

TRUE CHRISTIAN RELIGION

VOL. III

Rotch Edition
OF
SWEDENBORG'S WORKS

vols.

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THE
TRUE CHRISTIAN RELIGION

CONTAINING
THE UNIVERSAL THEOLOGY
OF
THE NEW CHURCH

FORETOLD BY THE LORD IN DANIEL VII, 13, 14
AND IN THE APOCALYPSE XXI, 1, 2

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DANIEL VII, 13, ¹⁴

I saw in the night visions, and behold one like the Son of Man came from the clouds of the heavens. And there was given Him dominion, and glory, and a kingdom; and all people, nations, and languages shall serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.

APOCALYPSE XXI, I, 2, 5, 9, 10

I John saw a new heaven and a new earth. And I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And an angel talked with me, saying, Come hither, I will show thee *The Bride, The Lamb's Wife*. And he carried me away in the spirit, upon a great and high mountain, and showed me that great city, the Holy Jerusalem, descending out of heaven from God.

He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful.

CHAPTER ELEVENTH.

IMPUTATION.

I. THE FAITH OF THE PRESENT CHURCH
(WHICH IS SAID
ALONE TO JUSTIFY) AND IMPUTATION MAKE
ONE.

626. THE faith of the present church, which is said alone to justify, is imputation; or, faith and imputation make one in the present church, because each is of the other, or each runs into the other, and this mutually and interchangeably, and gives it being. For if faith is mentioned and imputation is not added, it is mere sound; and if imputation is mentioned without the addition of faith, it is also mere sound; but if the two are named jointly, there is something articulate, but still without meaning; therefore in order that the understanding may perceive something, a third term, which is Christ's merit, must of necessity be added. And thus comes a sense which a man may express with some reason. For it is the faith of the present church that God the Father imputes His Son's righteousness, and sends the Holy Spirit to work out its effects.

627. These three, therefore, faith, imputation, and Christ's merit, are one in the present church, and may be called a trine; for if one of the three were now taken away, the present theology would become nothing, for this depends on the three perceived as one, as a long chain on a fixed hook; so if either faith, or imputation, or Christ's merit were taken away, all things that are said of justification, the remission of sins, vivification, renewal,

regeneration, sanctification, and of the Gospel, free will,
charity, and good works, yes, of life eternal, would
become like desolate cities, or ruins of a temple, and faith
itself which leads would be nothing, and so

the whole church would be a desert and a desolation. Hence it is manifest upon what a pillar the house of God is at this day based. If this were torn away, the house would fall, like that in which the lords of the Philistines and three thousand people were at sport; the two pillars of which Samson pulled down at once, and all then died and were slain (Judges xvi. 29). This is said because it has already been shown, and will be shown in the Appendix, that this faith is not Christian, because it departs from the Word, and that the imputation of this faith is vain, because the merit of Christ cannot be imputed.

II. THE IMPUTATION OF THE FAITH OF THE PRESENT DAY IS TWOFOLD, THE IMPUTATION OF CHRIST'S MERIT, AND THE IMPUTATION OF SALVATION FROM IT.

628. Throughout the Christian Church it is taught that justification, and hence salvation, is effected by God the Father through the imputation of the merit of Christ His Son, and that the imputation is made from grace, when and where He wills, thus arbitrarily; also that they to whom Christ's merit is imputed, are adopted into the number of the sons of God. And because the leaders of the church have not advanced beyond that imputation, or raised the mind above it, from its having been decreed that God's election is arbitrary, they have fallen into great and fanatical errors, and at length into the detestable one of predestination, and further into the abominable error that God does not heed the deeds of man's life, but only the faith written upon the interiors of the mind. Therefore unless the error respecting imputation were now abolished, atheism would overrun all Christendom, and then the king of the abyss, whose name in Hebrew is Abaddon and in Greek Apollyon, would reign over it (Apoc. ix. Abaddon or Apollyon signifies destroyer of the church by falsities, and the abyss signifies the abode of those falsities; see the *Apocalypse Revealed*, n. 421,

440, 442; from which it is manifest that that falsity and those following from it are in a long series, and that that destroyer reigns over them; for, as said above, the whole system of the present theology depends on this imputation, as a long chain on a fixed hook, and as man with all his members depends on the head. And because that imputation reigns everywhere, it is as Isaiah says: *The Lord will cut oft from Israel head and tail; the honorable, he is the head; and the teacher of falsehood, he is the tail* (ix. 14, r5).

629. The imputation which belongs to the present faith is said to be twofold; but it is not twofold like God and mercy toward all, but like God and mercy toward some; or not like a parent and his love toward all his children, but like a parent and his love toward one or other of them; or not like the Divine law and its command to all, but the Divine law and its command to a few. Therefore one kind of doubleness is extended and undivided, but the other is restricted and divided; and the latter is doubleness, but the other is oneness. For it is taught that imputation of Christ's merit is from arbitrary election, and that those elected have an imputation of salvation, thus that some are adopted and the rest rejected; which would be as if God were to lift some up into Abraham's bosom, and give others over as food to the devil; when yet the truth is, that the Lord rejects and gives up no one, but that man himself does this.

630. It may be added that the imputation of the day deprives man of all power from any free will in spiritual things, and does not leave him enough to enable him to brush fire from his clothing and keep his body from harm, or to put out the fire by pouring on water when his house is burning, and thus save his family; when yet the Word teaches from beginning to end that every one

should shun evils because they are of and from the devil,
and do goods because they are of God and from God,
and teaches that he is to do this of himself, the Lord
working. But the imputation of the day denounces the
power to do this as destructive to faith and hence to
salvation,

so that nothing of man may enter the imputation and so the merit of Christ; from which established has flowed forth this satanic one, that man is absolutely without power in spiritual things, which is like saying, "Go along, although you have no feet, not even one; wash yourself, and yet both your hands are cut off;" or, "Do good, but sleep;" or, "Feed yourself, but you have no tongue;" and it is also as if will which is not will were given. Can he not then say, "I am no more able than Lot's wife as a pillar of salt, or than Dagon the god of the Philistines when the ark of God was introduced into his house; I am afraid that my head may be torn off as his was, and the palms of my hands thrown upon the threshold (I Sam. v. 4); nor have I any more power than Baal-Zebub, the god of Ekron, who, according to the signification of his name, can only drive away flies." That at this day such impotency in spiritual things is believed, may be seen above (n. 464) from the extracts respecting free will.

631. As to the first part of the doubleness of that imputation respecting the saving of men, which is, the arbitrary imputation of Christ's merit, and the imputation of salvation thereby, dogmatists differ; some teaching that the imputation is absolute from free power, and is made to those whose external or internal form is well pleasing; and some, that imputation is made from foreknowledge to those in whom grace has been infused, and to whom this faith can be applied. But still these two opinions aim at one goal, and they are like two eyes which have one stone for their object, or two ears that have as their object one song. At first view it seems as if they depart from each other, but still in the end they join and act together. For since complete impotence in spiritual things is taught on both sides, and every thing of man is excluded from faith, it follows that this grace which is receptive of faith, whether infused arbitrarily or infused from foreknowledge, is alike election; for if that which is called preceding grace were universal, application on man's part from some power of his own would come in, which,

nevertheless, is rejected as leprous. Hence it is that no one knows any more than a stock or a stone, such as he was when it was infused, whether he has from grace been endowed with that faith or not: for there is no sign attesting it. when charity, piety, desire of a new life, and free faculty of doing good as he does evil, are denied to man. The signs that are brought forward as attesting that this faith is in man, are all absurd, and not unlike the auguries of the ancients, from the flight of birds, or the determination of differences by the astrologers from the stars, or by players from dice. Such things, and others still more absurd, follow from the Lord's imputed righteousness, which together with faith, which is called that righteousness, is communicated to the elected man.

III. THE FAITH IMPUTATIVE OF THE MERIT AND RIGHTEOUSNESS OF CHRIST THE REDEEMER, FIRST AROSE FROM THE DECREES OF THE COUNCIL OF NICE, AS TO THREE DIVINE PERSONS FROM ETERNITY, WHICH FAITH HAS BEEN RECEIVED BY THE WHOLE CHRISTIAN WORLD FROM THAT TIME TO THE PRESENT.

632. As to the Nicene Council itself it was convoked by the emperor Constantine the Great, by the advice of Alexander, bishop of Alexandria, all the bishops in Asia, Africa, and Europe being summoned to compose it; and was held in his palace at Nice, a city in Bithynia. Its object was to overthrow and condemn, from the sacred writings, the heresy of Arius, a presbyter of Alexandria,

who denied the Divinity of Jesus Christ. This took place in the year of Christ 325. The members of that council decided that there were three Divine Persons from eternity, Father, Son, and Holy Spirit; as is evident especially from the two creeds called the Nicene and the Athanasian. In the Nicene creed we read; "I believe in one God the Father, omnipotent, maker of heaven and earth; and in one Lord, Jesus Christ, the Son of God, the only begotten of the Father, born before all ages, God from

God, consubstantial with the Father, who descended from the heavens and was incarnated by the Holy Spirit from the virgin Mary; and in the Holy Spirit, Lord and vivifier, who proceeds from the Father and the Son, and who together with the Father and the Son is adored and glorified." In the Athanasian creed is the following: "The Catholic faith is this, that we worship one God in Trinity, and the Trinity in Unity, neither confounding the person nor separating the substance. But as we are compelled by Christian verity to confess each person separately, God and Lord, so are we forbidden by the Catholic religion to say three Gods or three Lords." That is, men may confess, but not say, three Gods and Lords; may not say so because religion forbids, but may confess them because the truth so dictates. This Athanasian creed was written out immediately after the holding of the Nicene Council, by one or more of those who had been present, and it was also accepted as oecumenical or catholic. It is manifest from this that it was then decreed that three Divine Persons from eternity should be acknowledged; and that although each Person singly by himself was God, still they ought not to be called three Gods and Lords, but one.

633. That the faith of three Divine Persons has been received from that time, and has been confirmed and preached by all bishops, hierarchs, church rulers, and presbyters, to the present, is well known in the Christian world; and because a mental persuasion of three Gods has emanated from it, no other faith could be devised than one applied to those three in their order; which is, that God the Father must be approached and implored to impute His Son's righteousness, or to show mercy on account of His Son's passion on the cross, and to send

the Holy Spirit to work the mediate and the final effects of salvation. This faith is a birth from those two creeds; but when the swaddling clothes are removed, not one but three come to view, at first joined together as it were in an embrace, but presently separated; for it is declared that essence joins them together, but peculiar properties, which

are creation, redemption, operation or imputation, imputed righteousness, and making this effectual, separate them. And therefore, though they have composed one God out of three, yet still they have not made one out of the three Persons; for the reason that the idea of three Gods was not to be obliterated; for it is not obliterated while each Person singly is believed to be God, as stated in the creed; if then, as a consequence, the three Persons were made one, the whole house built upon the three as columns would fall into a heap. The reason why that council introduced three Divine Persons from eternity, was they that did not rightly search the Word, and therefore they found no other refuge from the Arians. That they afterward combined into one those three Persons, each one of whom is God by himself, was from a fear lest they be regarded as guilty of belief in three Gods, and reproached for it by every rational religious person in the three divisions of the globe. They taught a faith applied to the three in their order, because no other faith flows from that principle; to which it is to be added, if one of the three were passed by, the third would not be sent, and so every operation of Divine grace would come to nought.

634. But the truth must be told. When a belief in three Gods was introduced into the Christian churches, which was done at the time of the Nicene Council, they banished all good of charity and all truth of faith, for these two are wholly inconsistent with mental worship of three Gods and oral worship at the same time of one God; for the mind denies what the mouth says, and the mouth denies what the mind thinks; the result is that there is no belief either in three Gods or in one. From this it is manifest that from that time the Christian temple

has not only cracked, but has fallen to ruins; and that from that time the pit of the abyss has been open, from which has ascended smoke like that of a great furnace, and the sun and the air have been darkened thereby, and from it locusts have gone forth on the earth (Apoc. ix. 2, 3). See the explanation in the *Apocalypse Revealed*. Yes, from

that time the desolation foretold by Daniel has begun and increased (Matt. xxiv. i5), and to that faith and the imputation thereof the eagles have gathered together (verse 28 of the same chapter); eagles there mean lynx-eyed leaders of the church. It may be said that the council in which so many bishops and honored men sat together passed its decree by unanimous vote; but what confidence can be placed in councils, when Roman Catholic councils, also by unanimous vote, established vicarship of the pope, invocation of saints, worship of images and bones, division of the holy eucharist, purgatory, indulgences, and so on? And what confidence can be placed in councils, when that of Dort, also by unanimous vote, decreed detestable predestination, and exalted it as the palladium of religion? But, my reader, believe not in councils, but in the holy Word, and go to the Lord, and you will be enlightened; for He is the Word, that is, the Divine truth there.

635. Finally, this arcanum shall be disclosed: in seven chapters in the Apocalypse the ending of the present church is described, much as the devastation of Egypt is described; and both are described by similar plagues, each one of which spiritually signifies some falsity which continued its devastation even to destruction; therefore also the present church which at this day has been destroyed, is called Egypt, spiritually understood (Apoc. xi. 8). The plagues of Egypt were the following: the waters were turned into blood, so that every fish died, and the river stank (Exod. vii.); a similar statement is made in the Apocalypse 8; xvi. 3); the blood signifies Divine truth falsified, see *Apocalypse Revealed* (n. 379, 404, 68r, 687, 688); and the fishes which then died signify the truths in the natural man, likewise falsified (n. 290, 405). Frogs were brought upon the land of Egypt (Exod. viii.); something is also said of frogs in the Apocalypse (xvi. 13); frogs signify reasonings from the desire of falsifying truths, see *Apocalypse Revealed* (n. 702). In Egypt noisome sores were brought upon both man and beast (Exod. ix.); the

same is said in the Apocalypse (xvi. 2); sores signify interior evils and falsities destroying good and truth in the church, see *Apocalypse Revealed* (n. 678). In Egypt there was hail mingled with fire (Exod. ix.); the same is spoken of in the Apocalypse (viii. 7; xvi. 21); hail signifies infernal falsity, see *Apocalypse Revealed* (n. 399, 714). The locust was sent upon Egypt (Exod. x.); the same is spoken of in the Apocalypse (ix. 1-11 t); locusts signify falsities in outermosts, see *Apocalypse Revealed* (n. 424, 430). Great darkness was brought upon Egypt (Exod. x.); so in the Apocalypse (viii. 12); darkness signifies falsities arising either from ignorance, or from falsities of religion, or from evils of life, see *Apocalypse Revealed* (n. 110, 413, 695). Finally, the Egyptians perished in the Red Sea (Exod. xiv.); but in the Apocalypse (xix. 20; xx. o), the dragon and the false prophet were cast into the lake of fire and brimstone; both the Red Sea and that lake signify hell. Similar things are said of Egypt and of the church whose consummation and end are described in the Apocalypse, because Egypt means a church which in its beginning was pre-eminent; wherefore Egypt, before its church was devastated, is compared to the garden of Eden and the garden of Jehovah (Gen. xiii. so: Ezek. xxxi. 8); and is also called the corner-stone of the tribes, the son of the wise, and of the kings of old (Isa. xix. 11, 13). More respecting Egypt in its primeval and its devastated state may be seen in *Apocalypse Revealed* (n. 503).

TV. FAITH IMPUTATIVE OF CHRIST'S MERIT
WAS UNKNOWN
IN THE APOSTOLIC CHURCH, WHICH EXISTED
EARLIER,

AND IS NOWHERE MEANT IN THE WORD.

636. The church which existed before the Nicene Council has been called Apostolic. That it was extensive, and was spread over three parts of the globe, Asia, Africa, and Europe, is evident from this, that the emperor Constantine the Great was a Christian and a zealot for religion, and his do-

minion extended not only over many kingdoms of Europe that were afterwards separated, but also over the neighboring countries outside of Europe; therefore as before stated, he assembled bishops from Asia, Africa, and Europe, in his palace at Nice, a city of Bithynia, that he might banish from his empire the scandalous dogmas of Arius. This was done of the Lord's Divine Providence, since if the Divinity is denied, the Christian Church is left without life, and becomes like a sepulchre adorned with the epitaph, "Here lies." The church existing before this time has been called Apostolic, and its distinguished writers have been called the Fathers; and the true Christians called one another brethren. That this church did not acknowledge three Divine Persons, and therefore acknowledged no Son of God born from eternity, but only the Son of God born in time, is evident from their creed, which from their church has been called the Apostles', where the following words are read: "I believe in God the Father Almighty, maker of heaven and earth; and in Jesus Christ His only Son our Lord, who was conceived of the Holy Spirit, born of the virgin Mary. I believe in the Holy Spirit, the holy catholic church, the communion of saints." It is manifest from this that they acknowledge no other Son of God than the One conceived of the Holy Spirit and born of the virgin Mary, and by no means a Son of God born from eternity. This creed, like the two others, has been acknowledged as purely catholic by the whole Christian Church, to the present day.

637. That in that primeval time all in what was then the Christian world acknowledged that the Lord Jesus Christ was God, to whom was given all power in heaven and earth, and power over all flesh, according to His own express words (Matt. xxviii. 18; John xvii 2); and that they believed in Him according to His commandment from God the Father (John iii. 15, 16, 36; vi. 40; xi. 25, 26)—this is also very evident from the convoking of all the bishops by the emperor Constantine the Great, in order that they might from the sacred writings

convict and condemn Arius and his followers, who denied the Divinity of the Lord the Saviour born of the virgin Mary. This indeed they did, but trying to escape the wolf they came upon the lion, or, according to the proverb, in their desire to avoid Charybdis they ran upon Scylla; they did so by the figment of a Son of God from eternity, who descended and assumed Humanity; believing that they thus vindicated the Lord's Divinity and restored it to Him, and not knowing that God Himself, the Creator of the universe, descended in order to become the Redeemer, and thus Creator anew, according to these plain declarations in the Old Testament: Isa. xxv. 9; xi. 3, 5, 10, IT; xliii. 14; xlv. 6, 24; xlvii. 4; xlviii. 17; xlix. 7, 26; lx. i6; lxiii. 16: Jer. 1. 34: Hos. xiii. 4: Ps. xix. 14; to which add John i. 14.

638. That Apostolic church which worshipped the Lord God Jesus Christ, and at the same time God the Father in Him, may be likened to the garden of God, and Arius who then arose to the serpent sent from hell, and the Nicene Council to Adam's wife who offered the fruit to her husband and persuaded him to eat it, and after eating it they appeared to themselves naked, and covered their nakedness with fig-leaves. By their nakedness is meant the innocence in which they were before; and by fig-leaves, truths of the natural man which were falsified in succession. That primitive church may also be compared to the dawn and morning, from which the day advanced to the tenth hour; but then a dense cloud intervened, under which the day went on to evening, and afterward to night, in which the moon arose for some; there were those who by its light saw something from the Word, but the others went on into the thick darkness of night so far that they saw nothing

of Divinity in the Lord's Humanity, although Paul says that in Jesus Christ dwelleth all the fulness of the Godhead (or Divinity) bodily (Coloss. ii. 9), and John, that the Son of God sent into the world is the true God and eternal Life († John v. 20, 21).. The primitive or Apostolic church never could have divined that a church was to

follow which would worship more Gods than one in heart, and one with the lips; which would separate charity from faith, remission of sins from repentance and the pursuit of a new life; which would introduce utter impotence in spiritual things; and, least of all, that Arius would lift up his head, and when dead would rise again, and secretly rule even to the end.

639. That no faith imputative of Christ's merit was meant in the Word, is clearly manifest from this,— that this faith was not known in the church till after the Nicene Council introduced the three Divine Persons from eternity. And when this faith was introduced, and pervaded the whole Christian world, all other faith was cast into the shade; therefore, whoever then reads the Word, and sees faith, imputation, and Christ's merit, falls of himself into that which he has believed to be the one only thing; like one who sees what is written on a single page, and stops there, not turning the leaf and seeing something else. Or as one who persuades himself that a certain thing though false is true, and who confirms that only, then sees falsity as truth and truth as falsity; he would afterward set the teeth and hiss at every one opposing it, and say, "You do not understand." The whole mind is in it, covered with a thickened skin that rejects as heterodox every thing not consonant with so-called orthodoxy; for man's memory is like a tablet upon which is written this one thing that rules in theology; if any thing else enters there is no room for its insertion, and he therefore ejects it as the mouth does froth. For example, say to a confirmed naturalist, who believes that nature created itself, or that God came into existence after nature, or that nature and God are one, that the very reverse is true, and would he not look upon you as deluded by the fables of the presbyters, or simple, or stupid, or deranged? It is the same with all things that are fixed by persuasion and confirmation; they appear at last like tapestry fastened with many nails to a wall laid with crumbling stones.

V. IMPUTATION OF CHRIST'S MERIT AND
RIGHTEOUSNESS IS
IMPOSSIBLE.

64o. That it may be known that the imputation of the merit and righteousness of Jesus Christ is impossible, it is necessary to know what His merit and righteousness are. The merit of the Lord our Saviour is redemption, the nature of which may be seen in its chapter above (n. 114-133), where it is described as the subjugation of the hells, the arrangement of the heavens, and the subsequent establishment of a church, and thus as being a purely Divine work. It is also shown there that the Lord by redemption entered into the power of regenerating and saving those who believe in Him and do His precepts, and that without this redemption no flesh could have been saved. Now since redemption was a work purely Divine, and of the Lord alone, and since this is His merit, it follows that His merit cannot be applied, ascribed and imputed to man, any more than the creation and preservation of the universe. Redemption also was a kind of new creation of the angelic heaven, and likewise of the church. That the present church attributes that merit of the Lord the Redeemer to those who from grace obtain faith, is manifest from their dogmas, among which this is chief. For it is said by the hierarchs of this church and by their subordinates, both in the Roman Catholic and the Reformed churches, that by the imputation of Christ's merit they who have obtained faith are not only reputed just and holy, but that they also are such; and that their sins are not sins in God's sight, because they are remitted, and they themselves are justified, that is, reconciled,

renewed, regenerated, sanctified, and enrolled for heaven.
That the whole Christian Church teaches these same
things to-day, is clearly evident from the Council of
Trent, the Augustan or Augsburg confessions, and from
the comments appended and received with the same.
From what has been said above, when transferred

to that faith, what follows but that the possession of this faith is that merit and that righteousness of the Lord, consequently that its possessor is Christ in another person? for it is said that Christ Himself is Righteousness, and that that faith is righteousness, and that imputation, by which is also meant ascription and application, causes men not only to be reputed just and holy, but to be so. To imputation, application, and ascription, only add transcription, and you will be a vicarious pope.

N]. Since, therefore, the Lord's merit and righteousness are purely Divine, and as purely Divine are such that if they were applied and ascribed man would instantly die, and like a log of wood cast into the naked sun would be so consumed that hardly a particle of ashes would be left of him, therefore the Lord approaches angels and men with His Divine by means of light tempered and moderated to the capacity and the quality of each one, thus through what is made adequate and accommodated; and likewise by heat. In the spiritual world there is a sun, in the midst of which is the Lord. From that sun He inflows by light and heat into the whole spiritual world and into all who are there; all the light and all the heat there are from this source. From that sun, and with the same light and the same heat, the Lord also inflows into the souls and the minds of men. That heat in its essence is His Divine Love, and that light in its essence is His Divine Wisdom. The Lord adapts this light and that heat to the capacity and the quality of the recipient angel and man, which is done by means of spiritual auras or atmospheres that convey and transfer them. The Divine itself immediately encompassing the Lord makes that sun. This sun is distant from the angels as the sun of the natural world is from men, so that it may not touch them

without a covering, and thus immediately; for otherwise they would be consumed, like a log of wood cast into the naked sun, as said before. It may be evident from this that the Lord's merit and righteousness, because they are purely Divine, cannot possibly be brought by

imputation into any angel or man; yes, if any thing proceeding from them and not thus moderated, as was said, were to touch them, they would forthwith writhe as if struggling with death, with cramp in feet, with staring of eyes, and would become lifeless. In the Israelitish church this was made known by their being told that no one can see God and live. Moreover the sun of the spiritual world, such as it is since Jehovah God assumed the Human and joined to it Redemption and a new Righteousness, is described by these words in Isaiah: *The light of the sun shall be sevenfold, as the light of seven days, in the day in which Jehovah shall bind up the breach of His people* (xxx. 26). This chapter from beginning to end treats of the Lord's Coming. What would take place if the Lord were to come down and draw near to any impious person, is also described by the following in the Apocalypse: *They hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb* (vi. i5, 16). The wrath of the Lamb is said because their terror and torment when the Lord draws near so appear to them. The same again may be clearly inferred from this, that if any wicked person is admitted into heaven where charity and faith in the Lord reign, thick darkness comes upon his eyes, giddiness and madness upon his mind, pain and torment upon his body, and he becomes as if without life. What then if the Lord Himself, with His Divine merit which is redemption and with His Divine righteousness, were to enter into man? The apostle John himself could not bear the presence of the Lord, for we read that when he saw the Son of Man in the midst of the seven candlesticks, he fell at his feet as one dead (Apoc. i. 17).

642. In the decrees of Councils and in the articles of Confessions to which the Reformed make oath, it is said that God justifies the wicked man by means of the merit of Christ infused into him; when yet the good of any angel even cannot be communicated to any wicked man, still less conjoined

with him, without being thrown back and rebounding like an elastic ball thrown against a wall, or swallowed up like a diamond put in a marsh; yes, if any thing truly good were pressed upon him, it would be as if a pearl were fastened to a swine's snout. For who does not know that mercy cannot be introduced into unmercifulness, innocence into vindictiveness, love into hatred, or concord into discord, which would be like mingling heaven and hell? The man who has not been born again is as to his spirit like a panther or an owl, and may be likened to a thorn-bush and a nettle; while the man who has been born again is like a sheep or a dove, and may be likened to an olive-tree or a vine. Consider, I pray, if you will, how a man-panther can be converted into a sheep or an owl into a dove, or a thorn-bush into an olive-tree, or a nettle into a vine, by any imputation, ascription, or application of the Divine righteousness, which would condemn rather than justify him. In order that the conversion may take place, must not the ferine nature of the panther and the owl, or the noxious quality of the thorn-bush and the nettle, first be taken away, and what is truly human and harmless implanted instead? How this is effected the Lord also teaches in John (xv. 1-7).

VI. THERE IS IMPUTATION, BUT IT IS THAT OF GOOD AND EVIL, AND AT THE SAME TIME OF FAITH.

643. That there is imputation of good and evil, which is meant where imputation is named in the Word, is evident from innumerable passages therein, which indeed have in part been adduced before; but that every one may be made certain that there is no other imputation, some passages from the Word shall be presented here also as follows: *The Son of Man shall come, and then He shall reward every one according to his deeds* (Matt. xvi. 27). *They shall come forth, they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation* (John v. 29). *A*

book was opened, which is the book of life, and they were judged every man according to their works (Apoc. xx. 12, 13). *Behold, I come quickly and My reward is with Me, to give every man according to his word* (Apoc. xxii. 12). *I will visit according to his ways, and I will reward him his works* (Hos.

iv. 9; Zech. 1, 6; Jer. xxv. 14; xxxii, 19). In the day of wrath and of his righteous judgment, God *will render to every man according to his deeds* (Rom. ii. 5, 6). *We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad* (2 Cor. v. o). There was no other law of imputation in the beginning of the church, nor will there be any other at its end. That there was no other at the beginning, is manifest from the case of Adam and his wife, that they were condemned because they did evil in eating of the tree of the knowledge of good and evil (Gen. ii. iii.); and that there will be no other at the end of the church, is manifest from these words of the Lord: *When the Son of Man shall come in the glory of His Father, then shall He sit upon the throne of His glory; and He shall say to the sheep on His right hand, Come, ye blessed, inherit the kingdom prepared for you from the foundation of the world; for I was abungered and ye gave Me meat; I was thirsty and ye gave Me drink; I was a stranger and ye took Me in; naked and ye clothed Me; I was sick and ye visited Me; I was in prison and ye came unto Me.*

But to the goats on His left, because they had not done good,

He said, *Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels* (Matt. xxv. 31-41). From these passages any one with his eyes open may see that there is imputation of good and evil. There is imputation of faith also, because charity which is of good and faith

which is of truth are together in good words; and that unless they are together the works are not good, may be seen above (n. 373377). Therefore James says: *Was not Abraham our father justified by works, when he offered his son upon the altar? Seest thou how faith wrought with the works, and from works*

was faith known as perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness (Epistle, ii. 21-23).

644. The reason why the prelates of the Christian churches, and hence their subordinates, by imputation in the Word have understood the imputation of faith on which the righteousness and merit of Christ have been inscribed, and thus ascribed to man, is that for fourteen centuries, that is since the time of the Nicene Council, they have not wished to know of any other faith. Therefore this alone has had its seat in their memory and consequently in their minds, as if organized there; and from that time this has supplied a light, like that of a fire in the night time, from which the faith has been seen as if it were true theology itself, on which all other things are dependent in a linked series, and these would fall asunder if that head or pillar were removed. Therefore if they were to think of any other than this imputative faith while reading the Word, that light would be extinguished, together with all their theology, and a darkness from which the whole Christian Church would vanish, would arise. It has therefore been left to them like the stump of roots in the earth, the tree being hewn down and destroyed, left until seven times pass over (Dan. iv. 23). Who among the confirmed leaders of the church at this day does not, when that faith is attacked, close his ears as with cotton so as to hear nothing against it? But, my reader, open your ears, and read the Word, and you will have clear perception of a faith and an imputation other than those of which you have hitherto persuaded yourself.

645. It is wonderful, that although the Word from beginning to end is full of testimonies and proofs that to

every man his own good or evil is imputed, still the dogmatic teachers of the Christian religion have so closed their ears as if with wax, and have so smeared their eyes as if with eye-salve, that they have not heard or seen, and do not now hear or see, any imputation but that of their own above-named faith. And yet

this faith may be justly compared to the disease of the eye called *gutta serena*, indeed this faith deserves to be so named, which is absolute blindness of the eye, arising from an obstruction of the optic nerve, while yet the eye appears as if its sight were perfect. So also those who are in that faith walk as if with open eyes, and seem to others to see all things, when yet they see nothing; since the man knows nothing about this faith while it is entering him, for he is then like a stock; neither does he know afterward whether it is in him, nor does he know whether there is any thing in it. And afterward they see, and this too as with clear eyes, this faith in travail and bringing forth the noble offspring of justification, that is to say, forgiveness of sins, vivification, renewal, regeneration, and sanctification; when yet they have not seen and cannot see a sign of any of them.

646. That the good which is charity, and the evil which is sin, are imputed after death, has been proved to me by all my experience as to the lot of those who pass from this to the other world. After he has waited there for some days, every one is examined to ascertain his quality, thus what he was as to religion in the former world; when this has been done, the examiners carry back their report to heaven, and then he is transferred to those who are like him, and thus to his own; imputation is thus made. That there is imputation of good to all who are in heaven, and of evil to all who are in hell, was made manifest to me from the arrangement of both by the Lord. All heaven is arranged in societies according to all varieties of the love of good, and all hell according to all varieties of the love of evil. The church on earth is so arranged by the Lord, for it corresponds to heaven; its religion is the good. Moreover ask any one you please

who is endowed with religion and at the same time with reason, whether from this or one of the other two divisions of the globe, who he believes will go to heaven and who to hell, and the unanimous answer will be, that they who do good will go to heaven, they who do evil to hell. Furthermore,

who does not know that every true man loves a man, a company of many men, a state, and kingdom, from their good? yes, not only men, but also beasts, and even inanimate things, such as houses, possessions, fields, gardens, trees, forests, lands, metals even, and stones, for their goodness and use; good and use are one. Why should not the Lord love man and the church from good?

