* That man by the fall of his first parents is become so totally corrupt that he is by nature blind in spiritual things, which relate to conversion and salvation, and accounts the Word of God as a foolish thing; and that he is and continues to be an enemy to God until, by the power of the Holy Spirit through preaching and hearing of the Word, he is of mere grace with-

out any co-operation at all on his part converted, gifted with faith, regenerated, and renewed (pp. 656, 657). *c* That man is altogether corrupt and dead to what is good, so that in the nature of man, since the fall and before regeneration, there is not so much as a spark of spiritual strength subsisting or remaining, whereby he can prepare himself for the grace of God, or apprehend it when offered, or of and by himself be capable of receiving it, or understand, believe, embrace, think, will, begin, perfect, act, operate, co-operate in spiritual things, or apply or accommodate himself to grace, or contribute any thing toward his conversion, either in the whole, the half, or the least part (pp. 656, 658). *d* That man, in spiritual and Divine things, which regard salvation, is like the pillar of salt into which Lot's wife was turned, and like a stock or a stone without life, which have neither the use of eyes, mouth, nor any of the senses (pp. 661, 662). *e* That still man has a locomotive power, whereby he can govern his outward members, attend public worship, and hear the Word and the Gospel; but that in his private thoughts he despises it as a foolish thing; and in this respect is worse than a stock, unless the Holy Spirit is efficacious in him (pp. 662, 671-673). *f* That still it is not with man in his conversion, as when a statue is formed out of stone, or an impression is stamped upon wax, which have neither knowledge, sense, nor will (pp. 662, 681). *g* That man in his conversion is merely a passive subject, and not an active one (pp. 662, 681). *h* That man in his conversion does not at all co-operate with the Holy Spirit (pp. 29, 579, 583, 672, 676; Appendix, pp. 143, 144). *h* That man since the fall retains and possesses the ability to learn natural things, as also free-will in some measure to choose natural and civil good (pp. 14, 218, 641, 664; Appendix, 142). *i* That the assertions of certain fathers and modern doctors that God draws man, but with his own will, are not in accordance with Holy Scripture (pp. 582, 583). *k* That man when he is born again by the power of the Holy Spirit co-operates, though with much infirmity, from the new

powers and gifts, which the Holy Spirit has begun to bestow in his conversion, not indeed under compulsion, but of his Own accord (pp. 582, &c., 673-675; Appendix, p. 144). / That in the regenerate, not only the gifts of God, but likewise Christ Himself dwells by faith, as in His temples, (pp. 695, 697, 698; Appendix, p. 30). m There is a wide distinction between baptized persons and persons not baptized; for it is the doctrine of Paul, that all who have been baptized have put on Christ, and are truly reborn, having thereby acquired a freed will, that is to say, being again made free, as Christ testifies, whence they not only hear the Word of God, but are likewise enabled, though not without much infirmity, to assent to, and embrace it by faith (p. 675).

It is proper to observe that the foregoing extracts are taken from the book called *Formula Concordiae*, which was composed by men attached to the Augsburg Confession; but that nevertheless similar doctrines concerning justification by faith alone are handed down and taught by the Reformed in England and Holland; wherefore the following discussion is for all (see below, n. 17, 18).

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A SKETCH OF THE  
DOCTRINALS OF THE NEW CHURCH.

16. WE now proceed to give a summary exposition of the doctrine of the New Church, which is signified by the New Jerusalem in the Apocalypse (chap. xxi. and xxii.). This doctrine, which is a doctrine not only of faith, but also of life, will be divided in the larger work into three parts.\*

THE FIRST PART will teach, I. *Of the Lord God the Saviour, and of the Divine Trinity in Him.* II. *Of the Sacred Scripture, and of both its senses, the natural and the spiritual, and of its sanctity therefrom.* III. *Of love to God and love*

\*The work here alluded to is the *True Christian Religion*.

*toward the neighbor, and of the concord of those loves. IV. Of faith, and its conjunction with those two loves. V. The doctrine of life from the commandments of the Decalogue. VI. Of reformation and regeneration. VII. Of free-will, and man's co-operation with the Lord thereby. VIII. Of baptism. IX. Of the Holy Supper. X. Of heaven and hell. XI. Of the conjunction of men therewith, and of the state of their life after death according to conjunction. XII. Of eternal life.*

THE SECOND PART will treat, I. *Of the consummation of the age, or end of the present church. II. Of the coming of the Lord. III. Of the final judgment. IV. Of the New Church, which is the New Jerusalem.*

THE THIRD PART will point out the *disagreements between the tenets of the church of this day, and those of the New Church.* But we will dwell a little upon these now, because it is believed by both the clergy and the laity, that the church of this day is in the genuine light of the Gospel and in its truths, which truths cannot be weakened, overturned, or controverted, not even by an angel if one should come down from heaven; neither does the church at this day see any other way, because it has withdrawn the understanding from faith, and yet has confirmed its tenets by a kind of sight beneath the understanding, in which falsities may be confirmed so far as to put on the appearance of truths; and falsities there confirmed acquire a fallacious light, before which the light of truth appears as darkness. For this reason we shall here tarry a little to point out the disagreements, and illustrate them by brief remarks, that to an understanding not closed by a blind faith they may appear first as in a kind of twilight, afterward as in morning light, and at length in the large work as in the light of day. The disagreements in general are as follows: —

I.

*17. That the churches, which by the Reformation were separated from the Roman-Catholic Church, differ in various*

*points; but that they all agree in the articles concerning a trinity of Persons in the Godhead, original sin from Adam, imputation of the merit of Christ, and justification by faith alone.*

BRIEF ANALYSIS.

18. The churches, which by the Reformation were separated from the Roman-Catholic Church, are composed of such as call themselves Evangelical and Reformed, likewise Protestants, or, from their leaders, Lutherans and Calvinists, among which the Church of England holds the middle place: we shall say nothing here of the Greek Church, which long ago separated from the Church of Rome. That the Protestant churches differ in various points, particularly concerning the Holy Supper, baptism, election, and the person of Christ, is well known to many; but that they all agree in the articles concerning a trinity of Persons in the Godhead, original sin, imputation of the merit of Christ, and justification by faith alone, is not universally known; the reason of which is, that few persons apply themselves to inquire into the differences of tenets among the churches, nor in what they agree. It is only the clergy that study the tenets of their church, while the laity rarely enter deeply into them, and consequently not into their differences. That nevertheless they agree in the four articles above mentioned, both in their general conceptions and in many of the particulars, will appear evident to any one who will consult their books, or attend to their sermons. This, however, must be premised for the sake of what follows.

II.

19. *That the Roman Catholics, before the Reformation, held and taught just the same things as the Reformed did after it, in respect to the four articles above mentioned, namely, a trinity of Persons in the Godhead, original sin, the imputation of the*

*merit of Christ, and justification by faith therein, only with the difference, that they conjoined that faith with charity or good works.*

## BRIEF ANALYSIS.

20. That there is such a conformity between the Roman Catholics and the Protestants in these four articles as hardly to admit any material difference, except that the former have conjoined faith and charity, while the latter have separated them, is scarce known to any one, and indeed is so generally unknown that the learned themselves will be ready to wonder at the assertion. The reason of this ignorance is that the Roman Catholics rarely approach God our Saviour, but instead of Him the pope as His vicar, and likewise the saints. Hence they have buried in oblivion their tenets concerning the imputation of the merit of Christ, and justification by faith. That nevertheless such tenets are received and acknowledged by them, evidently appears from the decrees of the Council of Trent quoted above (n. 3-8), and confirmed by Pope Pius IV. (n. 2): which if compared with the tenets extracted from the Augsburg Confession, and from the *Formula Concordia* (n. 9-12), the difference between them will be found to consist more in words than in substance. The doctors of the church, by reading and comparing the above passages together, may indeed see some conformity between them, but still not in clear vision; that these therefore, as well as those who are less learned, and also the laity, may see this, some illustrations shall be added in what follows.

## III.

21. *That the leading Reformers, Luther, Melancthon, and Calvin, retained all the tenets concerning a trinity of Persons in the Godhead, original sin, imputation of the merit of Christ, and justification by faith, just as they then were and had been among the Roman Catholics; but that they separated charity*

*or good works from that faith, and declared that they were not at the same time saving, with a view to be totally severed from the Roman Catholics as to the very essentials of the church, which are faith and charity.*

BRIEF ANALYSIS.

22. That the four articles above mentioned, as at present taught in the Reformed Churches, were not new, and first broached by those three leaders, but were handed down from the time of the Council of Nice, and by the writers after that period, and thus preserved in the Roman Catholic Church, is plain from ecclesiastical history. The reason why the Roman Catholics and the Reformed agree in the article of a trinity of Persons in the Godhead, is because they both acknowledge the three creeds, the Apostles', the Nicene, and the Athanasian, in which a trinity is taught. That they agree in the article concerning the imputation of the merit of Christ, is plain from the extracts from the Council of Trent (n. 3-8), compared with those from the *Formula Concordiae* (n. 1(3-15)). Their agreement in the article of justification, shall now be subjected to examination.

23. The Council of Trent thus decrees concerning justifying faith: "It has been the uniform opinion of the Catholic Church, that faith is the beginning of man's salvation, the foundation and root of all justification, without which it is impossible to please God and attain to the fellowship of His children" (see above, n. 5 *a*). Also, that faith comes from hearing the Word of God (n. 4 *cc*). Moreover, that this Roman Catholic Council conjoined faith and charity, or faith and good works, may be clearly seen from the quotations above (n. 4, 5, 7, 8). But that the Reformed Churches from their leaders have separated them, declaring salvation to consist in faith, and not at the same time in charity or works, to the intent that they might be totally severed from the Roman Catholics, as to the very essentials of the church,

which are faith and charity, I have frequently heard from these leaders themselves; as also, that they established such separation by the propositions. that no one can do any good thing availing to salvation, of himself, nor can fulfil the Law; lest thereby any merit of man should enter into faith. That from these principles, and with this view, they excluded the good works of charity from faith, and thereby also from salvation, is evident from the quotations from the *Formula Concordia*. above (n. 12); among which are these: "That faith does not justify, as being formed by charity, as the Papists allege (n. 12 *b*); that the position, that good works are necessary to salvation, ought to be rejected upon many accounts, and among others, because they are accepted by the Papists to support a bad cause (n. 12 *h*); that the decree of the Council of Trent, that good works preserve and retain salvation and faith, is deservedly to be rejected" (n. 12 *ii*); not to mention other passages to the same purport. That, nevertheless, the Reformed conjoin faith and charity into one essential of salvation, and only differ from the Roman Catholics respecting the quality of works, will be shown in the following article.

## IV.

*24. That nevertheless the leading Reformers adjoined good works and even conjoined them to their faith, but in man as a passive subject; whereas the Roman Catholics conjoin them in man as an active subject; and that there is still an actual conformity between the one and the other as to faith, works, and merits.*

## BRIEF ANALYSIS.

25. That the leading Reformers, though they separated faith and charity, did still adjoin and even conjoin them, but would not admit of their being united into one, so as to be both together necessary to salvation, is evident from their

books, sermons, and declarations; for after they have separated them, they conjoin them, and even express this conjunction in clear terms, and not in such as admit of two senses; as for instance in the following: That faith after justification is never alone, but is always accompanied by charity or good works, and if not, that faith is not living but dead (see above, n. 3 *o, p, q, r, y, bb*); nay, that good works necessarily follow faith (n. 13 *x, y, z*); and that any one reborn by new powers and gifts co-operates with the Holy Spirit (n. 3 *aa*). That the Roman Catholics teach exactly the same doctrines, is plain from the passages collected from the Council of Trent (n. 4-8).

26. That the Reformers profess nearly the same things with the Roman Catholics concerning the merit of works, is evident from the following quotations from the *Formula Concordia*: That good works are rewarded by virtue of the promise and by grace, and that from thence they merit rewards both earthly and also spiritual (n. 14 *i, k, l, n*); and that God crowns His own gifts with a reward (n. 14 *k, n*). The like is asserted in the Council of Trent, namely, That God of His grace makes His own gifts to be merits (n. 5 *f*); and moreover, that salvation is not of works, but of promise and grace, because it is God Who operates them by His Holy Spirit (n. 5 *e, 1, g, h, i, k*).

27. From comparing the one with the other it appears at first view as if they were in entire conformity; but lest this should be so, the Reformers distinguished between the works of the Law proceeding from man's purpose and will, and works of the spirit proceeding from faith as from a free and spontaneous source, which latter they called the fruits of faith, as may be seen above (n. 11 *h, l*, and n. 3 *a, i, l*, and n. 15 *k*). Hence on accurate examination and comparison there does not appear to be any difference in the works themselves, but only in their quality in this respect, that the latter sort proceed from man as from a passive subject, but the former as from an active subject; consequently they are

spontaneous as proceeding from man's understanding, and not at the same time from his will. This is said because man while he does good works cannot but be conscious that he is doing them, and to be conscious is from the understanding. Nevertheless, as the Reformed likewise preach the exercises of repentance, and wrestlings with the flesh (n. 13 *d, e, I, g, h, k*), and these cannot be done by man but from his purpose and will, and thus by him as from himself, it follows that there is still an actual conformity.

28. In regard, however, to free-will in conversion, or in the act of justification, it appears as if they were in contradiction; but that they still accord may be seen if we duly consider and compare the passages transcribed from the Council of Trent (n. 6 *a, b*), with those from the *Formula Concordia* (n. 15 *m*); for in Christian countries all are baptized, and thence are in a state of free-will, so as to be enabled not only to hear the Word of God, but likewise to assent to the same, and embrace it by faith; consequently no one in the Christian world is like a stock.

29. Hence now appears the truth of what is asserted (n. 19 and n. 21), that the Reformers received their opinions concerning a trinity of Persons in the Godhead, original sin, the imputation of the merit of Christ, and justification by faith, from the Roman Catholics. These things have been advanced in order to point out the origin of their tenets, especially the origin of the separation of faith from good works, or the doctrine of faith alone, and to show that it was with no other view than to be severed from the Roman Catholics, and that still their disagreement is more in words than in reality. From the passages above adduced, it very evidently appears upon what foundation the faith of the Reformed Churches has been erected, and from what inspiration it took its rise.

#### V.

30. *That the whole system of theology in the Christian world at this day is founded on an idea of three Gods, arising from the doctrine of a trinity of Persons.*

## BRIEF ANALYSIS.

3r. We will first say something concerning the origin whence the idea of a trinity of Persons in the Godhead, and thereby of three Gods, proceeded. There are three creeds, entitled, the Apostles', the Nicene, and the Athanasian, which specifically teach a trinity: the Apostles' and the Nicene simply a trinity, but the Athanasian a trinity of Persons. These three creeds are to be met with in many Psalters, the Apostles' creed next the Psalm which is sung, the Nicene after the Decalogue, and the Athanasian apart by itself. The Apostles' creed was written after the times of the Apostles; the Nicene at the Council of Nice, a city of Bithynia, to which all the bishops in Asia, Africa, and Europe were summoned by the Emperor Constantine in the year 325; but the Athanasian creed was composed after that Council by one or more persons, with the intent utterly to overthrow the Arians, and was afterward received by the churches as oecumenical. From the two former creeds the confession of a trinity was evident, but from the third, or Athanasian creed, went forth the profession of a trinity of Persons. That from this arose an idea of three Gods, shall now be shown.

32. That there is a Divine trinity, is manifest from the Lord's words in Matthew: *Jesus said, Go . . . make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit* (chap. xxviii. 10; and from these words in the same Evangeist: *Jesus when He was baptized, went up . . . and lo, the heavens were opened unto Him, and He saw the Holy Spirit descending as a dove, and coming upon Him; and lo, a voice out of heaven saying, This is My beloved Son, in whom I am well pleased* (chap. iii. 16, 17). The reason why the Lord sent out His disciples to baptize in the name of the Father, the Son, and the Holy Spirit, was, that in Him then glorified there was a

Divine trinity; for, in the preceding verse (s8) He says, *All power is given unto Me in heaven and on earth*; and, in the verse following, *Lo, I am with you all the days, even unto the consummation of the age*; thus He spoke of Himself alone, and not of three; and in John it is said, *The Holy Spirit was not yet, because Jesus was not yet glorified* (chap. vii. 39). The words from Matthew He spoke after His glorification, and His glorification was His full union with His Father, Who was the Divine Itself in Him from conception; and the Holy Spirit was the Divine proceeding from Him after His glorification (John xx. 22).

33• The reason why the idea of three Gods has principally gone forth from the Athanasian creed, in which a trinity of Persons is taught, is that the word Person begets such an idea, which is further implanted in the mind by the following words in the same creed: *There is one Person of the Father, another of the Son, and another of the Holy Spirit*; and afterward: *The Father is God and Lord, the Son is God and Lord, and the Holy Spirit is God and Lord*; but more especially by these: *For like as we are compelled by the Christian verity to acknowledge each Person by Himself to be God and Lord, so are we forbidden by the Catholic religion to say there are three Gods or three Lords*. The result of these words is that by the Christian verity we are bound to confess and acknowledge three Gods and Lords, but by the Catholic religion we are not allowed to say or to make mention of three Gods and Lords; consequently we may have an idea of three Gods and Lords, but are not to make oral confession thereof. Nevertheless, that the doctrine of the trinity in the Athanasian creed is agreeable to truth, if only instead of a trinity of Persons be there substituted a trinity of Person, which trinity is in God the Saviour Jesus Christ, may be seen in the *Doctrine of the New Jerusalem concerning the Lord* (n. 55-61), published at Amsterdam in the year 1763.

34. It is to be observed that in the Apostles' creed it is said, *I believe in God the Father, in Jesus Christ, and in the*

*Holy Spirit*; in the Nicene creed, *I believe in one God, the Father, in one Lord Jesus Christ, and in the Holy Spirit*, thus only in one God; but in the Athanasian creed it is, *In God the Father, God the Son, and God the Holy Spirit*, thus in three Gods. But whereas the authors and favorers of this creed clearly saw that an idea of three Gods would unavoidably result from the expressions therein used, therefore in order to remedy this they asserted that one substance or essence belongs to the three; but still there arises from thence no other idea than that there are three Gods unanimous and agreeing together. For when it is said of the three that their substance or essence is one and indivisible, it does not remove the idea of three, but confounds it; because the expression is a metaphysical one, and the science of metaphysics with all its ingenuity cannot of three persons, each whereof is God, make one; it may indeed make of them one in the confession of the mouth, but never in the idea of the mind.

35. That the whole system of Christian theology at this day is founded on an idea of three Gods, is very plain from the doctrine of justification, which is the head of the doctrinals of the Christian Church, both among Roman Catholics and Protestants. That doctrine teaches, that God the Father sent His Son to redeem and save mankind, and gives the Holy Spirit to bring this to pass. Now every man who hears, reads, or repeats this, cannot but in his thought, that is, in his idea, divide God into three, and suppose that one God sent another, and operates by a third. That the same thought of a Divine trinity distinguished into three Persons, each whereof is God, is continued throughout the rest of the doctrinals of the present church, as from a head into its body, will be shown in its proper place. In the mean time consult what has been premised concerning justification, consult theology in general and in particular, and at the same time consult yourself, while listening to preachings at church, or while praying at home, whether you have any other perception and thought thence resulting than of three Gods; and

especially while you are praying or singing first to one, and then to the other two separately, as is the common practice. Hence is confirmed the truth of the proposition, that the whole system of theology in the Christian world, at this day, is founded upon an idea of three Gods.

36. That a trinity of Gods is contrary to Holy Scripture, is well known, for it is written, *Am not I Jehovah? and there is no God else besides Me, a just God, and there is no Saviour besides Me* (Isa. xlv. 21, 22). *I Jehovah am thy God, and thou shalt acknowledge no God besides Me, and there is besides Me no Saviour* (Hos. xiii. 4). *Thus said Jehovah the King of Israel and his Redeemer, Jehovah Zebaoth: I am the First and the Last, and besides Me there is no God* (Isa. xiv. 6). *Jehovah Zebaoth is His name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall He be called* (Isa. iv. 5). *In that day Jehovah shall be King over the whole earth, in that day shall Jehovah be One, and His name One* (Zech. xiv. 9); besides many more passages elsewhere.

37. That a trinity of Gods is contrary to enlightened reason, may be evident from many considerations. What man of sound reason can bear to hear that three Gods created the world? or that creation and preservation, redemption and salvation, reformation and regeneration, are the work of three Gods, and not of one God? And on the other hand what man of sound reason does not will to hear that the same God Who created us has redeemed us, and also regenerates and saves us? As this teaching, and not the former, accords with reason, there is therefore no nation upon the face of the whole earth, possessed of reason and sound reason, but acknowledges one God. That the Mohammedans, and certain nations in Asia and Africa, abhor Christianity, because they believe there is in it the worship of three Gods, is well known; and the only answer of the Christians to the charge, is, that the three have one essence, and thus are one God. I can affirm that from the reason given me, I can clearly see that neither the world, nor the angelic heaven, nor the church,

nor any thing therein, could have existed, or can still subsist, but from one God.

38. Here I will add a quotation from the Confession of the Dutch Churches received at the Synod of Dort, which is this: "I believe in one God, Who is one essence, in which are three Persons, truly and really distinct, in communicable properties from eternity, namely, the Father, the Son, and the Holy Spirit; the Father is of all things, both visible and invisible, the cause, origin, and beginning; the Son is the word, wisdom, and image of the Father; the Holy Spirit is the eternal virtue and power proceeding from the Father and the Son. But it must be allowed that this doctrine far exceeds the comprehension of the human mind; we must therefore wait till we come to heaven for a perfect knowledge hereof."

#### VI.

39. *That the tenets of the aforesaid theology appear to be erroneous, after the idea of a trinity of Persons, and the consequent idea of three Gods, has been rejected, and the idea of One God, in Whom is a Divine trinity, received in its stead.*

#### BRIEF ANALYSIS.

40. The reason why the tenets of the present church, which are founded upon the idea of three Gods derived from the doctrine of a trinity of Persons iterally understood, appear erroneous, after the idea of one God in Whom is a Divine trinity has been received in its stead, is that till this truth is received, we cannot see what is erroneous. The case is like that of a person who in the night time, by the sight of some stars only, sees various objects, especially images, and believes them to be living men; or like that of one who in the twilight before sunrise, as he lies in his bed, fancies he sees gobins in the air, and believes them to be angels; or like that of one who sees many things in the delusive sight of fantasy

and believes them to be real. Such things, it is well known, do not appear such as they really are, until the person comes into the light of day, or until his understanding is broad awake. The case is the same with the spiritual things of the church, which have been erroneously and falsely perceived and confirmed, when genuine truths present themselves in their light, which is the light of heaven. Who cannot understand that all tenets founded on the idea of three Gods must be interiorly erroneous and false? It is said interiorly, because the idea of God enters into every thing belonging to the church, religion, and worship; and theological ideas have their residence above all others in human minds, and among them the idea of God is the principal or supreme; wherefore if this is false, all that follow, draw from the principle from which they flow, that they must likewise be false or falsified. For that which is supreme, being also the inmost, constitutes the very essence of all that is derived from it; and the essence, like a soul, forms the rest into a body, after its own image; and when in its descent it lights upon truths, it even infects them with its own blemish and error. The idea of three Gods in theology may be compared to a disorder seated in the heart or lungs, in which the patient fancies himself to be sound because his physician, not knowing his disease, persuades him that he is so; but if the physician knows it, and still persuades the patient that he is in health, he deserves the charge of malignity beyond measure.

## VII.

41. *That then truly saving faith, which is faith in One God, united with good works, is acknowledged and received.*

## BRIEF ANALYSIS.

42. The reason why this faith, which is faith in one God, is acknowledged and received as truly saving when the former faith, which is a faith in three Gods, is rejected, is that till this

is the case it cannot be seen in its full face; for the faith of the day is set forth as the only saving faith, because it is a faith in one God, and a faith in a Saviour; but this faith has two faces, the one internal, and the other external; its internal face is formed from the perception of three Gods—for who perceives or thinks any otherwise? let every one examine himself; whereas its external face is formed from the confession of one God—for who confesses or speaks otherwise? let every one examine for himself. These two faces are altogether discordant, so that the external is not acknowledged by the internal, nor is the internal known by the external. From this discordance and the vanishing of the one out of sight of the other, a confused idea of what brings salvation has been conceived and brought forth in the church. It is otherwise when the internal and external faces accord, and mutually regard and acknowledge each other as one. That this is the case when one God in Whom is a Divine trinity, is not only perceived by the mind but likewise acknowledged by the mouth, is self-evident. That the tenet of the Father's being alienated from mankind, is then abolished, together with that of His reconciliation; and that quite another doctrine comes forth concerning imputation, remission of sins, regeneration, and salvation thence derived, will clearly be seen in the larger work, in the light of reason illustrated by Divine truths from the Sacred Scripture. This faith is called a faith united with good works, because without this union it is impossible to have faith in one God.

## VIII.

43• *And that this faith is in God the Saviour Jesus Christ, which in its simple form is as follows: I. That there is One God, in Whom is a Divine trinity, and that He is the Lord Jesus Christ. II. That saving faith is to believe in Him. III. That evils are to be shunned, because they are of the devil and from the devil. IV. That good works are to be done, be-*

*cause they are of God and from God. V. And that they are to be done by man as of himself, but with a belief that they are from the Lord, with him and through him.*

## BRIEF ANALYSIS.

44• This is the faith of the New Church in its simple form, which will appear more fully in the Appendix, and still more fully in the first part of the larger work, where we shall treat of the Lord God the Saviour, and of the trinity in Him; of love to God, and love toward our neighbor; of faith and its conjunction with those two loves; also in the other parts, which will follow in their proper order. But it is of importance that this preliminary concerning the faith above stated should here be briefly illustrated. *First*, that there is one God, in Whom is a Divine trinity, and that He is the Lord Jesus Christ, is summarily illustrated as follows: It is a certain and established truth, that God is One, that His essence is indivisible, and that there is a trinity; since, therefore, God is One, and His essence is indivisible, it follows that God is one Person, and since He is one Person, the trinity is in that Person. That this is the Lord Jesus Christ is plain from this, that He was conceived of God the Father (Luke i. 34, 35); and that thus as to His soul and very life He is God; and therefore, as He Himself said, that the Father and He are one (John x. 30); that He is in the Father, and the Father in Him (John xiv. 10, II); that he who seeth Him and knoweth Him, seeth and knoweth the Father (John xiv. 7, 9); that no one seeth and knoweth the Father, but He Who is in the bosom of the Father (John i. 18); that all things that the Father hath are His (John iii. 35; chap. xvi. 15); that He is the Way, the Truth, and the Life, and that no one cometh unto the Father but through Him (John xiv. 6); thus by Him, because He is in Him, and thus is He Himself; and, according to Paul, that in Him dwelleth all the fulness of the Godhead bodily (Coloss. ii. 9); and, according to Isaiah,

*Unto us a Child is born, unto us a Son is given . . . and His name is God, Father of Eternity* (ix. 5); and again, that He hath power over all flesh (John xvii. 2); and that He hath all power in heaven and earth (Matt. xxviii. 18); whence it follows that He is the God of heaven and earth. *Second*, that saving faith is to believe in Him, is illustrated as follows: Jesus said, He that beieveth in Me, shall never die, but shall heve (John xi. 25, 26); This is the will of the Father, that every one who beieveth in the Son should have eternal ife (John vi. 40); God so loved the world, that He gave His only begotten Son, that whosoever beieveth in Him, should not perish, but have everlasting ife (John iii. 15, 16); he that beieveth in the Son, hath everlasting ife, but he that beieveth not in the Son, shall not see ife, but the wrath of God abideth on him (John iii. 36). The three remaining propositions, that evils must be shunned, because they are of the devil and from the devil; and that good works must be done, because they are of God and from God; but that man must beieve that they are from the Lord, in Him and through Him, have no need of illustration and proof, for the whole Sacred Scripture from beginning to end confirms them, and in sum teaches nothing else than to shun evils and do good, and to believe iH the Lord God. Moreover, without these three there cannot be any reigion, for reigion relates to ife; and ife consists in shunning evils and in doing good, which cannot be done by man except as of himself. Wherefore if you remove these three from the church, you remove from it the Sacred Scripture and also reigion at the same time; in which case the church is no longer a church. For a further account of the faith of the New Church, in its universal and particular form, see below (n. 116, 117); all which will be demonstrated in the larger work.

## IX.

45. *That the faith of the present day has separated religion from the church, since religion consists in the acknowledgment of One God, and in the worship of Him from faith grounded in charity.*

## BRIEF ANALYSIS.

46. What nation is there upon the face of the earth, possessed of religion and sound reason, that does not know and believe that there is one God, and that to do evil is contrary to Him, and that to do good is to do it with Him, and that man must do this from his soul, from his heart, and from his strength, though it is by influx from God; and that herein consists religion? Who therefore does not see that to confess three Persons in the Godhead, and to assert that in good works there is nothing of salvation, is to separate religion from the church? Yet so it is asserted in these words: "That faith justifies without good works" (n. 12 *a, b*); "that works are not necessary to salvation, nor to faith, because salvation and faith are neither preserved nor retained by good works" (n. 12 *g, h, m, n*); consequently, that there is no bond of conjunction between faith and good works. It is indeed said afterward "that good works nevertheless follow faith spontaneously, as fruit from a tree" (n. 3 *l, n*). But then, let us ask, who does them, nay, who thinks of them, or who is spontaneously led to perform them, while he knows or believes that they do not at all contribute to salvation, and also, that no one can do any good thing toward salvation of himself, and so on? If it be alleged that the leaders of the church have still conjoined faith with good works, it may be said in reply, that this conjunction, when closely inspected, is not conjunction, but mere adjunction, and this only like an appendage added, that neither coheres nor adheres otherwise than as a dark background to a portrait — to make the

portrait stand forth more to the life. But as religion is of life, and this consists in good works according to the truths of faith, it is plain that life is religion itself, and not such an appendage, which with many is reputed as of no more account than the tail of a horse, that as availing nothing may be cut off at pleasure. Who can from reason conclude otherwise, while he understands such expressions as these as they sound? That it is folly to imagine that the works of the second table of the Decalogue justify in the sight of God (n. 12 *d*); and these: that if any one believes he shall therefore obtain salvation, because he hath charity, he brings a reproach upon Christ (n. 12 *e*); as also these: that good works are utterly to be excluded, in treating of justification and eternal life (n. 12 *J*); with more to the same purpose. Who, therefore, when he reads afterward that good works necessarily follow faith, and that if they do not follow, the faith is a false and not a true faith (n. 13 *p, q, y*), with more to the same purpose, attends to it? or if he attends, understands whether such good works are done with any perception? Yet good which proceeds from man without his perception or consciousness, has no more life than if it came from a statue. But if we inquire more deeply into the rise of this doctrine, it will appear as though the leading Reformers first took up faith alone as their rule, that they might be severed from the Roman Catholics (as above, n. 21-23); and afterward adjoined thereto the works of charity, that their doctrine might not appear to contradict the Sacred Scriptures, but have the appearance of religion, and thus be held sound.

## X.

47. *That the faith of the present church cannot be conjoined with charity, and produce any fruits, which are good works.*

## BRIEF ANALYSIS.

48. Before proceeding to the proof of this proposition, there is need first to disclose the origin and nature of charity, and the origin and nature of faith, and thus the origin and nature of good works, which are called fruits. Faith is truth, wherefore the doctrine of faith is the doctrine of truth; and the doctrine of truth is of the understanding, and thence of the thought, and from the thought, of the speech; wherefore it teaches what we are to will, and what we are to do, thus that evils, and what evils, are to be shunned, and that good works, and what good works, are to be done. When man from this teaching does good, then good conjoins itself with truth, because the will is conjoined with the understanding; for good is of the will, and truth Of the understanding. From this conjunction arises affection for good, which in its essence is charity, and affection for truth, which in its essence is faith, and these two united constitute a marriage. From this marriage good works are produced, as fruits from a tree; and hence there are fruits of good, and fruits of truth. The latter are signified in the Word by grapes, and the former by olives.

49• From this generation of good works, it is plain that faith alone cannot possibly produce or beget any works that deserve the name of fruits, any more than a woman can of herself produce any offspring without a man; wherefore the fruits of faith is an expression and word without meaning. Moreover, throughout the whole world nothing ever was or can be produced, but from a marriage of two, one whereof has reference to good, and the other to truth; or in the opposite sense, one to evil, and the other to what is false. Consequently, no works can be conceived, much less brought into existence, but from such marriage, good works from the marriage of good and truth, and evil works from the marriage of evil and falsity,

50. The reason why charity cannot be conjoined with the faith of the present church, and consequently no good works can spring from any marriage between them, is, that imputation supplies every thing, remits guilt, justifies, regenerates, sanctifies, gives the life of heaven and thus salvation, and all this freely, without any aid of man. In this case what is charity, of which there should be marriage with faith, but something vain and superfluous, and a mere accessory and earnest of imputation and justification, to which nevertheless it adds no value? Besides, a faith founded on the idea of three Gods is erroneous, as has been shown above (n. 39, 40); and with an erroneous faith, charity that in itself is charity, cannot be conjoined. There are two reasons given for believing that there is no bond of union between that faith and charity; the one is, because they make their faith to be spiritual, but charity merely natural and moral, imagining that there can be no conjunction of what is spiritual with what is natural: the other reason is, lest anything of man, and so anything of merit, should flow into their faith, which they suppose to be alone saving. Furthermore, between charity and that faith there is no bond, but with the new faith there is as may be seen below (n. 116, 117).

## XI.

51. *That from the faith of the church of this day there results worship of the mouth and not of the life, when yet worship of the mouth is accepted by the Lord according to the worship of the life.*

## BRIEF ANALYSIS.

52. This is testified by experience: how many are there at this day who live according to the precepts of the Decalogue, and other precepts of the Lord, from religion? And how many at this day are willing to look their evils in the face and perform actual repentance, and thus enter upon the worship

of the life? or who that makes pretensions to piety performs any other repentance than that of the mouth, which consists in words only, confessing themselves to be sinners, and praying, according to the doctrine of the church, that God the Father, for the sake of His Son, who suffered upon the cross for their sins, took away their damnation, and atoned for them with His blood, would mercifully forgive their transgressions, that so they might be presented without spot or blemish before His judgment seat? Who does not see that this worship is that of the lungs only, and not of the heart, consequently that it is external worship, and not internal? For it is a prayer for the remission of sins, when yet man does not know a single sin that he has; and if he did know of any, he would cover it over with favor and indulgence, or with a faith that is to purify and absolve him without any works of his. But this conduct may be compared to that of a servant who should go to his master with his face and clothes bedaubed with soot and filth, and say, Sir, wash me; would not his master say to him, Thou foolish servant, what is it thou sayest? lo, there is water, soap, and a towel, hast thou not hands of thy own, and strength to use them? wash thyself. Thus also the Lord God will say, The means of purification are provided by Me, and from Me also thou hast will and power, wherefore use these My gifts and talents as thy own, and thou shalt be purified. Let another example serve for illustration: suppose you should pray a thousand times at home and at church, that God the Father, for the sake of His Son, would preserve you from the devil, and should not at the same time, from that freedom of will in which you are perpetually kept by the Lord, keep yourself from evil and so from the devil, you could not in this case be preserved even by legions of angels sent from the Lord. For the Lord cannot act contrary to His own Divine order, which is, that man should examine himself, see his evils, resist them, and this as of himself, yet from the Lord. This does not indeed at this day appear to be the Gospel, and nevertheless

it is, for the Gospel is salvatiOn by the Lord. The reason why the worship of the mouth is accepted by the Lord according to the worship of the life, is that the speech of man before God and before angels has its sound from the affection of his love and faith, and these two are in man according to his life. Wherefore, if the love of God and faith in Him are in your life, the sound of your voice will be as that of a dove; but if self-love and self-confidence are in your life, the sound of your voice will be as that of an owl, howsoever you may endeavor to imitate the voice of the dove: the spiritual, which is within the sound, is the cause of this.

## XII.

53. *That the doctrine of the present church is interwoven with many paradoxes, which are to be embraced by faith; and that therefore its tenets gain admission into the memory only, and not into any part of the understanding above the memory, but merely into confirmations below it.*

## BRIEF ANALYSIS.

54. The rulers of the church insist that the understanding is to be kept under obedience to faith, nay, that faith, properly speaking, is a faith in what is unknown, which is blind, or a faith of the night. This is their first paradox; for faith is of truth, and truth is of faith; and truth before it can become an object of faith, must be seen in its light and understood; otherwise what is false may be believed as true. The paradoxes flowing from such a faith are many, as that God the Father begat a Son from eternity, and that the Holy Spirit proceeds from both, and that each of these three is a Person by Himself and a God: that the Lord, both as to His soul and body, was from the mother: that the above three Persons, consequently three Gods, created the universe; and that one of them descended, and assumed human nature, to reconcile

the Father, and thus to save mankind; and that they who by grace Obtain faith, and believe these paradoxes, are saved by the imputation, application, and translation, of His righteousness to themselves; and that man, at his first reception of that faith, is like a statue, a stock, or a stone, and that faith comes by the mere hearing of the Word; that faith alone without the works of the law, and not formed of charity, is saving; and that it produces the remission of sins without previous repentance; and that, merely by such remission of sins, the impenitent man is justified, regenerated, and sanctified; and that afterward charity, good works, and repentance, spontaneously follow: besides many other like paradoxes, all which, like offspring from an illegitimate bed, have issued from the doctrine founded on the idea of three Gods.