VII. THE FAITH AND IMPUTATION OF THE
NEW CHURCH CAN
BY NO MEANS BE WITH THE FAITH AND
IMPUTATION OF
THE FORMER CHURCH; AND IF THEY ARE
TOGETHER,
SUCH COLLISION AND CONFLICT RESULT,
THAT
EVERY THING OF THE CHURCH WITH
MAN PERISHES.

647. The faith and imputation of the New Church cannot be together with the faith and imputation of the former church, or that which still remains, because they do not agree in a third or even a tenth part. For the faith of the former church teaches that three Divine Persons have existed from eternity, each of them singly or by Himself being God, and so many Creators also: but the faith of the New Church is, that there has been but one Divine Person, thus one God, from eternity, and that there is no other God beside Him. Thus the faith of the former church has taught a Divine Trinity divided into three Persons, while that of the New Church teaches the Divine Trinity united in one Person. The faith of the former church has been in an invisible God, inaccessible, and incapable of conjunction, and of whom the idea has

been like that of spirit, which is like that of ether or wind: but the faith of the New Church is in a visible God, accessible, and capable of conjunction, in whom, as the soul in the body, is the God invisible, inaccessible, and incapable of conjunction; the idea of whom is that of Man, because the one God who was from eternity became Man in time. The faith of the former church attributes all power to the invisible

God, and denies it to the visible; for it teaches that God the Father imputes faith, and through it bestows eternal life; and that the visible God only intercedes; and that both give, or, according to the Greek church, God the Father gives, to the Holy Spirit, who is by Himself the third God in order, all power to work out the effects of that faith: but the faith of the New Church attributes to the visible God in whom is the invisible all power to impute, and also to work out the effects of salvation. The faith of the former church is in God the Creator primarily, and not at the same time in Him as Redeemer and Saviour: while the faith of the New Church is in one God who is at once Creator, Redeemer, and Saviour. The faith of the former church is, that repentance, remission of sins, renewal, regeneration, sanctification, and salvation, follow of themselves the faith that is given and imputed, without any thing of man being mingled or joined with them: but the faith of the New Church teaches repentance, reformation, regeneration, and thus remission of sins, with man's cooperation. The faith of the former church teaches the imputation of Christ's merit, and the imputation embraced in the faith that is given: but the faith of the New Church teaches the imputation of good and evil, and at the same time of faith, and that this imputation is according to the Sacred Scripture, while the other is contrary to it. The former church teaches that faith in which is the merit of Christ is bestowed while man is like a stock and a stone; and it also teaches man's utter impotence in spiritual things: but the New Church teaches a wholly different faith, which is not faith in the merit of Christ, but in Jesus Christ Himself, God, Redeemer, and Saviour, and free will on man's part to apply himself for both reception and

cooperation. The former church joins charity as an appendage to its faith, but not as saving, and so it makes religion: the New Church, however, conjoins faith in the Lord and charity toward the neighbor as two inseparable things, and so it makes religion. They disagree in many other things.

648. From this brief review of the points of the discordances or disagreements, it is manifest that the faith and imputation of the New Church cannot by any means be together with the faith and imputation of the former church, or that which still remains; and because there is such discord and disagreement between the faith and imputation of one church and those of the other, they are totally heterogeneous; therefore if they were together in a man's mind, such collision and conflict would result that every thing of the church would perish, and in spiritual things the man would fall into a delirium or a swoon, so that he would not know what the church is, or whether there is a church. Would he then know any thing of God, any thing of faith, and any thing of charity? The faith of the former church, because it excludes all light coming from reason, may be likened to an owl; while the faith of the New Church may be likened to a dove which flies by day and sees by the light of heaven. Their conjunction in one mind would therefore be like the meeting of owl and dove in the same nest, where the owl would lay her eggs and the dove hers, and after incubation the young birds would be hatched, and then the owl would tear the young of the dove to pieces and give them for food to her own young; for the owl is a voracious bird. As the faith of the former church is described in the Apocalypse (ch. xii.) by a dragon, and that of the New Church by a woman encompassed by the sun, upon whose head was a crown of twelve stars, it may be inferred from the comparison what the state of a man's mind would be if the two were together in one abode; namely, that the dragon would stand near the woman when she was about to bring forth, with intent to devour her offspring; and that after she fled into the wilderness he would follow her, and would cast out water like a flood upon her, that she might be swallowed up.

649. The result would be similar if one were to embrace the faith of the New Church, and retain that of the former church, as to the imputation of the Lord's merit and right-

eousness; for from this as a root have sprung up all the dogmas of the former church as offshoots. If this were to take place, it would be comparatively as if one should free himself from five of the dragon's horns, and let himself be caught by the other five; or as if one should escape from a wolf and fall upon a tiger; or as if one, coming out of a pit with no water in it, should fall into one with water, where he would be drowned. For so he would easily return into all things of the former faith, and what these are has been shown above; and then he would come into the damnable falsity that he imputed and applied to himself the Divine things of the Lord themselves, which are redemption and righteousness, and which may be adored but not applied. For if a man were to impute and apply those to himself, he would be consumed as if he were cast into the naked sun; but he sees and lives with the body from the light and the heat of this sun. That the Lord's merit is redemption, and that His redemption and His righteousness are two Divine things which cannot be conjoined with man, was shown above. Let every one beware, therefore, of the transcription of the imputation of the former church upon that of the new, because baneful results, which would be obstacles to salvation, would arise from it.

VII. THE LORD IMPUTES GOOD TO EVERY MAN,
AND HELL

IMPUTES EVIL.

65o. That the Lord imputes good to man and not evil, and that the devil, by whom is meant hell, imputes evil to man and not good, is new in the church; it is new because it is frequently read in the Word that God is angry, takes vengeance, hates, condemns, punishes, casts into hell, and tempts; all of which are of evil and hence are evils. But that the sense of the letter of the Word is composed of things called appearances and correspondences, in order that there may be a conjunction of the external church with the internal, thus of the world with heaven, has been shown in the chapter concerning

the Sacred Scripture; and it is there shown also that when such things in the Word are read, the appearances of truth while they pass from man to heaven are themselves turned into genuine truths, which are, that the Lord is never angry, never takes vengeance, hates, condemns, punishes, casts into hell or tempts, consequently does evil to no man. I have often observed this change and turning in the spiritual world.

651. Reason itself assents to this, that the Lord cannot do evil to any man, hence cannot impute it to him, for He is love itself, mercy itself, thus good itself, and these are of His Divine essence; therefore to attribute evil or any thing of evil to the Lord, would be contrary to His Divine essence, and thus a contradiction; and this would be as inexpressibly wicked as to conjoin the Lord and the devil or heaven and hell, when yet there is a great gulf fixed between them, so that they who wish to pass from the latter to the former cannot, nor can they pass from the former to the latter (Luke xvi. 26). An angel of heaven even, cannot do evil to any one, because the essence of good is in him from the Lord; and on the other hand, a spirit of hell cannot but do evil to another, because the nature of evil is in him from the devil. The essence or nature which any one made his own in the world cannot be changed after death. Think, I pray, what the Lord would be if He were to look upon the wicked from anger, and upon the good from mercy, the evil numbering myriads of myriads, and the good likewise, and if from grace He were to save the good, and condemn the evil from vengeance, and were to look on them with eye so different, gentle and stern, or mild and severe. What would the Lord God be then? Who that has been instructed by preaching in temples, does not know that all

good in itself good is from God, and on the other hand,
that all evil in itself evil is from the devil? If any man,
therefore, were to receive both good and evil, good from
the Lord and evil from the devil, both of them with the
will, would he not become neither cold nor hot, but
lukewarm, and therefore be spewed

out, according to the Lord's words in the Apocalypse? (iii. 15, 16.)

652. That the Lord imputes good to every man and evil to none, hence that he does not judge any one to hell, but so far as man follows raises all to heaven, is evident from His words: Jesus said, *When I am lifted up from the earth, I will draw all men unto Myself* (John xii. 32.) *God sent not His Son into the world to judge the world, but that the world through Him might be saved. He that believeth on Him is not judged, but he that believeth not is judged already* (iii. 17, 18). *If any man hath heard My words and yet hath not believed, I judge him not; for I came not to judge the world, but to save the world. He that despiseth Me and receiveth not My words, hath one that judgeth him; the Word that I have spoken, the same shall judge him in the last day* (xii. 47, 48). Jesus said, *I judge no man* (viii. 5). By judgment here and elsewhere in the Word is meant judgment to hell, which is damnation; while of salvation judgment is not predicated, but resurrection to life (John v. 24, 29; iii. 18). By the Word that shall judge, is meant truth, and the truth is that all evil is from hell, and thus that they are one; therefore when a wicked man is raised by the Lord toward heaven, his evil draws him down, and because he loves evil he follows of his own will. It is also a truth in the Word that good is heaven; therefore when a good man is raised by the Lord toward heaven, he ascends as of his own will, and is introduced. Such are said to be written in the book of life (Dan. xii. 1; Apoc. xiii. 8; xvii. 8; xxi. 27). There is actually a sphere elevating all to heaven, that proceeds continually from the Lord and fills the whole natural world and the whole spiritual world; it is like a strong current in the ocean, which draws the ship in a hidden way. All those who believe in the Lord and live according to His precepts, enter that sphere

or current and are lifted; but they who do not believe are unwilling to enter, but remove to the sides, and are there carried away by a stream that sets toward hell.

653. Who does not know that a lamb can act only as a lamb, and a sheep as a sheep? and, on the other hand, that a wolf can act only as a wolf, and a tiger as a tiger? If those beasts were put together, would not the wolf devour the lamb, and the tiger the sheep? Therefore there are shepherds to guard them. Who does not know that a spring of sweet water cannot from its vein send forth bitter waters, and that a good tree cannot yield evil fruit, that a vine cannot prick like a thorn, a lily cause burning like a brier, or a hyacinth repel with its sting like a thistle? or the reverse. Those evil plants are therefore rooted out of fields, vineyards, and gardens, and being gathered into heaps are cast into the fire. So is it done with the wicked flocking into the spiritual world according to the Lord's words (Matt. xiii. 30: John xv. 6). The Lord also said to the Jews, *O generation of vipers, how can ye being evil speak good things? A good man out of the good treasure of his heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things* (Matt. xii. 34, 35).

IX. FAITH WITH THAT TO WHICH IT CONJOINS ITSELF, MAKES THE SENTENCE: IF TRUE FAITH CONJOINS ITSELF WITH GOOD, SENTENCE IS FOR ETERNAL LIFE; BUT IF THE FAITH CONJOINS ITSELF WITH EVIL, SENTENCE IS FOR ETERNAL DEATH.

654. The works of charity performed by a Christian and those done by a heathen, in outward form appear alike, for one like the other does good deeds of civility and morality toward his fellow, which are in part similar to those of love toward the neighbor; yes, both may give to the poor, aid the needy, listen to the preaching in temples. But who can thereby decide whether or not those external goods are alike in their internal form, or whether the natural are spiritual also? About this there can be no conclusion except from faith, for faith gives them quality; for it causes God to be in

them, and conjoins them with itself in the internal man; thereby natural good works become inwardly spiritual. That this is so may be seen more fully from what has been said in the chapter on Faith, where the following are established: That faith is not living before it is conjoined with charity; That charity becomes spiritual from faith, and faith from charity; That faith without charity, because it is not spiritual, is not faith; and that charity without faith, because it is not living, is not charity; That faith and charity apply and conjoin themselves to each other mutually and interchangeably; That the Lord, charity, and faith make one like life, will, and understanding; but if they are divided, each perishes like a pearl reduced to powder.

655. From what has been presented it may be seen that faith in the one and true God causes good to be good in internal form also; and on the other hand, that faith in a false god causes good to be good in outward form only, which is not good in itself; as was formerly the faith of the gentiles in Jove, Juno, and Apollo; of the Philistines in Dagon, of others in Baal and Baalpeor, and of Balaam the magician in his god, and of the Egyptians in others. It is wholly different with faith in the Lord, who is the true God and eternal life, according to John (1 Epistle, v. 20), and in whom dwelleth all the fulness of the Godhead bodily, according to Paul (Col. ii. 9). What is faith in God but the looking to Him, and hence His presence, and at the same time confidence that He gives aid? And what is true faith but this, and at the same time confidence that all good is from Him, and that He makes His good to be saving? Therefore if this faith conjoins itself with good, sentence is made for eternal life; wholly otherwise if it does not conjoin itself with

good, and especially if it conjoins itself with evil.

656. What the conjunction of charity and faith is with those who believe in three Gods and yet say that they believe in one, was shown above; namely that charity conjoins itself with faith in the external natural man only. This is because

the mind is in the idea of three Gods, and the mouth makes confession of one; therefore if the mind at that moment were to pour itself forth in confession of the lips, it would prevent the announcement of one God, but would open the lips and proclaim its three Gods.

657. That evil and faith in the one and true God cannot be together, one may see from reason; for evil is against God, and faith is for Him; and evil is of the will, and faith is of the thought, and the will flows into the understanding and makes it think, not the understanding into the will; the understanding merely teaches what is to be willed and done. Therefore the good that is done by a man who has evil in the will, is in itself evil; it is like a polished bone, the marrow of which is rotten; it is like a player on the stage who personates a great man; it is like the painted face of an outworn harlot; it is like a butterfly that flying about with its silver wings deposits its little eggs on the leaves of a good tree, whereby all its fruit is destroyed; it is like a fragrant smoke from a poisonous herb; yes, it is like a moral robber and a pious sycophant. Therefore his good which in itself is evil is in the chamber within, while his faith, walking in the vestibule and reasoning, is a mere chimera, spectre, and bubble. From this the truth of the proposition is manifest, that faith makes sentence as to the good and the evil which is conjoined with it.

X. THOUGHT IS NOT IMPUTED TO ANY ONE, BUT WILL.

658. Every man of learning knows that there are two faculties or parts of the mind, the will and the understanding; but few know how to distinguish them justly, examine their properties separately, and afterward to conjoin them. They who cannot do this, can form for

themselves only the most obscure idea as to the mind; therefore unless the properties of each by itself are first described, it is not comprehended that thought is not imputed to any one, but will. The properties of both are in brief the following: 1. Love itself and the

things of it reside in the will; and knowledge, intelligence, and wisdom, in the understanding; the will inspires these with its love, and works out favor and assent; hence it is that the man is such as are the love and the intelligence from it. 2. From this it also follows that all good, and likewise all evil, is of the will; for whatever proceeds from love is called good, even if it be evil; for enjoyment, which makes the life of love, produces this; by this enjoyment the will enters the understanding and produces consent. 3. The will is therefore the *esse* or the essence of man's life; the understanding, however, is the *existere* or the existence therefrom. And as essence is nothing unless in some form, so the will is nothing unless in the understanding; therefore the will forms itself in the understanding, and so goes forth into the light. 4. Love in the will is the end, and in the understanding it seeks and finds causes, by means of which it may move on to the effect. And because the end is the purpose and this has intention, purpose is also of the will, and it enters the understanding by the intention, and prompts it to occupy itself with and to consider means, and to conclude such as tend to effects. 5. All man's selfhood is in the will, and this is evil from the first birth, but becomes good by the second. The first birth is from parents, but the second from the Lord. From these few statements it may be seen that the properties of the will and of the understanding are not the same, and that from creation they are conjoined like *esse* and *existere*; hence that man is man primarily from the will, and secondarily from the understanding. Hence it is that will is imputed to man, but not thought; consequently, evil and good, because these, as before said, reside in the will and thence in the thought of the understanding.

659. No evil that a man thinks, is imputed to him, because man has been so created that he can understand and hence think good or evil, good from the Lord and evil from hell; for he is on middle ground, and from free will in spiritual things he has the faculty of choosing one or the other.

This free will has been treated in its own chapter. And because man has the faculty of choosing from freedom, he can will and not will; and what he wishes is received by the will and is made his own, while what he does not wish is not received and so is not made his own. All the evils to which man inclines by birth are written on the will of his natural man; these inflow, so far as the man takes from them, into the thoughts; so goods with truths flow from above from the Lord into the thoughts; and there they are balanced like weights in a balance. If the man then adopts the evils, they are received by the old will and add themselves to those therein; but if he adopts the goods with the truths, a new will is formed and a new understanding above the old, and there the Lord successively implants new goods by means of truths, and by means of these He subjugates the evils below, and removes them, and arranges all things in order. From this it is also manifest that thought is the seat of purification and excretion of the evils residing in man from parents; therefore if the evils that a man thinks of, were imputed, reformation and regeneration could not be effected.

660. Since good is of the will and truth is of the understanding, and many things in the world correspond to good, such as fruit and use, while imputation itself corresponds to the estimation and price, it follows that what has here been said of imputation may be compared with all created things; for as before shown in various places, all things in the universe have relation to good and truth, and on the contrary to evil and falsity. A comparison may therefore be made with the church, that its value is reckoned from charity and faith and not from the rituals which are joined. A comparison may also be made with the minister of the church, that his worth is estimated from his will and love and at the same time from his understanding in spiritual things, and not from his manners and dress. There is also comparison with worship and the temple in which it is offered; worship itself takes place in the will, and in the understanding as

in its temple;

and this temple is called holy not from itself but from the Divine that is there taught. And there is also comparison with a government where good reigns together with truth, which government is beloved; but not where truth reigns, and not good. Who judges of a king by his attendants, horses, and carriages, and not by the royalty which they know to be in him? The royalty is of the love and prudence in governing. In a triumph who does not regard the victor and from him the pomp, and not the victor from the pomp? consequently the formal from the essential, and not the reverse? The will is the essential, and the thought is the formal; and no one can impute to the formal any thing but what it draws from the essential; thus imputation is to the latter, not to the former.

66r. To this I will add these Relations. *First:* In the higher northern quarter near the east in the spiritual world, are places of instruction for boys, youths, men, and also for old men. All who died infants, and are being brought up in heaven, are sent to these places; so, too, all who are new comers from the world, and desire knowledge of heaven and hell. That district is near the east, so that all may be instructed by influx from the Lord; for the Lord is the east, because He is in the sun there, which from Him is pure love; therefore the heat from that sun in its essence is love, and the light from it in essence is wisdom. These are inspired into them by the Lord from that sun, and are inspired according to reception, and reception is according to the love of being wise. After periods of instruction, they who have become intelligent are sent out thence, and these are called disciples of the Lord. They are sent out first to the west, and those who do not remain there to the south,

and some through the south to the east, and are introduced to the societies where their abodes will be.

Once, when meditating on heaven and hell, I began to desire a universal knowledge of the state of each, knowing that he who knows universals can afterward comprehend particulars, because these are in them as parts in the whole. With

this desire I looked toward that district in the northern quarter near the east, where the places of instruction were, and by a way then opened to me I went thither, and entered into a college where young men were. And there I went to the head teachers who gave instruction, and asked them whether they knew the universals as to heaven and hell; and they replied that they had some little knowledge of them; "but," said they, "if we look toward the east to the Lord, we shall be enlightened and shall know." They did so, and said, "The universals of hell are three; but these are diametrically opposite to the universals of heaven. The universals of hell, are these three loves: love of ruling from love of self, love of possessing others' goods from love of the world, and licentious love. The universals of heaven opposite to those are these three loves: love of ruling from love of use, love of possessing the goods of the world from love of performing uses by means of them, and true marriage love." When this was said, after wishing them peace, I left them and returned home. When I was at home it was said to me out of heaven, "Explore those three universals, above and below, and afterward we shall see them in your hand." In the hand was said, because all that a man surveys with the understanding appears to the

angels as if written on the hands. Therefore it is said in the 0

Apocalypse that they received a mark on the forehead and in the hand (xiii. 16; xiv. 9; xx. 4).

After this I explored the first universal love of hell, which was love of ruling from love of self, and afterward the universal corresponding love of heaven which was love of ruling from love of uses; for I was not allowed to

explore one love without the other, because the understanding does not perceive one without the other, for they are opposites; therefore, in order that both may be perceived, they must be placed in contrast one against the other; for a beautiful and well- formed face is brought out clearly when an ugly and ill- formed face is set in contrast. While considering the love of ruling from love of self, it was given me to perceive that this

love was supremely infernal, and hence was with those who are in the deepest hell; and that love of ruling from love of uses was supremely heavenly, and hence with those who are in the highest heaven. Love of ruling from love of self is supremely infernal, because to rule from love of self is to rule from self, and man's self is by birth evil itself, and evil itself is directly contrary to the Lord; therefore, the more men advance in that evil the more they deny God and the holy things of the church, and adore themselves and nature; let those, I pray, who are in that evil examine it in themselves, and they will see. This love is also such that so far as rein is given it, which is done when impossibility does not impede, it rushes on from step to step, and even to the highest; neither does it stop there, but if a higher step does not offer, it grieves and groans. With politicians this love goes higher and higher, even so that they wish to be kings and emperors, and if possible to rule over all things in the world and be called kings of kings and emperors of emperors; while among ecclesiastics the same love goes higher and higher, even so that they wish to be gods, and so far as possible to rule over all things of heaven and be called gods of gods. That these do not in heart acknowledge any God, will be seen in what follows. But, on the other hand, they who wish to rule from love of uses do not wish to rule from themselves, but from the Lord, since love of uses is from the Lord and is the Lord Himself. Such regard dignities only as means to perform uses, which they place far above dignities, while the others place dignities far above uses.

While meditating on these things it was said to me through an angel from the Lord, "Now you shall see, and from seeing you will be informed, as to the quality of that

infernal love." Then the earth suddenly opened on the left, and I saw a devil coming up out of hell, having on his head a square cap pressed down over his forehead even to the eyes, a face covered with pustules like those of burning fever, his eyes fierce, the breast swelling out in a curve; from his mouth he

belched smoke like a furnace, his loins were all on fire, instead of having feet the extremities were bony and without flesh; and from his body a foul-smelling and unclean heat exhaled. I was terrified at the sight of him, and cried out to him, "Do not come here; tell me from whence you are." He answered hoarsely, "I am from the lower regions, where I live in a society of two hundred, which is pre-eminent over all other societies. All of us there are emperors of emperors, kings of kings, dukes of dukes, and princes of princes; there is no one there who is merely an emperor, king, duke, or prince; we there sit on thrones of thrones, and send forth mandates into all the world, and beyond."

I then said to him, "Do you not see that you are insane from the fantasy of pre-eminence?" And he replied, "How can you talk so? for to ourselves we wholly seem to be such, and also are acknowledged as such by our companions." On hearing this, I did not wish to say again, "You are insane," because he was so from fantasy; and it was given me to know that that devil, when he lived in the world, was merely the steward of some house; and that then he was so lifted up in spirit, that he despised the whole human race in comparison with himself, and indulged the fantasy that he was more worthy than a king, or an emperor even. From this pride, he had denied God, and had accounted all holy things of the church as of no concern for him, but as something for the stupid people. At length I asked him, "How long do you two hundred there thus glory among yourselves?" He said, "Forever; but those among us who torture others for denying their pre-eminence sink down; for we are allowed to glory, but not to bring evil on any one." Again I asked, "Do you know the lot of those who sink

down?" He said, "They sink down into a certain prison, where they are called viler than the vile, or the vilest, and where they labor." I then said to this devil, "Do you take heed, then, lest you too sink down."

After this the earth again opened, but at the right; and I

saw another devil rising, upon whose head was something resembling a mitre, with a coil wound round it, like a snake, the head of which stood out from the crown; his face was leprous from the forehead to the chin, as were both of his hands also; the loins were bare and black as soot, while through the blackness fire like that of a hearth showed duskily; and the feet were like two vipers. When he was seen, the former devil threw himself on his knees and worshipped him. I asked him why he did so. He answered, " He is god of heaven and earth, and has all power." I then asked the other, " What do you say to this ?" He replied, " What shall I say? I have all power over heaven and hell; the lot of all souls is in my hand." Again I asked, "How can he who is emperor of emperors humble himself so ? and how can you receive his worship ?" His answer was, " He is still my servant; what is an emperor in the sight of God ? The thunderbolt of excommunication is in my right hand." And then I said to him, "How can you be so insane? In the world you were only an ecclesiastic; and because you labored under the fantasy that you had the keys, and thus the power to bind and loose, you have worked up your spirit to such a height of madness that you now believe that you are God Himself." Angry at this, he swore that he was and that the Lord had no power in heaven " because " said he, "He has transferred it all to us; we need but to command, and heaven and hell reverently obey; if we send any one to hell, the devils at once receive him; as do the angels him whom we send to heaven." I asked him further, "How many are you, in your society ?" He said, "Three hundred; and all of us there are gods, but I am the god of gods."

After this the earth opened beneath the feet of them both, and they sunk down deep into their hells. And it was given me to see that beneath their hells were workhouses, into which those would fall who did harm to others. For his own fantasy is left to every one in hell, and also freedom to glory in it; but he is not allowed to do evil to another. They are

such there, because man is then in his spirit, and after the spirit is separated from the body it comes into full liberty to act according to its affections and the thoughts therefrom. It was afterward given me to look into their hells; and the hell where the emperors of emperors and kings of kings were, was full of all uncleanness, and they seemed like wild beasts of various kinds, with fierce eyes: so too in the other hell, where the gods and the god of gods were; and in this there appeared direful birds of night, called ochim and ijim, flying round them. So did the images of their fantasy appear to me. It was manifest from this, what is political love of self, and what is ecclesiastical love of self, that the latter is that they wish to be gods, but the former, that they wish to be emperors; and that they wish and long for this, so far as rein is given to those loves.

After I had seen these sad and dreadful things, I looked round and saw two angels standing not far from me, and conversing; one was clad in a woollen robe brilliant from a flamy purple glow, and a tunic of shining linen under it; the other in similar garments of a scarlet color, with a mitre, on the right side of which were set some sparkling stones. I went toward them, and, with a salutation of peace, I reverently asked, "Why are you here below?" And they replied, "We have come down hither from heaven at the Lord's command, to speak with you of the blessed lot of those who desire to rule from love of uses. We are worshippers of the Lord; I am the prince of a society, this one is the high priest there." The prince also said that he was servant of his society, because he served it by performing uses; and the other said that he was minister of the church there, because in serving them he ministered holy things for the uses of their souls: also,

that they both are in perpetual joy from the eternal happiness which is in them from the Lord; and that all things in that society are splendid and magnificent, splendid from gold and precious stones, and magnificent from palaces and paradises. It was also said, "This is because our love of

ruling is not from love of self, but from love of uses; and because love of uses is from the Lord, all good uses in the heavens are splendid and brilliant; and because in our society we are all in this love, the atmosphere appears golden, from the light there which is from the flame of the sun, and this corresponds to that love."

At these words a similar sphere appeared also to me, encircling them, and there was a sense of something aromatic from it, as I also told them, and begged them to add something more to what they had said about love of use. And they continued thus: "The dignities in which we are, we indeed sought, but only for the end that we might more fully perform uses, and extend them more widely. Honor also is poured upon us, and we accept it, not for our own sake, but for the good of the society; for our brethren and companions there, who are of the people, hardly know but that the honors of our dignities are in us, and thus that the uses we perform are from us. But we feel it to be otherwise; we feel that the honors of the dignities are outside of us, and are like garments with which we are clothed; but that the uses which we fulfil are from the love of them that is within us from the Lord; and this love finds its blessedness from communication with others by means of uses. And we know by experience that, so far as we perform uses from love of them, that love increases, and with it the wisdom from which communication is effected; but that so far as we hold the uses in ourselves and do not communicate them, the blessedness perishes; and then use becomes like food retained in the stomach, not like food which being diffused nourishes the body and its parts, but like that which remains undigested and causes nausea. In a word, all heaven is nothing but a containant of use, from firsts

to lasts. What is use but actual love of the neighbor? And what keeps the heavens together but this love?"

When I heard this I asked, ".How can one know whether he does uses from love of self, or from love of uses? Every man, both good and bad, performs uses, and performs them

from some love. Let it be supposed that there is in the world a society composed of devils only, also a society composed of angels only; and I think that the devils in their society, from the fire of love of self and from splendor of their own glory, would perform as many uses as the angels in theirs. Who can know, therefore, from what love and origin uses are?" To this the two angels made answer: "Devils perform uses for the sake of themselves and of fame, that they may be exalted to honors, or may gain wealth; but angels perform uses not for the sake of those things, but for the sake of the uses from love of them. Man cannot distinguish these uses, but the Lord distinguishes them. Every one who believes in the Lord and shuns evils as sins, performs uses from the Lord; but every one who does not believe in the Lord and does not shun evils as sins, performs uses from himself and for his own sake. This is the distinction between uses performed by devils and those performed by angels." After this had been said the two angels went away, and in the distance they seemed to be borne in a chariot of fire like Elijah, and were taken up into their heaven.

662. *Second Relation.* After some time I entered a certain grove, and walked about there, meditating on those who are in the lust, and hence in the fantasy, of possessing the things of the world; and then I saw at some distance from me two angels conversing together, and looking at me in return. I therefore drew nearer, and addressing me as I approached they said, " We perceive in ourselves that you are meditating on what we are talking about, or that we are talking of what you are meditating upon, which is owing to the reciprocal communication of affections." I therefore asked of what they were talking; and they said, " Of fantasy, lust, and intelligence; and just now, of those who take delight in seeing and imagining themselves in possession of all things of the world." And I then asked them to express their mind respecting the three, lust, fantasy, and intelligence.

And beginning their discourse, they said that every one

from birth is inwardly in lust, but from education outwardly in intelligence; and that no one is inwardly in intelligence, still less in wisdom, thus as to the spirit, except from the Lord. "For," said they, "every one is withheld from the lust of evil, and kept in intelligence, according to his looking to the Lord, and at the same time according to conjunction with Him; without this, man is nothing but lust; but still, in externals or as to the body he is in intelligence from education. For man lusts after honors and wealth, or eminence and opulence, and these two he does not reach unless he appears moral and spiritual, thus intelligent and wise; and from infancy he learns to appear so. This is why he inverts his spirit as soon as he comes among men or into company, removing it from lust, and speaking and acting from what is becoming and honorable which he has learned from infancy and retains in the memory of the body; and he is especially on his guard, that nothing from the madness of lust in which his spirit is should show itself. Hence every man not inwardly led by the Lord, is a pretender, sycophant, hypocrite, thus appearing as man, and yet not a man; of whom it may be said, that his shell or body is wise, but his kernel or spirit is insane; also that his external is human, but his internal ferine. Such persons look with the occiput upward, but downward with the forehead; thus they walk as if overcome with heaviness, the head hanging down, with the face turned to the earth. When they put off the body and become spirits, and are then set free, they become the madneses of their lust. For they who are in love of self desire to rule over the universe, yes, to enlarge its borders that they may extend their dominion thither; they nowhere see an end. They who are in love of the world desire to

possess all things of it, and they grieve and covet if any treasures are hidden from them, laid up in others' stores. Therefore, lest such should become mere lusts, and so not men, it is granted them in the spiritual world to think from fear of the loss of reputation, and thus of honor and gain, as also from fear of the law and

its penalty; and it is also granted them to apply the mind to some study or work, whereby they are kept in externals, and so in a state of intelligence, however delirious and insane they inwardly may be."