55. What wise man does not see that such paradoxes enter only the memory, and not the understanding above the memory, though they be confirmed by reasonings from appearances and fallacies below it? For the human understanding has two lights, one of which is from heaven, and the other from the world; the light from heaven, which is spiritual, flows into the human mind above the memory, but the light from the world, which is natural, below it. That man from this latter light can confirm whatever he pleases, and false things equally as truths, and that after confirmation he sees the false altogether as truths, has been shown in a memorable relation inserted in a work lately published concerning "Marriage Love" (n. 233).

56. To what has been said shall be added this argument from heaven: all those paradoxes according to their confirmations abide in the minds of men, bound together as into one bundle, or wound up together as into one ball, and enter at the same time into every individual proposition from the doctrine of the church; so that when either faith, charity, or repentance, and still more when imputation or justification is mentioned, they all enter and are included in each. Man himself indeed does not perceive this massing or bunding

together of such paradoxes; but the angels that are with man perceive it, and call it *malua*, that is, confusion and darkness.

57. I foresee that very many at this day, tinctured with the paradoxes of his faith, will be ready to say, how can theological truths be perceived by the understanding? are they not spiritual, transcending its comprehension? explain therefore, if you can, the mystery of redemption and justification, that reason may view it and acquiesce therein. This mystery, then, shall be opened as follows. Who does not know that God is One, and that besides Him there is no other, and that God is love itself and wisdom itself, or, that He is good itself and truth itself; and that this same God as to Divine truth, which is the Word, descended and assumed the Human to remove the hells and thus damnation from man, which He effected by combats with and victories Over the devil, that is, over all the hells, which at that time infested and spiritually destroyed every man coming into the world; and that afterward He glorified His Human, by uniting in it Divine truth to Divine good, and thus returned to the Father, from Whom He came forth? When these things are perceived, then this passage in John is understood: *The Word was with God, and the Word was God, and the Word became flesh* (chap. i. 1, 14); and also the following in the same Evangelist: *I went forth from the Father, and came into the world; again I leave the world, and go to the Father* (chap. xvi. 28). From this also it is plain that unless the Lord had come into the world, no person could have been saved, and that they are saved who believe in Him, and lead a good life. This view of faith presents itself as clear as the day to sight enlightened by the Word, and is the face of the faith of the New Church. See the Faith of the New Church in its universal and in its particular form below (n, 116, 117),

## XIII.

58. *That the tenets of the present church cannot be learned and retained without great difficulty, nor can they be preached or taught without using great care and caution to conceal their nakedness, because sound reason neither discerns nor receives them.*

## BRIEF ANALYSIS.

59. That the understanding is to be kept under obedience to faith, is set as a motto before the tenets of the present church, a sign that their interiors are mysteries, or arcana, of too transcendent a nature to enter into the upper region of the understanding, and be there perceived, as may be seen above (n. 54). Those ministers of the church who affect to excel in wisdom, and wish to be regarded oracles in spiritual things, imbibe and swallow down in the schools such things especially as surpass the comprehension of others, which they do with avidity, but nevertheless with difficulty. And because they are thereby accounted wise, and they who have distinguished and enriched themselves from such hidden stores are honored with doctors' hats and episcopal robes, they revolve in their thoughts and teach from their pulpits scarce any thing else than mysteries concerning justification by faith alone, and good works as her humble attendants; and from their great erudition concerning both faith and good works, they in a wonderful manner now separate and now conjoin them; comparatively as if they held bare faith in one hand, and the works of charity in the other, and at one time extend their arms and so separate them, and at another time bring their hands together, and so conjoin them. But let examples illustrate. They teach that good works are not necessary to salvation, because if done by man they are meritorious; at the same time they also teach that good works necessarily follow faith, which is to them one with salvation.

They teach that faith without good works, as being alive, justifies; and at the same time, that faith without good works, as being dead, does not justify. They teach that faith is neither preserved nor retained by good works; and at the same time, that good works proceed from faith, as fruit from a tree, light from the sun, and heat from fire. They teach that good works being adjoined to faith make it perfect; and at the same time that being conjoined as a marriage, or in one form, they deprive faith of its saving essence. They teach that a Christian is not under the Law; and at the same time that he must be in the daily practice of the Law. They teach that if good works are intermixed in the business of salvation by faith, as in the remission of sins, justification, regeneration, vivification, and salvation, they are hurtful; but that if not intermixed they are profitable. They teach that God crowns His gifts, which are good works, with rewards even of a spiritual nature, but not with salvation and eternal life, because He crowns faith with these, without works. They teach that faith alone is like a queen who walks in a stately manner, with good works as her train of attendants behind her; but if these join themselves to her in front and kiss her, she is cast from her throne and called an adulteress. But particularly when they treat of faith and good works at the same time, they view merit on the one hand, and no merit on the other, making choice of expressions which they use in two different senses, one for the laity, and the other for the clergy, for the laity that its nakedness may not appear, and for the clergy that it may. Consider now whether one hearing such things can draw from them any doctrine leading to salvation, or whether he will not rather, from the apparent contradictions therein, become blind, and afterward grope for the objects of salvation like a person walking in the dark. Who in this case can tell from the evidence of works, whether he has any faith or not; and whether on account of the danger of merit it is better to omit good works or for fear of the loss of faith to do them?

But do you, my friend, snatch yourself from such contradictions, and shun evils as sins, and do good, and believe in the Lord, and saving justification will be given you.

## XIV.

60. *That the doctrine of the faith of the present church ascribes to God human properties; as, that He viewed man from anger, that He required to be reconciled, that He is reconciled through the love He bore the Son, and through His intercession; and that He required to be appeased by the sight of His Son's sufferings, and thus to be brought back to mercy; and that He imputes the justice of His Son to an unjust man who supplicates it from faith alone; and that thus from an enemy He makes him a friend, and from a child of wrath a child of grace.*

## BRIEF ANALYSIS.

61. Who does not know that God is mercy itself and clemency, inasmuch as He is love itself and goodness itself, and that these properties are His *Esse* or Essence? And who does not hereby see that it is a contradiction to assert, that mercy itself or goodness itself can view man from anger, become his enemy, turn away from him, and determine on his damnation, and still continue to be the same Divine *Esse* or God? Such things can scarcely be attributed to a good man, but to a wicked man, thus not to an angel of heaven, but to an angel of hell; wherefore it is abominable to ascribe them to God. That they have been ascribed to Him, appears evident from the declarations of many fathers, councils, and churches, from the first ages to the present day; and also from the inferences which have necessarily followed from first principles into their derivatives, or from causes into their effects, as from a head into the members—such as, that He requires to be reconciled; that He is reconciled through the love He bears toward the Son, and through His inter-

cession and mediation; that He requires to be appeased by the view of the extreme sufferings of His Son, and so to be brought back and constrained as it were to mercy, and thus from an enemy to become a friend, and to adopt the children of wrath as the children of grace. That the notion that God can impute the justice and merits of His Son to an unjust man, who supplicates it from faith alone, is also a mere human invention, will be seen in the last analysis of this little work.

62. They who have seen that mere human properties are unworthy of God, and yet are attributed to Him, have said in order to defend the system of justification once conceived, and to veil its nakedness, that anger, revenge, damnation, and the like, are predicated of His justice, and are therefore mentioned in many parts of the Word, and as it were appropriated to God. But by the anger of God, in the Word, is signified evil in man, which being contrary to God is called the anger of God: not that God is ever angry with man, but that man from the evil in him is angry with God; and because there is in evil its own punishment, as in good its own reward, therefore while evil punishes the evil-doer, it appears as though God punished him. It is the same as with a criminal who attributes his punishment to the law, or as one who blames the fire for burning him when he puts his hand into it, or a drawn sword in the hand of one on guard when he rushes upon the point of it; such is the nature of the justice of God. But of this more may be seen in the "The Apocalypse Revealed" where justice and judgment in God and from God are treated of (n. 668). Anger is ascribed to Him (n. 635), as likewise revenge (n. 658); but this is only in the literal sense, which is written by appearances and correspondences, and not in the spiritual sense, wherein truth is in its own light. This I can affirm, that whenever the angels hear any one say that God determined in anger the damnation of the human race, and as an enemy was reconciled by His Son, as by another God begotten from Himself, they

are affected in a manner similar to those who from commotion in their bowels and stomach are excited to vomiting; saying, what can be more insane than such things said of God?

63. The reason why they have ascribed human properties to God, is, that all spiritual perception and enlightenment is from the Lord alone; for the Lord is the Word or Divine Truth, and is *the true light which enlighteneth every man* (John i. 1, 9). He also says, *I am come a light into the world, that whosoever believeth in Me may not abide in darkness* (John xii. 46); and this light and perception thence flow into such only as acknowledge Him for the God of heaven and earth, and approach Him alone, and not into such as entertain an idea of three Gods, which has been done from the time the Christian Church began to be established. This idea, being a merely natural idea, is receptive of no other light than natural light, and cannot be opened to admit and receive spiritual light; hence it is, that they have seen no other properties in God than such as are natural. Furthermore, had they seen how incongruous these human properties are with the Divine essence, and had they removed them from the article of justification, they must then have entirely departed from their religion, which from the beginning was founded on the worship of three Gods, thus before the time appointed for the New Church, when the fulness and restoration of the church is to come about.

## XV.

64. *That from the faith of the present church have been produced, and still may be produced, monstrous births; such as, instantaneous salvation by immediate mercy; predestination; that God has no respect unto the actions of men, but unto faith alone; that there is no bond between charity and faith; that man in conversion is like a stock; with many more such heresies; likewise concerning the sacraments of Baptism*

*and the Holy Supper, as to the advantages reasonably to be expected from them, when considered according to the doctrine of justification by faith alone; as also with regard to the Person of Christ; and that the heresies from the first ages to the present day, have sprung from no other source than from the idea of three Gods.*

BRIEF ANALYSIS.

65. That no other salvation is believed at this day than such as is instantaneous, from immediate mercy, is evident from this, that a mere faith of the mouth, together with a confidence of the lungs, and not with charity—from which the faith of the mouth becomes real, and the confidence of the lungs becomes that of the heart—is supposed to complete all the work of salvation; for if the co-operation is taken away, which is effected through the exercises of charity by man as of himself, the spontaneous co-operation which is said to follow faith of itself, becomes passive action, which is a frivolous expression. For then what need would there be of any thing more than some such momentary and immediate prayer as this: "Save me, O God, for the sake of the sufferings of Thy Son, Who hath washed me from my sins in His own blood, and presents me pure, just, and holy before Thy throne;" and this utterance of the mouth might avail even at the hour of death, if not before, as a seed of justification. That nevertheless instantaneous salvation, by immediate mercy, is at this day a fiery flying serpent in the church, and that thereby religion is abolished, security induced, and damnation imputed to the Lord, may be seen in the work concerning "The Divine Providence" (n. 340), published at Amsterdam in the year 1764.

66. Predestination is also a birth from the faith of the present church, because it is born of a belief in instantaneous salvation by immediate mercy, and of a belief that man has not the least ability or free-will in spiritual things—concerning which see below (n. 68); that this follows from the fore.

mentioned tenets, as one fiery serpent from another, Or one spider from another, may be seen above: predestination also follows from the supposition that man is as it were inanimate in the act of conversion, that he is ike a stock, and that afterward he is unconscious whether he is a stock made aive by grace, or not; for it is said, that God by the hearing of the Word gives faith when and where He willeth (n. 10 *a*), thus of His good pleasure; and ikewise that election is of the mere grace of God, independently of any action on man's part, whether from the powers of nature or of grace (*Formula Concordia*, p. 821; App. p. 182). The works which follow faith as evidences ihereof, appear to the mind while it reflects on them ike the works of the flesh, while the spirit which operates them does not make known from what origin they proceed, but supposes them, ike faith, to be of grace and the good pleasure of GOD. Hence it is plain that the dogma of predestination has sprung from the faith of the present church, as a sucker from its root; and I can assert that it has followed as the hardly avOidable consequence of this faith. This tenet was first broached by the Predestinarians, and afterward adopted by Godoschalcus, then by Calvin and his followers, and lastly established and confirmed by the Synod of Dort, whence it was conveyed into the church, by the Supra and Infra Lapsarians, as the paladium of reigion, or rather as the head of Gorgon or Medusa engraved on the shield of Pallas. But what more detestable, or more cruel notion could have been devised and entertained of God, than that any of the human race are predestined to damnation ? For it would be a cruel faith that the Lord, Who is love itself and mercy itself, designed that the mass of mankind should be born for hell, or that myriads of myriads should be born devoted to destruction, that is, born to be devils and satans; and that, out of His Divine wisdom, which is infinite, He should make no provision for those who lead good ives and acknowledge God, whereby they might escape everlasting flre and torment; whereas the Lord

is the Creator and Saviour of all, and He alone leads all, and wills not the death of any. What then can be asserted or conceived more horrible than that multitudes of nations and people should, under His auspices and in His sight, from a predestined decree, be delivered up to the devil as his prey, to glut his insatiate appetite? Yet this is a birth of the faith of the present church; but the faith of the new church abhors it as monstrous.

67. That God has no respect unto the actions of men, but unto faith alone, is a new heresy, the offspring of the two former, of which we have already spoken above (n. 64, 65); and what is wonderful, it is derived from faith alone deeply examined and unfolded, which has been done by the most sagacious theologians of this age, and is a third offspring brought forth by predestination, that she-wolf, as a mother; but because it is insane, impious, and machiavelian, it has hitherto been kept included as it were in the uterine coats, or secundines, that came from the mother, lest its monstrosity should appear. The madness and impiety of it may be seen described and exploded in "The Apocalypse Revealed" (n. 463).

68. That there is not any bond between charity and faith, follows from these passages in their doctrine of justification—that faith is imputed for justice without works (n. 12 *a*); that faith does not justify as being formed from charity (n. 12 *b*); that good works are utterly to be excluded, in treating of justification and eternal life (n. 12 *l*); that good works are not necessary for salvation, and that the assertion of their necessity ought to be totally rejected by the church (n. 12 *g*, *b*, *i* *k*); that salvation and faith are neither preserved nor retained by charity and the works thereof (n. 12 *m*, *n*); that good works, when intermingled in the business of justification, are pernicious (n. 14 *g*); that the works of the spirit, or of grace, which follow faith as its fruits, contribute nothing to man's salvation (n. 14 *d*, and elsewhere); from all which it inevitably follows that this faith of theirs has no bond with

charity, and if it had, that the bond, according to their notion, would become injurious to salvation, because injurious to faith, which thus would no longer be the only means of salvation. That no bond between charity and that faith can actually exist, has been shown above (n. 47-50); wherefore it may be said that it was providentially Ordered that the Reformers should be so zealous to reject charity and good works from their faith; for had they conjoined them, it would have been like conjoining a leopard with a sheep, a wolf with a lamb, or a hawk with a dove. That this faith is also described in the Apocalypse by a leopard, may be seen in chapter xiii. verse 2, and also in the explication in "The Apocalypse Revealed" (p. 572). But what a church is without faith, and what faith is without charity, thus what a church is without the marriage of faith and charity, may be seen above (n. 48). This marriage constitutes the real church, and is the new church which is now being inaugurated by the Lord.

69. That man in his conversion is like a stock, the faith of the present church acknowledges as its natural offspring in these express words: That man has not the least ability in spiritual things (n. 15 a, b, c); that in conversion he is like a stock, a stone, and a statue, and that he cannot so much as accommodate and apply himself to receive grace, but is like something that has not the use of any of the senses (n. 15 c, d); that man has only a locomotive power, whereby he is capable of going to church to hear the Word and the Gospel (n. 15 e); but that a person who is regenerate by virtue of the Holy Spirit, from the new powers and gifts which he has received, does in a certain manner co-operate (n. 15 k); besides many other things to the same purpose. This description of man in his conversion, and during his repentance from evil works, is also an offspring produced from the said egg or womb, that is, from justification by faith alone, to the intent that man's works may be totally abolished, and not suffered to have the least conjunction with faith, not even by

tOuch. But seeing that such ideas are repugnant to the common perception of all men concerning man's conversion and repentance, they have added the following words:

*There is a wide difference between persons baptized and those unbaptized, for it is the doctrine of Paid, that all baptized persons have put on Christ, and are truly regenerated; they have then freedom of will, whereby they not only can hear the Word of God, but can also assent to the same, and embrace it by faith* (n. 15 m, and in the *Formula Concordiae*, p. 675). I appeal to men of understanding to weigh and consider whether this latter quotation is in any way consistent with the preceding ones, and whether it is not a contradiction to say that a Christian in a state of conversion is like a stock or a stone, so that he is not able so much as to accommodate himself to the receiving of grace, when yet every Christian has been baptized, and by baptism became possessed, not only of a power to hear the Word of God, but also to assent to it, and embrace it by faith; wherefore the comparing a Christian to a stock or a stone is a simile that ought to be banished from all Christian churches, and to be dissipated, like a meteor that vanishes from before the eyes of a man waking out of sleep; for what can be more repugnant to reason? But in order to elucidate the doctrine of the New Church concerning man's conversion, I will transcribe the following passage from one of the memorable relations in "The Apocalypse Revealed." "Who does not see that every man has liberty to think about God, or not to think about Him; consequently that every man has liberty in spiritual things equally as he has in civil and moral things: the Lord gives this liberty continually to all, wherefore man becomes guilty or not guilty accordingly. Man is man by virtue of this power, and a beast is a beast in consequence of not possessing such a power; so that man is capable of reforming and regenerating himself as of himself, provided he only acknowledge in his heart that his ability is from the Lord. Every one who does the work of repentance is reformed and regenerated; both must be done by man as

of himself, but this *as of himself* is also from the Lord, because the Lord gives both will and power, and never takes it away from any one. It is true that man cannot contribute any thing thereto; nevertheless he is not created a statue, but a man, to do the work of repentance from the Lord as from himself. In this alone consists the reciprocity of love and faith, and of conjunction thereby, which the Lord wholly wills to be done for Him on the part of man. In a word, act of yourselves, and believe that it is from the Lord, for thus you will act as of yourselves. But the power so to act is not implanted in man by creation, because to act of himself belongs to the Lord alone, and it is given continually; and then so far as man does good and learns truth as of himself, he is an angel of heaven; but so far as he does evil, and in consequence confirms himself in what is false, which also is done as of himself, so far he is a spirit of hell. That in this case also man acts as of himself, is evident from his prayers, that he may be preserved from the devil, lest he should seduce him, and bring his evils upon him. Every one however becomes guilty who believes that he does of himself either good or evil; but not he who believes that he acts as of himself; for whatever a man believes he does of himself, that he appropriates to himself. If he believes that he does good of himself, he appropriates to himself that good, and makes it his own, when nevertheless it is of God and from God; and if he believes that he does evil of himself, he also appropriates that evil to himself, and makes it his own, when yet it is of the devil and from the devil."

That many other false tenets, even concerning the sacraments of Baptism and the Holy Supper, as to the benefits reasonably to be expected from them, when considered according to the doctrine of justification by faith alone; as likewise concerning the person of Christ, together with all the heresies from the first ages down to the present day, have flowed from no other source than from a doctrine founded on the idea of three Gods, we have not room to demonstrate

within the limits of this summary, but it will be shown and proved at large in the larger work.

## XVI.

70. *That the last state of the present church, when it is at an end, is meant by the consummation of the age, and the coming of the Lord at that time (Matt. xxiv. 3).*

### BRIEF ANALYSIS.

71. We read in Matthew, *The disciples came to Jesus, and showed Him the buildings of the temple; and Jesus said unto them, Verily I say unto you, there shall not be left here one stone upon another, which shall not be thrown down. And the disciples said unto Him, Tell us when these things shall be, and above all \* what shall be the sign of Thy coming, and of the consummation of the age (chap. xxiv. 1-3).* At this day the learned clergy and laity understand by the destruction of the temple, its destruction by Vespasian; and by the coming of the Lord and the consummation of the age, they understand the end and destruction of the world. But by the destruction of the temple is not only meant the destruction thereof by the Romans, but likewise the destruction of the present church; and by the consummation of the age and the coming of the Lord at that time, is meant the end of the present church and the establishment of a new church by the Lord. That these things are there meant, is plain from the whole of that chapter from beginning to end, which treats solely of the successive declensions and corruptions of the Christian Church, even to its destruction, when it is at an end. That by the temple in a limited sense is meant the temple in Jerusalem, in a wide sense the church of the Lord, in a wider sense the angeic heaven, and in the widest the Lord as to His Human, may be seen in "The Apocalypse Revealed"

*\*imprimis, as in Schmidius.*

(n. 529). That by the consummation of the age is meant the end of the church, which comes to pass when there remains no truth of doctrine from the Word but what has been falsified, and thus consummated, is shown in the same work (n. 658, 676, 750). That by the coming of the Lord is meant His coming in the Word, and at the same time the establishment of a new church instead of the former, which is then brought to its consummation or end, is evident from His own words in the same chapter (v. 30-34,) as likewise from the two last chapters (xxi. and xxii.) of the Apocalypse, where are these words: *I Jesus am the root and the offspring of David, the bright and morning star; and the Spirit and the bride say, Come; and let him that heareth say, Come; and him that is athirst, let him come: Yea, I come quickly: Amen, even so, come, Lord Jesus* (chap. xxii. 17, 200).

72. That the church is then at an end when there are no longer any truths of faith, and hence no goods of charity therein, is self-evident. That falsities of faith extinguish the truths of doctrine and evils of life consume the goods of charity, and that wherever falsities of faith are, there likewise are evils of life, and that wherever evils of life are, there likewise are falsities of faith, will be shown when we come to treat of these matters. The reason why it has been hitherto unknown that by the consummation of the age is meant the end of the church, is, that when falsities are taught, and when the doctrine resulting from them is believed and honored as orthodox, then it cannot at all be known that the church is to be brought to a consummation; for falsities are regarded as truths, and truths as falsities, and then the false explodes the truth, and blackens it, like ink poured into clear water, or soot thrown upon white paper. For it is believed, and proclaimed by the most learned of the present age, that they are in the purest light of the Gospel, notwithstanding they are in thick darkness as to the whole face; to such a degree has opacity covered the pupils of their eyes.

73. That in the twenty-fourth chapter of Matthew, the

thirteenth of Mark, and the twenty-first of Luke, where similar passages occur, is not described the destruction of the temple and Jerusalem, but the successive changes of the state of the Christian Church are foretold, in regular order, even to its last state, when it comes to an end, will be seen in the large work; and in the mean time it may appear from these words in those Gospels: *Then shall appear the sign of the Son of Man, and then shall all the tribes of the earth wail; and they shall see the Son of Man coming in the clouds of heaven with power and glory: and He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from one end of the heavens to the other end thereof* (Matt. xxiv. 30, 31: Mark xiii. 26, 27: Luke xxi. 27). It is well known that these things were not seen nor heard at the destruction of Jerusalem, and that it is the prevailing opinion at this day that they will come to pass at the time of the final judgment. We likewise read of similar things in the Apocalypse, which from beginning to end treats solely of the last state of the church, where are these words: Behold, Jesus Christ cometh in the *clouds, and all the tribes of the earth shall wail because of Him* (chap. i. 5, 7); the particular explication of which may be seen in "The Apocalypse Revealed" (n. 24-28); also what is signified by the tribes of the earth, and their wailing (n. 27, 348, 349).

## XVII.

74. *That the infestation from falsities, and thence the consummation of every truth, or the desolation, which at this day prevails in the Christian churches, is meant by the great affliction, such as was not from the beginning of the world, nor ever shall be* (Matt. xxiv. 21).

**BRIEF ANALYSIS.**

75. That the successive falling away and corruption of the Christian Church is foretold and described by the Lord in the twenty-fourth chapter of Matthew, may be seen above (n. 73). After having spoken of false prophets that should arise, and of the abomination of desolation wrought by them (verses 11, 15), the Lord adds, *Then shall be great affliction, such as was not from the beginning of the world until now, nor ever shall be* (verse 21); from which it is plain that by great affliction, in this as well as in other places throughout the Word, is meant the infestation of truth by falsities, until there remains no genuine truth derived from the Word, which is not falsified and thus consummated. This has come to pass by reason that the churches have not acknowledged the unity of God in the trinity, and His trinity in unity in one Person, but in three, and hence have founded a church in the mind upon the idea of three Gods, and in the mouth upon the confession of one God. For by this means they have separated themselves from the Lord, and at length to such a degree, that they have no idea left of any Divinity in His Human nature (see "The Apocalypse Revealed," n. 294), when nevertheless the Lord as to His Human is Divine truth itself, and Divine light itself, as He abundantly teaches in His Word; hence is the great affliction so prevalent at the present day. That this has been principally brought on by the doctrine of justification and imputation through the medium of faith alone in them, will be shown in the following pages.

76. This affliction, or infestation of truth by falsities, is treated of in seven chapters of the Apocalypse; and is what is meant by the black horse and the pale horse going forth from the Book, the seals of which the Lamb had opened (chap. vi. 5-8); and by the beast ascending out of the abyss, which made war against the two witnesses and slew them



(chap. xi. 7, and following verses); as also by the dragon which stood before the woman ready to be delivered, in order to devour her child, and pursued her into the desert, and there cast out of his mouth water as a flood that he might cause her to be carried away by the flood (chap. xii.); and likewise by the beast out of the sea, whose body was like that of a leopard, his feet like those of a bear, and his mouth like that of a lion (chap. xiii. 2); also by the three unclean spirits like frogs, which came out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet (chap. xvi. 3); and moreover by these particulars, that after the seven angels had poured out the vials of the wrath of God, wherein were the seven last plagues, upon the earth, upon the sea, upon the rivers and fountains, upon the sun, upon the throne of the beast, upon Euphrates, and last of all upon the air, there was a great earthquake, such as had never been seen since men were created upon the earth (chap. xvi.): the earthquake here signifies an inversion of the church, which is occasioned by falsities and falsifications of truth. The like things are understood by these words: *The angel thrust in his sickle, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God; and the wine press was trodden, and blood came out of the wine press, even unto the bridles of the horses, for a thousand six hundred furlongs* (chap. xiv. 19, 20) —where blood signifies truth falsified. There are also many other passages to the same purpose in those seven chapters, the explication of which with memorable relations may be seen at the end of the chapters.

#### XVIII.

*77. That there would be neither love, nor faith, nor the knowledges of good and truth, in the last time of the Christian Church, when its end is at hand, is understood by these words in the same chapter of Matthew (xxiv.): "After the affliction*

*of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken" (verse 29).*

## BRIEF ANALYSIS.

78. In the prophetic Word the like things are said of the sun, moon, and stars, as here in Matthew (chap. xxiv. 29). Thus it is written in Isaiah: *Behold the cruel day of Jehovah cometh, the stars of heaven and the constellations thereof shall not give their light, the sun shall be darkened at his rising, and the moon shall not cause her light to shine* (Isa. xiii. 9, 10). So in Ezekiel: *When I shall put thee out, I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light, and I will set darkness upon thy land* (xxxii. 7, 8). In Joel: *The day of Jehovah cometh, a day of darkness; the sun and moon shall not give their light, and the stars shall withdraw their shining* (ii. 10). Again in the same prophet: *The sun shall be turned into darkness, and the moon into blood, before the great day of Jehovah shall come* (iii. 4). *The day of Jehovah is near in the valley of decision; the sun and moon are darkened* (iv. is). In the Apocalypse: *The fourth angel sounded, and the third part of the sun was smitten, and the third part of the stars, and the day shone not for a third part of it* (vii. 12). And in another place: *The sun became black as sack-cloth of hair, and the moon became as blood* (vi. 52). All these passages treat of the last time of the Jewish Church, which was when the Lord came into the world; and the same thing is meant here in Matthew and in the Apocalypse, but in reference to the last time of the Christian Church, when the Lord is to come again, but in the Word, which is Himself, and in which He is; wherefore immediately after those words in Matthew (xxiv. 29) it follows: *"And then shall appear the sign of the Son of Man coming in the clouds of the heavens"* (verse 30). By the sun in the above passages is meant love, by the moon

faith, and by the stars knowledges of good and truth, and by the powers of the heavens those three as the supports and firmaments of the heavens where angels are, and of the churches where men are: by the above, therefore, collected into one sense, is meant that there would be no love, nor faith, nor knowledges of good and truth, remaining in the Christian Church, in the last time thereof, when its end is at hand. That the sun signifies love, has been shown in "The Apocalypse Revealed" (n. 53, 54, 4, 79, 831, 961); and that the moon signifies faith (n. 53, 332, 43, 423, 533); and the stars knowledges of good and truth (n. 51, 74, 333, 408, 49, 954)•

79. That according to this prediction there is at this day so great darkness in the Christian churches that the sun gives no light by day, nor the moon and stars any light by night, is occasioned solely by the doctrine of justification by faith alone; for it teaches faith as the only means of salvation, of the influx, progress, indwelling, operation, and efficacy of which no one has yet seen any sign; and into which neither the law of the Decalogue, nor charity, nor good works, nor repentance, nor desire for new life, have any entrance, or are in any way connected with it; for it is asserted that they spontaneously follow, without being of any use either to preserve faith or to procure salvation. The same doctrine likewise teaches that faith alone imparts to the regenerate, or those who are possessed of it, the staff of liberty, so as to be no longer under the law; moreover that Christ covers over their sins before God the Father, Who remits them as not seen, and crowns these regenerate with renovation, holiness, and eternal life. These and many other like things are the interiors of that doctrine; the exteriors, which do not gain admission, are precious things concerning charity, good works, acts of repentance, and exercises of the law; but these are accounted by them merely as slaves and drudges, which follow their mistress, faith, without any close connection. But as they know that the laity account these

things as equally necessary to salvation with faith, they carefully subjoin them in their sermons and discourses, and pretend to conjoin them with and insert them into justification; this, however, they do merely as blandishment for the ears of the common people, and to defend their oracles, that they may not appear mere riddles, or like the vain responses of soothsayers.

80. To confirm the above assertions I will adduce the following passages from the *Formula Concordiae* (see n. 9), lest any one should think that these things have been unjustly laid to their charge: That the works of the second table of the Decalogue are civil duties, and belong to external worship, which man is able to do of himself; and that it is a folly to dream that such works can justify (pp. 84, 85, 102); that good works are to be utterly excluded from the business of justification by faith (pp. 589, 590, 591, 704-708); that good works do not in any wise enter into justification (pp. 589, 702; App. 62, 173); that good works do not preserve salvation nor faith (pp. 590, 705; App. p. 174); that neither does repentance enter into justification by faith (pp. 165, 30; App. p. 158); that repentance is nothing more than praying to God, acknowledging the truth of the Gospel, giving of thanks, being obedient to the magistracy, and following one's calling (pp. 12, 198; App. pp. 158, 159, 172, 266); that renovation of life has likewise nothing to do with justification (pp. 585, 685, 688, 689; App. p. 170); that attention to obedience for the time to come neither enters into faith, nor justifies (pp. 90, 91, 690; App. p. 167); that the regenerate are not under the Law, but are delivered from the bondage thereof, and are only in the Law, and under grace (p. 722, and elsewhere); that the sins of the regenerate are covered over by the merit of Christ (pp. 641, 686, 687, 719, 720); besides many other passages to the same purport. It is to be known that all Protestants, as well those who call themselves Evangelical as those who call themselves the Reformed, teach in like manner justification by faith alone (see above, n. 17, 18).

81. It is a wonderful thing that the doctrine of justification by faith alone prevails at this day over every other doctrine throughout all reformed Christendom, and is esteemed as almost the only important point of theology in the sacred order. This is what all young students among the clergy greedily learn and imbibe at the universities, and what they afterward teach in the churches, and publish in print, as if they were inspired with heavenly wisdom, and whereby they endeavor to acquire to themselves a name and reputation of superior learning, as well as diplomas, authorizations, and other honorary rewards. And these things are done notwithstanding it is owing to this doctrine alone that the sun is at this day darkened, the moon deprived of her light, and the stars are fallen from heaven, that is, have perished. It has been attested to me that the doctrine of faith in imputed justice has blinded the minds of men at this day to such a degree that they will not, and therefore as it were cannot, see any Divine truth in the light of the sun, nor in the light of the moon, but only in the light of a fire by night. Therefore I can declare with assurance that should Divine truths concerning the conjunction of charity and faith, concerning heaven, the Lord, and eternal happiness, be sent down from heaven engraved in silver characters, they would not be thought worth reading by the upholders of justification; but the case would be quite otherwise should a paper concerning justification by faith alone be brought them from hell. It is also said in the *Formula Concordiae* that the article of justification by faith alone, or of the justice of faith, is the chief article in the whole Christian doctrine; and that the works of the Law are utterly to be excluded from this article (pp. 17, 61, 62, 72, 89, 683; App. p. 164).

#### XIX.

82. *That they who are in the justifying faith of the day are meant by the he-goats in Daniel and in Matthew,*

## BRIEF ANALYSIS.

83. It is written in Daniel, *I saw in a vision . . . a ram which had two horns that were high . . . but the higher came up last; and that the horn pushed westward, and northward, and southward . . . and made itself great. Then I saw a he-goat coming from the west, over the face of the whole earth . . . and it had a horn between its eyes; and he ran to the ram . . . in the fury of his strength, and brake his two horns . . . and cast him down to the earth, and stamped upon him . . . but the great horn of the he-goat was broken, and instead of it there came up four horns . . . and out of one of them came forth a little horn which waxed exceeding great toward the south, toward the east, and toward the comeliness, and even to the host of heaven; and it cast down of the host and of the stars to the earth, and stamped upon them. Yea, he magnified himself to the Prince of the host, and took from him the daily sacrifice, and cast away the place of his sanctuary . . . for he cast down truth to the earth. . . . And I heard one saint saying, how long shall this vision be, the daily sacrifice, and the wasting transgression, that both the holy thing and the host should be given to be trodden under foot? And he said, even to the evening the morning, then shall the holy thing be justified* (chap. viii. 2-14). That this vision is a prediction of the future states of the church, is very plain, for it declares that the daily sacrifice was taken away from the Prince of the host, the habitation of his sanctuary cast down, and that the he-goat cast down truth to the earth: moreover that a saint said, how long shall his vision be, that both the holy thing and the host should be given to be trodden under foot; and that this should be even to the evening the morning, when the holy thing shall be justified: by the evening the morning is meant the end of the old church, when a new church commences.

84. In Matthew we read these words: *Then shall the Son*

*of Man say to the he-goats on His left hand, Depart from Me . . . for I was hungry, and ye gave Me no meat; I was thirsty, and ye gave Me no drink; I was a stranger, and ye took Me not in; I was naked, and ye clothed Me not; I was sick and in prison, and ye visited Me not . . . and these shall go away into eternal punishment* (xxv.41-43, 45). That the same persons are here meant by he-goats and sheep, as by the he-goat and ram in Daniel, is very manifest. That by he-goats are meant those who are in the justifying faith of the day, is evident from this, that to the sheep are enumerated works of charity, and it is said that they did them; and that to the he-goats the same works of charity are enumerated, but it is said that they did them not, and that they are therefore condemned; for they who are in this justifying faith, neglect works, because they deny them to have any thing of salvation or of the church in them. When charity is thus removed, good works, which are of charity, become so totally forgotten and obliterated that they never more come into mind, or into any effort to recall them when the law of the Decalogue is read. It is a general rule in religion, that so far as any one does not will good, and hence does not do it, so far he will evils, and hence does them; and on the other hand, so far as any one does not will evils, and hence does not commit them, so far he will good, and hence does good; these latter are the sheep, but the former are the he-goats. If all the evil had been there meant by the he-goats, instead of the works of charity which they had not done, the evils which they had done would have been enumerated.

85. That no other than those above described are meant by the he-goats, has been manifested to me by experience in the spiritual world; in which world there appear all things that are in the natural world, such as houses and palaces, paradises and gardens, with trees of every kind; likewise fields and plow lands, as also plains and meadows, together with flocks and herds, and all resembling those upon our earth; nor is there any other difference than that in the natural

world they are from a natural origin, but in the spiritual world from a spiritual origin. There I have often seen sheep and he-goats, also battles between them, like that described in Daniel (chap. Viii.). I have seen he-goats with horns bent forward and backward, and rushing with fury upon the sheep; I have seen he-goats with two and others with four horns, with which they vehemently struck at the sheep; and when I looked to discover what this meant, I saw men disputing about faith conjoined with charity, and faith separated from charity; from which it was plain that the justifying faith of this day, which regarded in itself is a faith disjoined from charity, is the he-goat, and that faith conjoined with charity is the sheep.