After this I asked whether all those who are in lust are also in its fantasy. They answered that those are in the fantasy of their lust who think inwardly in themselves, and indulge the imagination excessively by talking to themselves; for these almost separate the spirit from connection with the body, and from vision they overwhelm the understanding, and foolishly delight themselves as from universal possession. Into this delirium the man is let after death who has abstracted his spirit from the body, and has been unwilling to recede from the delight of the delirium, by taking any thought from religion as to evils and falsities, and still less as to unbridled love of self as destructive of love to the Lord, and unbridled love of the world as destructive of love toward the neighbor.

After this over the two angels and myself also came a desire to see those who from love of the world are in the visionary lust or fantasy of possessing all wealth; and we perceived that we were inspired with this desire in order that they might be known. Their places of abode were under the ground on which we stood, but above hell. We therefore looked at each other and said, "Let us go." And an opening was seen, and a ladder there; by this we descended, and we were told that they must be approached from the east, that we might not enter the mist of their fantasy, and have the understanding beclouded, and at the same time the sight. And lo, a house was seen, built of reeds, thus full of chinks, standing in the mist, which like smoke continually poured through the chinks in three of the walls. We entered, and there were seen fifty here and fifty there sitting on benches, and being turned from the east and the south they were looking out toward the west and the north. Before each was a table, and upon the table were purses filled full, and around

the purses an abundance of gold coin. And we asked, "Is that the wealth of all in the world ? " They said, "Not of all in the world, but of all in the kingdom." Their speech had a hissing sound, and they were seen to have round faces having a ruddy glow like a cockle-shell, and the pupil of the eye flashed as it were in a field of green, which was from the light of fantasy. We stood in their midst and said, " You believe that you possess all the wealth of the kingdom." And they answered, " We do possess it." " Which of you ?" we then asked. They said, " Each one of us." And we asked, "How each one of you? You are many." They said, "Each one of us knows, 'All his things are mine.' It is not lawful for any one to think, still less to say, 'My things are not yours;' but it is lawful to think and say, ' Your things are mine.' "

The coin on the tables appeared as pure gold even in our sight; but when we let in light from the east they were granules of gold, which by their common united fantasy they thus magnified. They said that every one who comes in is obliged to bring with him some gold which they cut into little pieces, and these into granules, and by force of fantasy from their unanimity they enlarge these into coins of larger form. And we then said, " Were you not born men of reason ? Whence has this visionary folly come upon you ?" They said, " We know that it is an imaginary vanity, but because it gives enjoyment to the interiors of our minds, we enter this place and are delighted as from the possession of all things; but we stay here a few hours only; when these have passed we go out, and as often as we do so a sound mind comes back to us; but still our visionary diversion comes upon us in its turn, and this causes us to re-enter and to go out again, by turns; so we are alternately wise and insane. Besides, we know that a

hard lot awaits those who craftily deprive others of their goods." We asked, " What lot ?" They replied, " They are swallowed up, and are thrust naked into some infernal prison, where they are kept at work for clothing and food, and after-

ward for a few bits of money, which they collect, and in which they place the joy of their hearts; but if they do evil to their companions, they must give up part of their little coins as a fine."

663. *Third Relation.* I was once in the midst of angels and heard their discourse. It was about intelligence and wisdom, that man has no sense or perception but that both are in himself, and so that whatever he wills and thinks is from himself, when yet no part of them whatever is from man, except the faculty of receiving them. Among many other things that they said was also this: that the tree of the knowledge of good and evil in the garden of Eden signified the belief that intelligence and wisdom were from man, and that the tree of life signified that intelligence and wisdom were from God; and because Adam by persuasion of the serpent ate of the former tree, thus believing that he was or was becoming like God, he was therefore driven out of the garden and condemned. While the angels were engaged in this discourse, there came two priests, together with a man who in the world had been the ambassador of a kingdom, and I related to them what I had heard from the angels about intelligence and wisdom; hearing which, the three began to dispute about them both, and also about prudence, whether they are from God or from man. The dispute was warm. The three believed alike, that they are from man, because sensation itself and hence perception prove it; but the priests, who were then in their theological zeal, insisted that nothing of intelligence and wisdom, and so nothing of prudence, is from man, and they confirmed this by the following from the

Word: *A man can receive nothing except it be given him from heaven* (John iii. 27); and from what Jesus said to the dis-

ciplcs, *Without Me ye can do nothing* (xv. 5).

But then, because the angels perceived that though the priests spoke in this way, still in heart they believed the same as the ambassador, they said to them, " Lay aside your vestments, and put on the garments of ministers of state, and be-

lieve yourselves to be such." And they did so; and then they thought from the inner self, and spoke from those arguments that they cherished inwardly, which were, that all intelligence and wisdom dwell in the man, and are his; for they said, "Who has ever felt that they flowed in from God?" And they looked at one another, and confirmed themselves in this. It is peculiar in the spiritual world that a spirit thinks himself to be such as his dress is; this is because the understanding clothes every one there. At that moment a tree appeared near them, and they were told, "That is the tree of the knowledge of good and evil; be careful not to eat of it." But still, infatuated with their own intelligence, they burned with the desire to eat of it and said one to another, "Why not? Is it not good fruit?" And they drew near and ate of it. When the ambassador observed this, they came together and became cordial friends; and holding each other by the hand, together they went the way of their own intelligence which tended to hell. But still I saw them conducted back, because as yet they were not prepared.

664. *Fourth Relation.* Once I looked into the spiritual world, toward the right, and observed some of the "elect" conversing together. I approached them and said, "I saw you at a distance, and round about you a sphere of heavenly light, from which I knew you to be of those who in the Word are called the elect. I therefore drew near to hear on what heavenly theme you are conversing." They replied, "Why do you call us the elect?" I answered, "Because in the world, where I am in the body, they do not know but that the elect in the Word mean those elected and predestined to heaven by God, either before they were born or after their birth, and that faith, as a token of election, is given to them alone; that the rest are held as reprobates, and are left to themselves so that they may go to hell by any way they please; when yet I know that no election is made either before or after birth, but that all are elected and predestined to heaven, because all are called; also that the Lord after their

death elects those who have lived well and believed aright, and this after they have been examined. That it is so, it has been given me to know by much experience. And because I saw your heads encircled with a sphere of heavenly light, I have perceived that you are of the elect who are preparing for heaven." To this they replied: "You relate things never heard before. Who does not know that there is no man born who is not called to heaven, and that from those they are chosen who have believed in the Lord and lived according to His precepts; and that to acknowledge any other election is to accuse the Lord Himself, not merely of being impotent to save, but also of injustice?"

665. After this a voice was heard out of heaven from the angels who were directly above us, saying, "Come up hither, and we will ask the one of you who is still in the natural world in body, what they know there about conscience." And we went up; and after we had entered, some wise men came to meet us and asked me, "What do they know in your world about conscience?" And I replied, "Let us descend, if you please, and call together, from both laity and clergy, a number of those who are believed to be wise, and we will stand in a direct line beneath you, and will question them; and so you shall hear with your own ears what they will answer."

This was so done. And one of the elect took a trumpet, and sounded it south, north, east, and west; and then after a short hour so many were present that they almost filled a square furlong. But angels from above arranged them all into four companies, one of politicians, another of scholars, a third of physicians, and a fourth of clergymen. When thus arranged we said to them, "Pardon us for calling you together; we have called you

because the angels who are directly above us ardently desire to know what you thought, in the world in which you formerly were, about conscience, and thus what you still think about it, as you yet retain your former ideas on such subjects; for it has been reported to the an-

gels that knowledge of conscience is among those knowledges that in the world have been lost."

After these remarks we began; and first we turned to the company of politicians; and we asked them to tell us from the heart, if they pleased, what they had thought, and thus what they still thought, about conscience. To this they replied, one after another. The sum of their answers was, that they know only that it is knowing within one's self, thus being conscious of what one has intended, thought, done, and spoken. But we said to them, "We did not ask about the etymology of the word, but about conscience." And the reply was, "What is it but discomfort from apprehensive fear of danger to one's honor or wealth, and also to reputation on account of them? but that discomfort is dispelled by feasts and cups of generous wine, also by talk about the sports of Venus and her boy." To this we said, "You are jesting; tell us, if you please, whether any of you has had some sense of anxiety from another source?" They answered, "What other source? Is not the whole world like a stage on which every man acts his part, like actors on theirs? We play our game and gain our ends with every person whatever by his own lust, with some by jests, with some by flattery, by cunning, by pretended friendship, by feigned sincerity, and by various political arts and allurements. From this we feel no mental discomfort, but, on the contrary, cheerfulness and gladness, which with expanded chest we quietly but fully breathe forth. We have heard, indeed, from some of our craft, that an anxiety and a sense of constriction as it were of the heart and chest have at times come over them, and hence a sort of contraction of the mind; but when they asked the apothecaries about these things, they were informed that they came from a black humor, from undigested substances in the stomach, or from a disordered state of the spleen; but with regard to some of these, we have heard that they were restored to their former cheerfulness by means of medicines."

After hearing this, we turned to the company of scholars, among whom were also several skilful naturalists, and addressing them we said: "You, who have studied the sciences, and therefore are believed to be oracles of wisdom, tell us, if you please, what conscience is." And they answered, " What kind of a subject is this? We have heard, indeed, that with some there is a sadness, gloom, and anxiety, which attack not only the gastric region of the body, but also the dwelling-place of the mind; for we believe that the two brains are those dwelling-places, and because these consist of containing fibers, that there is some acrid humor which irritates, gnaws, and consumes them, and thus compresses the sphere of the mind's thoughts, so that it cannot pour itself forth into any of the enjoyments arising from variety; hence it comes that the man fixes his attention on one thing only, owing to which the tension and elasticity of these fibres are destroyed, whence they become unyielding and rigid; from these arises irregular motion of the animal spirits, which by physicians is called ataxy, and also a defect in their functions which is called lipothymia. In a word, the mind then sits as if it were beset with hostile forces, nor can it turn itself in any direction more than a wheel fastened with nails, or a ship stuck fast in quicksands. Such constriction of mind and consequently of the chest comes upon those with whom the reigning love suffers loss; for if this is assaulted, the fibres of the brain contract, and this contraction prevents the mind from going out freely and partaking of delights in various forms. Fantasies of various kinds, madness, and delirium, attack such persons while this crisis is upon them, each according to his temperament, and some are attacked by brain sickness in religion, which they call remorse of conscience."

After this we turned to the third company, which was of physicians, among whom there were also some surgeons and apothecaries. And we said to them, "Perhaps you know what conscience is. Is it a grievous pain which seizes both the head and the parenchyma of

the heart, extending to the

subjacent regions, the epigastric and hypogastric ? or is it something else ?" And these replied: " Conscience is nothing but such pain; we understand its origin better than others; for diseases occur that affect the organic parts of the body and also those of the head, consequently the mind also, since this has its seat in the organs of the brain like a spider in the midst of the threads of its web, by means of which it runs out and about in a like way; these diseases we call organic, and such as return at intervals we call chronic. But the pain described by the sick as a pain of conscience, is nothing but hypochondria, which primarily affects the spleen, and then the pancreas and mesentery, depriving them of their proper functions; hence are diseases of the stomach from which comes deterioration of the juices; for a compression about the orifice of the stomach, which is called cardialgia, takes place; from these diseases arise humors impregnated with black, yellow, or green bile, by which the smallest blood-vessels, which are called capillaries, are obstructed; whence come cachexy, atrophy, and symphysis, also pneumonia arising from sluggish pituitous matter, and ichorous and corrodng lymph throughout the whole mass of the blood. Similar consequences arise when pus finds its way into the blood and its serum during the softening process in empyema, and from abscesses and imposthumes in the body. This blood, as it ascends through the carotids to the head, frets, corrodes, and destroys the medullary and cortical substances and the meninges of the brain, thus exciting the pains that are called the pangs of conscience."

Hearing this we said to them, "You talk the language of Hippocrates and Galen; those things are Greek to us; we do not understand them. We did not ask you about these diseases, but about conscience which pertains to the mind only." They said, "The diseases of the mind and of the head are identical, and those of the head ascend from the body; for there is a connection like that of the two stories of one house, between which is a stairway by which one can ascend and

descend. We therefore well know that the state of the mind is inseparably dependent on that of the body; but we have cured that heaviness of the head or those headaches, which we take it are what you mean by conscience; some cases by plasters and blisters, some by infusions and emulsions, and some by stimulants and anodynes."

Since what we heard from them was still of the same kind, we turned from them toward the clergy, saying, "You know what conscience is; tell us therefore, and instruct those who are present." And they replied, "What conscience is, we know and we do not know. We have believed it to be the contrition that precedes election, that is, the moment when man is endowed with faith through which a new heart and spirit are made for him and he is regenerated. But we perceived that that contrition came upon few; fear and thus anxiety about hell fire came upon some only; and upon scarcely any one, about his sins and hence the just anger of God. But we confessors have cured those by the gospel that Christ took away damnation by the passion of the cross, and so extinguished hell fire, and opened heaven to those who are blessed with the faith on which is written the imputation of the merit of the Son of God. Moreover, there are conscientious persons of different religions, both true and fanatical, who make for themselves scruples about matters of salvation, not only in essential matters but also in formal, and even in what is indifferent. Therefore, as we have said before, we know that there is conscience, but what and of what quality true conscience is, which must by all means be spiritual, we do not know."

666. All these declarations made by the four assemblies

were heard by the angels who were above them; and they said to each other, "We perceive that no one in Christendom knows what conscience is; we will therefore send down from us one who will give instruction." And then immediately an angel in white clothing, stood in their midst, around whose head appeared a bright band in which were little stars. And

addressing the four companies, he said: "We have heard in heaven that you have presented in succession your opinions about conscience, and that you all have regarded it as some pain of mind which attacks the head with heaviness, and hence the body, or the body and hence the head. But conscience viewed in itself is not a pain, but a spiritual willingness to do according to what is of religion and of faith. Hence it is that they who enjoy conscience are in tranquillity of peace and in internal blessedness when they do according to conscience, and in a certain disquietude when doing contrary to it. But the pain of mind which you have believed to be conscience is not conscience but temptation, which is a conflict of the spirit and the flesh; and this, when it is spiritual draws from the spring of conscience, but if it is natural merely, it originates from those diseases which the physicians just named. But what conscience is may be illustrated by examples: A priest who has spiritual willingness to teach truths for the end that his flock may be saved, has conscience; but he who teaches for the sake of any thing else as an end, has no conscience. A judge who regards justice and it alone, and executes it with judgment, has conscience; but he who primarily regards reward, friendship, or favor, has no conscience. Again, one who has in his possession another's goods, the other not knowing it, and so is able to appropriate them without fear of the law and the loss of honor and reputation, but yet restores them to the other because they are not his own, has conscience, for he does what is just for the sake of what is just. So again, he who can attain an office, but, knowing that another who also seeks it is more useful to society, gives place to him for the sake of the good of society, has a good conscience. So, too, in other things. All who have conscience say what they say from the heart, and do what they do from the heart; for they have a mind that is not divided, for they say and do according to what they understand and believe to be true and good. It follows from this that a more perfect conscience can be with those who are in

the truths of faith more than others, and who are in a clearer perception than others, than with those who are less enlightened and are in obscure perception. Man's spiritual life is in true conscience, for there his faith is conjoined with charity; to such, therefore, acting from conscience is acting from their spiritual life, and acting contrary to conscience is acting contrary to that life. Furthermore, who does not know from common conversation what conscience is? As when it is said of any one, He has conscience, is it not then meant also that he is just? But on the other hand, when it is said of any one, He has no conscience, does not this also mean that he is unjust?" When the angel had said this, he was suddenly taken up into his heaven; and the four companies came together in one; and after they had conversed awhile about the remarks of the angel, behold they were again divided into four, but not the same as before; one, where those were who comprehended the words of the angel and assented to them; a second, where those were who did not comprehend but still favored them; a third, where those were who did not wish to comprehend them, saying, "What have we to do with conscience?" and a fourth, where those were who laughed at what was said, saying, "What is conscience but wind?" And I saw them separating from one another, the two former companies then going to the right, and the two latter to the left; these downward, but those upward.

CHAPTER TWELFTH.

BAPTISM.

I. WITHOUT A KNOWLEDGE OF THE
SPIRITUAL SENSE OF THE
WORD, NO ONE CAN KNOW WHAT THE TWO
SACRAMENTS,
BAPTISM AND THE HOLY SUPPER, INVOLVE
AND EFFECT.

667. THAT there is a spiritual sense in the whole and everything of the Word, that this sense has been heretofore unknown, and that it is at this day opened for the sake of the New Church to be established by the Lord, has been shown in the chapter on the Sacred Scripture. What that sense is, may be seen not only there but also in the chapter on the Decalogue, which also is explained according to it. If that sense were not opened, who would think of those two sacraments, Baptism and the Holy Supper, except according to the natural sense, which is that of the letter? saying therefore, or muttering to himself, " What is Baptism but pouring water on an infant's head ? and what does this do toward salvation ? " Also, " What is the Holy Supper but partaking of bread and wine? and what does this do toward salvation ?" And beside, " Where is the holiness in them except from their having been received and enjoined by the ecclesiastical order as holy and Divine ?" adding that in themselves they are nothing but ceremonies, that are said by the churches to become sacraments when the Word of God comes to those elements. I appeal to the laity, and also to the clergy, whether in spirit and heart they have had any other perception of these two sacraments, and whether they have not held them as Divine for various causes and reasons; when yet those two sacraments, viewed in the spiritual sense, are the holiest things of worship: that they are such will be evident from what is to follow,

where their uses will be made known. But since the uses of these sacraments cannot possibly enter the mind, unless the spiritual sense uncovers and unfolds them, it follows that without that sense no one can know otherwise than that they were ceremonies which are holy because instituted by commandment.

668. That baptism was commanded, is clearly manifest from John's baptizing in the Jordan, to which Jerusalem and all Judea went out (Matt. iii. 5, 6: Mark i. 4, 5); again from this, that the Lord our Saviour was Himself baptized by John (Matt. iii. 13-17); and furthermore, that He commanded the disciples to baptize all nations (Matt. xxviii. 19). Who that is willing does not see that in the institution there is something Divine hitherto concealed? and this because the spiritual sense of the Word has not before been revealed. And this has now been revealed, because the Christian Church, as it is in itself, is now first beginning; the former church was Christian in name only, but not in reality and in essence.

669. The two sacraments, Baptism and the Holy Supper, are in the Christian Church like two jewels in the sceptre of a king, which, if their uses are unknown, are no more than two figures of ebony on a staff. These two sacraments in the Christian Church may also be compared with two rubies or carbuncles in the robe of an emperor, which, if their uses are unknown, are like two carnelians or crystals in any cloak. Without the uses of those two sacraments being revealed by means of the spiritual sense, only conjectures about them would be spread abroad, as of those who practise divination by the stars, yes, such as there were of old with those who drew auguries from flying of birds or inspection of entrails. The uses of these two sacraments may be compared to a temple, which by reason of its antiquity had sunk into the ground, and which now lies buried even to the roof in the surrounding ruins; and over it the old and the young walk, and ride in carriages or on horses, not knowing that such a temple is beneath their feet and hidden, in which are altars of gold,

walls of silver within, and decorations of precious stone; and these cannot be dug up and brought forth into the light except by means of the spiritual sense which has been now disclosed for the New Church, for use in the worship of the Lord. These sacraments may also be compared to a double temple, one below, and another above; and in the lower one the gospel as to the Lord's new Coming, and also regeneration and thence salvation by Him, is preached. From this temple, near the altar, there is ascent into the upper temple where the Holy Supper is celebrated; and hence is passage to heaven, where the Lord receives them. They may also be compared to the tabernacle, in which, on entering, appears the table on which the shew-bread is arranged in order, also the golden altar for incense, and in the midst the candlestick with lighted lamps by which all these come into view; and at length for those who suffer themselves to be illumined, the veil is opened to the holy of holies, where instead of the ark, in which was once the Decalogue, the Word has its place, over which is the mercy-seat with cherubs of gold.. These are representations of those two sacraments with their uses.

II. BY THE WASHING CALLED BAPTISM
SPIRITUAL WASHING
IS MEANT, WHICH IS PURIFICATION FROM
EVILS AND
FALSITIES, AND THUS REGENERATION.

670. That washings were commanded the children of Israel is known from the statutes given through Moses, as that Aaron should wash himself before putting on the garments of ministry (Lev. xvi. 4, 24); and before approaching the altar to minister (Exod. xxx. 18-21; xl. 30-32); so also the Levites (Num. viii. 6, 7); and likewise others who became unclean through sins, and they are said to be sanctified by washings (Exod. xix. T0; xl. 12; Lev. viii. 6). Therefore in order that they might wash, the brazen sea and many lavers were

placed near the temple (1 Kings vii. 23-29); yes, we read that they washed vessels and utensils, such as tables, seats, beds, plat-

ters, and cups (Lev. xi. 32; xiv. 8, 9; xv. 5-12; xvii. 15, 16; Matt. xxiii. 25, 26). But washings and many similar things were enjoined and commanded upon the children of Israel, because the church instituted among them was a representative church, and this was such as to prefigure the Christian Church to come. Therefore when the Lord came into the world, He put aside the representatives which were all external, and instituted a church of which all things were to be internal; thus the Lord dispersed figures and revealed the very forms, as one withdraws a veil or opens a door, and causes the interiors not only to be seen but also to be approached. Of them all the Lord retained but two, to contain all things of the internal church in one aggregate; these two are Baptism in place of washings, and the Holy Supper in place of the lamb, of which the sacrifice was daily, and fully at the feast of the passover.

671. That the washings above mentioned figured and shadowed forth, that is, represented spiritual washings, which are purifications from evils and falsities, is clearly evident from the following passages: *When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem, in the spirit of judgment and in the spirit of burning* (Isa. iv. 4). *For though thou wash thee with nitre, and take thee much soap, yet thine iniquity will retain the spots* (Jer. ii. 22. See also Job ix. 30, 31). *Wash me from mine iniquity, and I shall be whiter than snow* (Ps. li. 2, 7). *O Jerusalem, wash thine heart from wickedness, that thou mayest be saved* (Jer. iv. 14). *Wash you, make you clean, put away the evil of your doings from before Mine eyes; cease to do evil* (Isa. i. 16). That washing of spirit was meant by that of the body, and that the internals of the church were represented by such externals as were in the Israelitish Church, is clearly

manifest from these words of the Lord: The Pharisees and Scribes seeing that His disciples ate bread with unwashen hands, found fault; for the Pharisees and all the Jews, except they wash their hands to the elbow, eat not; and

many other things there be which they have received to hold, as the washing of cups, and pots, brazen vessels, and of beds. To them and to the people the Lord said, *Hear Me, every one of you, and understand: There is nothing from without a man, that entering into him can defile him; but the things which come out of him, those are they that defile the man* (Mark vii. 1-4, 14, 15: Matt. xv. 2, II, 17-20); and from other passages, as this: *Woe unto you, Scribes and Pharisees, for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess; thou blind Pharisee, cleanse first the inside of the cup and platter, that the outside may be made clean also* (Matt. xxiii. 25, 26). From all this it is evident that by the washing called Baptism spiritual washing is meant, which is purification from evils and falsities.

672. What man of sound reason cannot see that washing the face, hands and feet, and all the limbs, yes, the whole body in a bath, does nothing more than wash away the dirt, so that they who are washed appear clean in the human form before men? And who cannot understand that no washing enters into man's spirit and renders that equally clean? For any villain, plunderer, or robber may wash himself till the skin shines; but is the disposition to villany, plundering, and robbery thus washed away? Does not the internal flow into the external, and work the effects of its will and understanding, but not the external into the internal? For the latter is contrary to nature, because contrary to order; but the former is according to nature, because according to order.

673. From all this it follows that washings and baptisms also, unless man's internal is purified from evils and falsities, effect no more than the cups and platters made clean by the Jews, or, as follows also in the same passage, than the sepulchres which appear beautiful

without, but within are full of dead men's bones and all uncleanness (Matt. xxiii. 25-28); which is further manifest from the hells being full of satans who have been men baptized as well as unbaptized. But the advantage of Baptism will be seen in what follows. There-

fore without its uses and fruits it contributes no more to salvation than the triple mitre on the pope's head and the sign of the cross upon his shoes contribute to his pontifical supereminence; and no more than the purple robe upon a cardinal contributes to his dignity, or the mantle upon a bishop to the true discharge of his ministry; and no more than the throne, crown, sceptre, and robe of a king to his regal power; or the silken cap on the head of a laurelled doctor to his intelligence; or the standards borne before bodies of cavalry to their bravery in war; yes, it may be said still further that Baptism does not purify man any more than the washing of a sheep or a lamb before shearing; for the natural man separate from the spiritual, is merely animal, and indeed, as before shown, is more a wild beast than those of the forest; so that if you are washed with the water of the rain, of dew, of most excellent fountains, or, as the prophets say, if you are daily cleansed with nitre, hyssop, or soap, still you cannot be purified from iniquities except by the means of regeneration treated of in the chapters on Repentance, and on Reformation and Regeneration.

III. BAPTISM WAS INSTITUTED IN PLACE OF CIRCUMCISION, BECAUSE CIRCUMCISION OF THE HEART WAS REPRESENTED BY **THAT** OF THE FORESKIN, IN ORDER THAT THE INTERNAL CHURCH MIGHT SUCCEED THE EXTERNAL WHICH IN ALL THINGS FIGURED THE INTERNAL.

674. It is known in the Christian world that there is an

internal and an external man; also that the external is the same as the natural, and that the internal is the same as the spiritual because man's spirit is in it; and also, as the church consists of men, that there is the internal and the external church. And if the churches are viewed in their order, from ancient times to the present, it will be seen that the former churches were external, that is, that their worship consisted in

externals which represented the internals of the Christian Church founded by the Lord when He was in the world, and now first being built by Him. That which primarily distinguished the Israelitish Church from the others in the Asiatic world, and afterward from the Christian Church, was circumcision. And because, as before said, all things in the Israelitish Church, which were external, figured all things of the Christian Church, which are internal, the primary sign of that church was inwardly similar to the sign of the Christian Church; for circumcision signified rejection of the lusts of the flesh, and thus purification from evils, and Baptism also has a similar signification. From which it is manifest that Baptism was commanded in place of circumcision, in order both that the Christian Church might be distinguished from the Jewish, and that the internal church might thus be better known; and there is this knowledge from the uses of Baptism, of which presently.

675. That circumcision was instituted for a sign that the *men* of the Israelitish Church were of the posterity of Abraham, Isaac, and Jacob, is evident from what follows:

God

said unto Abraham, This is the covenant with Me, which ye shall keep between Me and you and thy seed after thee: Every male among you shall be circumcised. And ye shall circumcise the flesh of your foreskin, that it may be for a sign of the covenant between Me and you (Gen. xvii. 9-11). This covenant or its sign was afterward confirmed through Moses (Lev. xii. 1-3). And as that church was distinguished from the others by that sign, therefore before the children of Israel passed over Jordan, the commandment was given them to be circumcised again (Josh. v.). This was because the land of Canaan represented the church, and the river Jordan introduction into it. And, furthermore, in order that they might remember that sign in the land of Canaan itself, it was commanded them, *When ye shall have come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised; three years shall it be*

as uncircumcised unto you; it shall not be eaten of (Lev. xix. 23).

That circumcision represented and hence signified rejection of the lusts of the flesh, and thus purification from evils, the same as Baptism, is manifest from passages in the Word where they are told to circumcise the heart, as in the following: Moses said, *Circumcise the foreskin of your heart, harden not your neck* (Deut. x. 16). *Jehovah God will circumcise thine heart, and the heart of thy seed, to love Jehovah thy God from thy whole heart and from thy whole soul, that thou mayest live* (xxx. 6). And in Jeremiah:

Circumcise yourselves to Jehovah, that He may take away the foreskins of your heart, thou man of Judah and ye inhabitants of Jerusalem, lest Mine anger go forth like fire because of the evil of your doings (iv. 4). And in Paul: *In Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by charity; also, a new creature* (Gal. v. 6; vi. 15).

From these passages it is now plain that Baptism was instituted in place of circumcision, because by circumcision of the flesh was represented circumcision of the heart, which also signifies purification from evils; for all kinds of evil arise from the flesh, and the foreskin signifies its filthy loves. Because circumcision and the washing of Baptism have similar signification, it is said in Jeremiah, *Circumcise yourselves to Jehovah, and take away the foreskins of your heart* (iv. 4); and a little after, *O Jerusalem, wash thine heart from wickedness that thou mayest be saved* (verse 14). What is circumcision and washing of the heart, the Lord teaches in Matthew (xv. 18, 19).

676. There were many among the children of Israel who believed that they were elected in preference to all others, and many among the Jews now believe the same in regard to themselves, from their having been circumcised; and among Christians many have had the

same belief as to themselves, because they have been baptized; when yet both circumcision and baptizing were given only as a sign and a memorial that they should be purified from evils and so become elect.

What is the external in man without the internal, but like a temple without worship, which is of no use except perhaps as a stable? And further, what is the external without the internal, but like a field full of reeds and rushes, with no grain? Or a vineyard merely of vines and leaves, without grapes? Or the fig-tree without its fruit, which the Lord cursed ([Matt. xxi. 19](#))? [Or the lamps in the hands of the foolish virgins who had no oil \(Matt. xxv. 3\)? Yes, what is it but like a dwelling in a mausoleum where there are dead bodies under foot, bones around the walls, and spectres of the Light flying beneath the roof? Or like a carriage drawn by leopards, having a wolf as driver, and a fool riding in it? For the external man is not the man, but only the figure of a man; for the internal, which is to be wise from God, makes man. So with one circumcised and baptized, if he does not circumcise or wash his heart.](#)

IV. THE FIRST USE OF BAPTISM IS INTRODUCTION INTO THE

CHRISTIAN CHURCH, AND AT THE SAME TIME
INSERTION

AMONG CHRISTIANS IN THE SPIRITUAL WORLD.