86. The like are meant by he-goats in Zechariah: *Mine anger was kindled against the shepherds, and I will visit the he-goats* (x. 3); and in Ezekiel: *Behold I judge between cattle and cattle, between the rams and the he-goats; seemeth it a small thing unto you, to have eaten up the good pasture, but ye must tread down with your feet also the residue of the pastures? . . . Ye thrust all the infirm sheep with your horns, until ye have scattered them; therefore will I save My flock, that it be no more a prey* (xxxiv. . 17, 18, 22, and following verses).

## XX.

87. *That they who have confirmed themselves in the justifying faith of this day, are meant in the Apocalypse by the dragon, and his two beasts, and by the locusts; and that this same faith when confirmed is there meant by the great city which is spiritually called Sodom and Egypt, where the two witnesses were slain, as also by the pit of the abyss whence the locusts came forth.*

## BRIEF ANALYSIS.

88. That seven chapters of the Apocalypse treat of the perverted state of the church among the Reformed, and two chapters of the perverted state of the church among the Roman Catholics, and that the states of both churches, as they are to-day, are condemned, has been shown in the explication thereof called "The Apocalypse Revealed," and that not by uncertain conjectures, but by full proofs. In that work may be seen that by the dragon treated of in the twelfth chapter, are meant those in the Reformed Churches who make God three, and the Lord two, and who separate charity from faith, by making their faith spiritual and saving, and not charity (n. 532-565, and the Memorable Relation adjoined, n. 566); that they are further described by the two beasts, one rising out of the sea, and the other out of the earth, as related in chapter xiii. (n. 567-610, and the Relation, n. 611); that they are also described by the locusts which came forth out of the pit of the abyss, as mentioned in chapter ix. (n. 419-442); that this same faith when confirmed is meant by the great city which is spiritually called Sodom and Egypt, where the two faithful witnesses were slain, as related in chapter xi. (n. 485-530, particularly n. 500-503, and the Relation, n. 531); that they are also meant by the pit of the abyss out of which issued smoke as out of a great furnace, and the sun and the air were darkened and then locusts came forth, as described in chapter ix. (n. 421-424).

89. That I might be assured and fully convinced that by the pit of the abyss nothing else is meant than the faith of the dragon, which is a faith hatched out from an idea of three Gods, and from having no idea of the Divinity of the human nature of Christ, and which is called faith alone justifying, regenerating, quickening, sanctifying, and saving, it was given me to look into that abyss, to converse with those who are therein, and also to see the locusts which came out

thence; from which actual sight that pit with the abyss is described by me in "The ApOcalypse Revealed"; and because a description from such sight may be reheard on, it shall be transcribed from that work, as follows:—

"That pit, which is like the opening of a furnace, appears in the southern quarter; and the abyss below is of great extent toward the east. They have light in it, but if light from heaven is let in, there is darkness there; on which account the pit is closed above. There appear there huts arched as if with bricks, which are divided into many cells; and in each is a table, upon which lie papers with some books. At his own table sits every one who in the world had confirmed justification and salvation by faith alone, by making charity a merely natural moral act and its works only the works of civil life, from which men may gain rewards in the world: but if they should do them for the sake of salvation, they condemn them; and some severely, because there is human reason and will in them. All who are in this abyss were learned and erudite in the world; and among them are some schoolmen, who are esteemed above the rest there. When it was permitted me to speak with them, I recognized some of them. But yet their lot is this. When they are first let in thither, they sit down in the first cells; but as they confirm faith, by excluding the works of charity, they leave their first seats, and enter the cells nearer to the east; and so on successively up toward the end, where those are who confirm those dogmas from the Word: and because they then cannot but falsify the Word, their huts vanish, and they see themselves in a desert." "There is likewise an abyss below that abyss, where those are who have in like manner confirmed justification and salvation by faith alone, but who have denied God secretly in their spirit, and have laughed in their heart at the holy things of the church. There they only quarrel, tear their garments, mount the tables, kick, fight among themselves, with reproaches; and because it is not permitted them to do any harm to any one as to the body, they threaten with mouth and fists" (n. 421).

g0. That I might also be assured and convinced that they who have confirmed themselves in the justifying faith of the day are meant by the dragon, it was given me to see many thousands of them assembled together, and they then appeared at a distance like a dragon with a long tail, that seemed full of spikes like thorns, which signified falsities. Once also there appeared a still greater dragon, which, raising up his back, lifted up his tail toward heaven with the endeavor to draw down the stars from thence: stars there signify truths.

## XXI.91

*. That unless a new church be established by the Lord, no one can be saved; and that this is meant by these words, "Unless those days should be shortened, there should no flesh be saved" (Matt. xxiv. 22).*

## BRIEF ANALYSIS.

92. By shortening those days is meant the putting an end to the present church, and establishing a new one; for, as has been already observed, the twenty-fourth chapter of Matthew treats of the successive falling away and perversion of the Christian Church, even to its consummation and end, and of the coming of the Lord at that time. The reason why no flesh could be saved unless those days should be shortened, is, that the faith of the present church is founded on the idea of three Gods, and with this idea no one can enter heaven; consequently no one can enter heaven with the faith of the present church, because the idea of three Gods is in all and every part of this faith; and besides, in that faith there exists no life from the works of charity. That the faith of the present church cannot be conjoined with charity, and produce any fruits which are good works, was shown above (n. 47— 50). There are two things which form heaven in man, truths of faith and goods of charity; truths of faith bring the

presence of the Lord and point out the way to heaven, and goods of charity effect conjunction with the Lord and introduce into heaven. Every one is there introduced into light according to his affection for truth, and into heat there according to his affection for good: that affection for truth is faith in its essence, and affection for good charity in its essence, and that the marriage of these constitutes the church, may be seen above (n. 48). The church and heaven make one. That these three are not in the churches of the present day, which are built upon faith alone, has been fully shown in the preceding pages.

93. I have sometimes in the spiritual world conversed with the maintainers of justification by faith alone, and have told them that their doctrine is erroneous, and likewise absurd, that it brings on security, blindness, sleep, and night, in spiritual things, and thereby death to the soul, thus exhorting them to desist from it. But I have received for answer, Why should we desist? Does not the pre-eminence of the clergy above the laity, in point of erudition, depend upon this doctrine? To which I replied that thus they regard not so much the salvation of souls, as their own pre-eminence; and that because they had applied the truths of the Word to confirm their own false principles, and thereby had adulterated them, they become angels of the abyss, called Abaddons and Apollyons (Apoc. ix. 11); by whom are signified the destroyers of the church by total falsification of the Word — see the explication thereof (n. 440) and the Memorable Relation (n. 566) in "The Apocalypse Revealed." But they answered, What is this? Are we not, by our knowledge of the mysteries of that doctrine, oracles? And do we not from that doctrine give answers as from our sanctuary? wherefore we are not Apollyons, but Apollos. On hearing this, I replied with indignation, If ye are Apollos, ye are also Leviathans, the first class of you are the crooked Leviathans, and the second class of you are the long Leviathans, whom God will visit with sharp and great sword (Isa. xxvii. ), but

they laughed at these words. What is meant by being visited and perishing by the sword may be seen in "The Apocalypse Revealed" (n. 52).

94• The great arcanum, why unless a new church be established by the Lord no flesh can be saved, is this—that as long as the dragon with his crew remains in the world of spirits, into which he was cast from heaven, so long no Divine truth, united with Divine good, can pass through from the Lord to men on earth, but it is either annihilated or perverted, in consequence of which there is no salvation. This is what is meant in the Apocalypse by the following passage: *And the dragon was cast down to the earth, and his angels were cast down with him . . . woe to the inhabitants of the earth and the seas, for the devil is come down unto them, having great wrath . . . And he persecuted the woman, who brought forth a son* (chap. xii. 9, 12, 13). But after the dragon was cast into hell (chap. xx. 10), then John saw the new heaven and the new earth, and saw the new holy Jerusalem come down from God out of heaven (Apoc. xxi. 1, 2, *et seq.*). What is meant by the dragon, and who the dragons are, may be seen above (n. 47).

## XXII.

95. *That the laying open and rejection of the tenets of the faith of the church of this day, and the revelation and reception of the tenets of the faith of the new church, is meant by these words in the Apocalypse: "He that sat upon the throne said, Behold I will make all things new; and He said unto me, Write, for these words are true and faithful"* (chap. xxi. 5).

## BRIEF ANALYSIS.

96. He that sat upon the throne, that is, the Lord, said these things unto John, when he saw the new Jerusalem coming down from God out of heaven. That by the new Jerusalem is meant a new church, will be shown in the fol-

lowing chapter. The reason why the falsities of the tenets of the faith of the church of this day must first be opened and rejected, before the truths of the tenets of the new church can be revealed and received, is that they do not agree together, no, not in one single point or particular; for the tenets of the present church are founded upon a faith in which, whether there be any essential of the church, or not, is unknown. Now the essentials of the church which conjoin themselves with a faith directed to one God, are charity, good works, repentance, and a life according to the Divine laws; and forasmuch as these together with faith affect and move man's will and thought, they conjoin man to the Lord, and the Lord to man. Since therefore none of these essentials enter into the faith of the present church at the time it takes place, which is called the act of justification, it cannot be known at all whether this faith be in man, or not, consequently whether it be any thing, or only an idea; for they say that man in the act of justification is like a stock or a stone, and that he can neither will, think, co-operate, nor even apply or accommodate himself to the reception thereof in the smallest degree (see above, n. 15 *c, d*). Since therefore no one can guess, much less know, whether that faith be in him, and thus whether it be in him like a painted flower, or like a flower growing in a field; or whether it be like a bird flying by him, or like a bird that hath built her nest in him; I ask by what tokens or signs is this to be known? If it be answered that it is to be known by charity, good works, repentance, and exercises of the Law, which follow after this faith and yet have no connection with it, I leave it to men of sense to determine whether things that have no connection with faith can possibly be proper signs and evidences thereof; for this faith of theirs, they say, is neither preserved nor retained by these works of charity (see above, n. 12 *m, n*). From what has been said we may draw the following conclusion, that in the faith of the present day there is nothing of the church, and consequently that it is not any thing, but

only an idea of something. Since then this faith is of such a nature, it is deservedly to be rejected, yea, it rejects itself, as a thing that bears no relation to a church.

97. On the other hand in the tenets or doctrinals of the New Church these are all essentials, in each whereof there is heaven and the church; and they regard this as their end, that man may be in the Lord, and the Lord in man, according to His own words in John (chap. xiv. 6; and chap. xv. 4-6). It is this conjunction alone which constitutes the Christian Church. From these few observations it may clearly appear what is meant by these words of the Lord: *He that sat upon the throne said, Behold I will make all things new; and He said, Write, for these words are true and faithful.*

98. The sole reason why the Christian world has fallen into a faith which has put away from itself all the truths and goods of heaven and the church, even to their separation, is that they have divided God into three Persons, and have not believed the Lord God the Saviour to be one with God the Father, and thus have not approached Him immediately; when nevertheless He alone as to His Human is Divine truth itself, *which is the Word, which was God with God, and is the true light which enlighteneth every man; and became flesh* (John i. 1, 2, 9, 14). That He is truth itself, and thus light itself, is also testified in other places, where He saith, *I am the light of the world* (John viii. 22; chap. ix. 5); and again, *While ye have the light, believe in the light, that ye may be the children of light: I am come a light into the world, that whosoever believeth in Me, may not abide in darkness* (John xii. 36, 46). In the Apocalypse: *I am Alpha and Omega, the beginning and the end, the first and the last, the bright and morning star* (chap. xxii. 3, 16); and in Matthew: *When Jesus was transfigured, His face shone as the sun, and His raiment became as the light* (chap. xvii. 12). Hence it is plain why and whence this imaginary faith came into the world, namely, because they have not approached the Lord; and I can from all my experience, as well as from positive

assurance from heaven, with certainty declare that it is impossible to derive a single genuine theological truth from any other source than from the Lord alone; nay, that to derive it from any Other source is as impossible as it is to sail from England or Holland to the Pleiades, or to ride from Germany to Orion in the sky.

## XXIII.

99. *That the new church about to be established by the Lord, is the new Jerusalem, treated of in the Apocalypse (chap. xxi. and xxii.), which is there called the bride and the wife of the Lamb.*

## BRIEF ANALYSIS.

100. That a new church is meant by the new Jerusalem coming down from God out of heaven (Apoc. xxi.), is because Jerusalem was the metropolis in the land of Canaan, and in it was the temple and the altar, and there also the sacrifices were offered, thus Divine worship itself was there performed, which every male throughout the land was required to attend three times a year: also because the Lord was in Jerusalem and taught in its temple, and afterward glorified His Human there; hence it is, that by Jerusalem is signified the church. That by Jerusalem is meant the church, is evident from the prophecies in the Old Testament concerning a new church to be established by the Lord, which is called Jerusalem. I shall only adduce the following passages, from which any one of interior reason may see that by Jerusalem is meant the church. *Behold I create a new heaven and a new earth, and the former shall not be remembered . . . behold I will create Jerusalem a rejoicing, and her people a joy, that I may rejoice over Jerusalem, and joy in My people. . . . Then the wolf and the lamb shall feed together: they shall not do harm in all the mountain of My holiness (Isa. lxv. 17—19, 25). For Zion's sake I will not be silent, and for Jerusalem's*

sake I will not rest, until her justice go forth as brightness, and her salvation burn as a lamp. Then the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall declare. Thou shalt also be a crown of beauty, and a diadem of a kingdom, in the hand of thy God Jehovah shall be well pleased in thee, and thy land shall be married. . . . Behold thy salvation shall come, behold His reward is with Him- . . . And they shall call them, The people of holiness, the redeemed of Jehovah; and thou shalt be called, a city sought out, not deserted (Isa. lxii. 1-4, 11, 12). Awake, awake, put on thy strength, O Zion, put on the garments of thy beauty, O Jerusalem, the city of holiness; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust, arise, sit down, O Jerusalem. . . . The people shall know My name in that day; for I am He that cloth speak, behold it is I. . . . Jehovah !hath comforted His people, He hath redeemed Jerusalem (Isa. ii. 1, 2, 6, 9). Shout with joy, O daughter of Zion . . . be glad with all thy heart, O daughter of Jerusalem . . . the king of Israel is in the midst of thee; fear not evil any more. . . . He will be glad over thee with joy, he will rest in thy love, he will rejoice over thee with shouting . . . I will make you a name and a praise among all the people of the earth (Zeph. iii. 14-17, 20). Thus saith Jehovah thy Redeemer . . . saying to Jerusalem, Thou shalt be inhabited (Isa. xiv. 24, 26). Thus saith Jehovah, I will return to Zion, and dwell in the midst of Jerusalem, whence Jerusalem shall be called The city of truth, and the mountain of Jehovah Zebaoth, The mountain of holiness (Zech. viii. 3, 20-23). Then shall ye know, that I am Jehovah your God, dwelling in Zion, the mountain of holiness, and Jerusalem shall be holiness. . . . And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk. . . . And Jerusalem shall abide from generation to generation (Joel iii. 17-21). In that day shall the branch of Jehovah be beauty and glory

*. . . and it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, every one that is written unto life in Jerusalem (Isa. iv. 2, 3). In the last days the mountain of the house of Jehovah shall be established as the head of the mountains. . . for out of Zion shall go forth teaching, and the word of Jehovah from Jerusalem (Micah iv. I, 2, 8). At that time they shall call Jerusalem the throne of Jehovah, and all nations shall be gathered to Jerusalem for the name of Jehovah, neither shall they go any more after the stubbornness of their own evil heart (Jer. iii. 17). Look upon Zion, the city of our set feasts; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; the stakes thereof shall never be removed, and the cords thereof shall not be broken (Isa. xxxiii. 0); not to mention other passages (as Isa. xxiv. 3; chap. xxxvii. 32; chap. lxvi. 10-14; Zech. xii. 3, 6-10; chap. xiv. 8, 11, 12, 21; Mal. iii. 2, 4; Ps. cxxii. 1-7; Ps. cxxx. 4-6). That by Jerusalem in the above passages is meant a church to be established by the Lord, and not the Jerusalem inhabited by the Jews, is plain from every particular of its description therein — as that Jehovah God was about to create a new heaven and a new earth, and also Jerusalem at the same time; and that this Jerusalem would be a crown of beauty, and a diadem of a kingdom; that it is to be called hoiness, and the city of truth, the throne of Jehovah, a quiet habitation, a tabernacle that shall not be taken down; that the wolf and the lamb shall feed together therein, and that the mountains shall drop down new wine, and the hills flow with milk, and that it should remain from generation to generation; besides other circumstances, as respecting the people therein, that they should be holy, every one written for life, and should be called the redeemed of Jehovah. Moreover all those passages treat of the coming of the Lord, and particularly of His second coming, when Jerusalem shall be such as is there described; for heretofore she has not been married, that is, made the bride and the wife of the Lamb, as is said of the*

new Jerusalem in the Apocalypse. The previous or present church is meant by Jerusalem in Daniel, and its commencement is there described in these words: *Know therefore and perceive, that from the going forth of the word to restore and build Jerusalem, even unto Messiah the Prince, shall be seven weeks: afterwards in sixty and two weeks it shall be built again, and the street and the ditch shall be built, but in distress of times* (chap. ix. 25). But its end is described by these words: *At length upon the bird of abominations shall be desolation, and even to the consummation and decree it shall drop upon the devastation* (verse 27). This last passage is alluded to in the following words of the Lord in Matthew:

*When ye shall see the abomination of desolation foretold by Daniel the prophet, standing in the holy place, let him that readeth note well* (chap. xxiv. 15). That by Jerusalem, in the places above adduced, is not meant the Jerusalem inhabited by the Jews, may appear from those places in the Word where it is said of that city, that it was entirely destroyed, and that it was to be destroyed (as in Jer. v. 1; i. 7; vii. 17, 18, *seq.*; viii. 6-8, *seq.*; ix. 10, II, 3, *seq.*; xiii. 9, 1.); 14; xiv. 16: Lam. i. 8, 9, 17: Ezek. iv. I to the end; v. 9 to the end; xii. 18, 19; xv. 6-8; xvi. 1-63; xxiii. 1-40: Matt. xxiii. 37, 38: Luke xix. 41-44; xxi. 0-2; xxiii. 28-30); besides many other passages; and also where it is called Sodom (as in Isa. iii. 9: Jer. xxiii. 14: Ezek. xvi. 46, 48); and in other places.

101. That the church is the Lord's, and that by virtue of a spiritual marriage, which is that of good and truth, the Lord is called the Bridegroom and the Husband, and the church the bride and the wife, is known among Christians from the Word, particularly from the following passages: John said of the Lord, *He that hath the bride is the Bridegroom, but the friend of the Bridegroom is he who standeth and heareth Him and rejoiceth because of the Bridegroom's voice* (John iii. 29). *Jesus said, While the Bridegroom is with them, the children of the marriage cannot fast* (Matt. ix. 15:

Mark ii. 19, 20: Luke v. 34, 35). I saw the holy city new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband (Apoc. xxi. 2). The angel said unto John, Come and I will show thee the bride, the Lamb's wife; and from a mountain he showed him the holy city Jerusalem (Apoc. xxi. 9). The time of the marriage of the Lamb is come, and His wife hath made herself ready. . . . Blessed are they who are called unto the marriage supper of the Lamb (Apoc. xix. 7, 9). I am the root and offspring of David, the bright and morning star; and the Spirit and the bride say, Come; and let him who heareth say, Come; and he that is athirst, let him come; and whosoever will, let him take the water of life freely (Apoc. xxii. 16, 17).

## XXIV.

102. *That the faith of the new church cannot by any means be together with the faith of the former church, and that in case they be together, such a collision and conflict will ensue as to destroy everything of the church in man.*

## BRIEF ANALYSIS.

103. The reason why the faith of the new church cannot by any means be together with the faith of the former or present church, is, that they do not agree together in one third, no, nor even in one tenth part. The faith of the former church is described in the Apocalypse (chap. xii.) by the dragon, but the faith of the new church by the woman surrounded with the sun, having upon her head a crown of twelve stars, whom the dragon persecuted, and on whom he cast water as a flood, that he might swallow her up (see above, n. 87-90). These two cannot be together in one city, much less in one house, thus not together in one mind; or should they be together, the woman would surely be continually exposed to the rage and insanity of the dragon, and in fear

lest he should devour her son; for it is said in the Apocalypse (chap. xii.) that the dragon stood before the woman who was ready to be delivered, in order to devour her child, and that the woman after she had brought forth the man-child fled into the desert (verses 1, 4, 6, 14-17). The faith of the former church is a faith of the night, for human reason has no perception of it, wherefore it is also said that the understanding must be kept in obedience thereunto. Nay, it is not even known whether it be within man or without him, because nothing of man's will and reason enters into it, nor charity, good works, repentance, the law of the Decalogue, with many other things which really exist in the mind of man — that this is so, may be seen above (n. 79, 80, 96-98). But the faith of the new church enters into a marriage covenant with all these, and conjoins itself to them; and being thus in the heat of heaven, it is also in its light, and is a faith of light. Now a faith of night and a faith of light can no more be together than an owl and a dove in one nest; for in such case the owl would lay her eggs, and the dove hers, and after sitting, the young of both would be hatched, and then the owl would tear in pieces the young of the dove, and would give them to her own young for food; for an owl is a bird of prey. A further reason why the faith of the former church and the faith of the new church cannot possibly be together, is that they are heterogeneous; for the faith of the former church springs from an idea of three Gods (see n. 30-38), but the faith of the new church from the idea of one God; and as there hence arises a heterogeneity or repugnance between them, there would be inevitably, were they together, such a collision and conflict that every thing of the church would perish; or, in other words, man would either fall into a delirium, or into a state of insensibility as to spiritual things, until at length he would scarce know what the church is, or whether there be any church at all. From what has been said it follows that they who have confirmed themselves in the faith of the old church, cannot without endangering their

spiritual life embrace the faith of the new church, unless they first have narrowly examined, rejected, and thus extirpated the former faith, together with its young or eggs, that is to say, its tenets; the true nature or quality of which has been already shown in the foregoing pages (particularly in n. 64-69).

104. The like would happen if one should embrace the faith of the new church and retain the faith of the old church concerning the imputation of the justice or merit of the Lord; for from this, as from their root, all the tenets of the former church, like so many young shoots, have sprung forth. In such case it would be like a person extricating himself from three heads of the dragon, and becoming entangled in his four remaining heads; or like one fleeing from a leopard and meeting with a lion; or like one escaping out of a pit where there is no water, and falling into a pit full of water where he is drowned. That this is the case, will be seen after the exposition of the following lemma, in which something will be advanced concerning imputation.

#### XXV.

*105. That the Roman Catholics at this day know nothing of the imputation of the merit of Christ, and of justification by faith therein, into which their church was formerly initiated, because it lies covered over with their forms of worship, which are numerous; for which reason, therefore, if they recede but in part from their forms of worship, and immediately approach God the Saviour Jesus Christ, and administer the Holy Eucharist in both kinds, they may be brought into the new Jerusalem, or the new church of the Lord, more easily than the Reformed.*

## BRIEF ANALYSIS.

106. That the primates and rulers Of the Roman Church, at their consecration to the ministry, swear to observe ihe decrees of the council of Trent, appears from the bull of Pope Pius IV., where in the form of the oath of their profession of faith, dated the 13th of November, 1564, we find these words: *I firmly believe and profess all and every thing contained in the creed used by the holy Church of Rome; and I receive without any doubt all such things as are maintained and declared in her holy canons, and general councils, and especially by the most holy council of Trent; so help me God.* That they also bind themselves by an oath to beieve and profess what the council of Trent has established concerning the imputation of the merit of Christ, and justification by faith therein, is evident from these words in the same bull: *I embrace and receive all and every thing, which has been determined and declared in the most holy council of Trent, concerning original sin and justification.* What these things are, may be seen from the extracts taken from that council (n. 3-8). From these principles established in that council, the following cbnsequences have been drawn, namely, that ihe Roman Cathoics, before the reformation, held just the same doctrines as the Reformed did after it, in respect to the imputation of the merit of Christ, and justification by faith therein, only with the difference, that they conjoined that faith with charity and good works (see above, n. 9, 0); also, that the leading Reformers, Luther, Melancthon, and Calvin, retained all the tenets concerning imputation of the merit of Christ, and justification by faith, just as they then were and had been held by the Roman Cathoics; but that they separated charity and good works from that faith, and declared them not to be saving, to the intent that they might be severed from the Roman Catholics, as to the very essentials of the church, which are faith and charity (see above,

n. 21, 22, 23): moreover, That nevertheless the aforesaid leading Reformers adjoined good works and even conjoined them to their faith, but at the same time considered man as a passive subject; whereas the Roman Catholics conjoin them in him as in active subject; and that there is still an actual conformity of sentiment between the one and the other as to faith, works, and merits (see above, n. 24-29). From what has been shown, then, it is plain that this faith is a faith which the Roman Catholics swear to observe, equally as well as the Reformed.

107. Nevertheless this faith is so far obliterated among the Roman Catholics at this day, that they scarce know a syllable about it; not that it has been reprobated by any papal decree, but because it has been covered over by the forms of worship, such as the adoration of Christ's vicar, the invocation of saints, the veneration of images, and moreover by such things as, being accounted holy, affect the senses, such as masses in an unknown tongue, garments, lights, incense, pompous processions; also mysteries respecting the Eucharist. By these things and others of a like nature, faith justifying by the imputation of the merit of Christ, though a primitive tenet of the Roman Church, has been so removed out of sight, and withdrawn from the memory, that it is like something buried in the earth, and covered over with a stone, which the monks have set a watch over, to prevent its being dug up and revived. For were it revived, the belief of their possessing a supernatural power of forgiving sins, and thus of justifying, sanctifying, and bestowing salvation, would cease, and therewith all their sanctity, pre-eminence, and abundant gains.

108. The first reason why the Roman Catholics may be brought into the new Jerusalem, or the new church, more easily than the Reformed, is, that the faith of justification by the imputation of the merit of Christ, which is an erroneous faith, and cannot be together with the faith of the new church (see n. 102-104), is with them obliterated, and on the way to

be wholly lost; whereas it is as it were engraven upon the Reformed, because it is the principal tenet of their church. A second reason is, that the Roman Catholics entertain an idea of Divine majesty in the Human of the Lord, more than the Reformed do, as is very plain from their most devout veneration of the host. A third reason is that they hold charity, good works, repentance, and desire for amendment of life, to be essentials of salvation, and these are also essentials of the new church; but the case is otherwise with the Reformed, who are confirmed in faith alone; with these the above are neither regarded as essentials nor formaities belonging to faith, and consequently as not at all contributing to salvation. These are three reasons why the Roman Catholics if they approach God the Saviour Himself, not mediately but immediately, and ikewise administer the holy Eucharist in both kinds, may more easily than the Reformed receive a iving faith in the room of a dead faith, and be conducted through angels by the Lord to the gates of the new Jerusalem or new church, and be introduced therein with joy and gladness.

09. The imputation of the justice or merits Of Christ, enters at this day ike a soul into the whole system of theology in the Reformed Christian world. It is from imputation that faith, which is therein accounted the only medium of salvation, is affirmed to be justice before God (see above, n. 11 *d*) ; and it is from imputation that man, by means of that faith, is said to be clothed with the gifts of justice, as a king when elected is invested with the insignia of royalty. Nevertheless, imputation, from the mere assertion that a man is just, effects nothing, for it passes only into the ears, and does not operate in man, unless the imputation of justice be also the application of justice by its being communicated and so induced. This follows from its effects, which are said to be the remission of sins, regeneration, renovation, sanctification, and thus salvation. It is asserted further, that by means of that faith Christ dwells in man, the Holy Spirit operates in

him, and hence the regenerate are not only called just, but are in reality just; that not only the gifts of God, but likewise Christ Himself, yea, all the Holy Trinity, dwells by faith in the regenerate, as in their temples (see above, n. 15 1); and that man, in regard both to person and works, is just, and is called just (n. 14 e). From this it clearly follows that by the imputation of Christ's justice is meant its application, and thereby its being induced, by virtue of which man is made partaker thereof. Now as imputation is the root, the beginning, and the foundation of faith, and of all its operations toward salvation, and hence is as it were the sanctuary or sacred recess in the Christian temples at this day, it is important to subjoin here something relative to imputation by way of corollary, which shall be set forth under articles in the following order — I. That to every one after death is imputed the evil in which he is, and in like manner the good. II. That the induction of the good of one person into another is impossible. III. That a faith of the imputation or application of the justice or merits of Christ, is an imaginary faith, because impossible.

110. I. *That to every one after death is imputed the evil in which he is, and in like manner the good.* That this may be clearly evident, it shall be illustrated under the following heads — 1. That every one has a life of his own. 2. That the life of every one remains with him after death. 3. That to the evil person is then imputed the evil of his life, and that to the good person is imputed the good of his life. *First*, that every one has a life of his own, consequently a life distinct from that of another, is well known; for there is a perpetual variety, and no two things are alike; hence it is that every one has what is peculiarly his own. This manifestly appears from the faces of men, there not being one face absolutely like another, nor ever can be to eternity, because there do not exist two minds alike, and the face is from the mind, for it is, as it is called, the type or index of the mind, and the mind derives its origin and form from the life.

Unless a man had a life of his own, as he has a mind and face of his own, he could not enjoy any life after death distinct from that of another; nay, heaven could not exist, for this consists of perpetually differing souls. Its form solely proceeds from the variety of souls and minds disposed into such an order as to constitute one whole; and they constitute one from the ONE, Whose life is in the whole and in every particular there, as the soul is in man • unless this were the case, heaven would be dispersed, because its form would be dissolved. The ONE from Whom the life of all and every one proceeds, and from Whom that form coheres together, is the Lord. *Second*, that the life of every one remains with him after death, is known in the

church from the Word, and particularly from the following passages: *The Son of Man shall come . . . and then He shall render unto every one according to his deeds* (Matt. xvi. 27). John saw the books opened, and that all were judged according to their works (Apoc. xx. 12, 13). Paul says that in the day of judgment God will render unto every one according to his works (Rom. ii. 6: 2 Cor. v. 10). The works according to which it shall be rendered unto every one, are the life, for the life does the works, and they are according to the life. Since it has been granted me for many years past to be in company with angels, and to converse with new comers from the world, I can testify as a matter of certainty, that every one is there examined as to the quality of his past life, and that the life which he had contracted in the world abides with him to eternity. I have spoken with those who lived ages ago, whose life I was acquainted with from history, and I found them to be in quality similar to the description. I have also heard from angels that no one's life can be changed after death, because it is organized according to his love and faith, and hence according to his works; and that if the life were changed, the organization would be destroyed, which never can be done: they further added that a change of organization can only take

place in the material body, and by no means in the spiritual body, after the former is rejected. *Third*, that to the evil person is then imputed the evil of his life, and that to the good person is imputed the good of his life. The imputation of evil after death does not consist in accusation, blame, censure, or in passing judgment, as in the world; but the evil itself effects this; for the wicked of their own accord separate themselves from the good, because they cannot be together; the enjoyments of the love of evil are averse to the enjoyments of the love of good, and enjoyments exhale from every one, as odors from every plant on earth; for they are no longer absorbed and concealed by the material body, as before, but flow forth freely into the spiritual atmosphere from their loves; and inasmuch as evil is there perceived as it were in its odor, it is this which accuses, blames, finds guilty, and judges—not before any particular judge, but before every one who is in good; and this is what is meant by imputation. The imputation of good is effected in the same manner, and takes place with those who in the world acknowledged that every good in them was and is from the Lord, and nothing from themselves. These after preparation are let into the interior enjoyments of their own good, and then a way is opened for them toward a society in heaven whose enjoyments are of a like kind: this is done by the Lord.

111. II. *That the induction of the good of one person into another is impossible.* The evidence of this may also appear from the following observations in their order — I. That every man is born in evil. 2. That man is led into good through regeneration by the Lord. 3. That this is effected by faith in the Lord, and by a life according to His commandments. 4. Wherefore the good of one person cannot by application be introduced into another, and so imputed. *First*, that every man is born in evil, is known in the church. This evil is said to be hereditary from Adam; but it is from parents, from whom every one derives his natural dis-

position or incination. This is a fact proved both by reason and by experience; for the ikeness of parents may be traced in the faces, characters, and manners of their children, and their children's children; hence families are distinguished by many, and their propensities are also judged of; wherefore the evils which parents have contracted, are transmitted by propagation to their posterity, under the forms of an incination toward them; hence are derived the evils into which men are born. *Second*, that man is led into good through regeneration by the Lord. That there is such a thing as regeneration, and that unless a person is regenerated, he cannot enter into heaven, is very plain from the Lord's words in John (iii. 3, 5). That regeneration is purification from evils, and thus renovation of life, cannot be hidden in the Christian world, for it is even discerned by reason, while it acknowledges that every one is born in evil, and that evil cannot be washed and wiped away, like filth, by use of soap and water, but by repentance. *Third*, that this is effected by faith in the Lord, and by a life according to His commandments. The precepts of regeneration are five, as may be seen above (n. 43, 44), among which are these—That evils are to be shunned because they are of the devil and from the devil; that good deeds are to be done because they are of God and from God; and that the Lord is to be approached, that He may lead us so to do. Let every one consider and weigh with himself whether good can come to man from any other source; and if he does not have good, he cannot be saved. *Fourth*, wherefore the good of one person cannot by application be introduced into another, and so imputed. From what has been said it follows that man by regeneration is renewed as to his spirit, and that this is effected by faith in the Lord, accompanied by a life according to His commandments. Who does not see that this renewal cannot be effected but from time to time? nearly as a tree takes root and grows successively from a seed and comes to perfection. They who have a different notion of

regeneration and renovation, know nothing of the state of man, nor any thing about evil and good, as that they are directly opposite to each other, and that good cannot be implanted except so far as evil is removed; neither do they know that so long as any one is in evil, he is averse to what is really good; wherefore, if the good of one were to be applied and so introduced into another who is in evil, it would be like casting a lamb to a wolf, or fastening a pearl to a hog's snout. From what has been said it is plain that the introduction of the good of one person into another is impossible.

112. III. *That the faith of imputation or application of the righteousness or merits of Christ, inasmuch as such imputation or application is impossible, is an imaginary faith.*

That to every one is imputed the evil in which he is, and in like manner the good, was shown above (n. n0); hence it is evident that if by imputation is meant the application, and thus the introduction of the good of one person into another, it is a mere thought of the imagination. In the world, merits may be as it were transcribed by men, that is, benefits may be conferred on children for the sake of their parents, or on the friends of any favorite; though the good of merit cannot be inscribed on their souls, but only externally adjoined. It is not the same with men in respect to their spiritual life; which, as was shown above, must be implanted, and if not implanted by a life according to the above-mentioned precepts of the Lord, man remains in the evil in which he was born. Until this is brought to pass, no good can approach him, or if it does it is instantly repelled, and rebounds like an elastic ball falling on stone, or is absorbed like a diamond thrown into a bog. An unreformed man as to his spirit is like a panther or an owl, and may be compared to a thorn or a nettle; but a regenerate man is like a sheep or a dove, and may be compared to an olive-tree or a vine. Consider, I pray, if you will, how can a man-panther be converted into a man-sheep, or an owl into a dove, or a thorn

into an olive-tree, or a nettle into a vine, by any imputation, if thereby is meant transcription? In order that conversion may take place, must not the ferocious nature of the panther and the owl, and the noxious properties of the thorn and the nettle, be first removed, and then iruly human and in-offensive properties be implanted? By what means this is effected, the Lord also teaches in John (chap. xv. 1-7).