677. That Baptism is introduction into the Christian Church, is evident from many things, such as these: I. Baptism was instituted in place of circumcision; and as circumcision was the sign that they who received it were of the Israelitish Church, so Baptism is the sign that they who receive it are of the Christian Church, as shown in the preceding article; and the sign does nothing more than cause them to be known, as swaddling clothes of different colors are put on the infants of two mothers so that they may be known apart and not exchanged. 2. That it is only a sign of introduction into the church is clearly evident from the baptizing of infants, who have no part whatever in any reason, and who as yet are no more fitted for receiving any faith than the young branches of a tree. 3. Not only are infants baptized, but also all foreign proselytes converted to the Christian religion, both

small and great, and this before they have been instructed, from mere confession of their wish to embrace Christianity, into which they are inaugurated by Baptism. The same was also done by the apostles, according to the Lord's words that they should make disciples of all nations, and baptize them (Matt. xxviii. 19). 4. John baptized in the Jordan all who came to him from Judea and Jerusalem (Matt. iii. 5, 6: Mark i. 5). He baptized in the Jordan, because entrance into the land of Canaan was through that river; and the land of Canaan signified the church because it was there, and hence the Jordan signified introduction to it. That that land signified the church, and the Jordan introduction to it, may be seen in the *Apocalypse Revealed* (n. 285). But this is done on earth. In the heavens, however, infants are introduced by Baptism into the Christian heaven, and angels are there assigned them by the Lord, to take care of them. Therefore, as soon as infants have been baptized, angels are appointed over them, by whom they are kept in a state to receive faith in the Lord; but as they grow up, and come into their own control and the exercise of their reason, the guardian angels leave them, and they associate themselves with such spirits as make one with their life and faith. From which it is manifest that Baptism is also insertion among Christians in the spiritual world.

678. Not infants only, but also all others, are by Baptism inserted among Christians in the spiritual world, because peoples and nations in that world are distinct according to their religions. Christians are in the centre, Mohammedans are round about them, after them come idolaters of various kinds, and the Jews are at the sides. Moreover, all who are of the same religion are arranged

in societies; in heaven, according to affections of love to God and toward the neighbor; and in hell, into congregations according to affections opposed to those two loves, and so according to lusts of evil. In the spiritual world, by which we mean both heaven and hell, all things both in the whole and in every part, or in

general and in every particular, are most distinctly arranged; upon distinct arrangement there the preservation of the whole universe depends; and this distinction cannot be carried out, unless every one after he is born is known by some sign as to what religious community he belongs. For without the Christian sign, which is Baptism, some Mohammedan spirit, or one from among idolaters, might apply himself to new-born Christian infants, and to children also, and breathe into them an inclination for his religion, and so distract their minds and estrange them from Christianity, which would be to distort and destroy spiritual order.

679. Every one who traces effects even to their causes, may know that the consistence of all things depends on order, and that orders are manifold, general, and particular; and that there is one which is the most universal of all, and on which the general and the particular in series depend; also that the most universal enters into them all, as the essence itself into forms, and that thus and thus only do they make one. It is this unity that effects the preservation of the whole, which would otherwise fall asunder, and relapse not only to primal chaos, but to nothing. How would it be with man if the things in his body, one and all, were not most distinctly arranged, and if their common life were not dependent on one heart and one pair of lungs? Otherwise, what would there be but confusion? Could the stomach then perform its functions, the liver and pancreas theirs, the mesentery and mesocolon theirs, the kidneys and intestines theirs? It is from the order in and among them, that all and each of them appear to man as one. Without distinct order in man's mind or spirit, unless its common life were dependent on the will and understanding, what

would there be but what is confused and indigested ?
Without that order, would man be more able to think
and will than his picture on a tablet, or his statue in the
house? What would man be without a most perfectly
arranged influx from heaven, and the reception of it ?
And what is this influx without

that which is most universal, on which depends the government of the whole and all its parts? thus unless it be dependent on God, and unless all things have their being, live and move in Him and from Him ? This may be illustrated to the natural men by innumerable things, such as these: Without order, what would an empire or a kingdom be, but a gang of robbers, many of whom being gathered together would slay thousands, a few at last slaying these many? What is a city without order, yes, what is a house without order? And what is a kingdom, a city, or a house, without some one acting the highest part in each?

680. Furthermore, what is order without distinction ? and what is distinction without evidences? and what are evidences without signs by which qualities are known ? For without knowledge of qualities, order is not known as order. In empires and kingdoms the signs or marks are titles of rank, and the administrative rights attached; hence subordinations, by means of which all are coordinated as into one. So the king exercises his royal power, distributed according to order among many; and from this the kingdom becomes a kingdom. It is similar in very many other things, as for example in armies: what strength would they have if they were not distinctly organized into regiments, these into battalions, and these again into companies, with subordinate officers over each, and over all one commander? And what would these several organizations amount to without the signs called standards, which are to show in what position every one should be ? By such means all act in battle as one, while without them they would rush upon the enemy merely like a pack of hounds with open mouths, with howling, and vain fury; and then they all, their

courage gone, would be cut to pieces by the enemy
formed in well-ordered ranks; for what can those who
are divided do against those who are united? By this the
first use of Baptism is illustrated, which is, that it is a sign
in the spiritual world that one is of the Christians; where
every one is inserted into societies and con-

gregations there, according to the quality of the Christianity in him or around him.

V. THE SECOND USE OF BAPTISM IS, THAT THE CHRISTIAN MAY KNOW AND ACKNOWLEDGE THE LORD JESUS CHRIST, THE REDEEMER AND SAVIOUR, AND FOLLOW HIM.

681. This second use of Baptism, which is that the Lord, the Redeemer and Saviour Jesus Christ may be known, inseparably follows the first, which is introduction into the Christian Church, and insertion among Christians in the spiritual world. And what is this first use without the second following it, but a mere name? And yet it is really like a subject that gives his allegiance to a king, and nevertheless repudiates his laws or those of his country, and yields allegiance to a foreign king and serves him; or like a servant who binds himself to some master, and accepts his livery as a token thereof, and then runs away and serves another master in the livery of the first; or like a standard-bearer who goes off with the standard and cuts it in pieces, throwing the pieces into the air, or else throws the standard beneath the feet of the soldiers to be trodden upon. In a word, the name of a Christian, that is, that one is of Christ, without acknowledging Him and following Him, that is, living according to His commandments, is a thing as empty as a shadow, as smoke, and as a blackened picture; for the Lord says, *Why call ye Me Lord, and do not the things which I say?* (Luke vi. 46, and the subsequent verses.) *Many will say to Me in that day, Lord, Lord; but then will I profess unto them, I never knew you* (Matt. vii. 22, 23).

682. By the name of the Lord Jesus Christ in the Word nothing else is meant than acknowledgment of Him, and life according to His commandments. Why His name has this signification, you may see in the explanation of the second commandment of the Decalogue, *Thou shalt not take the name of God in vain*. Nothing else is meant by the name of

the Lord in the following passages: Jesus said, *Ye shall be hated of all nations for My name's sake* (Matt. x. 2 2; xxiv. 9). *Where two or three are gathered together in My name, there am I in the midst of them* (xviii. 20). *As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name* (John i. 12). *Many believed in His name* (ii. 23). *He that believeth not is already judged, because he hath not believed in the name of the only-begotten Son of God* (iii. 18). *Believing, ye shall have life in His name* (xx. 31). *For My name's sake thou hast labored, and hast not failed* (Apoc. ii. 3); and elsewhere. Who cannot see that the name of the Lord in these passages does not mean His name only, but the acknowledgment of Him as the Redeemer and Saviour, together with obedience, and finally faith in Him? For in Baptism the infant receives the sign of the cross upon the forehead and breast, which is a sign of inauguration into the acknowledgment and worship of the Lord. The name also means the quality of any one, for the reason that in the spiritual world every one is named according to his quality; therefore the name that one is a Christian means his quality, that he has faith in Christ, and that he has charity toward the neighbor, from Christ. This is meant by *name* in the Apocalypse: The Son of Man said, *Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with Me in white, for they are worthy* (iii. 4). Walking with the Son of Man in white signifies following the Lord and living according to the truths of His Word. The meaning of name is similar in John: Jesus said, *The sheep bear My voice, and I call Mine own sheep by name, and lead them out. I go before them, and the sheep follow Me, for they know My voice; but a stranger do they not follow, for they know not the voice of strangers* (x. 3-5). By name, is by quality, that they are Christians; and to follow Him, is to hear His

voice, that is, to obey His commands. All receive this name in Baptism, for it is in the sign.
683. What is a name without the reality but a vain thing,

or a sound like the echo given back by trees of the forest or from vaulted ceilings? or like the almost lifeless tone of dreamers, the noise of the wind, the sea, or machinery, in which there is no use? Yes, what is the name of king, duke, consul, bishop, abbot, or monk, without the office attached to the name, but vanity? So what is the name of Christian while the man lives like a barbarian, and contrary to the precepts of Christ, but like looking to Satan's sign instead of the sign of Christ, whose name nevertheless was wrought in golden threads at Baptism? What are they who, after they have received the sign of Christ, deride His worship, mock His name, and profess Him not as the Son of God but as the son of Joseph, but rebels and regicides? And what are their words but blasphemies against the Holy Spirit, which cannot be forgiven in this world or the next? These bite at the Word like dogs with open jaws, and tear it to pieces with their teeth; with them, against Christ and His worship, *all tables are full of vomit and filthiness* (Isa. xxviii. 8: Jer. xlviii. 26). When yet the Lord Jesus Christ is the Son of the Most High God (Luke i. 32, 35); the only-begotten (John i. 18; iii. 16); the true God and Eternal Life (1 John v. 20); in whom dwelleth all the fulness of Divinity bodily (Col. ii. 9). And that He is not the son of Joseph, see Matt. i. 25; besides thousands of other passages.

VI. THE THIRD USE OF BAPTISM, WHICH IS THE FINAL USE,
IS THAT MAN MAY BE REGENERATED.

684. This is the very use for which Baptism was instituted, and thus the final one. This is because one who is truly Christian knows and acknowledges the Lord the Redeemer, Jesus Christ; who, because He is the Redeemer is also the Regenerator; that redemption and regeneration make one may be seen in the chapter on Reformation and Regeneration, article iii.; also because a Christian possesses the Word, in which the means of regeneration are manifestly described,

they being faith in the Lord and charity toward the neighbor. This is the same with what is said of the Lord, that He baptizeth with the Holy Spirit and with fire (Matt. iii. 11 : Mark i. 8—11 Luke iii. i6: John i. 33). The Holy Spirit means the Divine truth of faith, and fire the Divine good of love or charity, both proceeding from the Lord. That the Holy Spirit means the Divine fruth of faith may be seen in the chapter on the Holy Spirit; and that fire means the Divine good of love may be seen in the *Apocalypse Revealed* (n. 395, 468); and by means of these two, all regeneration is effected by the Lord. The reason why the Lord Himself was baptized by John (Matt. iii. 13-17: Mark i. 9: Luke iii. 21, 22), was not merely that He might institute Baptism for the future, and might go before as an example, but also because He glorified His Human and made it Divine as He regenerates man and makes him spiritual.

685. From what has been said now and heretofore, it may be seen that the three uses of Baptism cohere as one, just as a primary cause which is the efficient, and an ultimate cause which is the effect, and as the end itself for the sake of which the former exist; for the first use is that one may be named a Christian; the second, following from this, is that he may know and acknowledge the Lord the Redeemer, Regenerator, and Saviour; and the third, that he may be regenerated by Him; and when this is done, he is redeemed and saved. Since these three uses follow in order, and join in the last, and hence cohere as a one in the idea of the angels, therefore when Baptism is performed, read in the Word, and named, the angels who are present do not understand Baptism, but regeneration. Therefore by these words of the Lord, *He that believeth and is baptized shall be saved, but he that believeth not shall be condemned* (Mark xvi. i6), the angels in heaven understand that he who acknowledges the Lord and is becoming regenerate will be saved. From this also it is, that by Christian churches on earth Baptism is called the washing of regeneration. Let the Christian know,

therefore, that he

who does not believe in the Lord cannot be regenerated, though he has been baptized; and that baptizing without faith in the Lord effects nothing whatever, may be seen above in the fourth paragraph of the second article of this chapter (n. 673). That Baptism involves purification from evils, and thus regeneration, may be well known to every Christian; for when one is baptized as an infant, the priest with his finger makes the sign of the cross, as a memorial of the Lord, on his forehead and over the breast, and afterward turns to the sponsors and asks whether he renounces the devil and all his works, and whether he receives the faith; to which the sponsors reply in the infant's stead, "Yes." The renunciation of the devil, that is, of evils which are from hell, and faith in the Lord, perfect regeneration.

686. It is said in the Word that the Lord God our Redeemer baptizes with the Holy Spirit and with fire, which means that the Lord regenerates man by the Divine truth of faith and the Divine good of love or charity, as may be seen above in the first paragraph of this article (n. 684). They who have been regenerated by the Holy Spirit, that is, by the Divine truth of faith, are distinguished in the heavens from those who have been regenerated by fire, that is, by the Divine good of love. They who have been regenerated by the Divine truth of faith, walk in heaven, in white raiment of linen, and are called spiritual angels; but they who have been regenerated by the Divine good of love, walk in purple raiment, and are called celestial angels. They who go clothed in white raiment are meant in the following passages: They follow the Lamb, *clothed in fine linen white and clean* (Apoc. xix. 14). *They shall walk with Me in white* (iii. 4; see also vii. 14). The angels in the Lord's sepulchre seen in white and shining garments (Matt. xxviii. 3; Luke xxiv. 4) were of this class; for fine linen signifies the righteousness of the saints, as in Apoc. xix. 8, where this is plainly stated. That garments in the Word signify truths, and that garments of white and fine linen signify Divine truths, may be seen in the

Apocalypse Revealed (n.379), where this is shown. They who have also been regenerated by the Divine good of love are in purple garments, because purple is the color of love, which it derives from the fire of the sun and its redness, which fire signifies love, as may be seen in the *Apocalypse Revealed* (n. 468, 725). Because garments signify truths, he who was found among those called to the wedding, not clothed with wedding garments, was cast out into outer darkness (Matt. xxii. 11-13).

687. Moreover Baptism as regeneration is represented both in heaven and the world by many things: in heaven, as just stated, by white and purple clothing; also by the marriage of the church with the Lord; and also by the new heaven and the new earth, and the New Jerusalem descending therefrom, of which He who sat upon the throne said, *Behold, I make all things new* (Apoc. xxi. i-5); and by the river of living water, proceeding out of the throne of God and the Lamb (xxii. 1); and again by the five prudent virgins who had lamps and oil, and entered in with the bridegroom to the marriage (Matt. xxv. 1, 2, 10). One who is baptized, that is, regenerated, is meant by *creature* (Mark xvi. 15: Rom. viii. 19-21); and by a *new creature* (2 Cor. v. 17: Gal. vi. 5); for he is called a creature from being created, which also signifies being regenerated, as may be seen in the *Apocalypse Revealed* (n. 254). In the world regeneration is represented variously, as by the blossoming of all things on earth in the springtime, and by the gradual development of the blossoms, even to fruiting; by the growth of every tree, shrub, and flower, from the first month of the warm season to its last; it is also represented by the progress of all fruits toward maturity, from the earliest germ to their perfection; then again by morning and evening showers, and by dews, for the coming of which the flowers open, while they close themselves against the darkness of night; by the fragrance from gardens and fields; by the rainbow in the cloud (Gen. ix. 14-17); by the splendid colors of the dawn; and in general by the con-

tinual renewal of every thing in the body by means of the chyle and the animal spirit, and hence by the blood, the purification of which from substances no longer of use, and its renewal and regeneration are, as it were, perpetual. If attention is given to the most insignificant things on earth, an image of regeneration is presented. in the wonderful change of silk and other worms into nymphs and butterflies, and of other kinds which after a time are endowed with wings; to which may be added what is less important still, that it is shown in the desire of certain birds to plunge into water for the sake of washing and cleansing themselves, after which they return as warblers, to their songs. In a word, the whole world, from first to last in it, is full of representations and types of regeneration.

VII. BY THE BAPTISM OF JOHN A WAY WAS PREPARED,
SO
THAT JEHOVAH THE LORD COULD DESCEND INTO THE
WORLD AND WORK OUT REDEMPTION.

688. We read in Malachi, *Behold I send Mine angel, and he shall prepare the way before Me, and the Lord whom ye seek shall suddenly come to His temple, and the Angel of the covenant whom ye desire. Who will abide the day of His coming, and who shall stand when He appeareth?* (iii. 1, 2.) And again, *Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of Jehovah; lest I come and smite the earth with a curse* (iv. 5, 6). And Zacharias the father, prophesying of his son John, says, *Thou, child, shalt be called the prophet of the Highest; thou shalt go before the face of the Lord, to prepare His ways* (Luke i. 76). And the Lord Himself says concerning the same John, *This is he of whom it is written, Behold I send Mine angel before Thy face, who shall prepare Thy way before Thee* (vii. 27). From these passages it is evident that this John was the prophet sent to prepare the way for Jehovah God, that He might descend into the world and work out redemption, and that he pre-

pared that way by Baptism, and by then announcing the coming of the Lord; and that without this preparation all there would have been smitten with a curse and would have perished.

689. A way was prepared by the Baptism of John, because through it, as shown above, men were introduced to the future church of the Lord, and inserted in heaven among those there who expected and desired the Messiah; and so they were guarded by angels, that devils might not break forth from hell and destroy them. Therefore it is said in Malachi, *Who will abide the day of His Coming?* also, *Lest Jehovah come and smite the earth with a curse* (iii. 2; iv. 6). So too in Isaiah, *Behold the day of Jehovah cometh, cruel, and of indignation, and of wrath, and of anger. I will shake the heaven, and the earth shall tremble out of her place, in the day of His fierce anger* (xiii. 9, 13; see also verses 6, 22; xxii. 5, 12). Again, in Jeremiah that day is called *a day of wasting, vengeance, and destruction* (iv. 9; vii. 32; xlvi. 10, 2 I; xlvii. 4; xlix. 8, 26); in Ezekiel, *a day of wrath, cloud, and thick darkness* (xiii. 5; xxx. 2, 3, 9; xxxiv. 1, 12; xxxviii. 14, 16, 18, 19); as also in Amos (v. 13, 18, 20; viii. 3, 9, 13). In Joel it is said, *The day of the Lord is great and terrible, and who can abide it?* (ii. 1, 2, 11, 29, 31.) And in Zephaniah, *In that day there shall be the noise of a cry, that the great day of Jehovah is near; that day is a day of wrath, a day of trouble and distress, a day of wasting and desolation; in the day of Jehovah's wrath the whole land shall be devoured, and He will make a consummation with all them that dwell in the land* (i. 7-18); besides other passages. From all of which it is manifest that unless a way had been prepared for Jehovah descending into the world, by means of Baptism, the effect of which was in heaven, so that the hells should be closed and the Jews guarded against total destruction, all on earth must have perished.

Jehovah also says to Moses, *In one moment, if I should come up into the midst of thee, I should consume the people* (Exod. xxxiii. 5). That it is so, is clearly manifest

from the words of John to the multitudes going out to be baptized by him: *O generation of vipers, who hath warned you to flee from the wrath to come?* (Matt. iii. 7: Luke iii. 7.) That John also taught Christ and His Coming when he baptized, may be seen in Luke (iii. 16) and in John (i. 25, 26, 31-33; iii. 26). It is plain from this how John prepared the way.

690. As to the Baptism of John : that represented cleansing the external man, but the Baptism now with Christians represents cleansing the internal man, which is regeneration. We therefore read that John baptized with water, but that the Lord baptizes with the Holy Spirit and with fire; and the Baptism of John is therefore called the Baptism of repentance (Matt. iii. : Mark i. 4, 5: Luke iii. 3, 16: John i. 25, 26, 33: Acts i. 22; x. 37; xviii. 25). The Jews who were baptized were merely external men, and the external man without faith in Christ cannot become internal. That they who were baptized with John's Baptism became internal men when they received faith in Christ, and were then baptized in the name of Jesus, may be seen in the Acts of the Apostles (xix. 3-6).

691. Moses said to Jehovah, *Show me Thy glory.* Jehovah said to him, *Thou canst not see My face, for there shall no man see Me and live.* And He said, *Behold there is a place where thou shalt stand upon a rock; and I will put thee in a cleft of the rock, and will cover thee with My hand while I pass by; and when I shall have removed My hand, thou shalt see My back, but My face shall not be seen* (Exod. xxxiii. 18-23). The reason why man cannot see God and live, is that God is love itself, and love itself or Divine love in the spiritual world appears to the angels as a sun, distant from them as the sun of our world is distant from men; therefore, if God, who is in the midst of that sun, were to come near to the angels, they would perish, as men would if the sun of the world were to come near to them; for it is equally burning. For this reason there are perpetual tempering media which modify and moderate the heat of that love, so that it may not flow into

heaven as it is in itself; for the angels would thus be consumed. Therefore when the Lord shows Himself more fully present in heaven, the impious who are beneath heaven begin to lament, to be tortured, and to become lifeless; they therefore flee into caves and clefts of the mountains, crying, *Fall on us, and hide us from the face of Him that sitteth on the throne* (Apoc. vi. 16: Isa. ii. 19, 21). The Lord **Himself** does not descend, but an angel with a sphere of love from the Lord about him. I have several times seen the impious terrified by that descent, as if they saw death itself before their eyes, some casting themselves deeper and deeper into hell, and some driven to fury. It was for this reason that the children of Israel prepared themselves for three days before the descent of the Lord Jehovah upon Mount Sinai, and that the mount was fenced about, lest any one should come near and die (Exod. xix.). It was similar with the holiness of the Lord Jehovah in the Decalogue then promulgated, and written on two tables by the finger of God, and afterward placed in the ark, upon which in the tabernacle was placed the mercy-seat, and upon this the cherubs, that no one might touch that holy thing immediately with hand or eye; and neither could Aaron come near it but once a year, after having made expiation for himself by sacrifices and offerings of incense. Hence, also, many thousands of the people of Ekron and Bethshemesh died, merely because they looked into the ark (I Sam. v. II, 1 2; vi. 19); and Uzzah also, because he touched it (2 Sam. vi. 6, 7). These few things illustrate with what curse and destruction the Jews would have been smitten, if they had not been prepared by John's Baptism to receive the Messiah who was Jehovah God in the human form, and unless He had assumed the Human, and so revealed Himself; also that

they were prepared by this, that in heaven they were enrolled and numbered with those who in heart expected and desired the Messiah, and owing to this angels were then sent and made their guardians.

692. To this I will add these Relations. *First:* While re-

turning home from a school of wisdom, I saw on the way an angel in violet clothing. He joined me at my side, and said, "I see that you have come from a school of wisdom, and that you have been made glad by what you heard there; and as I perceive that you are not fully in this world, because you are at the same time in the natural world, and do not therefore know of our Olympic academies where the old Sophi meet, and learn from those who have lately come from your world what changes and successions wisdom has undergone and is still undergoing, if you wish, I will conduct you to a place where dwell many of the ancient Sophi and their sons, that is, their disciples." And he conducted me to the border between the north and the east; and when I looked forward to it from a height, lo! a city appeared, and at one side of it two hills, the one nearer the city being the lower. And the angel said to me, "That city is called Athenmum, the lower Parnassium, and the higher Heliconeum. They are so named because in and around the city dwell the old sages of Greece, such as Pythagoras, Socrates, Aristippus, and Xenophon, together with their disciples and scholars." I asked about Plato and Aristotle; and he said that they and their followers dwell in another region, because they taught rational things which belong to the understanding, but the others morals which relate to the life. He said that studious persons are frequently sent from the city Athenaeum to the learned of the Christians, that they may be told what they think at this day of God, the creation of the universe, immortality, the state of man compared with beasts, and other matters of interior wisdom. He said also that a herald had this day proclaimed a meeting, a sign that those who had been sent out had met with new corners from the earth, from

whom they heard curious things. And we saw many going out of the city and neighboring parts, some with laurels on their heads, some with palms in their hands, some with books under their arms, and some with pens under the hair of the left temple.

We mingled with them and ascended in their company;

and lo! on the hill an octagonal palace which they called the Palladium; and we went in. And behold, there were eight hexagonal rooms there, in each one of which was a library, and also a table at which sat those with the laurel, and in the Palladium itself seats cut in stone were seen, upon which the others sat down. And then a door opened at the left, through which two visitors were ushered, lately come from the earth; and after salutations, one of those who wore the laurel asked them, "What news from earth?" And they replied, "The news is that human beings like beasts have been found in the forest, or beasts like human beings, but that from the face and body they were known as having been born human, but left or lost in the forest when two or three years old. It was said that they could not express by sound any thought, nor could they learn to articulate any word; also that they did not, like beasts, know the food suited to themselves, but put into their mouths things both clean and unclean found in the forest. And many such things are told of them; from which some learned men among us have conjectured and some have concluded many things of the state of men compared with beasts."

Hearing this, some of the ancient Sophi asked, "What do they conjecture and conclude from those facts?" And the two visitors answered, "Many things; which, however, may be referred to these: **x.** That man from nature, and also from birth, is more stupid and thus vile than any beast; and that he goes on so, if not instructed. **2.** That he can be instructed, because he has learned to make articulate sounds, and hence to speak; and that by this he began to express his thoughts, and this successively more and more, until he became able to draw out the laws of society, many of which however are impressed upon

beasts from birth. 3. That rationality belongs as well to
beasts as to men. 4. Therefore if beasts had been able to
speak, they would reason on any subject as skilfully as
men; a proof of which is, that they think from reason and
prudence as much as men. 5. That

understanding is a mere modification of light from the sun, heat cooperating, and the ether being the medium; so that it is merely an activity of the inner nature, and that this can be exalted even so far as to appear like wisdom.

6. That it is therefore vain to believe that man lives after death any more than the beast, except, perhaps, that for some days after death, from the exhalation of the life of the body, he may appear as a mist in the form of a ghost, before he is dissipated into nature; almost as a shrub raised from the ashes appears in the likeness of its own form. 7. Consequently that religion, which teaches a life after death, is an invention to hold the simple in bonds by its laws, from within, as they are held from without by the laws of the state." To this they added that the merely ingenious so reason, but not the intelligent. And they were asked, "What do the intelligent say?" They answered that they had not heard, but that they so supposed.

Hearing this, all who were sitting at the tables exclaimed, "Oh what times are now on earth! Alas, what changes wisdom has undergone! Is it not turned into a foolish ingenuity? The sun has gone down, and is beneath the earth, directly opposite to its noonday height. Who may not know from the evidence presented in those left in the forest and found again that man is such, if not instructed? Is he not what instruction makes him? Is he not born more ignorant than beasts? Must he not learn to walk and talk? If he did not learn to walk, would he raise himself upon his feet? And without learning to talk, would he mutter any thought? Is not every man what instruction makes him, insane from falsities, and wise from truths? And is not one who is insane from falsities in the full fantasy of being wiser than he who is wise from truths? Are there not fools and madmen who are no more men than those found in the forest? Are not those who are wholly destitute of memory like them? From all this we have concluded that man without instruction is not man nor beast, but a form capable of receiving into itself
—— that which makes the man, and so that he is not born a

man, but

becomes a man; also that man is born such a form as to be an organ recipient of life from God, to the end that he may be a subject to which God may bring every good, and make blessed for ever by union with Himself. We perceive from your remarks that wisdom is at this day so far extinguished or stultified, that nothing whatever is known of the state of the life of men compared with beasts; hence they do not know the state of man's life after death; but they who can know this, and yet do not wish to know, and hence deny it, as many of your Christians do, we may liken to those found in the forest; not that they have become thus stupid from lack of instruction, but they have made themselves so by fallacies of the senses, which are the darkness of truths."

But just then some one standing in the middle of the Palladium, holding a palm in his hand, said, "Unfold, I pray, this secret; how man, having been created a form of God, could be changed into a form of the devil. I know that the angels of heaven are forms of God, and that the angels of hell are forms of the devil; and the two forms are opposite to each other, the latter being forms of insanity, the others of wisdom. Tell me, therefore, how man, created a form of God, could pass from day into such a night as to be able to deny God and eternal life." To this the teachers made answer in order, first the Pythagoreans, next the disciples of Socrates, and afterward the others. But there was among them a certain Platonist, who spoke last, and his opinion prevailed. This was, that men of the Saturnian or golden age knew and acknowledged themselves to be forms recipient of life from God, and that wisdom was therefore written on their souls and hearts, and hence that they saw truth from the light of truth, and by means of truths had perception of good from the enjoyment of the love of it. But as the race in succeeding ages had receded from the acknowledgment that all the truth of wisdom and hence the good of love with them, continually flowed from God, they ceased to be dwelling-places of God, and

discourse with God and consociation with angels then

ceased. For the interiors of their minds were bent from their direction which had been upraised to God by God, into a direction more and more oblique, outward into the world, and so to God by God through the world; and at length they were inverted to the opposite direction, which is downward to self. And as the man who is inwardly inverted and thus turned away, cannot look to God, men separated themselves from Him, and became forms of hell and so of the devil. From this it follows that in the first ages they acknowledged in heart and soul, that they had all the good of love, and hence all the truth of wisdom, from God, and also that these were of God in them; thus that they were only receptacles of life from God, and were therefore called images of God, sons of God, and born of God; but that in succeeding ages they acknowledged this not with heart and soul, but with a certain persuasive faith, afterward with a historic faith, and finally with the lips only; and to acknowledge a thing like this with the lips only, is not to acknowledge, yes, it is to deny it in heart. From this it may be seen what is the wisdom now on earth and among Christians, though they can be inspired by God from a written revelation, while they know not the distinction between man and beast. And therefore many believe that if man lives after death, a beast will live also; or, that as a beast does not live after death, neither will man live. Has not our spiritual light, which illumines the sight of the mind, become darkness with them? and has not their natural light, which only illumines the sight of the body, become brightness to them?

After this they all turned to the two visitors, and thanked them for their company and for what they had told them; they also begged them to report to their brethren what they had heard. The visitors answered that it was for them to confirm their brethren in this truth, that so far as they attribute all the good of charity and the truth of faith to the Lord and not to themselves, so far they are men, and become angels of heaven.

693. *Second Relation.* Some weeks after this I heard a voice from heaven saying, "Lo! there is again a meeting on Parnassium; come, we will show you the way." I went, and when I was near I saw one standing on Heliconeum with a trumpet, with which he proclaimed and summoned the meeting. And I saw them as before going up from the city Athenaeum and its borders, and in their midst three novitiates from the world. These three were from among Christians; one was a priest, another a politician, and the third a philosopher. They were entertaining them on the way with varied conversation, especially about the ancient wise men whom they named. The novitiates asked whether they should see them. They were told that they would, and that they might salute them if they wished, as they were affable. They asked about Demosthenes, Diogenes, and Epicurus; it was answered, "Demosthenes is not here, but with Plato; Diogenes with his scholars sojourns at the foot of Heliconeum, because he accounts worldly things as of no moment, and revolves in his mind heavenly things only; Epicurus dwells on the border toward the west, and does not come among us because we distinguish between good affections and evil affections, and say that good affections are at one with wisdom and that evil affections are against wisdom."

When they ascended the hill Parnassium, some guards brought water from a fountain there in crystal cups, saying, " This is water from the fountain which, according to the fable of the ancients, was broken through by the hoof of the horse Pegasus, and afterward consecrated to the nine virgins; but by the winged horse Pegasus they understood the understanding of truth, by means of which is wisdom; by his hoofs they understood the experiences through which is natural intelligence; and by

the nine virgins, knowledges of every kind. These things are now called fables; but they were correspondences, from which the men of the earliest age spoke." Their companions then said to the three visitors, "Be not surprised; the guards have been instructed to speak so; and

drinking water from the fountain, we understand as meaning to be instructed as to truths, and, by means of truths, as to goods, and so to be wise."