113. To the above shall be added the following observations. It is said in the church that none can fulfil the Law, especially since whosoever transgresses against one commandment of the Decalogue, transgresses against all. This form of speaking, however, is to be taken in a different sense from what it seems to convey; for it is to be understood in this manner—that whosoever, from purpose or from confirmed intention, acts in opposition to one commandment, acts in opposition to the rest, inasmuch as to act thus from purpose or confirmed intention is to deny that any thing is a sin, and he who denies the sin makes light of acting against all the rest of the commandments. Who does not know that he who is a fornicator, is not therefore a murderer, a thief, Or a false witness, nor even willing to be such? But he who is an adulterer from purpose and confirmed intention, makes ight of every thing of reigion, and makes nothing of murders, thefts, and false witness, not abstaining from them on account of their being sins, but oHly for fear of the law or loss of character. The case is similar if one from set purpose or confirmed intention offends against any other commandment of the Decalogue; he then also offends against the rest, because he does not account anything a sin. The ike is true also of those who are in good from the Lord: if from their will and understanding, or from set purpose and confirmed inteniion, they abstain from one evil because it is a sin, they abstain from all, and still more if they abstain from several. For whenever a person abstains, of purpose and confirmed intention, from any evil because it is a sin, he is kept by the Lord in the purpose of abstaining from the rest;

and therefore if through ignorance or any overpowering lust of the body, he commits an evil, it nevertheless is not imputed to him, inasmuch as he did not purpose it to himself nor confirm it in himself. A man comes into this purpose of abstaining from sin, if he explores himself once or twice a year, and repents of the evil he discovers in himself: it is otherwise with him who never explores himself. It is permitted to confirm the above by the following experience: I have met with several in the spiritual world who had lived like other people in the natural world, clothing themselves splendidly, feasting sumptuously, making profit like others by trading, frequenting theatres, indulging in jokes on love affairs, with other things of a similar nature; and yet the angels charged such things as evils of sin in some, and not as evils in others, declaring the latter innocent, and the former guilty. On being asked the reason of such distinction, when both had engaged in like practices, they answered that they judge all according to their purpose, intention, and end, and distinguish them accordingly; and therefore they excuse and condemn those whom the end excuses or condemns, inasmuch as good is the end with all who are in heaven, and evil is the end with all who are in hell. From what has been said it now plainly appears to whom sin is imputed, and to whom it is not imputed.

114. To this I will add this RELATION. I was suddenly seized with a disease almost deadly, my whole head was weighed down heavily; a pestilential smoke ascended from the Jerusalem which is called Sodom and Egypt; I was half-dead with severe pain; I expected the end. I lay thus in my bed for three days and a half: my spirit was affected thus, and from it my body. And then I heard around me the voices of them that said, "Lo, he who preached repentance for the remission of sins, and the Man Christ alone, lies dead in the street of our city." And they asked some of the clergy whether he was worthy of burial; and they said that he was not: "Let him lie; let him be looked at." They

passed to and fro and mocked. In truth this happened to me when this chapter of the Apocalypse was being explained. Harsh speeches of the scoffers were then heard, especially these: "How can repentance be performed without faith? How can Christ the Man be adored as God? When we are saved of free grace without any merit of our own, what need we then but the faith alone, that God the Father sent the Son, to take away the condemnation of the Law, impute to us His merit, and thus justify us before Him, and absolve us from our sins by His herald the priest, and then give the Holy Spirit to operate all good in us? Is not this according to the Scripiture, and also according to reason?" These things the crowd that stood by applauded. I heard these things, but could not answer, because I lay almost dead. But after three days and a half my spirit recovered, and I went forth in the spirit from the broad way into the city and said again, "Repent, and believe in Christ; and your sins will be remitted, and ye will be saved: if not, ye will perish. Did not the Lord Himself preach repentance for the remission of sins, and that they should believe in Him? Did He not command the disciples to preach the same? Does not entire security of life follow the dogma of your faith?" But they said, "What nonsense! has not the Son made satisfaction? has not the Father imputed it? has He not justified us, who have believed this? We are thus led by the spirit of grace. What sin is there then in us? what power has death over us? Do you comprehend this gospel, preacher of sin and repentance?" But then a voice came forth out of heaven, saying, "What is the faith of the impenitent but a dead faith? the end is come: the end has come upon you secure ones, blameless in your own eyes, justified in your faith, devils." And suddenly an abyss was then opened in the midst of that city, and it widened, and house fell upon house, and they were swallowed up; and soon the water boiled up out of a broad whirlpool and overflowed the waste.

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When they were thus engulfed, and seemed inundated, I desired to know their lot in the deep; and it was said to me from heaven, "Thou shalt see and hear." And then the waters in which they seemed to be inundated, disappeared before my eyes; because waters in the spiritual world are correspondences, and hence appear around those who are in falsities. And then they were seen by me in a sandy bottom, where heaps of stones were piled up; among which they were running about and lamenting that they were cast out of their great city. And they cried out and exclaimed, "Why has this come upon us? Are we not, through our faith, clean, pure, just, and holy?" And others cried, "Are we not, through our faith, cleansed, purified, justified, and sanctified?" And others, "Are we not, through our faith, made such that we may appear, be seen, and be reputed, before God the Father, and be declared before the angels, as clean, pure, just, and holy? Are not we reconciled, propitiated, expiated, and so absolved, washed, and cleansed from sins? Has not the condemnation of the Law been taken away by Christ? Why then are we cast together here as condemned? We have heard, from an audacious preacher of sin in our great city, 'Believe in Christ, and repent.' Did we not believe in Christ, when we believed in His merit? Have we not repented, when we have confessed that we are sinners? Why, then, has this befallen us?" But a voice was then heard speaking to them from one side, "Do you know any sin in which you are? Have you in any wise examined yourselves? Have you on that account shunned any evil as a sin against God? And he that does not shun it, is in it. Is not sin the devil? Wherefore you are they of whom the Lord says, *Then shall ye begin to say, we have eaten and drunk before Thee, and Thou hast taught in our streets: but He shall say, I say unto you, I know you not whence ye are; depart from Me, all ye workers of iniquity* (Luke xiii. 26, 27): of whom He also speaks in Matthew (vii. 22, 23). Depart, therefore, each to his place. You

see Openings into caverns, enter in thither and to each of you will be given there his work to do, and there food in proportion to the work. If you do not, hunger will compel you to enter."

A voice afterward came from heaven to certain ones upon the earth, who were without that great city, and who are spoken of in verse 13, saying loudly, "Take heed to yourselves, beware of consociation with such. Can you not understand that the evils which are called sins and iniquities render a man unclean and impure? How can the man be cleansed and purified from them but by actual repentance and by faith in Jesus Christ? Actual repentance is to examine one's self, to know and acknowledge his sins, to hold himself guilty, to confess them before the Lord, to implore help and power to resist them, and so to desist from them, and to lead a new life; and to do all this as of himself. Do so once or twice in a year, when you come to the Holy Communion; and afterward when the sins of which you have found yourselves guilty recur, then say to yourselves, 'We do not will these, because they are sins against God.' This is actual repentance. Who cannot understand that he who does not examine and see his sins, remains in them? For all evil is deightful to man from birth. For it is deightful to him to revenge, to commit adultery, to defraud, to blaspheme, and especially to rule from the love of self. Does not the deight prevent you from seeing them? And if perchance it is said that they are sins, do you not from the enjoyment of them excuse them? yea, persuade yourselves, and confirm it by falsities, that they are not sins? and so remain in them, and do them afterward more than before? and this even until you do not know what sin is; yea, whether there is such a thing. It is otherwise with every one who actually repents. The evils which he knows and acknowledges, he calls sins, and therefore begins to shun and turn away from them, and to feel the deight of them as undeightful. And as far as he does this, he so far sees and loves

goods, and at length feels the delight of them, which is the delight of heaven. In a word, as far as one rejects the devil, he is adopted by the Lord; and is taught, led, withheld from evils, and kept in good, by Him. This is the way, and there is no other, from hell to heaven." It is matter of wonder that the Protestants have a certain deep-rooted opposition, repugnance, and aversion, to actual repentance, which is so great that they cannot compel themselves to examine themselves, and see their sins, and confess them before God. It is as if a horror invades them, when they think of it. I asked many concerning it in the spiritual world, and they all said that it was beyond their power. When they heard that still the Papists do it, that is, that they examine themselves, and openly confess their sins before a priest, they greatly wondered; and still more that the Protestants cannot do it in secret before God; though it is equally enjoined upon them before they come to the Holy Supper. And some there inquired why this was so; and they found that faith alone induced such a state of impenitence and such a heart. And it was then given them to see that those of the Papists who worship Christ and do not invoke saints, and thus do not adore His vicar so called and any key-bearer of His, are saved.

After this there was heard as it were thunder, and a voice speaking from heaven, saying, " We are astonished! Say to the congregation of the Protestants, 'Believe in Christ, and repent; and ye shall be saved.' " And I said so; and I added moreover, "Is not baptism a sacrament of repentance, and thence an introduction into the church? What else do the sponsors promise for the one that is to be baptized, but that he shall renounce the devil and his works? Is not the Holy Supper a sacrament of repentance, and thence introduction into heaven? Is it not said to the communicants, that they should by all means repent before coming? Is not the Catechism —the universal Doctrine of the Christian Church—a teacher of repentance? Is it not there said, in

the six precepts of the second table, This and that evil thou shalt not do ? and not this and that good thou shalt do ? You may hence know, that as far as one shuns evil, he loves good; and that before this, he does not know what good is, nor indeed what evil is."

115. SECOND RELATION: After this I went home exhilarated from that garden, and the angelic spirit with me, who said to me on the way, "If you wish to see clearly what faith and charity are, and thus what faith separate from charity is, and faith conjoined to charity, I will show it to the sense." I answered, Show it. And he said, " Think of light and heat instead of faith and charity, and you will see clearly, for faith in its essence is truth, which is of wisdom; and charity in its essence is affection, which is of love; and the truth of wisdom in heaven is light, and the affection of love in heaven is heat: the light and heat in which the angels are is nothing else. From this you can see clearly what faith separate from charity is, and what faith conjoined to charity. Faith separated from charity is like the light in winter, and faith conjoined to charity is like the light in the spring. Wintry light, which is light separated from heat, because it is conjoined to cold, strips the trees entirely of their leaves, hardens the earth, and kills the grass, and likewise congeals the waters; but vernal light, which is light conjoined to heat, quickens the trees, first into leaves, then into blossoms, and at length into fruits; opens and softens the earth, that it may produce grass, herbs, flowers, and shrubs; and likewise dissolves the ice, that the waters may flow from the springs. It is altogether similar with faith and charity. Faith separate from charity deadens all things; and faith conjoined to charity quickens all things. This quickening and that deadening can be seen to the life in our spiritual world; because here faith is light, and charity is heat: for where there is faith conjoined to charity, there are paradisaical gardens, flower beds, and grass plots, in their pleasantness, according to the conjunction; but where there is faith separate from

charity, there is not even grass; and where it is green, it is from briars, thorns, and nettles. The light and heat proceeding from the Lord as the Sun effect this in the angels and spirits, and thence around them." There were at that time not far from us some of the clergy, whom the angelic spirit called justifiers and sanctifiers of men by faith alone, and likewise mysteriarchs. We said these same things to them, and demonstrated them so that they saw that it was so: and when we asked, "Is it not so?" they turned themselves away and said, "We did not hear." But we cried out to them, saying, "Hear now, then." They then put both hands over their ears, and screamed out, "We do not wish to hear,"

#### CONCLUSION.

From Jeremiah, chapter vii. 2-4, 9—11: *Stand in the gate of the house of Jehovah, and proclaim there this word. . . . Thus saith Jehovah of hosts, the God of Israel: Amend your ways, and your doings. . . . Trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah is here [that is to say, the church]. . . . Will ye steal, murder, commit adultery, and swear falsely . . . and after that come and stand before Me in this house, wherein My name is called, and say, We are delivered, whilst ye do all these abominations? Is not this house become a den of robbers? Even I, behold, I have seen, saith Jehovah.*

## APPENDIX.

*116. The faith of the new heaven and the new church, in its universal form, is this: That the Lord from eternity, Who is Jehovah, came into the world that He might subjugate the hells, and glorify His Human; that without this coming no mortal could have been saved; and that all will be saved who believe in Him.*

It is called faith, in its universal form, because this is the universal faith, and the universal of faith is what must be in all and every part thereof. It is a universal of faith that God is One in essence and person, in Whom is a trinity, and that the Lord God the Saviour Jesus Christ is He. It is a universal of faith that no mortal could have been saved unless the Lord had come into the world. It is a universal of faith that He came into the world to remove hell from man, and He removed it by combats against it and victories over it; whereby He subjugated it, and reduced it to order, and under obedience to Himself. It is a universal of faith that He came into the world to glorify the Human which He took upon Himself in the world, that is, to unite it to the Divinity from which He came; thus having subjugated hell, He keeps it eternally in order and under obedience to Himself. Inasmuch as both these works—the subjugation of hell, and the glorification of His Human—could only be effected by means of temptations admitted into His Human, even to the last, which was the passion of the cross, therefore He endured that also. These are the universals of faith concerning the Lord.

The universal of Christian faith on the part of man is, that he should believe in the Lord, for by believing in Him he has conjunction with Him, and by conjunction salvation. To believe in Him is to have confidence that He will save; and because none can have such confidence but he who leads a good life, therefore this also is meant by believing in Him.

117. *The faith of the new heaven and the new church, in its particular form*, is this: that Jehovah God is love itself and wisdom itself, or that He is good itself and truth itself; and that as to His Divine truth, which is the Word, and which was God with God, He came down and assumed the Human for the purpose of restoring to order all things which were in heaven, and all which were in hell, and all which were in the church; inasmuch as at that time the power of the devil, that is, of hell, prevailed over the power of heaven, and on earth the power of evil prevailed over the power of good; and thus total destruction and damnation was at hand and threatened every creature. This impending destruction and damnation Jehovah God removed by His Human, which was Divine truth, and thus He redeemed both angels and men; and afterward He united in His Human Divine truth to Divine good, and thus returned into His Divine, in which He was from eternity, together with His glorified Human. This is signified by these words in John: *The Word was with God, and God was the Word; and the Word became flesh* (chap. i. 1,14); and in another place, *I went forth from the Father, and am come into the world; again I leave the world, and go to the Father* (chap. xvi. 28). From this it is plain that unless the Lord had come into the world, no one could have been saved. The case is similar at this day; wherefore, unless the Lord come again into the world in Divine truth, which is the Word, no one can be saved.

The particulars of faith on the part of man are these:— I. That God is One, in Whom is a Divine trinity, and that the Lord God the Saviour Jesus Christ is He. II. That saving faith is to believe in Him. III. That evils must be shunned, because they are of the devil and from the devil. IV. That good works must be done, because they are of God and from God. V. And that they must be done by man as of himself, and yet it must be believed that they are from the Lord operating in him and through him. The two first particulars have relation to faith; the two next to charity; and the fifth to the conjunction of charity and faith, and thus of the

Lord and man —see also what has been said above on this subject (n. 44).

THE THREE FOLLOWING MEMORABLE RELATIONS ARE  
TAKEN FROM THE APOCALYPSE REVEALED.

118. *First Relation.* When I was upon the explanation of chapter xx — of the Apocalypse—and was meditating about the dragon, the beast, and the false prophet, a certain one appeared to me, and asked, " What are you meditating upon ?" I said that it was upon the false prophet. He then said to me, "I will lead you to the place where they are who are meant by the false prophet." He said that they were the same as are meant in chapter xiii. by the beast out of the earth, which had two horns like a lamb, and spoke as a dragon. I followed him; and behold, I saw a multitude, in the midst of which were bishops, who taught that nothing else saves man but faith; and that works are good, but not for salvation; and that still they are to be taught from the Word, that the laity, especially the simple, may be held the more strictly in the bonds of obedience to the magistrates, and as from religion, and thus interiorly, may be compelled to exercise moral charity. And then one of them, seeing me, said, " Do you wish to see our temple, in which there is an image representative of our Faith ?" I drew near, and saw; and behold, it was magnificent, and in the midst of it the image of a woman, clothed in a scarlet garment, and holding a golden coin in the right hand; and in the left a chain of large pearls. But both the temples and the image were produced by fantasies, for infernal spirits can by fantasies represent magnificent things, by closing up the interiors of the mind and opening only its exteriors. But when I noticed that they were such illusions, I prayed to the Lord, and suddenly the interiors of my mind were opened; and I then saw in place of the magnificent temple a house full of chinks from the top to the bottom, in which nothing held together; and instead of a woman I saw hanging in that house an image, the head of which was like a dragon's, the body like

a leopard's, and the feet like a bear's, thus like the description of the beast out of the sea (Apoc. xiii.); and instead of the floor was a swamp, in which was a multitude of frogs; and it was said to me that under that swamp was a great hewn stone, beneath which lay the Word well concealed. On seeing these things, I said to the deceiver, "Is this your temple?" and he said that it was. But suddenly his interior sight was then opened, and he saw the same things that I did: on seeing which, he cried out with a great cry, "What is this? and whence is this?" And I said that it is from the light of heaven, which discloses the quality of every form, and here the quality of your faith separated from spiritual charity. And forthwith there came an east wind, and carried away every thing that was there, and also dried up the swamp, and thus laid bare the stone, under which lay the Word. And after this there breathed as it were a vernal heat from heaven; and behold, there then appeared in the same place a tabernacle, simple in its external form; and the angels who were with me said, "Behold, the tabernacle of Abraham, such as it was when the three angels came to him, and announced that Isaac was to be born. This appears before the eyes as simple, but it becomes more and more magnificent according to the influx of light from heaven." And it was given them to open the heaven in which were the spiritual angels, who are in wisdom: and then, from the light flowing in thence, that tabernacle appeared like a temple similar to that of Jerusalem. Upon looking into it, I saw the foundation stone, under which the Word had been deposited, set around with precious stones; from which as it were lightning flashed upon the walls, upon which were the forms of cherubs, and beautifully variegated them with colors. These things I wondered at. The angels said, "You shall see something still more wonderful." And it was given them to open the third heaven, in which were the celestial angels, who are in love; and then, from the light flowing in thence, the whole of that temple vanished;

and in place of it was seen the Lord alone, standing upon the foundation stone, which was the Word, in appearance similar to that in which He was seen by John (Apoc. chap. i.). But because a hoiHess then filled the interiors of the minds of the angels, by which they were impelled to fall down upon their faces, suddenly the way of the ight from the third heaven was closed by the Lord, and the way was opened for the ight from the second heaven; in consequence of which the former appearance of the temple returnod, and ikewise of the tabernacle, but in the temple. By this was illustrated the meaning of these words in this twenty-first chapter: *Behold, the tabernacle of God is with men, and He will dwell with them* (verse 3); and of these: *I saw no temple in the new Jerusalem; for the Lord God Almighty is the temple of it, and the Lamb* (verse 22). [Apocalypse Revealed, n. 926.]