After this they entered the Palladium, and with them the three novitiates from the world, priest, politician, and philosopher. Then those wearing the laurel, who were sitting at the tables, asked, "What news from earth?" And they replied, "This is new, that a certain man professes to talk with angels, and to have his sight open into the spiritual world as fully as into the natural; and from that world he brings these new things: That man lives a man after death, as he before lived in the world; that he sees, hears, and speaks as he did before in the world; that he is clothed and adorned as before in the world; that he hungers and thirsts, eats and drinks, as before in the world; that he enjoys marriage delight as before in the world; that he sleeps and wakes as before in the world; that there are lands and lakes, mountains and hills, plains and valleys, springs and rivers, gardens and groves; also palaces and houses there, and cities and villages, as in the natural world; and again writings and books, employments and business, also precious stones, gold and silver; in a word, that the things one and all which are on earth, are there, those in the heavens infinitely more perfect, with the sole difference that all things in the spiritual world are of spiritual origin and are therefore spiritual, because they are from the sun there which is pure love; and that all things in the natural world are of natural origin, and are therefore natural and material, because they are from the sun there which is pure fire. In a word, he says that man after death is perfectly a man, yes, more perfectly than before in the world; for before, in the world, he was in a material

body, but in this he is in a spiritual body."

When this was said, the ancient wise men asked, "What do they think of those things on earth?" The three replied, "We ourselves know that they are true, because we are here, and have examined and explored them all; and we shall

therefore tell what they said and reasoned about them on earth." And then the priest said, "Those of our order, when they first heard those things, called them visions, then fictions; afterward they said that the man saw spectres, and at last they hesitated, and said, ' Believe, if you will; we have hitherto taught that man is not to be in a body after death until the day of the last judgment.' " It was then asked, "Are there not some intelligent among them, who are able to demonstrate and convince them of the truth that man lives a man after death ?" The priest said, "There are some who demonstrate it, but they do not convince. They who demonstrate it say that it is contrary to sound reason to believe that a man does not live a man until the day of the last judgment, and that meanwhile he is a soul without a body. What is the soul, and where is it meanwhile ? Is it breath, or something like wind, floating in the air, or an entity hidden in the midst of the earth ? Show us its whereabouts. Have the souls of Adam and Eve, and of all who have lived since, for these six thousand years or sixty centuries, still been flying about the universe, or are they kept shut up in the very centre of the earth, awaiting the last judgment ? What could be more anxious and wretched than such a waiting? May not their lot be compared to that of men bound with chains and fetters in prisons? If such were the lot of man after death, would it not be better to be born an ass than a man ? Moreover, is it not contrary to reason to believe that the soul can be re- clothed with its body? Is not the body eaten by worms, mice, and fishes? Can the skeleton, burnt by the sun or fallen into powder, be covered with that new body? How will those cadaverous and noisome things be collected and united to the souls? But when they hear such arguments, they do not answer them with

any thing from reason, but cling to their faith, saying, 'We hold reason under obedience to faith.' As to the gathering of all from the graves at the day of the last judgment, they say, 'This is the work of omnipotence.' And when they name omnipotence and

faith, reason is exiled, and I may say that sound reason is then as naught, or with some is like a spectre; yes, they can say to sound reason, ' You are crazy.'

Having heard this, the wise men of Greece said, "Are not those paradoxes dissipated of themselves, as contradictions? and yet in the world at this day even sound reason cannot dissipate them. What greater paradox can be believed than that which is told of the last judgment, that the universe is then to pass away, and that the stars of heaven will then fall to the earth which is smaller than they? and that the bodies of men, either carcasses then, or mummies consumed by men, or mere atoms, are to unite again with their souls? When we were in the world, we believed in the immortality of souls from the inferences which reason afforded us, and we also designated places for the blessed which we called the Elysian fields; and we believed that souls were human effigies or shapes, but subtile because spiritual."

After these remarks, they turned to the second visitor, who in the world had been a politician. He confessed that he had not believed in a life after death, and that he had thought of the new things that he had heard about it as fictions and inventions:—"Meditating upon that life, I said, How can souls be bodies? Does not all of the man lie dead in the sepulchre? Is not the eye there? How can he see? Is not the ear there? How can he hear? Whence has he a mouth to speak with? If any thing of the man were to live after death, would it be other than a spectre? and how can a spectre eat and drink, and how can it enjoy marriage delight? Whence does it have clothing, house, food, and other things? And spectres, which are airy images, seem to be, and yet are not. These and similar thoughts I had in the world concerning the life of man after death. But now, since I have seen and touched every thing with my hands, I am convinced by the very senses that I am a man as in the world, even so that I know no other than that I live as I formerly lived, with the difference that my reason is now more sound. I have

more

than once been ashamed of my former thoughts." The philosopher told similar things of himself, with this difference, however, that the new things that he had heard respecting life after death, he classed among the opinions and hypotheses which he had collected from both ancients and moderns.

When they heard these things the Sophi were astounded; and those who were of the Socratic school said that they perceived by this news from earth that the interiors of human minds were gradually closed, and that faith in falsity now shines in the world like truth, and foolish ingenuity like wisdom, and that the light of wisdom since their times has lowered itself from the interiors of the brain to the mouth beneath the nose, where it appears before the eyes as brightness of the lip, and the speech of the mouth thence appeared like wisdom. Having heard these things one of the tyros there said, "And how stupid are the minds of those who now dwell on earth! Would that the disciples of Democritus and Heraclitus were here, those who laugh at every thing and those who weep at every thing, and we should hear great laughter and great weeping." After the business of the meeting was finished, they gave to the three novitiates from earth badges of their authority, which were thin plates of copper on which some hieroglyphics were engraved, with which they departed.

694. *Third Relation.* Some time afterward I looked toward the city Athenaeum, of which something was said in a former Relation, and I heard an unusual clamor from it; there was in it something of laughter, in this something of indignation, and in this something of sadness; but yet that clamor was not therefore discordant, but there was concordance of sound, because one did not coexist with another, but one was within another. In the spiritual world variety and mingling of affections are perceived distinctly in a sound. At a distance I asked what was the matter. And they said, "A messenger has arrived from the place where newcomers

from the Christian world first appear, who says that he
has heard from three persons there, that in the world
from which

they come they believed with the others there that after death the blessed and happy would have perfect rest from labors; and that because administrations, offices, and work are labors, there would be rest from them. And as those three have now been brought hither by the messenger whom we sent, and stand waiting at the door, a clamor has arisen; and after consultation it was decided that they should not be introduced into the Palladium on Parnassium like the former visitors, but into the great hall there, that they might tell their news from the Christian world; and some have been delegated to introduce them formally."

As I was in the spirit, and to spirits distances are according to states of affections, and as I then had an affection for seeing and hearing them, I seemed to myself to be there present; and I saw them introduced and heard them speak. In the hall the seniors or wiser ones sat at the sides, and the others in the middle, and in front of these latter was a raised floor. Hither the three visitors, together with the messenger, were conducted through the middle of the hall by the younger ones in formal attendance. And when silence was obtained, they were saluted by a certain elder there, and were asked, "What news from earth?" And they said, "There are many new things; but pray tell us to what subject your inquiry refers." The elder replied, "What news from earth respecting our world and heaven?" They answered: "When we first came into this world, we heard that in it and in heaven there are administrations, ministries, employments, business, pursuits of all kinds of learning, and wonderful works; and yet our belief was that after migration or transfer from the natural into this spiritual world, we were to come into eternal rest from labors; and what are employments but labors?" To this the elder replied: "By eternal rest from labors did you understand eternal idleness, in which you would constantly sit and lie, inhaling delights with the breast, and drinking in joys with the mouth?"

To this the three visitors, smiling pleasantly, said that they

had some such opinion. And then they were answered: "What have joys, and delights, and thence happiness, in common with idleness? From idleness the mind collapses, and is not expanded; or the man is deadened and not vivified. Suppose some one sitting in utter idleness, his hands hanging down, his eyes cast down or withdrawn, and suppose him at the same time surrounded by a sphere of gladness; would not lethargy seize both head and body, and the vital expansion of his face contract, and would not he at last with relaxed fibres nod and nod until he fell to the ground? What keeps the whole bodily system expanded and tense but the tension of the mind? And whence comes the mind's tension but from labors in administration and work, when these are performed from enjoyment in them? I will therefore tell you news from heaven, that there are administrations, ministries, judicial tribunals greater and less, as also mechanical arts, and trades."

The three visitors, when they heard that there were greater and lesser judicial tribunals in heaven, said, "Why those? Are not all in heaven inspired and led by God, and do they not therefore know what is just and right? What need then of judges?" And the elder replied, "In this world we are instructed, and we learn the good and true, also the just and equitable much as in the natural world; and we learn these not immediately from God, but mediately through others; and every angel, like every man, thinks truth and does good as from himself, and this, according to the state of the angel, is mixed and not pure: and further, among the angels there are simple and wise; and the wise must judge, when the simple from simplicity and from ignorance doubt about what is just or depart from it. But as you are yet new in this world, follow me

into our city, if it be your good pleasure, and we will show you all things." And they left the hall, and some of the seniors also accompanied them.

And first they entered a large library, which was divided into smaller collections according to different branches of

knowledge. The three visitors seeing so many books were amazed, and said, " There are books, too, in this world! Whence come the parchment and paper ? whence the pens and ink ?" The seniors replied, " We perceive that in the former world you believed this world to be empty because it is spiritual; and this you believed because you cherished an idea of the spiritual abstracted from the material; and what is abstracted from the material appeared to you like nothing, thus a vacuum; when nevertheless here is fulness of all things; all things here are substantial, not material; and material things originate from substantial. We who are here are spiritual men, because we are substantial and not material. Hence all things which exist in the natural world are found here in their perfection, even books and writings, and many things besides."

When the three visitors heard the word substantial mentioned, they thought that this was so, because they saw the written books and because they heard the statement that matter is by origin from substance. That they might be still further convinced of these things, they were taken to the abodes of the writers who were copying those things that had been written by the wise men of the city; and they examined the writings, and wondered that they were so neat and finished. After this they were conducted to the museums, academies, and colleges, and the places where their schools were held, some of which were called the schools of the Heliconides, some of the Parnassides, some of the Athenaeides, and some of the Virgins of the fountain. They said that the latter were so named, because virgins signify affections for knowledges, and according to the affection for knowledges every one has intelligence. The schools, so called, were spiritual exercises and trials of skill. They were afterward conducted about the city to the rulers, administrators, and their subordinate officers, and by the latter to view the wonderful works which their artificers execute in a spiritual way.

After these things had been seen, the elder spoke with them again about the eternal rest from labors into which the blessed and happy come after death, and said: "Eternal rest is not idleness, for idleness produces languor, torpor, stupor, and drowsiness of the mind and hence of the whole body, and these are not life but death, still less is it the eternal life in which are the angels of heaven. Eternal rest is therefore a rest that dispels those conditions, and causes man to live; and this is nothing else than what elevates the mind; it is therefore some pursuit and work by which the mind is aroused, enlivened, and delighted; and this is done according to the use from, in, and for which it works. Hence the universal heaven is regarded by the Lord as containing uses, and every angel is an angel according to use. The enjoyment in use bears him on, as a favoring current does a ship, causing him to be in eternal peace and the rest of peace. Eternal rest from labors is thus understood. That an angel lives according to the application of the mind from use is clearly manifest from this, that every one has marriage love with its manhood, potency, and delights, according to his application to the genuine use in which he is." After those three visitors were confirmed in this, that eternal rest is not idleness but the enjoyment in some work for use, some virgins came with their handiwork, embroidered and woven, and presented these to them. And while these novitiate spirits were going away, the virgins sang an ode, in which with angelic melody they expressed the affection for works of use with its charms.

695. *Fourth Relation.* Most of those who now believe in a life after death, also believe that in heaven their thoughts will be only devotions, and their words prayers; and that all these, together with expressions of the face and actions of the body, will be simply glorifications of God; and their houses, so many houses of worship or sacred buildings; and thus that all will be priests of God. But I

can affirm that the holy things of the church do not there
occupy their minds and

homes any more than in the world where the worship of God is celebrated, though they occupy them more purely and interiorly; but that there, in their excellency, are various things of civil prudence and rational erudition. One day I was taken up into heaven, and was conducted to a society there in which were the Sophi who in ancient times excelled in learning, from their study and meditation upon such things as belonged at once to reason and to use, and who were now in heaven because they believed in God and now in the Lord, and loved the neighbor as themselves. And afterward I was introduced into an assembly of them, and was there asked whence I came; I told them that in body I was in the natural world, but in spirit in their spiritual world. Hearing this, those angels were made glad, and inquired, What do they know and understand about influx in the world where you are in body?" And then, having collected what I had gathered on that subject from discourses and writings of celebrated men, I replied that they did not yet know of any influx from the spiritual into the natural world, but of the influx of nature into nature's things, as of the sun's heat and light into animate bodies, as also into trees and shrubs, which are thereby all made to live; and, on the other hand, of the influx of cold into the same, whereby they are made to die; and furthermore, of the influx of light into the eye, whence comes sight, of sound into the ear, whence hearing, of odor into the nostrils, whence smell; and so on. In addition to this, the learned of this age reason diversely as to the influx of the soul into the body and of the body into the soul, and about this they divide into three parties, as to whether the influx is of the soul into the body, which they call occasional, from the occasion presented by things falling on the senses of the body, or whether there is an influx of the body into the soul, which they call physical, because objects fall upon the senses, and from them upon the soul, or whether there is a simultaneous and instantaneous influx into the body and at the same time into the soul, which they term pre-established harmony.

Nevertheless each thinks that the influx to which he holds is within nature. Some believe the soul to be a particle or drop of ether, some that it is a little ball or spark of light, and others that it is some entity hiding itself in the brain. They indeed call this or that spiritual which is to them the soul, but by spiritual they mean purer natural; for they do not know any thing of the spiritual world and of its influx into the natural world and they therefore remain within the sphere of nature; in this they go up and down, and into it they raise themselves as eagles into the air; and those who stay in nature are like the nations of some island in the sea who do not know that there is land beyond them, and they are like fishes in a stream which do not know that there is air above their water. Therefore, when a world distinct from their own is named to them, where angels and spirits dwell, and they are told that all influx into men is from that world, and also the influx inwardly into trees, they stand amazed as if listening to some visionary tales about ghosts, or to the nonsense of astrologers. Excepting the philosophers, in the world where I am in body, our people do not think and speak of any influx but that of wine into cups, of food and drink into the stomach, of taste into the tongue, and also, it may be, of the influx of air into the lungs, and so on; and if they hear any thing said about an influx of the spiritual world into the natural, they say, "If it flows in, let it flow; what is the profit or use of knowing it?" And they go away; and when talking afterward about what they have heard of that influx, they play with it as some play with pebbles between their fingers.

I afterward talked with the angels about the wonders that arise from the influx of the spiritual world into the

natural; as about grubs which become butterflies, also about bees and drones, and the wonders respecting silkworms, and also about spiders; that the inhabitants of the earth ascribe those things to the light and heat of the sun, and thus to nature; and what I have often wondered at, by means of them they confirm themselves in favor of nature; and by confirmations

in favor of nature they bring sleep and death upon their minds and become atheists. I then related wonderful things about plants; as that they all progress in proper order from seed even to new seeds; just as if the earth knew how to fit and adapt its elements to the prolific part of a seed, to bring out the germ from it, to expand it into a stem, from this to send out branches and clothe them with leaves, then to make them beautiful with flowers, from the interiors of the flowers to form the rudiments of fruits and develop them, and by them produce seeds like offspring, in order to be born again. But these things, because they have become familiar, usual, and common, by being seen continually and by their yearly recurrence, are not looked upon as wonderful, but as mere effects of nature; and they have this opinion solely because they are ignorant that there is a spiritual world, and that from within this operates upon and actuates the things that exist and are formed in the world of nature and upon earth, one and all, and it operates as the human mind operates upon the senses and motions of the body, and that the particulars of nature are like tunics, sheaths, and clothing which envelop spiritual things, and proximately produce effects corresponding to the end designed by God the Creator.

696. *Fifth Relation.* I once prayed to the Lord that **I** might speak with disciples of Aristotle, and at the same time with those of Descartes and of Leibnitz, in order that **I** might obtain their views of the intercourse between the soul and the body. After **I** had prayed, nine men presented themselves, three of them disciples of Aristotle, three of Des cartes, and three of Leibnitz; and they stood around me, the adorers of Aristotle on the left, the followers of Descartes on the right, and the favorers of Leibnitz behind. Far in the distance, and at some distance from each, three persons were seen, appearing crowned with laurel; and from perception which flowed from heaven, **I** knew them as those leaders or great teachers themselves. A man stood behind Leibnitz, holding the skirt of his garment, who was said to be Wolf.

When the nine men saw each other, they at first saluted and addressed each other in courteous tones. But just then a spirit with a torch in his right hand rose up from the lower regions, and waved the torch before their faces. Thereupon they became enemies, three parties of them, and looked at each other with fierce countenances; for the lust of altercation and dispute seized them.

The Aristotelians, who were also schoolmen, then began, by saying, " Who does not see that objects flow through the senses into the soul, as one passes through a door into a chamber, and that the soul thinks according to the influx? When a lover sees the beautiful virgin or bride, does not his eye sparkle, and bear the love of her to the soul? When a miser sees bags of money, is there not burning for them in every sense, and does not this introduce itself into the soul, and excite the desire to possess them? When a proud man hears another praising him, does he not prick up his ears, and do not these transmit praises to the soul? Are not the senses of the body like entrance halls, through which alone is ingress to the soul? From these examples and innumerable others like them, who can draw any other conclusion than that influx is from nature, or is physical?"

The followers of Descartes, holding their fingers beneath the forehead at these remarks, and now withdrawing them, replied by saying, "Alas, you speak from appearance. Do you not know that it is not the eye that loves the virgin or bride, but the soul? And that the sense of the body does not of itself desire the money in the purse, but from the soul? And again, that in no other way do the ears take in the praises of flatterers? Is it not perception that causes sensation? and perception is of the soul, not the organ. Tell, if you can, what causes

the tongue and lips to speak but thought ? and what causes the hands to work but will? and thought and will are of the soul. Thus what but the soul causes the eye to see, the ears to hear, and the other organs to feel, to attend to objects and turn toward them? From these examples and

innumerable others like them, one who is wise above the sensuels of the body concludes that there is no influx of the body into the soul, but of the soul into the body. This is called by us occasional and also spiritual influx."

When this was heard, the three who stood behind the former triads and who favored Leibnitz, raised the voice and said, " We have heard the arguments on both sides, and have compared them, and have perceived that in many respects the first are the stronger, while in many the last are the stronger. We therefore, if permitted, will settle the dispute." Being asked how they would do this, they said: "There is no influx of the soul into the body, and none of the body into the soul; but there is a unanimous and instantaneous operation of both together, which a celebrated author has designated by a beautiful term, calling it pre-established harmony." After this the spirit appeared again with the torch in his hand, but this time in his left, and waved it at the backs of their heads, whereby the ideas of all of them became confused, and they cried out together, "Neither our souls nor our bodies know what side we are to take; therefore let us decide this dispute by lot; we will favor what comes out first by lot." And they took three slips of paper, on one of them they wrote Physical Influx, on a second Spiritual Influx, and on the third Pre-established Harmony. They put the three papers into a cap, and chose one of their number to draw; he put his hand into the cap and drew out the paper on which was written Spiritual Influx. When they saw this and read it, they all said, some, however, speaking in a clear and flowing and some in a faint and restrained tone, " We favor that, because it came out first." But then an angel suddenly stood near and said, "Do not believe that the little paper in favor of Spiritual Influx came out by chance, it came providentially; for you, because you are in confused ideas, do not see its truth; but the paper offered itself to the hand, that you may favor it."

697. *Sixth Relation.* I once saw not far from me a mete-

oric display: I saw a cloud divided into little clouds, some of which were blue, and some dark; and I saw them dashing against each other, as it were; rays of light glittered in streaks across them, which now seemed sharp like pointed swords, now blunt like broken swords; those streaks now ran out toward each other, and now drew back into themselves, just like combatants. In this way those little clouds of different colors seemed as it were to be fighting with each other, but they were playing. And as this meteoric display did not seem to be far from me, I raised my eyes and looked at it intently; and I saw boys, young men, and old men entering into a house built of marble, with a substructure of porphyry. That phenomenon was over this house. And then addressing one of those who were entering, I asked him what was there. He replied, " That is an academy where young men are initiated into various things of wisdom." Hearing this, I entered with them; I was in the spirit, that is, in a state like that of men of the spiritual world, who are called spirits and angels.

And behold, in that academy a desk was seen in front, in the centre were benches, round about the sides were seats, and over the entrance was a platform. The desk was for the young men who were to give answer to the problem to be proposed at that time, the benches were for the hearers, the seats at the sides for those who had answered wisely on former occasions, and the platform for the seniors who were to be arbiters and judges. In the middle of the platform was a pulpit, where sat a wise man whom they called the head teacher; and he proposed the problems to which the young men were to answer from the desk. And after they were assembled, the man arose from the pulpit and said: "Make answer

now, I pray, to this problem, and solve it if you can:
What is the soul, and what its quality?" All were amazed
when this was heard, and murmured; and some of the
assembly seated on the benches exclaimed, " What man
even from the Saturnian age to our own, has by any
rational thought been

able to see and conclude what the soul is? Still less has any one been able to see and conclude what its quality is. Is not this above the sphere of the understanding of any?" But to this it was replied from the platform, "This is not above the understanding, but in it, and before it; only answer." And the young men arose who were chosen that day to go up to the desk and make answer to the problem. There were five who had been examined by the seniors and found to possess much sagacity, and who then were sitting beside the desk on sofas; and afterward these went up in the order in which they sat. Each one, when he was to go up, put on a silk tunic of an opaline color, and over it a gown of soft wool inwoven with flowers, and also a cap, on the top of which was a rosette encircled by small sapphires.

And I saw the first one so clothed, as he went up, and he said: "What the soul is, and what its quality is, has been revealed to no man since the day of creation; it is a secret among the treasures of God alone. But this much has been discovered, that the soul has her abode in man like a queen; where her court is, learned masters indeed have guessed; some, that it is in the little tubercle between the cerebrum and the cerebellum, called the pineal gland; they have devised a seat for the soul in this, because the whole man is governed from those two brains, and that tubercle regulates them; therefore this, which regulates the brains at its will, also regulates the entire man from head to foot." He also said, "This, therefore, seemed like the truth or to be probable to many in the world; but after their time it was rejected as fiction."

After he had said this he put off the gown, tunic, and cap, which the second of those chosen then put on and entered the desk. What he delivered concerning the soul was, that throughout all heaven and all the world none knows what the soul is, and what its quality is. "This is known," he said, "that there is a soul, and that it is in man, but where, is a matter of conjecture; this much is certain, that it is in

the head, for there the understanding thinks, and there the will intends, and in the fore part of the head, that is, in the face, are man's five sensories; to all of these life is given only by the soul which dwells within the head. But where its court is there, I dare not say; but I have agreed, now with those who have assigned it a seat in the three ventricles of the brain, now with those who have assigned it in the striated bodies, now with those who fix it in the medullary substance of either brain, now with those who seat it in the cortical substance, now with those who give it a seat in the *dura mater*. For there have not been wanting votes, on the ground of evidence, in favor of each one of these as the seat: in favor of the three ventricles in the brain, on the ground that they are the receptacles of the animal spirits, and of the lymph of every variety belonging to the brain; in favor of the striated bodies, because they form the marrow through which the nerves go forth, and through which both brains are continued into the spinal column, and from this column and that substance emanate the fibres from which the whole body is woven; in favor of the medullary substance of both brains, since that is a collection in mass of all the fibres that are the rudiments of the whole man; in favor of the cortical substance, on the ground that the first and last ends are there, and hence the principles of all the fibres, and thus of the senses and motions; in favor of the *dura mater*, because that is the general covering of both brains, and extends itself from them by a kind of continuity over the heart and the viscera of the body. As for myself, I do not decide in favor of one more than another. Do you decide, I beg of you, and choose

what you prefer."

Having said this, he descended from the desk, and handed the tunic, gown, and cap to the third, who stepping up to the desk spoke as follows: "What have I, a young man, to do with a question so sublime? I appeal to the learned men sitting here beside me; I appeal to you wise men on the platform; yes, I appeal to the angels of the highest heaven,

whether any one from his own rational light can acquire for himself any idea respecting the soul. But as to its seat in man, like other seers I can speak, and speaking so I say that it is in the heart and thence in the blood; and I divine that this is so, because the heart by its blood rules both the body and the head, for it sends forth the great vessel called the aorta throughout the whole body, and the vessels called the carotid arteries into all parts of the head. It is therefore universally agreed that the soul, from the heart through the blood, sustains, nourishes, and vivifies the whole organic system of both the body and the head. It adds faith to this assertion, that soul and heart are so often mentioned together in the Sacred Scripture, as that thou shalt love God from the whole soul and from the whole heart; and that God creates in man a new soul and a new heart (Deut. vi. 5; x. 12; Xi. 13; xxvi. r6; Jer. xxxii. 41; Matt. xxii. 37; Mark xii. 30, 33; Luke x. 27; and elsewhere); it is also openly stated that the blood is the soul of the flesh (Lev. xvii. r r, t4)." On hearing this, some, who were of the canons, cried out, "Learned, learned!"

After this, the fourth, having put on the vestments of the other and entered the desk, said: I, too, suspect that no one is of a genius so subtile and refined that he can see clearly what the soul is and its quality; I am therefore of the opinion that, with him who wishes to pry into it, subtilty is wasted on what yields no return. But still, from my boyhood I have continued to credit the opinion of the ancients, that man's soul is in the whole of him and in every part, and thus that it is both in the head and every part of it, and in the body and every part of it; and that it was an idle invention of the moderns to designate for it a seat in any one place, and not everywhere. Moreover, the soul is a spiritual substance, of which neither extension nor place is predicated, but habitation and fulness. Furthermore, who does not mean life when he names the soul? Is not life in the whole and in every part?" Many of the audience favored

these remarks.

After him arose the fifth, and arrayed in the same distinguishing dress, he spoke from the desk as follows: "I do not stop to say, Where is the soul, whether in any one part or in the whole; but from my own store, I will open my mind on the question, What is the soul and what its quality? The soul is not thought of by any one except as a pure something which may be likened to ether, or air, or wind, in which is vitality from the rationality which man has above the beasts. This opinion I have based upon this, that when man expires he is said to breathe out or give up the soul or spirit. Hence also the soul as it lives after death is believed to be such a breath, in which is cogitative life which is called the soul. What else can the soul be? But as I heard those who said from the platform that the problem respecting the soul, what it is and what its quality, is not above the understanding, but in it and before it, I ask and beg that you yourselves will open this eternal arcanum."

The seniors on the platform looked at the head teacher who had proposed that problem, and he understood from their nods that they wished him to descend and teach. And forthwith he descended from the pulpit, crossed the auditorium, and entered the desk; and there stretching forth the hand he said, "Listen, I pray. Who does not believe the soul to be man's inmost and most subtile essence? Yet what is essence without form but a mere thing of reasoning? The soul, therefore, is a form; but what kind of form shall be told. It is a form of all things of love and all of wisdom; all things of love are called affections, and all of wisdom are called perceptions. These perceptions from the affections and thus with them, make one form, in which are innumerable things in such order, series, and coherence, that

they may be called a one; and they may be called a one, because nothing can be taken from this one or added to it, and it be such a form. What is the human soul but such a form? Are not all things of love and of wisdom the essentials of that form? and these in man are in the soul, and from the soul in

the head and body. You are called spirits and angels; and in the world you believed that spirits and angels were like wind or ether, and thus minds; but now you see clearly that you are truly, really, and actually men who in the world lived and thought in a material body; and you know that the material body did not live and think, but the spiritual substance in that body, and you called this the soul, of the form of which you had no knowledge, and yet you have now seen and still see it. You all are the souls as to whose immortality you have heard, thought, said, and written so much; and because you are forms of love and wisdom from God, you can never die. The soul therefore is a human form, from which nothing whatever can be taken away, and to which nothing whatever can be added; and it is the inmost of all the forms of the whole body. And since the forms which are without receive from the inmost both essence and form, therefore you, even as you appear to yourselves and to us, are souls. In a word, the soul is the man himself, because it is the inmost man; therefore its form is fully and perfectly the human form. Yet it is not life, but it is the nearest receptacle of life from God, and thus God's dwelling-place." Many applauded these remarks, but some said, "We will think about it." I then went home. And lo! in place of the former meteoric display, there appeared over that academy a bright cloud, without contending streaks or rays: This cloud passing through

the roof brightened the walls; and I heard that they saw writings, and among others this, *Jehovah God breathed into man's nostrils the soul of lives, and man became a living soul* (Gen. ii. 7).

CHAPTER THIRTEENTH.
THE HOLY SUPPER.
I. WITHOUT KNOWING THE
CORRESPONDENCES OF NATURAL
WITH SPIRITUAL THINGS, NO ONE CAN KNOW
THE
USES AND BENEFITS OF THE HOLY SUPPER.

698. THIS was partly explained in the chapter on Baptism, where it was shown that, without a knowledge of the spiritual sense of the Word no one can know what the two sacraments, Baptism and the Holy Supper, involve and effect (see n. 667669). Without knowing the correspondences of natural with spiritual things, is now said, which is the same thing, because by correspondences the natural sense of the Word is turned into the spiritual in heaven; and because of this, those two senses correspond to each other; therefore he who knows correspondences can know the spiritual sense. But what correspondences are, and their quality, may be seen in the chapter on the Sacred Scripture from beginning to end; also in the explanation of the Decalogue, from the first to the last commandment; and as to particulars, in the *Apocalypse Revealed*.

699. Who that is truly Christian does not acknowledge that these two sacraments are holy, and indeed that they are the holiest things of worship in Christendom? But who knows where their holiness resides, or whence it is? In the institution of the Holy Supper, nothing more is known from the natural sense than that the flesh of

Christ is given to eat, and His blood to drink, and that bread and wine are in place of these. Who can from this think otherwise than that it is holy solely because of the commandment from the Lord ? Therefore the most sagacious men of the church have taught

that when the Word is added to the element, it becomes a sacrament. But because the origin of the holiness of this sacrament so stated does not fall within the understanding, and does not show itself in its elements or symbols, but merely falls into the memory, therefore some observe it trusting that sins are remitted by its means, some because they believe that it sanctifies, some because it strengthens faith and thus also promotes salvation. But those who think lightly of it, attend to its observance only from being accustomed to do so from childhood; and some, because they see no reason in it, neglect it. But the impious turn away from it, saying to themselves, "What is it but a ceremony stamped with holiness by the clergy? For what is there in it but bread and wine? And what is it but a fiction that the body of Christ which hung upon the cross and His blood which was then poured out, are distributed to the communicants with the bread and wine?" And so on.

700. Such ideas as to this most holy sacrament are now cherished throughout all Christendom, solely because they agree with the sense of the letter of the Word; and the spiritual sense, in which alone the use and benefit of the Holy Supper are displayed in their truth, has been hitherto hidden, not having been disclosed till now. This sense is now first disclosed, because hitherto Christianity has been only in name, and with some a shadow of it; for men have not heretofore approached and worshipped the Saviour Himself immediately as the one only God in whom is the Divine Trinity, but only mediately; which is not to approach and worship, but merely to venerate Him as the cause for the sake of which man has salvation; and this is not the essential but the mediate cause, which is beneath and exterior to the

essential. But, however, because real Christianity is now beginning to dawn, and the Lord is now establishing the New Church meant by the New Jerusalem in the Apocalypse, wherein God the Father, the Son, and the Holy Spirit are acknowledged as one because in one Person, it has pleased the Lord to reveal

the spiritual sense of the Word in order that this church may come into the very use and benefit of the sacraments, Baptism and the Holy Supper; and this is done when men see with the eyes of their spirit, that is, with the understanding, the holiness concealed therein, and apply it to themselves by the means which the Lord has taught in His Word.

701. The holiness of the sacrament here treated of, without the opening of the spiritual sense of the Word, or what is the same, without a revelation of the correspondences of natural with spiritual things, can no more be spiritually acknowledged than a treasure hid in a field. The field is not valued more highly than a common one; but when it is discovered that there is treasure in it, the field is valued at a great price, and then the purchaser gathers to himself wealth from it; still more so when it is ascertained that there is treasure in it more precious than all gold. Without the spiritual sense this sacrament is like a closed house full of jewels and treasures, which is passed by like any other house on the street; though because the clergy built its walls of marble and covered its roof with plates of gold, it attracts the gaze of the passers-by, to view, praise, and estimate its value. It is different when that house has been opened and leave is given to every one to enter, and the custodian supplies some with a loan from it, and to others presents a gift from it, to each according to his rank. A gift from it is said; because the precious things therein are inexhaustible and are continually supplied. So it is with the Word as to its spiritual, and with the sacraments as to their celestial things. The sacrament here treated of, without a revelation of its holiness which lies within, appears like the sand of a river which contains in great abundance little grains of gold scarcely visible; but when its holiness has been revealed, it is like the gold collected from it, melted in a mass, and fashioned into beautiful forms. This sacrament, when its holiness is not disclosed and seen, is like a box or casket made of beech or poplar, in

which diamonds, rubies, and many other precious

stones are arranged in order in little compartments. Who does not value that box or casket if he knows that such things are concealed within it, and still more when he sees them, and when they are also freely distributed? This sacrament without a revelation of its correspondences with heaven, and so when the heavenly things to which it corresponds are not seen, is like an angel appearing in the world in common clothing, and honored only according to the clothing; but it is altogether different when he is known to be an angel, and what is angelic is heard from his lips, and marvellous things are seen in his deeds. The difference between a holiness that is merely attributed and a holiness which is seen, may be illustrated by this example seen and heard in the spiritual world: An epistle was read written by Paul while he dwelt in the world, but not published, without any one's knowing that it was by Paul. The hearers first regarded it as of little moment; but when it was discovered to be one of Paul's epistles, it was received with joy, and one and all the things therein were adored. It was manifest from this, that merely attributing holiness to the Word and the sacraments, when made by the primates of the clerical order, does indeed give the stamp of holiness; but it is otherwise when the holiness itself is disclosed and presented so as to be seen before the eyes, which is done by a revelation of the spiritual sense; by this means external holiness becomes internal, and attribution of holiness becomes acknowledgment of it. So with the holiness of the sacrament of the Supper.

II. FROM KNOWN CORRESPONDENCES WHAT IS MEANT BY THE LORD'S FLESH AND BLOOD IS KNOWN, AND THAT BREAD AND WINE HAVE A SIMILAR MEANING; THAT BY THE LORD'S FLESH AND BY THE BREAD THE DIVINE GOOD OF HIS LOVE IS MEANT, ALSO ALL THE GOOD OF CHARITY; AND BY THE LORD'S BLOOD AND BY THE WINE THE DIVINE TRUTH OF HIS WISDOM IS MEANT, ALSO ALL THE TRUTH OF FAITH; AND BY THE EATING IS MEANT APPROPRIATION.

702. Since the spiritual sense of the Word is now disclosed, and with it correspondences because they are means, some passages from the Word will therefore only be presented, from which may be clearly seen what is meant by flesh and blood, also by bread and wine, in the Holy Supper. But these shall be preceded by what is said of the institution of this sacrament by the Lord, and by His teaching as to His flesh and blood, and the bread and wine.

703. *Institution of the Holy Supper by the Lord:* Jesus kept the passover with His disciples; and when evening had come He sat down with them. *And as they were eating, Jesus took bread, and blessed, and brake, and gave to the disciples, and said, Take, eat, this is My body. And He took the cup and gave thanks, and gave to them, saying, Drink ye all of it, for this is My blood of the New Testament which is shed for many* (Matt. xxvi. 26-28: Mark xiv. 22-24: Luke xxii. 19, 2o).

The Lord's teaching as to His flesh and blood, and the bread and wine: Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you. Verily, verily, I say unto you, Moses gave you not the bread from heaven, but My Father giveth you the true bread from

*heaven; for the bread of God is He that cometh down from heaven,
and giveth life unto the world. I am the bread of life; he that cometh
to me shall never hunger, and he that believeth on Me shall never
thirst.*

I am the bread which came down from heaven. Verily, verily, I say unto you, He that believeth on Me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is My flesh, which I will give for the life of the world. Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood, hath eternal life, and I will raise him up at the last day; for My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood, dwelleth in Me and I in him (John vi. 27, 32, 33, 35, 41, 47-51, 53-56).

704. One enlightened from heaven may perceive in himself that flesh and blood in these passages do not mean flesh and blood, but that in the natural sense they both mean the passion of the cross, which they were to keep in remembrance. Therefore when the Lord instituted this Supper of the last Jewish and first Christian passover, He said, *This do in remembrance of Me* (Luke xxii. 19:1 Cor. xi. 24, 25). So it may be seen that the bread and wine do not mean bread and wine, but in the natural sense the same as flesh and blood, that is, the passion of His cross; for we read, *Jesus brake the bread, and gave to the disciples, and said, This is My body; and He took the cup, and gave to them, saying, This is my blood* (Matt. xxvi. : Mark xiv.: Luke xxii.). Therefore also He called the passion of the cross a cup (Matt. xxvi. 39, 42: Mark xiv. 36: John xviii. 1).

705. That these four, flesh, blood, bread, and wine, mean the spiritual and celestial things which correspond to them, may be evident from passages in the Word

where they are mentioned. That flesh in the Word means what is spiritual and celestial, may be evident from the following passages: *Come and gather yourselves together unto the supper*

of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great (Apoc. xix. 17, 18). And in Ezekiel: Gather yourselves on every side to My sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth; and ye shall eat fat till ye be full, and drink blood till ye be drunken, of My sacrifice; and ye shall be filled at My table with horses and chariots, with mighty men and with all men of war; so I will set My glory among the nations (xxxix. 17-21). Who does not see that in these passages flesh does not mean flesh, and blood does not mean blood, but the spiritual and celestial things corresponding to them? Otherwise, what would they be but unmeaning and strange expressions, that they should eat the flesh of kings, captains, mighty men, horses and them that sat on them, and that they should be filled at the table with horses, chariots, mighty men, and all men of war? also that they should drink the blood of the princes of the earth, and should drink blood till they were drunken? That these things were said concerning the Holy Supper of the Lord, is clearly manifest; for the supper of the great God is mentioned, and also a great sacrifice. Since all spiritual and celestial things relate solely to good and truth, it follows that flesh means the good of charity, and blood the truth of faith, and in the highest sense, the Lord as to the Divine good of love and the Divine truth of wisdom. Spiritual good is also meant by flesh in the following passage in Ezekiel: *I will give them one heart, and I will put a new spirit within you; and I will take away the heart of stone, and will give them a heart of flesh (xi. 19; see also xxxvi. 26).* By heart in the Word is signi-

fied love; therefore a heart of flesh signifies the love of good. Furthermore, that by flesh and blood are meant good and truth, both spiritual, is still more evident from the significa-

tion of bread and wine in what now follows; for the Lord says that His flesh is bread, and His blood the wine which was drunk from the cup.

706. By the Lord's blood is meant the Divine truth of the Lord and the Word, because His flesh spiritually means the Divine good of love; and these two are united in Him. It is well known that the Lord is the Word; and there are two to which all things of the Word have relation—Divine good and Divine truth; therefore if for the Lord we take the Word, it is plain that those two are meant by His flesh and blood. That blood means the Divine truth of the Lord or of the Word, is evident from many other passages, as, for example, that blood was called blood of the covenant, covenant being conjunction; and conjunction is effected by means of His Divine truth; as in Zechariah: *By the blood of thy covenant I will send forth the bound out of the pit (ix. ii)*. And in Moses: After Moses had read the book of the law in the ears of the people, he sprinkled half of the blood upon the people, and said, *Behold the blood of the covenant which Jehovah hath made with you concerning all these words (Exod. xxiv. 3-8)*. *And Jesus took the cup, and gave to them, saying, This is My blood, of the New Covenant (Matt. xxvi. 27, 28; Mark xiv. 24; Luke xxii. 20)*. The Blood of the New Covenant or Testament signifies nothing else than the Word, which is called a Covenant and Testament, Old and New, thus the Divine truth therein. Since this is signified by blood, therefore the Lord gave His disciples the wine, saying, *This is My blood*; and wine signifies Divine truth; therefore it is also called the *blood of grapes (Gen. xlix. Deut. xxxii. 14)*. This is still more manifest from the Lord's words: *Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you; for My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood, dwelleth in Me and I in him (John vi. 53-58)*. That blood here means the Divine Truth of the Word is



very manifest, for it is said, that he who drinketh it bath life in him, and dwelleth in the Lord and the Lord in him; that this is done by Divine truth and a life according to it, and that the Holy Supper confirms it, may be known in the church. Since blood signified the Lord's Divine truth, which is also the Divine truth of the Word, and this is the real Covenant and Testament, Old and New, therefore blood was the holiest representative in the church among the children of Israel, in which all things together and singly were correspondences of natural with spiritual things. For example: They were to take of the paschal blood, and strike it on the side-posts and on the upper door-posts of the houses, lest the plague should come upon them (Exod. xii. 7, 13, 22); and the blood of the burnt-offering was to be sprinkled upon the altar at its foundations, on Aaron and his sons, and on their garments (xxix. 12, 16, 20, 21: Lev. i. 5, 11, 15; iii. 2, 8, 13; iv. 25, 30, 34; viii. 15, 24; xvii. 6: Num. xviii. 17: Deut. xii. 27); also on the veil over the ark, on the mercy-seat thereon, and on the horns of the altar of incense (Lev. iv. 6, 7, 17, 18; xvi. 12-15). The blood of the Lamb, in the Apocalypse, has a similar signification: *These have washed their robes, and made them white in the blood of the Lamb* (vii. 14). Also in the following passages: *There was war in heaven; Michael and his angels fought against the dragon, and they overcame him by the blood of the Lamb and by the Word of their testimony* (xii. 7, 1). For it cannot be thought that Michael and his angels overcame the dragon by any thing else than the Lord's Divine truth in the Word; for the angels in heaven cannot think of blood, nor can they think of the Lord's passion, but of Divine truth and of His resurrection. Therefore when man thinks of the Lord's blood, the angels have perception of the Divine truth of His Word; and when men think of the Lord's passion, they have perception only of His glorification, and then of His resurrection. It has been given me to know that this is so, by much experience. That blood signifies Divine truth is manifest also from the

following passages in David: *God shall save the souls of the needy; precious shall their blood be in His sight; and they shall live, and He will give them of the gold of Sheba* (Ps. lxxii. 13-15); the blood precious in the sight of God, means the Divine truth with them; the gold of Sheba, is the wisdom from it. And in Ezekiel: *Gather yourselves to the great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood; ye shall drink the blood of the princes of the earth, and ye shall drink blood till ye be drunken; and I will set My glory among the nations* (xxxix. 17-21). This treats of the church which the Lord was to establish among the nations. That blood cannot here mean blood, but truth from the Word with them, may be seen above.

707. That bread has a similar meaning with flesh, is clearly evident from the Lord's words: *Jesus took bread, and brake, and gave it, saying, This is My body* (Matt. xxvi.: Mark xiv.: Luke xxii.). And again: *The bread that I will give is My flesh, which I will give for the life of the world* (John vi. 51). And He also says that He is the *bread of* and that *if any man eat of this bread he shall live for ever* (vi. 48, 51, 58). This bread also is meant by the sacrifices called bread in the following passages: *The priest shall burn it upon the altar; it is the bread of the offering made by fire unto Jehovah* (Lev. iii.; also verse x6). *The sons of Aaron shall be holy unto their God, and not profane the name of their God, for the offerings of Jehovah made by fire, the bread of their God, they do offer. Thou shalt sanctify him, for he offereth the bread of thy God. No man that hath blemish, of the seed of Aaron, shall come nigh to offer the bread of his God* (xxi. 6, 8, 17, 21). *Command the children of Israel, and say unto them, My offering, My bread, for offerings made by fire for an odor of rest, shall ye observe to offer unto Me in their due season* (Num. xxviii. 2). *Whoever hath touched an unclean thing shall not eat of the holy things, but shall wash his flesh with water, and shall afterward eat of the holy things, because it is his bread* (Lev. xxii. 6, 7). To

eat of the holy things, was to eat the flesh of the sacrifices, also here called bread, as also in Malachi (i. 7). The meat-offerings in the sacrifices which were of fine wheaten flour, and therefore bread, had no other signification (Lev. ii.

vi. 14-18; vii. 9-13; and elsewhere); nor had the bread on the table in the tabernacle, which was called the shew-bread (of which in Exod. xxv. 30; xl. 23: Lev. xxiv. 5-9). That by bread is not meant natural but heavenly bread, is manifest from the following passages: *Man doth not live by bread only, but by every thing that proceedeth out of the mouth of Jehovah doth man live* (Deut. viii. 3). *I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah* (Amos viii. 11). Moreover, bread means all food (Lev. xxiv. 5-9: Exod. xxv. 30; xl. 23: Num. iv. 7: 1 Kings vii. 48). That it also means spiritual food is plain from these words of the Lord: *Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you* (John vi. 27).

7o8. That wine has a similar meaning with blood, is clearly manifest from the Lord's words: Jesus taking the cup said, *This is My blood* (Matt. xxvi.: Mark xiv.: Luke xxii.). Also from the following: *He washed His garment in wine, and His covering in the blood of grapes* (Gen. xlix. t); this refers to the Lord. *Jehovah Zebaoth shall make unto all people a feast of fat things, a feast of wines on the lees, or of sweet wine* (Isa. xxv. 6); this refers to the sacrament of the Holy Supper to be instituted by the Lord. And in Isaiah again: *Ho! every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine* (lv. 1). The fruit of the vine which they were to drink new in the heavenly kingdom (Matt. xxvi. 29: Mark xiv. 25: Luke xxii. 18), means nothing else than the truth of the New Church and of heaven. Therefore the church in many places in the Word also is called a vineyard (as in Isa. v. 1-4: Matt. xx. 1-8); and the Lord calls Him-

self the true vine, and men who are grafted into Him, the branches (John xv. 1-6; besides many other passages).

709. From this what is meant by the Lord's flesh and blood may now be evident, also by bread and wine, in the threefold sense, natural, spiritual, and celestial. Every man imbued with religion in Christendom may know, and if he does not, may learn, that there is natural and spiritual nourishment, and that natural is for the body, but spiritual for the soul; for the Lord Jehovah says in Moses, *Man doth*

not live by bread only, but by every word that proceedeth out of the mouth of Jehovah doth man live (Deut. viii. 3). Now because the body dies, and the soul lives after death, it follows that spiritual nourishment is for eternal salvation. Who cannot see from this, that these two kinds of nourishment are in no way to be confounded? and that if any one confounds them, he cannot but acquire to himself natural and sensual ideas, which are material, corporeal, and carnal, as to the Lord's flesh and blood and the bread and wine, which ideas choke spiritual ideas of this most holy sacrament? If, however, one is so simple that he cannot think from the understanding any thing but what he sees with the eye, I advise him when he takes the bread and the wine, and then hears them called the Lord's flesh and blood, to think within himself of the Holy Supper as the holiest of worship, and to keep in remembrance Christ's passion, and His love for man's salvation; for He says, *This do in remembrance of Me* (Luke xxii. iv); and *The Son of Man came to give His life a ransom for many* (Matt. xx. 28; Mark x. 43); *I lay down My life for the sheep* (John x. 15, 17; xv. t3).

710. This may also be illustrated by comparisons. Who does not remember and love him, who from zeal of love for country fights with the enemy even unto death, that he may thereby free her from the yoke of servitude? And who does not remember and love him, who, when he sees his fellow-citizens in extreme want, with death from grievous famine before their eyes, then out of pity brings

forth all his



silver and gold from his house, and distributes it freely ? And who does not remember and love him, who out of love and friendship takes the only lamb he possesses, kills it, and sets it before his guests ? and so on.

III. FROM UNDERSTANDING THESE THINGS

ONE MAY COMPRE-

HEND THAT THE HOLY SUPPER CONTAINS
ALL THINGS OF

THE CHURCH AND OF HEAVEN, UNIVERSALLY
AND SEVERALLY.

711. It was shown in the preceding article that the Lord Himself is in the Holy Supper, that flesh and bread are the Lord as to the Divine good of love, and that blood and wine are the Lord as to the Divine truth of wisdom: therefore the Holy Supper involves three, namely, the Lord, His Divine good, and His Divine truth. Since, therefore, the Holy Supper includes and contains these three, it follows that it also includes and contains the universals of heaven and the church. And as all particulars depend on universals, as contents on their containers, it also follows that the Holy Supper includes and contains all the particulars of heaven and the church. From this it is first manifest that as by the Lord's flesh and blood, and so by the bread and wine, are meant Divine good and Divine truth, both from the Lord and both being the Lord, the Holy Supper contains all things of heaven and the church universally and severally.

712. It is also known that the essentials of the church are three, namely, God, charity, and faith, and that all things in the church have reference to those three as universals. These are the same as those named above; for God is in the Holy Supper the Lord, charity is the Divine good, and faith the Divine truth. What is charity but the good that man does from the Lord? and what is faith but the truth that man believes from the Lord? Hence there are three in man as to his internal, namely, the soul or mind, the will, and the understanding; these three are the receptacles of

those three; the soul itself or the mind is the receptacle of the Lord, for hence it lives; the will is the receptacle of love or good; and the understanding is the receptacle of wisdom or truth. Therefore in the soul or mind all things and every thing not only have reference to those universals of heaven and the church, but also proceed from them. Name any thing that proceeds from man in which there are not mind, will, and understanding; if any one of these were taken away, would the man be more than inanimate? So there are three in man as to his external, to which again all things and everything have relation, namely, the body, the heart, and the lungs. These three of the body also correspond to the three of the mind, the heart corresponding to the will, and the lungs or respiration to the understanding. That there is such correspondence has been fully shown in former treatises. Thus now, all things and everything in man have been formed, both universally and severally, as receptacles of those three universals of heaven and the church. This is because man has been created an image and likeness of God, hence that he may be in the Lord and the Lord in him.

713. On the other hand, there are three opposite to the universals described; these are the devil, evil, and falsity. The devil (by this is meant hell) is directly opposite to the Lord, evil is directly opposite to good, and falsity to truth; these three make one, for where the devil is, evil and the falsity from it are there also. These three also contain all things of hell and also all things of the world, universally and severally, being contrary to heaven and the church. But as they are opposites, they are therefore entirely separate, but yet are held in connection by a wonderful subjection of all hell to heaven, of evil to

good, and of falsity to truth; which subjection is treated of in the work on *Heaven and Hell*.

74. That the particulars may be held in their order and connection, it is necessary that there should be universals

from which and in which they exist and subsist; and it is also necessary that the particulars should in a certain image answer to their universals; otherwise the whole would perish with the parts. It is owing to this relationship that all things of the universe have been preserved in their integrity from the first day of creation until now, and will still be. That all things in the universe have reference to good and truth, is known; they have this relation because all things were created by God from the Divine good of love by means of the Divine truth of wisdom. Take any thing you please, animal, shrub, or stone; those three most universal things are written in some relation upon them all.

715. Since Divine good and Divine truth are the most universal of all things of heaven and the church, therefore Melchizedek, who represented the Lord, brought forth bread and wine to Abram and blessed him. Of him we thus read: *Melchizedek king of Salem brought forth bread and wine to Abram, and he was the priest of the most high God, and he blessed him* (Gen. xiv. 18, to). That Melchizedek represented the Lord, is evident from these words in David: *Thou art a priest for ever after the order of Melchizedek* (Ps. cx. 4). That this refers to the Lord may be seen in Hebrews (v. 6, to; vi. 20; vii. 1, 10, II, 15, 17, 21). He brought forth bread and wine, because those two included all things of heaven and the church, thus all things of blessing, like the bread and wine in the Holy Supper.

IV. THE LORD IS WHOLLY IN THE HOLY SUPPER AND SO IS HIS WHOLE REDEMPTION.

716. That the Lord is wholly in the Holy Supper, both as to the glorified Human and as to the Divine from which the Human came, is evident from His own very words. That His Human is present in the Holy Supper, is evident from the following: *Jesus took bread and brake, and gave to the disciples, and said, This is My body; and He took the*

сир,

and gave to them, saying, This is My blood (Matt. xxvi.: Mark xiv.: Luke xxii.). And in John: *I am the bread of life: if any one eat of this bread he shall live for ever: the bread that I will give is My flesh. Verily, verily, I say unto you, Whoso eateth My flesh and drinketh My blood hath eternal life, and dwelleth in Me and I in him* (vi.). From these words it is clearly evident that the Lord is in the Holy Supper as to His glorified Human. That the Lord is wholly present in the Holy Supper, as to His Divine also, from which was the Human, is evident from this, that He is the bread which came down from heaven (John vi.). He came down from heaven with the Divine; for it is said, *The Word was with God, and the Word was God; all things were made by Him; and the Word was made flesh* (John i. 1, 3, 14), and further, that *He and the Father are one* (John x. 30), that *all things of the Father are His* (iii. 35; xvi. 15), that *He is in the Father and the Father in Him* (xiv. 10, 11); and so forth. Moreover His Divine can no more be separated from His Human than the soul from the body; therefore when it is said that the Lord is wholly present in the Holy Supper as to His Human, it follows that His Divine from which was the Human, is also there at the same time. Now since His flesh signifies the Divine good of His love, and His blood the Divine truth of His wisdom, it is manifest that the Lord, both as to the Divine and the glorified Human, is wholly omnipresent in the Holy Supper; consequently, that there is a spiritual eating.

717. That the whole of the Lord's redemption is in the Holy Supper, follows from what has just been said, for where the Lord is wholly there also is His whole redemption; for as to the Human He is the Redeemer, and consequently is redemption itself; no part of redemption can be absent where He is in fulness; therefore all who go to the Holy Communion worthily become His redeemed. And since redemption means deliverance from hell, conjunction with the Lord, and salvation, of which hereafter in this chapter,

and more fully in the chapter on Redemption, therefore these fruits are ascribed to man; not indeed, so far as the Lord wills, because from His Divine love He wishes to ascribe all things to man, but so far as man receives; and he who receives is redeemed in the degree in which he receives. From which it is evident that the effects and fruits of the Lord's redemption return to those who approach worthily.

718. In every man of sound mind there is a faculty of receiving wisdom from the Lord, that is, of multiplying the truths from which it is, to eternity; also a faculty of receiving love, that is, of yielding an increase of the goods from which it is, likewise to eternity. There is this perpetual increase of good and hence of love, and that perpetual multiplication of truth and hence of wisdom, with the angels, and also with men who are becoming angels; and as the Lord is love itself and wisdom itself, it follows that man has the faculty of conjoining himself with the Lord and the Lord with himself for ever. But still, as man is finite, the Lord's Divine itself cannot be conjoined to him, but only adjoined; as, for the sake of illustration, the light of the sun cannot be conjoined to the eye, or the sound of the air to the ear, but only adjoined to them, and thus give the ability to see and hear. For man is not life in himself, as the Lord is even as to the Human (John v. 26), but is a receptacle of life; and it is life itself which is adjoined to man, but not conjoined. This has been added in order that it may be understood in what way the Lord with His whole redemption is wholly present in the Holy Supper.

V. THE LORD IS PRESENT AND OPENS HEAVEN TO THOSE WHO APPROACH THE HOLY SUPPER WORTHILY; AND HE IS ALSO PRESENT WITH THOSE WHO APPROACH UNWORTHILY, BUT DOES NOT OPEN HEAVEN TO THEM; CONSEQUENTLY, AS BAPTISM IS AN INTRODUCTION INTO THE CHURCH, SO THE HOLY SUPPER IS AN INTRODUCTION INTO HEAVEN.

719. Who they are that approach the Holy Supper worthily, will be shown in the two following articles, which at the same time will tell of those who approach it unworthily; for from what is affirmed of the one class, there is knowledge of the other from their being opposite. The Lord is present with both the worthy and the unworthy, from His being omnipresent both in heaven and in hell, and also in the world, hence with evil as well as with good. But with the good, that is, the regenerate, He is present both universally and individually; for He is in them and they in Him, and where the Lord is there is heaven. Heaven, moreover, constitutes the Lord's body; therefore to be in His body is to be at the same time in heaven. But the Lord's presence with those who approach the Holy Supper unworthily, is His universal but not individual presence, or, what is the same, it is external and not at the same time internal presence. And His universal or external presence causes man to live as man, to enjoy the faculty of knowing, understanding, and speaking rationally from the understanding; for man is born for heaven, and therefore also spiritual, and not like the beast only natural. He also enjoys the faculty of willing and doing those things which his understanding can know, understand, and hence speak rationally. But if the will refuse the truly rational things of the understanding, which are

also inwardly spiritual, the man then becomes external;
therefore with those who only understand what truth and
good are, the Lord's presence is universal or external,
while with those

who also will and do the truth and good, the Lord's presence is both universal and individual, or both internal and external. They who merely understand and talk about truths and goods, are like the foolish virgins who had lamps but no oil; while they who not only understand and talk about them but also will and do them, are the wise virgins who were admitted to the wedding; the former stood at the door and knocked, but were not admitted (Matt. xxv. 1-12). From this it is evident that the Lord is present and opens heaven to those who approach the Holy Supper worthily, and that He is also present with those who approach unworthily, but does not open heaven with them.

720. But still it is not to be believed that the Lord shuts heaven to those who approach unworthily; this He does to no man, even to the end of his life in the world; but it is to be believed that man shuts it against himself, which he does by rejection of faith and by evil of life. But still man is being kept continually in a state in which repentance and conversion are possible, for the Lord is constantly present and urging to be received; for He says, *I stand at the door and knock; if any man hear My voice and open the door, I will come in to him, and will sup with him and he with Me*

(Apoc. iii. 20). Therefore the man himself who does not open the door, is in fault. It is otherwise after death; then heaven is shut, and can not be opened to those who, to the end of life, have approached the Holy Supper unworthily; for the interiors of their minds have then been fixed and established.

721. That Baptism is an introduction into the church has been shown in the chapter on Baptism; but that the Holy Supper is an introduction into heaven, is evident

from what is said above, and to perception. These two sacraments, Baptism and the Holy Supper, are like two gates to eternal life. By Baptism, the first gate, every Christian is intromitted and introduced to what the church teaches from the Word about the other life; all of which serves as means by

which man may be prepared for and led to heaven. The other gate is the Holy Supper; through this, every man who has suffered himself to be prepared and led by the Lord is intromitted and introduced to heaven. There are no other universal gates. These two sacraments may be compared with a prince born heir to the throne: first he is introduced into a knowledge of governing; then follow his coronation and government. They may also be compared with a son born to a great inheritance: first he must learn and be imbued with what pertains to proper management of possessions and wealth; then come possession and control. They may also be compared to the building of a house, and the living in it; also to the course of a man's instruction from infancy even to the age when he comes under his own control and judgment, and his subsequent rational and spiritual life: one period must necessarily precede in order that the other may be attained, for the latter cannot be without the former. These things illustrate that Baptism and the Holy Supper are like two gates through which man is introduced to eternal life; beyond the first gate is a plain which he must pass over; and the second is the goal where lies the prize to which he has directed his course. For the palm is not given until after combat, nor the reward until a contest is decided.

VI. THEY APPROACH THE HOLY SUPPER
WORTHILY, WHO HAVE
FAITH IN THE LORD AND ARE IN CHARITY
TOWARD
THE NEIGHBOR, THUS WHO ARE
REGENERATE.

722. That God, charity, and faith are the three universals of the church, because they are the universal means of salvation, is known, acknowledged, and perceived by every Christian who studies the Word. That God must be acknowledged in order that one may have religion, and any thing of the church may be in him, reason itself, if there is any thing spiritual in it, dictates.

Therefore he who approaches the Holy Supper and does not acknowledge God,

profanes it; for he sees the bread and wine with the eye and tastes them with the tongue, but the thought of his mind is, "What is this but mere ceremony? and wherein do these differ from similar things on my own table? But I do this, lest I should be charged by the priesthood, and hence by common people, with the infamy of an atheist." That after the acknowledgment of God, charity is the second means which fits one to approach the Holy Supper worthily, is evident both from the Word and the exhortations read throughout the Christian world before coming to the Supper. It appears from the Word in this, that the first commandment and precept is that men should love God above all things, and the neighbor as themselves (Matt. xxii. 34-39: Luke x. 25-28). Again, in Paul it is said that there are three things which contribute to salvation, and that the greatest of these is charity (I Cor. xiii. 13). Also from these passages:

We know that God beareth not sinners, but if any man is a worshipper of God and doeth His will, him He beareth (John ix. 31). *Every tree that bringeth not forth good fruit is hewn down and cast into the fire* (Matt. vii. 19, 20: Luke iii. 8, 9). It appears also from exhortations read throughout the whole Christian world before coming to the Holy Supper; everywhere men are thereby earnestly admonished to be in charity by reconciliation and repentance. Of these I will here quote only the following passage from the exhortation read to communicants in England: "The way and means" to become worthy partakers of the Holy Supper "is, first to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full

purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God but also against your neighbors, then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction, according to the uttermost of your powers, for

all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand; for otherwise the receiving of the Holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, a hinderer or slanderer of His Word, an adulterer, or be in malice or envy, or in any other grievous crime, repent ye of your sins, or else come not to that holy table, lest, after the taking of that holy sacrament, the devil enter into you as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul." Faith in the Lord is the third means of worthily enjoying the Holy Supper, because charity and faith make one, like heat and light in spring, from which two in conjunction every tree is born anew; so from spiritual heat, which is charity, and from spiritual light, which is the truth of faith, every man lives. "That faith in the Lord does this, is evident from the following passages: *He that believeth in Me shall never die, but shall live* (John xi. 25, 26). *This is the will of the Father, That every one that believeth on the Son should have eternal life* (vi. 40). *God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should have eternal life* (iii. 16). *He that believeth on the Son hath eternal life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him* (iii. 36). *We are in the truth, in the Son of God, Jesus Christ: this is the true God and eternal life* (1 John v. 20).