119. *The Second Relation*, from "The Apocalypse Revealed." Once on waking from sleep, I fell into a profound meditation concerning God; and when I looked up, I saw above me in heaven a most brilliant ight in an oval form: and when I fixed my attention on that ight, it receded to the sides, even to the circumference; and behold, heaven was then opened to me, and I saw magnificent things, and angels standing in the form of a circle on the southern side of the opening, speaking with one another. And as I earnestly desired to hear what they were saying, it was therefore given me first to hear the sound, which was full of heavenly love, and afterward their speech, which was full of wisdom from that love. They were talking with one another of the one God, of conjunction with Him, and of salvation thence. They spoke ineffable things, the most of which cannot be expressed by any natural language. But as I had many times been in companionship with angels in heaven itself, and then in similar speech with them, because in a similar state, I could therefore now understand them, and gather some things from their speech which can be expressed in-

teligibly in the words of natural language. They said that the Divine *Esse* is One, the Same, the Itself, and Indivisible; and thus also the Divine essence, because the Divine *esse* is the Divine essence; and thus also God, because the Divine essence, which is also the Divine *esse*, is God. They illustrated this by spiritual ideas, saying that the Divine *Esse* cannot fall into many, every one of which has the Divine *Esse*, and yet be One, the Same, Itself, and Indivisible; for each would think from his *Esse* from himself and by himself; if he should at the same time also think from the others and by the others unanimously, there would be many unanimous gods, and not one God. For unanimity, as it is the consent of many, and at the same time of each one from himself and by himself, does not agree with the unity of God, but with a plurality — they did not say of Gods, because they could not; for the light of heaven, from which was their thought, and in which their discourse proceeded, resisted. They also said that when they wished to speak of Gods, and of each as a Person by himself, the effort of utterance immediately fell of itself into One, yea, into the One Only God. To this they added that the Divine *Esse* is the Divine *Esse* in itself, not from itself; because from itself supposes an *Esse* in itself, from which it is, and thus supposes a God from God, which is not given. That which is from God is not called God, but is called the Divine: for what is a God from God, and thus what is a God from God born from eternity, and what is a God from God proceeding through a God born from eternity, but words in which there is no light at all from heaven? It is otherwise in the Lord Jesus Christ: in Him is the Divine *Esse* Itself from which [all things are], to which the soul in man corresponds, the Divine Human, to which the body in man corresponds, and the proceeding Divine, to which activity in man corresponds. This Trine is a one, because from the Divine from which all things are is the Divine Human, and thence from the Divine from which all things are, through the Divine Human is the proceeding

Divine. On this account also, in every angel and in every man, because they are images, there is a soul, a body, and activity, which make one; since from the soul is the body, and from the soul through the body is the activity. They said further that the Divine *Esse*, which in itself is God, is the Same: not the Same simply, but Infinite: that is, the Same from eternity to eternity: it is the Same everywhere, and the Same with every one and in every one; but that all the variety and changeableness is in the recipient, and is caused by the state of the recipient. That the Divine *Esse*, which is God in Himself, is the Itself, they illustrated thus. God is the Itself, because He is love itself, wisdom itself, good itself, truth itself, life itself; which, unless they were the Itself in God, would not be any thing in heaven and in the world; because there would not be any thing of them having relation to the Itself. All quality derives its quality from the fact that there is an Itself from which it is, and to which it has relation, that it may be what it is. This Itself, which is the Divine *Esse*, is not in place, but with those and in those who are in place, according to their reception; since of love and wisdom, and of good and truth, which are the Itself in God, yea, are God Himself, place cannot be predicated, or progression from place to place, but without place, whence is omnipresence. Wherefore the Lord says, that

*He is in the midst of them; also He in them, and they in Him.* Yet as He cannot be received by any one as He is in Himself, He appears as He is in Himself, as the Sun above the angelic heavens, the proceeding from which in the form of light is Himself as to wisdom, and in the form of heat is Himself as to love. The Sun is not Himself; but the Divine love and Divine wisdom going forth from Himself proximately, round about Himself, appear before the angels as the Sun. He Himself in the Sun is a Man—He is our Lord Jesus Christ both as to the Divine from which, and as to the Divine Human: since the Itself, which is love itself and wisdom itself, was His soul from the Father, and thus the

Divine Life, which is Life in itself. It is Otherwise in every man • in him the soul is not life, but a recipient of life. The Lord also teaches this, saying, *I am the way, the truth, and the life*; and again: *As the Father hath life in Himself, so hath He given to the Son to have life in Himself*. Life in Himself is God. They added to this, that he who is in any spiritual light can perceive that the Divine *Esse*, which is also the Divine Essence, because it is One, the Same, the Itself, and thence Indivisible, cannot be given in more than one; and that if it were said to be given, manifest contradictions would follow.

After hearing these things, the angels perceived in my thought the common ideas of the Christian Church concerning a trinity of Persons in unity and their unity in trinity, respecting God, as also concerning the birth of a Son of God from eternity: and they then said, " What are you thinking of ? Are you not thinking those things from natural light, with which our spiritual light does not agree ? Wherefore, unless you remove the ideas of that thought, we close heaven to you, and go away. " But I then said to them, " Enter, I pray, more deeply into my thought, and perhaps you will see agreement. " And they did so, and saw that by three Persons I understood three proceeding Divine attributes, which are creation, salvation, and reformation, and that these attributes are of the one God: and that by the birth of a Son of God from eternity I understood His birth foreseen from eternity and provided in time. And I then related that my natural thought concerning a trinity and unity of Persons, and concerning the birth of a Son of God from eternity, I received from the doctrine of faith of the church, which has its name from Athanasius; and that that doctrine is just and right, provided that instead of a trinity of Persons there be there understood a trinity of Persons, which is given only in the Lord Jesus Christ; and instead of the birth of a Son of God there be understood His birth foreseen from eternity and provided in time: because as to the Human, which He took

to Himself in time, He is called openly *the Son of God*. The angels then said, " Well. " And they requested that I would say from their mouth, that if any one does not go to Him as God of heaven and earth, he cannot come into heaven; because heaven is heaven from the Only God, and He is the Lord Jesus Christ, Who is Jehovah the Lord, Creator from eternity, Saviour in time, and Reformer to eternity; ihus Who is at once the Father, the Son, and the Holy Spirit. After this the heavenly ight before seen above the aperture returned, and gradually descended, and filled the interiors of my mind, and enightened my natural ideas of the unity and trinity of God: and then the ideas received aboui them in the beginning, which were merely natural, I saw separated, as the chaff is separated from the wheat by winnowing, and carried away as by a wind into the north of heaven, and dispersed (Apocalypse Revealed, n. 961).

**120. *Third Relation.*** Since it has been given me by the Lord to see wonderful things which are in the heavens and below the heavens, I must, as commanded, relate what has been seen. There appeared a magnificent palace, and in its inmost a temple. In the midst of the latter was a table of gold, upon which was the Word, beside which two angels were standing. Around it were seats in three rows: the seats of the first row were covered with silken cloth of a purple color; the seats of the second row, with silken cloth of a blue color; and the seats of the third row, with white cloth. Under the roof, high above the table, there appeared a wide-spread canopy, shining with precious stones, from whose splendor shone forth as it were a rainbow, as when the heaven clears up after a shower. There then suddenly appeared a number of the clergy, occupying all the seats, clothed in the garments of their priestly office. At one side was a wardrobe, where an angel keeper stood; and within there lay splendid garments in beautiful order. It was a council convoked by the Lord; and I heard a voice from heaven, saying, " Deiberate. " But they said, " Upon what ? "

It was said, "Concerning the Lord, and concerning the Holy Spirit." But when they thought upon these subjects, they were not in enlightenment; wherefore they humbled themselves in prayer. And then light descended from heaven, which first illumined the back part of their heads, and afterward their temples, and at length their faces: and then they commenced; and, as commanded, first concerning the Lord. The first question proposed and discussed was, "Who assumed the Human in the virgin Mary?" And an angel standing at the table upon which was the Word, read before them these words in Luke: *The angel said to Mary, Behold, thou shalt conceive in thy womb, and shalt bring forth a Son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest. And Mary said to the angel, How shall this be, seeing I know not a man? And the angel answering said, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; whence the Holy Thing that is born of thee shall be called the Son of God* (i. 31, 32, 34, 35): as also what is in Matthew (chap. i. vers. 20-25); and what is in the twenty-fifth verse he read emphatically. Besides these, he, read many things from the Evangeists where the Lord as to His Human is called the Son of God, and where He from His Human calls Jehovah His Father; as also from the Prophets, where it is foretold that Jehovah Himself should come into the world; among which also these two, in Isaiah: *It shall be said in that day, Lo, This is our God, whom we have waited for, that He may save us; This is Jehovah, whom we have waited for; let us rejoice and be glad in His salvation* (xxv. 9). *The voice of him that crieth in the wilderness, Prepare ye a way for Jehovah, make straight in the desert a highway for our God: for the glory of Jehovah shall be revealed, and all flesh shall see it together: Behold, the Lord Jehovah cometh in strength; He shall feed His flock as a shepherd* (Isa. xl. 3, 5, 10, 11). And the angel said, "Since Jehovah Himself came into the world, and assumed the Human, and thereby saved and redeemed men, He is there-

fore called the Saviour and Redeemer in the prophets." And then he read before them these passages: *Surely God is in thee, and there is no God besides; verily thou art a hidden God, O God of Israel, the Saviour* (Isa. xlv. 14, 15). *Am not I Jehovah? and there is no God else besides Me; a just God and a Saviour, there is none besides Me* (Isa. xlv. 21, 22). *I am Jehovah, and besides Me there is no Saviour* (Isa. xliii. 11). *I Jehovah am thy God, and thou shalt know no God but Me, and there is no Saviour besides Me* (Hos. xiii.

4). *That all flesh may know that I Jehovah am thy Saviour and thy Redeemer* (Isa. xlv. 26; lx. 16). *As for our Redeemer, Jehovah Zebaoth is His name* (Isa. xlvii. 4). *Their Redeemer is strong, Jehovah Zebaoth is His name* (Jer. 1. 34). *O Jehovah my Rock and my Redeemer* (Ps. xix. 14). *Thus said Jehovah thy Redeemer, the Holy One of Israel, I Jehovah am thy God* (Isa. xlviii. 17; xliii. 14; xix. 7; iv. 8). *Thou O Jehovah art our Father, our Redeemer from everlasting is Thy name* (Isa. lxiii. 16). *Thus saith Jehovah thy Redeemer, I am Jehovah that maketh all things, and alone of Myself* (Isa. xiv. 24). *Thus said Jehovah King of Israel, and his Redeemer, Jehovah Zebaoth, I am the First and the Last, and besides Me there is no God* (Isa. xlv. 6). *Jehovah Zebaoth is His name, and thy Redeemer, the Holy One of Israel, the God of the whole earth shall He be called* (Isa. iv.

5). *Behold, the days come, that I will raise up unto David a righteous Branch who shall reign King, and this is His name, Jehovah our Righteousness* (Jer. xxiii. 5, 6; xxxiii. 15, 16). *In that day shall Jehovah be King over all the earth; in that day shall Jehovah be one, and His name one* (Zech. xiv. 9). Being confirmed from all these passages, those that sat upon the seats said unanimously that Jehovah assumed the Human to save and redeem men. But there was then heard a voice from the Roman Catholics, who had hid themselves in a corner of the temple, saying, "How can Jehovah the Father become Man? is He not the Creator of the universe?" And one of them that sat upon the seats of the

second row turned himself around, and said, "Who was it then?" And he from the corner answered, "The Son from eternity." But he received for answer, "Is not the Son from eternity, according to your confession, the Creator of the universe also? And what is a Son or a God born from eternity? And how can the Divine essence, which is one and indivisible, be separated, and some of it descend and take on the Human, and not the whole?" The second discussion concerning the Lord was upon this point, Are not God the Father and He thus one, as the soul and the body are one? They said that this is a consequence, because the soul is from the Father. And then one of those who sat upon the seats in the third row read from the creed which is called Athanasian these words: *Although our Lord Jesus Christ, the Son of God, is God and Man, still they are not two, but one Christ; yea, He is altogether one, He is one Person: since as the soul and the body make one man, so God and Man are one Christ.* The reader said that this creed is received in the whole Christian world, even by the Roman Catholics. And they then said, "What need is there of more? God the Father and He are one, as the soul and the body are one." And they said, "As it is so, we see that the Lord's Human is Divine, because it is the Human of Jehovah. Also that the Lord as to the Divine Human is to be approached; and that thus and no otherwise can the Divine which is called the Father be approached." This conclusion of theirs the angel confirmed by many more passages from the Word, among which were these in Isaiah: *Unto us a Child is born, unto us a Son is given, whose name is Wonderful, Counsellor, God, the Mighty, the Father of eternity, the Prince of peace* (ix. 6). Again: *Thou art our Father, Abraham hath not known us, and Israel doth not acknowledge us: Thou, O Jehovah, art our Father, our Redeemer from everlasting is Thy name* (lxiii. 16). And in John: *Jesus said, He that believeth in Me, believeth in Him that sent Me, and he that seeth Me seeth Him who sent Me* (xii. 44, 45). *Philip said unto*

*Jesus, Show us the Father; Jesus saith unto him, He that seeth Me seeth the Father; how sayest thou then, show us the Father? Believest thou not that I am in the Father, and the Father in Me? Believe Me that I am in the Father and the Father in Me* (John xiv. 8-11). And lastly this: *Jesus said, I am the way, the truth, and the life; no one cometh to the Father but by Me* (John xiv. 6). On hearing these, they all said with one voice and heart, that the Lord's Human is Divine, and that this is to be approached that the Father may be approached; since Jehovah God, Who is the Lord from eternity, through it sent Himself into the world, and made Himself visible to the eyes of men, and thus accessible. In a similar manner He made Himself visible and thus accessible in the human form to the ancients, but then through an angel.

After this followed the deliberation concerning the Holy Spirit. And first was exposed the idea of many respecting God the Father, the Son, and the Holy Spirit, which was as if God the Father were sitting on high, and the Son at His right hand, and they were sending forth the Holy Spirit from them, to enlighten and teach men. But a voice was then heard from heaven, saying, " We cannot endure that idea of thought. Who does not know that Jehovah God is omnipresent? He who knows and acknowledges this, will also acknowledge that He Himself enlightens and teaches; and that there is not an intermediate God, distinct from Him and still less from two, as one person from another. Therefore let the former idea, which is vain, be removed; and let this, which is just, be received; and you will see this matter clearly. But a voice was then heard again from the Roman Catholics, who had hid themselves in the corner of the temple, saying, " What then is the Holy Spirit, who is named in the Word in the Evangelists and in Paul, by whom so many of the learned from the clergy, especially from ours, say that they they are led? Who in the Christian world at this day denies the Holy Spirit and His operation ?" At this One of

those who were sitting upon the second row of seats, turned round and said, "The Holy Spirit is the Divine proceeding from Jehovah the Lord. You say that the Holy Spirit is a Person by himself and a God by himself. But what is a person going forth and proceeding from a person, but operation going forth and proceeding? One person cannot go forth and proceed from another through a third, but operation can [proceed from the soul through the body]. Or what is a God going forth and proceeding from a God, but the Divine going forth and proceeding? One God cannot go forth and proceed from another through a third, but the Divine can [go forth and proceed from the One God]. Is not the Divine Essence one and indivisible? And as the Divine Essence or the Divine *Esse* is God, is not God one and indivisible?" On hearing this, they who sat upon the seats concluded unanimously that the Holy Spirit is not a Person by himself, nor a God by himself; but that it is the Holy Divine going forth and proceeding from the One, Only, Omnipresent God, Who is the Lord. At this the angels that stood by the golden table upon which was the Word, said, "It is well. We do not anywhere read in the Old Testament that the prophets spoke the Word from the Holy Spirit, but from Jehovah the Lord; and where the Holy Spirit is mentioned in the New Testament, the proceeding Divine is meant, which is the Divine enlightening, teaching, vivifying, reforming, and regenerating." After this there followed another discussion concerning the Holy Spirit, upon the question, From whom does the Divine which is called the Holy Spirit proceed? is it from the Divine which is called the Father, or from the Divine Human which is called the Son? And when they were discussing this, light shone in from heaven, from which they saw that the Holy Divine, which is meant by the Holy Spirit, proceeds from the Divine in the Lord through His glorified Human, which is the Divine Human, comparatively as all activity proceeds from the soul through the body in man. This the angel standing at the table confirmed from the Word

by these passages: *He whom the Father hath sent, speaketh the words of God: He hath not given the Spirit by measure unto Him, the Father loveth the Son, and hath given all things into His hand* (John iii. 34, 35). *There shall come forth a Rod out of the stem of Jesse, the Spirit of Jehovah shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might* (Isa. xi. 1, 2). *That the Spirit of Jehovah was put upon Him, and that it was in Him* (Isa. xii. ; ix. 19, 0; lxi. 1; Luke iv. 18). *When the Holy Spirit shall come, whom I will send unto you from the Father* (John xv. 26). *He shall glorify Me, for He shall receive of Mine, and show it unto you: all things that the Father hath are Mine; therefore I said that He shall receive of Mine, and show it unto you* (John xvi. 14, 15). *If I go away, I will send the Comforter unto you* (John xvi. 7). The Comforter is the Holy Spirit (John xiv. 26). *The Holy Spirit was not yet, because Jesus was not yet glorified* (John vii. 39). After the glorification, *Jesus breathed on them, and said to the disciples, Receive ye the Holy Spirit* (John xx. 22). Since the Lord's Divine operation from His Divine omnipresence is meant by the Holy Spirit, therefore when He spoke to the disciples concerning the Holy Spirit which He would send from God the Father, He also said, *I will not leave you orphans; I go away, and come unto you: and in that day ye shall know that I am in My Father, and ye in Me, and I in you* (John xiv. 18, 20, 28). And just before His departure out of the world, He said, *Lo, I am with you all the days until the consummation of the age* (Matt. xxviii. 20). Having read these words before them, the angel said, "From these and many other passages in the Word, it is manifest that the Divine which is called the Holy Spirit proceeds from the Divine in the Lord through His Divine Human." To this they that sat upon the seats said, "This is the Divine truth." At length this decision was made— "From the deliberations in this council we have clearly seen, and thence acknowledge as the holy truth, that in our Lord Jesus Christ there is a Divine trinity,

which is, the Divine from which, which is called the Father; the Divine Human, which is called the Son; and the proceeding Divine, which is the Holy Spirit. Thus there is One God in the church."

After these things were concluded in that magnificent council, they rose: and the angel keeper of the wardrobe, came and brought to each of those who sat upon the seats, splendid garments interwoven here and there with threads of gold, and said, " Receive these *Wedding Garments.*" And they were conducted in glory into the new Christian heaven, with which the Lord's church on earth, which is the new Jerusalem, will be conjoined,

ZECARIAH, chapter xiv. ver. 7-9.

*It shall be one day which is known to Jehovah, not day nor night, for about evening time it shall be light. It shall come to pass in that day, living waters shall go out from Jerusalem: and Jehovah shall be King over all the earth: in that day there shall be One Jehovah and His name One.*

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