723. That man is regenerated by these three, the Lord, charity, and faith, as one, and that unless one is becoming regenerate he cannot come into heaven, was shown in the chapter on Reformation and Regeneration; therefore the Lord cannot open heaven to any but the regenerate,

and after natural death introduction to heaven is given to no others. By the regenerate who approach the Holy Supper worthily, are meant those who are inwardly in those three essentials of the church and heaven, but not those who are

so only outwardly; for these confess the Lord not with the soul but with the tongue only, and exercise charity toward the neighbor not with the heart but only with the body. Such are all who work iniquity, according to these words of the Lord: *Then shall ye begin to say, Lord, We have eaten and drunk in Thy presence; but I shall say unto you, I know you not whence ye are; depart from Me, all ye workers of iniquity* (Luke xiii. 26, 27).

724. These like the former may be illustrated by various things which accord with them, and which also correspond, as for example the following: None are admitted to the table of an emperor or king, but those who are in high office and rank; and even these, before they go, clothe themselves in becoming garments, and appear with the proper decorations, so as to be received and favored at their coming. What should not be done for the table of the Lord, of Him who is lord of lords, and king of kings (Apoc. xvii. 14), to which table all are called and invited? But only those who are spiritually worthy, and are clothed in honorable apparel, after they rise from the table are admitted within the palaces of heaven and to the joys there, and are honored as princes because they are sons of the Great King, and afterward sit down daily with Abraham, Isaac, and Jacob (Matt. viii. 11), by whom is meant the Lord as to the Divine celestial, the Divine spiritual, and the Divine natural. The same things may also be compared to weddings on earth, to which only the relatives, connections, and friends of the bridegroom and bride are invited; if any other person enters, he is admitted indeed, but as he has no place at the table he withdraws. So it is with those who have been called to the marriage of the Lord as the bridegroom with the church as the bride; and among them are

connections, kindred, and friends, those who have common origin from the Lord by regeneration. Furthermore, who is initiated into another's friendship in the world, but he who is faithful to him with sincere heart, and does his will ? Such a one, and no others, he numbers among his friends, and trusts him with his goods.

VII. THEY WHO APPROACH THE HOLY SUPPER WORTHILY,
ARE IN THE LORD AND THE LORD IS IN THEM; HENCE
CONJUNCTION WITH THE LORD IS MADE BY
THE HOLY SUPPER.

725. That they approach the Holy Supper worthily who have faith in the Lord and are in charity toward the neighbor, and that the truths of faith establish the Lord's presence, and the goods of charity together with faith establish conjunction, has been shown above in several chapters. Whence it follows that they who approach the Holy Supper worthily, are conjoined with the Lord; and they who are conjoined with Him are in Him. and He in them. That this takes place with those who approach worthily, the Lord Himself declares in John, as follows: *He that eateth My flesh and drinketh My blood, dwelleth in Me and I in him* (vi. 56). That this is conjunction with the Lord, He also teaches elsewhere in John: *Abide in Me, and I in you. He that abideth in Me, and I in him, the same bringeth forth much fruit* (xv. 4, 5; also Apoc. 20). What is conjunction with the Lord but being among those who are in His body? and they who believe in Him and do His will make His body. His will is the exercise of charity according to truths of faith.

726. Eternal life and salvation cannot be given without conjunction with the Lord, because He is both of these. That He is eternal life is clearly evident from passages in the Word; also from the following in John: *Jesus Christ is the true God and eternal life* (1 John v. 20). He is also salvation, because this and eternal life are one. His name Jesus also signifies Salvation, and from this He is called Saviour throughout the whole Christian world. But still

none approach the Holy Supper worthily but those who

are inwardly conjoined with the Lord, and they are
inwardly conjoined with Him who are regenerate; but
who the re-

generate are, has been shown in the chapter on Reformation and Regeneration. Moreover, there are many who confess the Lord and who do good to the neighbor; but unless they do so from love toward the neighbor and faith in the Lord, they are not regenerate; for they do good to the neighbor only for reasons that regard the world and themselves, but not the neighbor as the neighbor. Their works are merely natural, which do not inwardly store within them any thing spiritual; for such persons confess the Lord with the mouth and lips only, from which the heart is far away. Love toward the neighbor and faith are themselves from the Lord alone, and both are given to man when he from his free will does good to the neighbor naturally, believes truths rationally, and looks to the Lord, doing these three because of the commandments in the Word. Then the Lord implants charity and faith in the midst of him, and makes both spiritual. Thus the Lord conjoins man to Himself, and man conjoins himself to the Lord; for there is no conjunction unless it is made reciprocally. But all this has been fully shown in the chapters on Charity, Faith, Free Will, and Regeneration.

727. It is known that conjunctions and consociations are brought about in the world by invitations to the table and by feasts; for one who gives an invitation, thereby intends something promoting some end looking to agreement or friendship. Much more so the invitations which have spiritual things for their end. The feasts in the ancient churches were feasts of charity, as also in the primitive Christian Church; at these feasts they strengthened one another to abide in the worship of the Lord from sincere hearts. That the children of Israel ate together of the sacrifices near the tabernacle, signified nothing else than unanimity in the worship of Jehovah; therefore the flesh that they ate was called holy (Jer. xi. 5; Hag. ii. 12; and frequently so elsewhere), because it was part of the sacrifice. Why not, then, the bread and the wine, and the paschal

flesh at the Supper of the Lord, who offered Himself a sacrifice for the sins of all the world? Moreover, conjunction with the Lord by means of the Holy Supper may be illustrated by the conjunction of families descended from a common father; from him descend those who are related by blood, kindred and connections in their order, and they all draw something from the first stock; they do not, however, thus take the flesh and the blood; but they draw from the flesh and blood, thus a soul, and hence an inclination to like things whereby they are conjoined. Also the conjunction is itself apparent in a general way in their faces and manners, and they are therefore called one flesh (as in Gen. xxix. 14; xxxvii. 27; 2 Sam. V. 1; xix. 12, 13; and elsewhere). It is similar as to conjunction with the Lord, who is the father of all the faithful and blessed; conjunction with Him is made by love and faith; and by these two they are called one flesh. Therefore the Lord said, *He that eateth My flesh and drinketh My blood, dwelleth in Me and I in him* (John vi. 56). Who does not see that the bread and wine do not effect this, but the good of love meant by the bread, and the truth of faith meant by the wine, and which are the Lord's own, and proceed and are communicated from Him only? Moreover, all conjunction is made by love, and love is not love without trust. Let those who believe that the bread is the flesh and that the wine is the blood, and who are unable to raise their thought further, remain in their belief, yet not without this view, that what is most holy, and which makes conjunction with the Lord, is what is attributed and appropriated to man as his, although it remains continually the Lord's.

VIII. THE HOLY SUPPER, TO THOSE WHO
APPROACH IT
WORTHILY, IS LIKE A SIGN AND SEAL THAT
THEY
ARE SONS OF GOD.

728. The Holy Supper, to those who approach it worthily, is like a sign and seal that they are sons of God, because, as before said, the Lord is then present and admits into heaven those who have been born of Him, that is, the regenerate. The Holy Supper does this because the Lord is then present even as to His Human, for it was shown above that the Lord is wholly present in the Holy Supper, and with His whole redemption; for He says of the bread, *This is My body*, and of the wine, *This is My blood*; hence He then admits them into His body, and the church and heaven constitute His body. While man is regenerated the Lord is indeed present, and by His Divine operation prepares man for heaven; but in order that he may actually enter he must actually present himself to the Lord; and because the Lord actually presents Himself to man, man must actually receive Him, not, however, as He hung upon the cross, but as He is in His glorified Human, in which He is present: and the body of this is Divine good, and the blood is Divine truth; these are given to man, and by means of them man is regenerated, and is in the Lord and the Lord in him; for as shown above, the eating which is seen in the Holy Supper, is spiritual. From this rightly understood, it is evident that the Holy Supper is like a sign and seal that they who approach it worthily are sons of God.

729. But those who die in infancy or childhood, and

so do not attain such an age that they can worthily approach the Holy Supper, are introduced by the Lord through Baptism; for, as was shown in the chapter on Baptism, Baptism is introduction into the Christian Church, and at the same time insertion among Christians in the spiritual world; and the church and heaven are one there; therefore to those

who are there, introduction to the church is also introduction to heaven; and they, because they are brought up under the auspices of the Lord, are regenerated more and more, and become His children; for they know no other father. But infants and children born outside of the Christian Church are introduced by other means than Baptism, into the heaven assigned to their religion after they have received faith in the Lord, but they are not mingled with those who are in the Christian heaven. For there is no nation in all the world which cannot be saved if they acknowledge God and live well; for the Lord has redeemed all these, and man is born spiritual, whereby he has the faculty of receiving the gift of redemption. They who receive the Lord, that is, who have faith in Him and are not in evils of life, are called *sons of God*, and *born of God* (John i. 12, 13; xi. 52); also *sons of the kingdom* (Matt. xiii. 38); and again *heirs* (xix. 29; xxv. 34); the Lord's disciples are also called *sons* (John xiii. 33); and so are all the angels (Job i. 6; ii. 1).

730. It is with the Holy Supper as with a covenant, which, after the articles are settled, is agreed to, and finally signed and sealed. That the Lord's blood is a covenant, He Himself teaches; for when He took the cup and gave it, He said,

Drink ye all of it: this is My blood, that of the New Testament (Matt. xxvi. 28; Mark xiv. 24; Luke xxii. 20). The New Testament is the new covenant; therefore the word written by the prophets before the coming of the Lord is called the Old Testament and Covenant, while that written after His coming by the evangelists and apostles, is called the New Testament or Covenant. That the Divine truth of the Word is meant by blood and likewise by the wine in the Holy Supper, may be seen above (n.

706, 708); and the Word is the covenant itself which the Lord made with man and man with the Lord; for the Lord descended as the Word, that is, as Divine truth; and as this is His blood, therefore in the Israelitish Church which was representative of the Christian Church, blood was called *the blood of the covenant*

(Exod. xxiv. 8: Zech. ix. t); and the Lord, *the covenant of the people* (Isa. xlii. 6; xlix. 8: see also Jer. xxxi. 31-34: Ps. cxi. 9). That there must by all means be a signing in order that there may be certainty, and that this follows after the matter has been fully considered, is also in accordance with order in the world. What is a commission or a will without signature? What is judging in law, without a decree signed to ratify the judgment? What is a high office in a kingdom without a warrant? What is promotion to any office without confirmation? What is the possession of a house without purchase or agreement with the owner? What is the progression to any end, or the running to any goal, and thus for a reward, if there is no end or goal where the reward is to be obtained, or if the proper officer has not in some manner made his promise sure? But these last have been added merely for illustration, in order that even the simple may perceive that the Holy Supper is like a sign, a seal, a pledge, and evidence of commission, even to the angels, that they are sons of God; and, moreover, it is like a key to the house in heaven where they will dwell for ever.

731. *A Relation.* An angel was once seen by me flying beneath the eastern heaven, holding a trumpet in his hand and to his mouth, and sounding it toward the north, west, and south. He was clad in a robe flowing behind him as he flew, and he was girded with a belt, blazing as it were, and shining with carbuncles and sapphires. He flew downward, and alighted gently upon the earth not far from me. As he touched the ground he walked hither and thither erect upon his feet, and then, seeing me, directed his steps toward' me. I was in the spirit, and in it was standing on a hill in the southern quarter; and when he came near, I addressed him and inquired, "What now? I heard the sound of your trumpet, and saw your descent through the air." The angel replied, "I am sent to convoke, from among those in this land who are from the kingdoms of the Christian world, such men as are most celebrated for learning, most acute

in genius, and most eminent in reputation for wisdom, that they may come together on this hill where you are, and freely express their minds, and tell what thought, understanding, and wisdom they had in the world about Heavenly Joy and Eternal Happiness. The cause of my being sent was this: Some new-comers from the world having been admitted to our heavenly society in the east, related that not even one person in the whole Christian world knows what heavenly joy and eternal happiness are, and so what heaven is. At this my brethren and companions were much astonished, and said to me, ' Go down, make proclamation, and call together the wisest men in the world of spirits into which all mortals are first gathered after their departure from the natural world, in order that we may know with certainty from the mouths of many whether it is the truth that such thick darkness or clouded ignorance prevails among Christians as to the future life.' The angel then said, "Wait a little, and you will see companies of wise ones flocking hither; the Lord will prepare for them a house to meet in." I waited, and behold, after half an hour I saw two troops coming from the north, two from the west, and two from the south; and as they arrived they were introduced by the angel with the trumpet into the house prepared for them, and there they occupied places assigned them according to the quarters. There were six troops or companies; and there was a seventh from the east, which on account of the light was not seen by the others. After they had assembled, the angel made known the reason of their convocation, and asked that the companies in order would set forth their wisdom as to heavenly joy and eternal happiness. Each company then formed a circle, standing face to face, that they might recall the subject from the ideas gained in the former world, might then examine it, and after consultation present the result.

732. After consultation, the first company from the north said: "Heavenly joy and eternal happiness are one with

the very life of heaven; therefore one who enters heaven, enters as to the life into its festivities, as one who goes to a wedding enters into its festivities. Is not heaven before our sight, above us, and so in a place? and there, and only there, are good fortune on good fortune and pleasures on pleasures. A man is admitted into these as to every perception of the mind and sensation of the body, from the fulness of the joys of that place, when he is admitted into heaven. Therefore heavenly happiness, which is also eternal, is nothing but admission into heaven, and that from Divine Grace." When they had ended, the second company from the north from their wisdom expressed this opinion: "Heavenly joy and eternal happiness are nothing but most gladsome companionship with angels, and the sweetest conversations with them, whereby the countenance is continually expanded in gladness, and the faces of the whole company are kept sweetly smiling from gentle discourse and pleasantry. What are heavenly joys but the variations of such pleasures to eternity?"

The third company, the first of the wise from the west, uttered this from the thoughts of their affections: "What are heavenly joy and eternal happiness but feasting with Abraham, Isaac, and Jacob? on whose tables there will be delicate and costly food, with generous and noble wines; and the feasts will be followed by sports and dances of virgins and young men to the music of symphonies and flutes, and in the intervals the sweetest songs will be sung. And then in the evening there will be dramatic exhibitions, after these feasting again, and so every day for ever." When they had ended, the fourth company, the second from the west, thus declared their

opinion: "We have entertained many ideas of heavenly joy and eternal happiness; we have also examined various joys, comparing them with one another; and we have come to the conclusion that heavenly joys are those of paradise. What is heaven but a paradise, reaching from the east to the west and from the south to the

north, and containing fruit trees and delightful flowers? And in the midst of these is the magnificent tree of life, round which the blessed will sit, eating delicious fruit and adorned with garlands of sweetest flowers. And these, under the breath of perpetual spring, are produced and come forth anew daily with infinite variety; and the minds of those there, being continually renewed by this perpetual growth and flower, and also from the ever vernal temperature, cannot but draw in and breathe out new joys daily; and be restored thereby to the bloom of life, and through this to the primitive state into which Adam and his wife were created, and so be readmitted into their paradise, transferred from earth to heaven."

The fifth company, the first of the gifted ones from the south, spoke as follows: "Heavenly joys and eternal happiness are nothing but supereminent dominion, boundless wealth, and hence more than royal magnificence and most dazzling splendor. That these are the joys of heaven, and their continual fruition, which is eternal happiness, we clearly saw from those in the former world who possessed them; and, moreover, from this, that the happy will reign in heaven with the Lord, and be kings and princes, because they are the sons of Him who is King of kings and Lord of lords; and that they will sit on thrones, and angels will serve them. The magnificence of heaven we clearly saw from this, that the New Jerusalem, by which the glory of heaven is described, will have gates each of one pearl, and streets of pure gold, and a wall with foundations of precious stones; hence that every one who is received into heaven has his palace glittering with gold and precious things, and dominion following in order from one to another.

And because we know that joys are innate in such things, that happiness is inherent in them, and that God's promises cannot fail, we could not deduce the most happy state of heavenly life from any other source." After this the sixth company, the second from the south raised its voice and said.: " The joy of heaven and

its eternal happiness are nothing but the perpetual glorification of God, a never ceasing festival, and most blessed worship with songs and jubilees; thus constant lifting of the heart to God, with full trust in His acceptance of prayers and praises because of the Divine munificence in their blessedness." Some of the company added that this glorification would be with magnificent illuminations, most fragrant incense, and grand processions, headed by the chief priest with a great trumpet, who would be followed by primates and keepers of the keys, great and small, and that after these would follow men bearing palms, and women with golden images in their hands.

733. The seventh company, not seen by the others on account of the light, was from the east in heaven. They were angels from the same society from which the angel with the trumpet was sent. When they heard in heaven that not a single person in the Christian world knew what the joy of heaven and eternal happiness were, they said one to another, " Surely this cannot be true; there cannot be such thick darkness and stupor of mind with Christians; let us also go down and hear whether it is true; and if it is indeed true, it certainly is a wonder." Then they said to the angel with the trumpet, "You know that every man who before his death had desired heaven and had had any certain thought of the joys there, is afterward introduced to the joys of his imagination; and that after such have found by trial the quality of those joys, that they are according to vain ideas of the mind and delusions of their fantasy, they are then led out of them and instructed; this takes place in the world of spirits with many who in the former life meditated about heaven, and formed some conclusions about the joys there so far as to desire them." On hearing this, the angel with the trumpet said to the six companies called from the wise of the Christian world, "Follow me, and I will introduce you to your joys, and thus to heaven."

734. When the angel had thus spoken, he led the way;

and the first company that followed was of those who had persuaded themselves that heavenly joys were only most gladsome companionship with angels, and sweetest conversations. These the angels introduced to an assembly in the north, who in the former world had held the joys of heaven to be nothing else. There was a spacious house, in which such were gathered; more than fifty rooms were in the house, distinct according to various kinds of conversation. In these rooms they spoke of what they had seen and heard in the forum and the streets; in some they spoke agreeably about the fair sex, with occasional pleasantry, more and more until every face in the company expanded with merry laughter. In other rooms they talked about the news of courts, public ministers, state policy, and various things that had transpired from privy councils, with reasonings and conjectures about events; in other rooms they talked of business; in others on literary subjects; in others on matters of civil prudence and moral life; in others of church matters, the sects, and so on.

It was granted me to look into that house, and I saw people running from room to room, seeking companionship in affection and hence in joy; and among those companions I saw three classes, some as it were panting to speak, some eager to question, and some greedy to hear. There were four doors, one for each quarter; and I observed that many released themselves from the companies and hastened out. I followed some to the east door, and saw some sitting near it with sad faces. I went near, and asked why they sat so sad. They answered, "The doors of this house are kept shut to those who would go out; it is now the third day since we entered, and we have exhausted the life of our desire in company and conversation, and have become so weary with continual talk that we can hardly bear to hear the murmur of voices of those whom we have left. Therefore, from weariness, we came to this door and knocked, but were answered that the doors of this house are not opened to

people going out, but coming in, and we are told to stay and enjoy the joys of heaven. From this reply we have concluded that we are to remain here for ever; therefore sadness has seized our minds, and our breasts begin to be oppressed and anxiety is coming on us."

Then the angel addressed them and said: " This state is the death of your joys which you believed to be the only heavenly ones, whereas they are but accessories of heavenly joys." And they asked the angel, "What then is heavenly joy?" The angel answered briefly, "It is enjoyment in doing something useful to one's self and others; and the enjoyment in use draws its essence from love and its existence from wisdom. Enjoyment in use arising from love through wisdom is the soul and life of all heavenly joys. There are most gladsome companionships in the heavens, which exhilarate the minds of angels, cheer their spirits, fill their bosoms with enjoyment, and refresh their bodies; but they have these after they have fulfilled uses in their functions and their work; the soul and life in all their gladness and their pleasures are from these. But if you take away that soul or life, the accessory joys gradually become no joys; first they become indifferent, then worthless, and finally sad and anxious." After these words the door was opened, and those who sat near sprang out, and fled to their homes, each to his function and his work, and were warmed to new life.

735. After this the angel addressed those who had embraced the idea as to the joys of heaven and eternal happiness, that they were feasts with Abraham, Isaac, and Jacob, followed by sports and exhibitions, and then

feasting again, and so on eternally. And he said to them, "Follow me, and I will introduce you to the felicity of your joys." And he led them through grove and meadow to a smooth plain, with posts, on which were set tables, fifteen on either side. They asked why so many tables; and the angel replied, "The first table is Abraham's, the second Isaac's, the third Jacob's, and near them in order are the tables of the twelve

apostles; on the other side are as many tables for their wives; the three first of these are for Sarah Abraham's wife, Rebecca Isaac's wife, and Leah and Rachel Jacob's wives; the other twelve are for the wives of the twelve apostles." After a little delay, all the tables appeared loaded with dishes, while the spaces between them were decorated with pyramids of sweetmeats. The guests stood round the tables, waiting to see those who were to preside. After they had waited a little while, they saw them enter in procession, from Abraham to the last of the apostles; and each of these going at once to his own table, took his place upon the couch at the head of it; and from their places they said to those standing around, "Take your places also with us." And the men took places with those fathers, and the women with their wives, and ate and drank in gladness and with veneration. After the repast the fathers went out; and then sports were introduced, dances of maidens and young men, and then exhibitions. When these were ended, they were again invited to the feasting, but with the rule that on the first day they should eat with Abraham, on the second with Isaac, on the third with Jacob, on the fourth with Peter, on the fifth with James, on the sixth with John, on the seventh with Paul, and with the others in order to the fifteenth day, when they were to renew the feasting again in the same order, changing seats, and so on to eternity. After this the angel called together the men of his company, and said to them; "All those whom you saw at the tables had been in similar imagination with yourselves as to the joys of heaven and eternal happiness from it; and in order that they may see the vanity of their ideas and be led out of them, these seeming feasts were instituted, and were permitted by the

Lord. Those chief men whom you saw at the head of the tables merely personated old men; most of them were rustics, having their beards, and puffed up by some little wealth, upon whom the fantasy has been induced that they were those ancient fathers. But follow me to the ways that lead

from this school of practice." They followed him; and they saw fifty here and fifty there who had loaded their stomachs with food until they were nauseated, and longed to return to the familiar scenes of their own homes, some to offices, some to business, and some to trades. But many were detained by keepers of the grove, and questioned as to the days of their feasting, and whether they had yet eaten at the tables with Peter and Paul; and they were told that it would bring disgrace on them to go away before eating with them, as it would be unbecoming. But most of them answered, " We are surfeited with our joys, food has lost its relish, our palate too is parched, the stomach revolts, we cannot bear those drinks; we have spent several days and nights in that luxury, and we earnestly beg to be let out." And being dismissed, with panting breath and hurried steps they fled home.

Then the angel called the men of his company, and on the way he taught them this about heaven: "In heaven as in the world there are food and drink, eating together and convivial times; on the tables of the chief one there, are choicest food, rarities, and delicacies, whereby their minds are exhilarated and refreshed; there are also sports and exhibitions; and also music, instrumental and vocal; and all in the highest perfection. Such things are also joys to those there, but not happiness; happiness must be in joys, and hence from joys. Happiness in joys makes them joys, enriches and sustains them so that they do not become worthless and loathsome; and this happiness each one has from use in his employment. There is a sort of latent current in the affection of every angel's will, that draws his mind to doing something, whereby it is tranquillized and finds satisfaction. This satisfaction and tranquillity form a state of mind capable of receiving from the Lord the love of use; heavenly happiness is from the reception of this love, which is the life of those joys. Heavenly food in its essence is no other than love,

wisdom, and use together; that is, use from

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love by wisdom. For this reason, food for the body is given to every one in heaven according to the use that he promotes; most excellent to those who are in eminent use; of less excellent quality but of exquisite relish to those who are in use of a middle grade; inferior to those who are in low use; but none to the indolent."

736. The angel afterward called to him that company of so-called wise men who had placed heavenly joy and its eternal happiness in exalted dominion, with most abundant treasure, also in more than royal magnificence and most dazzling splendor; because it is said in the Word that they should be kings and princes, should reign for ever with Christ, and be served by the angels; with many other things. To them the angel said, "Follow me, and I will introduce you to your joys." Then he led them to a portico constructed of columns and pyramids. In front was a porch, through which lay the entrance to the portico. Through this porch he introduced them. And lo! there were twenty persons seen there; and they were waiting. And then suddenly one was present who personated an angel; and he said to them, "The way to heaven is through this portico. Wait awhile, and make yourselves ready; for the elder among you are to be kings, and the younger princes." When he had said this, there appeared near each column a throne, and on this a robe of silk, and on the robe a sceptre and crown; and near each pyramid appeared a seat raised three cubits from the ground, and on the seat a chain made of small links of gold, and ensigns of an order of knighthood fastened at the ends with rings of diamonds. It was then proclaimed, "Go now and robe yourselves, take your seats, and wait." And forthwith the older ones ran to the thrones, and the younger to the seats, robed themselves, and sat down. And then as it were a mist appeared, coming from the lower regions; and when this was drawn to those who sat upon the thrones and seats, their

faces began to swell and their breasts to rise up, and they began to be filled with

confidence that they were now kings and princes. The mist was an air of the fantasy that inspired them. And suddenly young men flew to them as if from heaven, and stood two behind each throne, and one behind each seat, to minister. And then proclamation was made, in turn, by a herald, "Ye kings and princes, wait yet a little; your palaces in heaven are now being made ready; very soon the courtiers will come with the guards, and introduce you." They waited and waited until their spirits panted and they grew weary with desire.

After three hours the heaven above their heads was opened, and the angels looked down, and pitying them said, "Why do you sit there so foolish and assume characters? They have played tricks on you, and have changed you from men into idols, because you have fixed in your hearts that you are to reign with Christ as kings and princes, and that angels are then to serve you. Have you forgotten the Lord's words, that he who would be great in heaven must be a servant? Therefore learn what is meant by kings and princes and reigning with Christ, that it is to be wise and do uses; for the kingdom of Christ, which is heaven, is a kingdom of uses; for the Lord loves all, and thence wills good to all, and good is use. And because the Lord does goods or uses mediately by the angels, and in the world by men, to those who do uses faithfully He therefore gives the love of use and its reward, which is internal blessedness, and this is eternal happiness. In the heavens as on earth there are exalted dominion and abundant treasures; for there are governments, and forms of government, and thus there are powers and dignities, greater and less; and those who are in the highest stations have palaces and courts, which surpass those of emperors and kings on earth in mag-

nificence and splendor; and honor and glory surround them from the number of courtiers, ministers, and attendants, and the splendid vestments in which these are clad. But those who are highest are chosen from among those whose

hearts are in the public welfare, while only the senses of the body are in the grandeur of magnificence for the sake of obedience. And because it is for the public welfare that every one should be of some use in society as in a common body, and because all use is from the Lord and is done through angels and through men as if by them, it is manifest that this is to reign with the Lord." When this was heard from heaven, those who had personated kings and princes descended from the thrones and seats, and threw away the sceptres, crowns, and robes; and the mist in which was the air of fantasy receded from them, and a bright cloud encompassed them, in which was the air of wisdom, from which sanity returned to their minds.

737. After this the angel returned to the house where the wise from the Christian world were assembled, and called to him those who had embraced the belief that the joys of heaven and eternal happiness were delights of paradise. He said to them, " Follow me, and I will introduce you to paradise, your heaven, that you may enter on the blessings of your eternal happiness." And he conducted them through a lofty gate-way, formed of interwoven branches and twigs of noble trees; after they had entered he led them about through winding paths from place to place. It was actually a paradise at the first entrance to heaven, into which they are sent who in the world had believed all heaven to be one paradise, because it is called paradise, and had impressed upon themselves the idea that after death there is complete rest from labor, and that this rest is nothing but breathing the very soul of delights, walking upon roses, being gladdened by the most delicate juice of the grape, and banqueting; and that this life is to be found only in a heavenly paradise. As they followed the angel they saw a

great multitude of men old and young, also of boys, and also of women and girls, sitting in groups of three and ten on flower-beds, where they wreathed garlands to decorate the heads of the old men and the arms of the

young, and to encircle the bosoms of the children; others were pressing juice from grapes, cherries, and mulberries, into cups, and drinking it cheerfully; others were inhaling the fragrance breathed forth and diffused from flowers, fruit, and odorous leaves; others were singing sweet songs that soothed the ears of listeners; others sat at fountains, turning the waters of the gushing stream into various forms; some were walking, talking together, and scattering their pleasantries; some entered into little garden houses, to recline on couches; and they saw many other paradisaical forms of gladness.

After they had seen these things, the angel led his companions here and there by circuitous routes, and at last to some persons seated on a most beautiful flower-bed, which was surrounded by olive, orange, and citron trees; they sat swaying themselves to and fro, their faces resting on their hands, wailing and weeping. The companions of the angel addressed them and asked, "Why do you sit so?" They replied, "It is now seven days since we came into this paradise. When we entered, our minds seemed to be as if raised into heaven, and introduced to the inmost favors of its joys; but after three days those favors began to grow dim, to fade from our minds, to become imperceptible, and so to become naught. And when our imaginary joys thus expired, we feared the loss of all that makes life enjoyable, and began to doubt about eternal happiness, even whether there be any. And afterward we wandered through paths and plots in search of the gate by which we entered. But we wandered through winding paths, round and round, making enquiries of those we met. Some of them said that the gate is not found because this paradisaical garden is a vast labyrinth, which is such that one wishing to go out enters in more deeply; and they added, 'You must therefore necessarily remain here to eternity; you are now in the midst of the paradise, where all delights centre.'" They further said to the companions of the angel: "We have now sat

here for a day and a half; and as we are now without hope of finding the way out, we have been resting ourselves on this flower-bed, and we look around us upon olives, grapes, oranges, and citrons in abundance. But the more we look at them the more is our sight wearied with seeing, our smell with smelling, and our taste with tasting. This is the cause of the sadness in which you find us, and of our wailing and weeping."

On hearing this, the angel of the company said to them, "This paradisaal labyrinth is really an entrance to heaven. I know the way out, and will lead you forth." At these words those who were seated arose and embraced the angel, and went with him joining his company. And on their way the angel taught them what heavenly joy and its eternal happiness are, that they are not external paradisaal delights, unless internal paradisaal delights are together with these. "External paradisaal delights," said he, "are only delights of the senses of the body, but internal paradisaal delights are those of the soul's affections; unless these are in the others, there is no heavenly life in them, because there is no soul in them; and every delight without its correspondent soul, languishes continually and becomes torpid, and wearies the mind more than labor. There are paradisaal gardens everywhere in heaven, and the angels also have joys from them; and so far as the soul's delight is within these, the joys are joys to them." Hearing this they all asked, "What is the soul's delight, and whence comes it?" The angel replied, "The soul's delight is from love and wisdom from the Lord; and because love is effective, and is effective through wisdom, they both have their seat in

the effect, and the effect is use. This delight flows into the soul from the Lord, descends through the higher and lower regions of the mind into all the senses of the body, and makes itself full in them; hence joy becomes joy, and it becomes eternal from the Eternal from whom it is. You have seen paradisaal scenes; and I declare to you that there is not one thing there, not

even a little leaf, that is not from the marriage of love and wisdom in use. Therefore if man is in this marriage he is in a heavenly paradise, and so in heaven."

738. After this the angel guide returned to the house, to those who had firmly persuaded themselves that heavenly joy and eternal happiness were perpetual glorification of God and an endless festival; and this, because they had believed when in the world that they should then see God, and because the life of heaven from the worship of God is called a perpetual sabbath. To them the angel said, "Follow me, and I will introduce you to your joy." And he introduced them into a small city, in the midst of which was a temple, and where all the houses were called sacred. In this city they saw a gathering of the people from every corner of the surrounding land, and among them a number of priests who received them as they came, saluted them, and taking them by the hand led them to the gates of the temple, and from them to some sacred buildings round about the temple, and initiated them into the perpetual worship of God; saying, "This city is the court to heaven, and the temple of this city is the entrance to a magnificent and most spacious temple which is in heaven, where God is glorified by angels with praises and prayers for ever. It is ordered both here and there that those who come are first to enter the temple and remain there for three days and nights, and after this initiation are to enter the houses of this city which are so many buildings consecrated by us, and going from one sacred house to another, in communion with those assembled there, shall pray, and sing praise, and repeat what has been preached. Be very careful to think of nothing within yourselves, and to speak of nothing with your companions, but what is holy, pious, and religious."

After this the angel introduced his company into the temple, which was full and crowded with many who had enjoyed high dignity in the world, and also with many common people; and guards were stationed at the gates, to pre-

vent one from going out before he had stayed three days. And the angel said, " This is the second day since those now here came in; observe them, and you will see their glorification of God." And they looked at them; and they saw most of them asleep, and those who were awake continually yawning; some, from continual elevation of their thoughts to God, without allowing them to come down at all into the body, seemed like faces apart from the body, for so they appeared to themselves, and therefore to others also; some with wild eyes from being constantly turned away; in a word, the breasts of all were oppressed, and they were weary in spirit; they turned away from the pulpit and cried out, "Stop preaching, our ears are stunned; we no longer hear a word, the very sound of your voices begins to be wearisome." And then they arose, rushed in a mass to the gates, broke them open, pressed upon the guards, and drove them away.

Seeing this the priests followed, keeping close to them, teaching and teaching, praying, sighing, and saying, "Celebrate the festival, glorify God, sanctify yourselves; in this court of heaven we will inaugurate you into eternal glorification of God in a magnificent and most spacious temple that is in heaven, and so into the enjoyment of eternal happiness." These words, however, were not understood, and were scarcely heard by them, owing to the dulness of their minds from two days' suspension and detention from ordinary business within and outside of their houses. But when they endeavored to tear themselves away from the priests, the priests caught them by the arms and clothing, urging them to the houses where they were to preach; but in vain; they cried out, "Leave us; we feel as if we should faint." At these words, lo, there appeared four men in white garments, and with

mitres. One of them had been an archbishop in the world, and the other three had been bishops; they had now become angels. They called the priests together, and addressing them said, " We saw you from heaven with these

sheep, and saw how you feed them. You feed them even to madness. You do not know what glorification of God means. It means to bring forth fruits of love, that is, to discharge faithfully, sincerely, and diligently the work of one's calling, for this is of the love of God and the love of the neighbor; and it is the bond of society, and its good. By this God is glorified, and then by worship at stated times. Have you not read these words of the Lord, *Herein is My Father glorified, that ye bear much fruit: so shall ye be My disciples* (John xv. 8) ? You priests are able to be in the glorification of worship, because to be so is your office, and you have honor, glory, and recompense from it; but still you could be in that glorification no more than they, unless honor, glory, and recompense were united with your office." Having so said, the bishops charged the keepers of the gate to admit all, and to let all pass out: "for," said they, "there are very many who have not been able to think of any other heavenly joy than the perpetual worship of God, because they have known nothing of the state of heaven."

739• After this the angel returned with his companions to the place of meeting, from which the companies of wise men had not yet gone; and there he called to him those who believed heavenly joy and eternal happiness to be merely admittance into heaven, and who believed that admittance is from Divine grace, and that those who are admitted have joy at once, like those who in the world enter the palaces of kings on days of festivity, or come by invitation to a marriage. To them the angel said, " Wait here awhile; I will sound my trumpet, and those who have high reputation for wisdom in the spiritual things of the church will come hither." After some hours nine men presented themselves, each wearing a laurel wreath to mark his fame. These were introduced by the angel into the house of assembly where all those who were convoked before were waiting. In the presence of these the angel

addressed the nine wearing the laurel wreaths, and said:
"I know that in accordance

with your wish, and following out your ideas, it was granted you to ascend into heaven; and that you have returned to this lower or sub-celestial earth with full knowledge of the state of heaven; tell us therefore how heaven appeared to you." And they replied in order.

The first said: "My idea of heaven, from earliest boyhood even to the end of my life in the world, was that it was a place of all blessings and favors, of all that promotes enjoyment and is charming, and of all pleasures; and that if I were admitted there, I should be surrounded with an air of such felicities, inhaling them with full breast, as surrounds a bridegroom when he celebrates his marriage and when he enters the marriage-chamber with his bride. With this idea I ascended to heaven; I passed the first guards, and the second also; but when I came to the third, the officer of the guard addressed me and said, 'Who are you, friend?' I answered, 'Is not this heaven? I have ascended hither at my earnest wish; admit me, I entreat you.' And he admitted me. And I saw angels in white garments, who walked around me, and looked at me, and murmured, 'Here is a new guest who is not clothed with the raiment of heaven.' I heard these words, and thought, 'This seems to me to be as it was with him of whom the Lord says that he came to the wedding not having a wedding-garment.' And I said, 'Give me such garments;' but they laughed. And then one came running from the court with the order, 'Strip him naked, cast him out, and throw his clothes after him;' and so I was cast out."

The second in order then said: "My belief also like his was, that if I were only admitted into heaven which was above my head, joys would flow round me, and that I should breathe them for ever. I also obtained my wish. But when the angels saw me they fled, and said to one another, 'What portent is this? How did this bird of night come hither?' And I actually felt myself changed from being a man, although I was not changed. This happened to me

from inhaling the heavenly atmosphere. But presently one ran from the court, with the order that two servants should lead me out, and conduct me back by the way I ascended even to my own house. And when I was at home I appeared to myself and to others as a man."

The third said: "My idea of heaven was always from place, and not from love; so when I came into this world, I longed for heaven with a great desire; and seeing some ascending, I followed them and was admitted, but only a few steps. But when I wished to gladden my mind by the idea of the joys and blessings there, owing to the light of heaven, which was white like snow, and the essence of which is said to be wisdom, stupor seized my mind, and from it thick darkness came over my eyes, and I began to be insane; and presently, from the heat of heaven, which corresponded to the brightness of that light, and the essence of which is said to be love, my heart palpitated, anxiety took possession of me, I was tortured with inward pain, and threw myself on the ground there upon my back; and while I lay there, an attendant came from the court with an order to carry me carefully into my own light and heat; and when I came into them, my breath and heart returned to me."

The fourth said that he also had been in the idea of place, and not in the idea of love in respect to heaven. He said further: "As soon as I came into the spiritual world I asked wise men whether it was allowable to ascend into heaven. They said that one was at liberty to ascend, but that those who go up must be careful lest they be cast down again. I laughed at this, and went up, believing like others that all in the whole world were capable of receiving the joys of heaven in their fulness. But truly, as soon as I was within, I became almost dead; and from the pain and its torture in my head and body, I

prostrated myself on the ground, writhed like a serpent near the fire, crawled even to the brink, and in that way threw myself down. I was afterward taken up by some who stood below, and carried to an inn, where I became well again."

The other five also gave wonderful accounts of their ascents to heaven; and they compared the changes in the states of their life with the state of fishes when lifted from the water into the air, and that of birds when in the ether. And they said that after those hard experiences, they no longer had desire for heaven, but only for life in company with their like wherever they were; and that they know that in the world of spirits, where we then were, all first undergo preparation, the good for heaven and the evil for hell, and that when prepared they see ways opened for them to societies of those like themselves, with whom they will remain for ever; also that they then enter these ways with enjoyment because they are the ways of their love. When they of the first assembly heard these things, they all confessed that they, too, had entertained no other idea of heaven than as of a place where with full mouth they should for ever drink in the joys flowing round them. The angel with the trumpet then said to them: "You now see that the joys of heaven and eternal happiness are not of place, but of the state of man's life; and the state of heavenly life is from love and wisdom; and as use is the containant of these two, the state of heavenly life is from the conjunction of love and wisdom in use. It is the same if we say charity, faith, and good work; for charity is love, faith is truth from which comes wisdom, and good work is use. Moreover, in our spiritual world there are places as in the natural world; otherwise there would not be places to live in, and distinct mansions; but still place in this world is not place, but an appearance of place according to the state of love and wisdom or charity and faith. Every one who becomes an angel carries his heaven within him, because he carries the love of his heaven; for man from creation is the least effigy, image, and type of the great heaven; the human form is nothing else; therefore every one comes into that society in heaven of which he is a form in his individual effigy. Therefore when he enters into that society, he enters into the form corresponding with him-

self: thus as of himself he enters into that self, and as from this he enters into it in himself; and he draws in its life as his life, and his life as its. Every society is as what is general, and the angels there are as similar parts from which the general co-exists. From this it now follows that they who are in evils and hence in falsities, have formed in themselves an effigy of hell; and this suffers torment in heaven from the influx and violence of activity of one opposite to another; for infernal love is opposite to heavenly love, and consequently the enjoyments of those two loves come into collision with each other like hostile forces, and destroy each other when they meet."

740. After this a voice was heard from heaven saying to the angel with the trumpet, "Select ten out of the whole, and introduce them to us; we have heard from the Lord that He will prepare them so that the heat and light, or the love and wisdom, of our heaven do them no injury for three days." Then ten were chosen, who followed the angel. And they ascended by a steep path to a certain hill, and from this to a mountain on which the heaven of those angels was, which had before appeared to them at a distance like an expanse in the clouds. The gates were opened for them; and after they had passed the third, the introducing angel ran to the prince of that society or heaven and announced their arrival. And the prince said in reply, "Take some of my attendants, and carry word to them that their arrival is pleasing to me, and introduce them into my court, and give each his own room with his bed-chamber; and take some of my courtiers, and servants also, to wait on them and render them all the service they desire." And it was done. But when they were brought in by the angel, they asked whether it was allowable to go and see the prince; and the angel

answered them, "It is now morning, and he cannot be seen before noon; until that time all are engaged in their own offices and work. But you are invited to dinner; and then you will sit at table with our prince. Meanwhile I will introduce you

to his palace, where you will see magnificent and splendid things."

When they came to the palace, they first viewed it from without. It was spacious, built of porphyry, with the substructure of jasper; and six lofty columns of lapis lazuli were before the gate, the roof was of plates of gold, the high windows were of the clearest crystal, and their frames also of gold. They were afterward introduced to the interior of the palace, and conducted from room to room; and they saw ornaments of inexpressible beauty, and on the ceilings decorations of inimitable sculpture; placed against the walls they saw tables of silver fused with gold, on which were various utensils of precious stones, and of entire gems in heavenly forms. And they saw many other things which no eye on earth had ever seen; and no one therefore had been able to believe that there are such things in heaven. While they were amazed at the sight of such magnificence, the angel said: "Do not wonder; the things which you see were not fashioned and wrought by any angelic hand, but were formed by the Builder of the universe, and presented to our prince; therefore here we have architectural art in its own perfection, and from it are all the rules of that art in the world." The angel said further: "You may imagine that such things fascinate our eyes, and so far infatuate them, that we believe them to be the joys of our heaven; but because our hearts are not in them, they are only accessory to the joys of our hearts; therefore so far as we contemplate them as accessory, and as the workmanship of God, we contemplate in them the Divine omnipotence and clemency."

741. After this the angel said to them, "It is not yet noon; come with me into the garden of our prince, which

adjoins this palace." They went, and at the entrance the angel said, "Behold the most magnificent garden in this heavenly society." But they replied, "What do you say? There is no garden here; we see only one tree, and on its branches and top what seem like fruits of gold, and leaves of silver

with their edges adorned with emeralds; and under the tree little children with their nurses." To this the angel with inspired voice replied: "This tree is in the midst of the garden, and is called by us the tree of our heaven, and by some the tree of life. But proceed and draw nearer, and your eyes will be opened and you will see the garden." And they did so, and their eyes were opened, and they saw trees laden with delicious fruit, with vines entwining their tendrils about them, and their tops bending with the fruit toward the tree of life in the centre. These trees were planted in a continued series which came and went in endless circles or curves like those of a perpetual spiral; it was a perfect spiral of trees, in which one species followed another continually, according to the excellence of their fruit. A broad space lay between the beginning of the spiral and the tree in the midst; and this space gleamed with beaming light that made the trees of the spiral glow with a radiance which was graduated and unbroken from the first to the last. The first trees were the noblest of all, luxuriant with the rarest fruit; these were called trees of paradise, being nowhere seen in any land of the natural world, for they do not and cannot exist there. After these followed olive-trees, then those that yielded wine, then trees yielding fragrance, and last of all those useful to workmen for wood. Here and there in this coil of trees, or this spiral, were seats formed of branches of trees behind them drawn forward and interlaced, and enriched and adorned with their fruits. In that perpetual circle of trees were passages which opened into flower-plots, and from these into lawns laid out in areas and beds. Seeing these things, the companions of the angel exclaimed, "Behold heaven in form! Wherever we turn our eyes, some thing of heaven and paradise meets them, which is inexpressible." The angel rejoiced on hearing this, and said: "All the gardens of our heaven are representative forms or types of heavenly beatitudes in their origin; and because the influx of these beatitudes elevated your minds, you exclaimed, ' Behold

heaven in form.' But they who do not receive that influx, look on these things of paradise only as they look on those of a forest. All those receive the influx who are in the love of use; while they do not receive it who are in the love of glory, and not from use." He afterward explained and taught what each thing in the garden represented and signified.

742. While they were thus engaged, a messenger came from the prince, who invited them to eat bread with him; and at the same time two attendants of the court brought garments of fine linen, and said, " Put these on, for no one is admitted to the prince's table unless clothed with the garments of heaven." And they made themselves ready, and accompanied their angel. They were introduced into a corridor, the walk of the palace, and waited for the prince. And there the angel introduced them to companionship with great men and rulers who also were waiting for the prince. And behold, in less than an hour the doors were opened, and through one wider than the rest, on the west, they saw him enter in the order and pomp of procession. Before him came his privy counsellors, after these the chamberlains, and after these the chief officers of his court; the prince was in the midst of the latter; after him came courtiers of various rank, and last of all the guards. In all, they numbered one hundred and twenty. The angel standing in front of the ten new-comers, who from their dress now appeared inmates of the place, advanced with them to the prince, and reverently presented them; and the prince, without stopping the procession, said to them, " Come with me to eat bread." And they followed him into the dining-hall, where they saw a table magnificently prepared. In the centre of it was a high pyramid of gold, having on its forms in triple order a hundred dishes containing sweet bread, new wine solidified, with other delicacies made of bread and wine together. And through the middle of the pyramid welled up, as it were, a fountain streaming with wine like nectar, the flow of which parted at the top of the pyramid and supplied the cups.

Various heavenly forms of gold were at the sides of this high pyramid, on which were dishes and plates loaded with all kinds of food. The heavenly forms on which were the dishes and plates, were forms of art from wisdom, such as cannot be portrayed in the world by any art, or described by any language. The dishes and plates were of silver, engraved around with forms similar to those on their supports; the cups were of pellucid gems. So was the table furnished.

743• But the dress of the prince and his ministers was this: The prince was clad in a long purple robe, decorated with silver stars of needlework; under the robe he wore a tunic of shining violet silk. This was open at the breast, where was seen the front part of a belt, bearing the ensign of his society; this was an eagle brooding her young at the top of a tree; it was of shining gold set round with diamonds. The privy counsellors were clad in a somewhat similar way, but without the ensign; instead of it they had carved sapphires hanging from their necks by golden chains. The courtiers wore gowns of a brown color, in which were interwoven flowers encircling young eagles; the tunics under these were of silk of opal color, as were their breeches and stockings. Such was their clothing.

744• The privy counsellors, chamberlains, and rulers stood around the table; and at the order of the prince they clasped their hands, and uttered softly together a prayer of praise to the Lord; and then at a nod from the prince, they took their places on the cushioned seats at the table. And the prince said to the ten strangers, " Sit down also with me; your seats are there." And they sat down. The court- attendants before sent by the prince to wait upon them stood behind them. The prince then said to them, " Take, each one of you, a plate from its stand, and then a

little dish from the pyramid." They did so; and lo, there instantly appeared new plates and little dishes in the place of those taken away. Their cups were filled with wine from the fountains streaming from the great pyramid, and they ate together.

When they were moderately satisfied, the prince addressed the ten guests and said: "I have heard that you were called together on the earth beneath this heaven, to disclose your thoughts about the joys of heaven and the eternal happiness from it; and that you expressed your views variously, each according to the enjoyments of the senses of his body. But what are the enjoyments of the senses of the body without those of the soul? It is the soul that makes them to be enjoyments. The enjoyments of the soul are in themselves imperceptible beatitudes; but they become more and more perceptible as they descend into the thoughts of the mind, and from these into the sensations of the body. In the thoughts of the mind they are perceived as a sense of being favored, in the sensations of the body in a sense of enjoyment, and in the body itself as pleasures. From these when all together, comes eternal happiness; but from the latter alone, the happiness is not eternal but temporal, which comes to an end and passes away, and sometimes becomes unhappiness. You have now seen that all your joys are also joys of heaven, and more excellent than you have ever been able to conceive; but yet these do not affect our minds inwardly. Three things flow as one from the Lord into our souls; these three as one, or this trine, are love, wisdom, and use: but love and wisdom do not exist except ideally, because only in the affection and thought of the mind; but they exist in use really, because simultaneously in the act and work of the body; and where they exist really, there they also abide. And as love and wisdom exist and abide in use, it is use which affects us; and use is, discharging the works of one's function faithfully, sincerely, and diligently. Love of use, and consequent earnest application in use, holds the mind together, and prevents its dissipating itself, and wandering about, and drinking in all the cupidities which with their allurements flow through the senses from the body and from the world, and from which the truths of religion and the truths of morality with their goods are scattered to every

wind. But earnest application of the mind in use, holds and binds these together, and arranges the mind into a form receptive of wisdom from these truths, and then it banishes to the sides the illusions and mockeries both of falsities and vanities. But on this subject you will hear more from the wise men of our society, whom I will send to you this afternoon." So saying the prince arose, and with him his guests; and wishing them peace, he directed the angel who had them in charge to lead them back to their rooms, and to show them all honors of civility; and also to invite courteous and affable men to entertain them with conversation about the various joys of the society.

745. When they returned to their rooms all this was done. Men invited from the city came to entertain them with conversation on the various joys of the society; and after salutations, conversed with them as they walked, very pleasantly. But their angel-guide said, "These ten men were invited to this heaven to see its joys, and thus to receive a new idea of eternal happiness. Tell therefore some of its joys which affect the senses of the body; some wise men will come afterward who will relate some things that render those joys satisfactory and happy." Hearing this, the men invited from the city related the following: "1. There are here days of festivity appointed by the prince, that the mind by relaxation may recover from the weariness which the zeal of emulation may have brought upon some. On these days there are concerts of instrumental and vocal music in places of public resort, and outside of the city games and shows. At such times orchestras are raised in the places of public resort, surrounded by lattice-work of interwoven vines, from which hang clusters of grapes; within the lattices, in three rows one above another, sit the musicians with stringed and wind instruments, high-toned and low-toned, some powerful and some sweet; singers of both sexes are at the sides; and they delight the citizens with the sweetest jubilees and songs, choruses and solos, varied at intervals.

On these days

of festivity this is continued from morning until noon, and then again till evening. 2. Moreover, every morning the sweetest songs of virgins and young girls are heard from the houses around the public places, with which the whole city resounds. There is some one affection of spiritual love that is sung every morning, sounded forth by modifications or modulations of the musical voice; and that affection is perceived in the singing, as if this were the affection itself. It flows into the souls of the hearers, and excites them to correspondence. Such is heavenly song. These singers say that the sound of their singing draws as it were inspiration and animation from within, and exalts itself joyously, according to its reception by the hearers. When the singing ceases, the windows of the houses on a public square are closed, and at the same time those of the houses on the streets, and the doors also, and then the whole city is still; there is no noise anywhere, nor are any wandering idlers seen, but all, girt for their work, enter upon the duties of their employments. 3. But at noon the doors are opened, and in the afternoon in some places the windows also, and boys and girls are seen playing in the streets, while their nurses and their teachers sit in the porches of the houses, overseeing them. 4. In the outskirts of the city, there are various games of boys and young men, foot-races, and games of ball, and a game in which the ball is struck back and forth, called tennis. There are trials of skill among the boys, to determine who is quick and who is slow in speaking, acting, and perceiving; and to the quick, some laurel leaves are given as a reward; and there are many other ways of calling forth the latent abilities of the boys. 5. Moreover, there are theatrical exhibitions outside of the city, where players represent the various proprieties and virtues of moral life; among them are also players of lower parts, for the sake of comparisons." And one of the ten asked, "How for the sake of comparisons?" They replied: "No virtue can be presented to the life, with what is honorable and becoming

in it, except by means of comparisons, from the greatest to the least of them. The players of the lower parts represent the virtues, and the honorable and becoming things of them as they are when least, even till they become none; but it is decreed by law that nothing opposite, which is called dishonorable and unbecoming, shall be exhibited except figuratively and as it were remotely. It is so provided, because nothing honorable and good in any virtue passes by successive steps to what is dishonorable and evil, but to the very least of it even till it perishes; and when it perishes, the opposite begins. Therefore heaven, where all things are honorable and good, has nothing in common with hell, where all things are dishonorable and evil."

746. While they were talking, a servant ran to them and announced that eight wise men had come by the order of the prince, and wished to enter; hearing this, the angel went and received and introduced them. And the wise men, as soon as the usual and proper forms of introduction were over, first spoke with them about the beginnings and growth of wisdom, mingling with their conversation various remarks as to its progress, showing that wisdom with the angels never ends and ceases, but grows and is increased to eternity. Hearing this, the angel of the company said to the wise men, " Our prince spoke at table with these men about the seat of wisdom, as being in use. Do you also, if you please, talk with them on the same subject." And they said: "Man as first created was imbued with wisdom and its love, not for the sake of himself, but of its communication with others from himself; hence it is written in the wisdom of the wise, that no one should be wise and live for himself alone but for others at the same time; hence is society, which otherwise would not exist. To live for others is to do uses. Uses are the bonds of society; there are just as many of these bonds as there are good uses, and these are infinite. There are spiritual uses, which are of love to God and toward the neighbor; there are moral and civil

uses,

which are of the love of the society and state in which a man is, and of the companions and citizens with whom he is; there are natural uses, which are of the love of the world and its necessities; and there are bodily uses, which are of the love of self-preservation for the sake of higher uses. All these uses are written on man, and follow in order one after another; and when they exist simultaneously, one is within another. They who are in the first uses, which are spiritual, are also in those that follow, and they are wise; but they who are not in the first, and yet are in the second and hence in those that follow, are not so wise, but only appear so owing to external morality and orderly civil life; they who are not in the first and second but the third and fourth, are any thing but wise, for they are satans, as they love the world only, and themselves from the world; but they who are in the fourth only, are the least wise of all, for they are devils because they live for themselves alone, or if for others it is solely for the sake of self. And further: every love has its own enjoyment, for by this the love lives; and the enjoyment in the love of uses is a heavenly enjoyment which enters succeeding enjoyments in order, and according to their order of succession exalts them and makes them eternal." They afterward enumerated heavenly delights proceeding from the love of use, and said that there are myriads of myriads of them, and that they who enter into heaven enter into them. And moreover, in discourses of wisdom on the love of use, they passed the day with them even till evening.

But toward evening a footman came clothed in linen to the ten visitors, companions of the angel, and invited them to a wedding to be celebrated the next day. The visitors were very glad that they would also see a wedding

in heaven. After this they were conducted to one of the privy counsellors, and supped with him; and after supper they returned and separated from one another, and retired each to his own bed-chamber, and slept till morning. And then, having

wakened they heard the song of virgins and young girls from the houses round the place of public assembly mentioned above. The affection of marriage love was sung at that time; deeply affected and moved by the sweetness of which, they perceived a blessed charm implanted in their joys, which exalted and renewed them. When the time came, the angel said, " Make yourselves ready, putting on the garments of heaven which our prince sent to you;" and they put them on; and behold their garments shone as from flamy light. And they asked the angel, " Whence is this ?" He replied, "It is because you are going to a wedding; garments with us then shine and become wedding garments."

747. After this the angel led them to the house of the wedding, and the porter opened the door. They were received near the threshold and saluted by an angel sent by the bridegroom, conducted in, and taken to seats set for them; and soon after they were invited into the ante-room of the bridal party; in the centre of this they saw a table on which a magnificent candlestick with seven branches and bowls of gold was placed; on the walls hung lamps of silver; when these were lighted, the atmosphere had a golden appearance. And they saw two tables, at the sides of the candlestick, on which were loaves in triple order; and in the four corners of the room, tables upon which were crystal cups. While they were examining these things, behold a door was opened from an apartment next the bridal room, and they saw six virgins come out, and after them the bridegroom and bride holding each other by the hand, and leading each other to their seat which had been placed directly opposite the candlestick; they took their seats, the bridegroom on the left and the bride on his right, and the six virgins stood beside the seat near the bride. The bridegroom was dressed in a robe of glowing purple and a coat of shining linen, with an ephod on which was a golden plate set round with diamonds; a young eagle, the nuptial badge of this society of heaven, was engraved on the plate; on his head

he wore a mitre. But the bride was dressed in a scarlet mantle, and under it an embroidered dress reaching from neck to feet; beneath her bosom was a golden girdle, and upon her head a crown of gold set with rubies.

While they thus sat together, the bridegroom turned to the bride, and placed on her finger a golden ring; and he drew forth bracelets and a necklace of great pearls, fastening the bracelets on her wrists, and the necklace about her neck, and saying, "Accept these pledges." And while she took them, he kissed her, and said, "Now you are mine," and he called her his wife. When this had been done, the guests cried out, "Blessing on you!" First each one said this by himself, and then all together; one sent by the prince in his stead, joined in the cry; and at that moment the ante-room was filled with aromatic smoke, which was a sign of blessing from heaven. And then the servants in waiting took loaves from the two tables near the candlestick, and cups, now filled with wine, from the tables in the corners of the room, and gave to each of the guests his bread and his cup, and they ate and drank. After this the husband and his wife arose, the six virgins following them to the threshold with the now lighted silver lamps in their hands; and the partners entered the room; and the door was shut.

748. The angel guide afterward talked with the guests about his ten companions, saying that he had introduced them by command, had shown them the magnificent things of the prince's palace and the wonders it contained, that they had dined with him, and had afterward conversed with the wise of the society. And he asked, "May they converse a little with yourselves also?" And they approached, and entered into conversation. And one wise man of the wedding guests said to them, "Do you understand what is signified by what you have seen?" They replied that they understood a little. And then they asked him, "Why was the bridegroom, now the husband, so clothed?" He answered, "The bridegroom, now the husband, represented

the Lord; and the bride, now the wife, represented the church; because a wedding in heaven represents the Lord's marriage with the church. For this reason the bridegroom had a mitre on his head, and was clad in a robe, coat, and ephod, like Aaron; and the bride, now the wife, had a crown on her head, and was dressed with a mantle like a queen. But to-morrow they will be clothed differently, because this representation lasts only to-day." Again they asked, " Since he represented the Lord, and she the church, why did she sit at his right ?" The wise man replied: "Because two things make the marriage of the Lord and the church, love and wisdom, and the Lord is love, and the church is wisdom; and wisdom is at the right of love; for the man of the church is wise as of himself, and as he becomes wise he receives love from the Lord. The right hand also signifies power, and love has power through wisdom. But as before said, after the marriage the representation is changed; for the husband then represents wisdom, and the wife the love of his wisdom. This latter love, however, is not the prior, but the secondary love which the wife has from the Lord through the wisdom of the husband; the love of the Lord which is prior, is the love of becoming wise, with the husband: therefore, after the marriage, both together, the husband and wife, represent the church."

Again they asked, " Why did not you men stand beside the bridegroom, now the husband, as the six virgins stood beside the bride, now the wife ?" The wise man replied: "Because to-day we ourselves are counted among the virgins, and the number six signifies all and complete." But they said, "How is that ?" He replied: "Virgins signify the church; and the church is of both sexes; therefore we, too, are virgins in relation to the church; that this is so is evident from these words in the Apocalypse, *These are they who were not defiled with women, for they are virgins; and they follow the Lamb whithersoever He goeth* (xiii. 4). And because virgins signify the church, the Lord likened it to

ten virgins invited to a marriage (Matt. xxv. 1-13). And because Israel, Zion, and Jerusalem signify the church, so often in the Word the virgin and daughter of Israel, Zion, and Jerusalem are named. The Lord also describes His marriage with the church by these words in David: *Upon Thy right hand did stand the queen in fine gold of Ophir; her clothing is of wrought gold; she shall be brought unto the King in raiment of needle-work; the virgins her companions that follow her shall come into the King's palace"* (Ps. xlv. 9-14). Afterward they said, "Is it not proper that a priest should be present and minister?" The wise man answered, "This is proper on earth, but not in the heavens, because of the representation of the Lord Himself and the church. On earth they do not know this. Yet with us a priest ministers at betrothment, and hears, receives, confirms, and consecrates the consent. Consent is the essential of marriage, and succeeding ceremonies are its formalities."

749. After this the angel guide went to the six virgins, and told them also of his companions, and requested that they would honor them with their company. And they approached, but when near they suddenly went back and entered the women's apartment, where their virgin friends also were. On seeing this, the angel guide followed them and asked why they had withdrawn so suddenly without speaking. They replied, "We could not go near them." He said, "Why so?" And they answered, "We do not know; but we perceived something that repelled and drove us back; they must excuse us." And the angel returned to his companions, and told them this answer, and added, "I suspect that your love of the sex is not chaste; in heaven we love virgins for their beauty and elegance of manners, and we love them dearly, but chastely." At this his companions smiled and said, "Your suspicion is correct; who can see such beauties near, and not feel some desire?"

75o. After this social festivity, all those invited to the

wedding departed, and also the ten men in company with their angel. The evening was advanced, and they went to bed. At dawn they heard it proclaimed, "To-day is the sabbath;" and they arose, and asked the angel what it meant. He replied, "It is a call to the worship of God, which returns at stated times, and is proclaimed by the priests; it is celebrated in our temples, and lasts about two hours. Come with me, therefore, if you like, and I will introduce you." They made themselves ready, accompanied the angel, and entered the temple. And behold, the temple was large, capable of seating about three thousand, semicircular in form, with seats extending continuously around, following the figure of the temple. The pulpit in front of the seats was drawn back a little from the centre; the door was back of the pulpit, at the left. The ten strangers entered with their angel guide, and he told them where they were to sit, saying, "Every one who enters the temple knows his place; he knows it from something within, nor can he sit anywhere else; if he sits elsewhere, he hears nothing and perceives nothing, and also disturbs the order; and when this is done, the priest is not inspired."

751. When the congregation had assembled, the priest ascended the pulpit, and preached a sermon full of the spirit of wisdom. The sermon was as to the holiness of the Sacred Scripture, and conjunction of the Lord by it with both worlds, the spiritual and the natural. In the enlightenment in which he was, he fully proved that that holy book was dictated by Jehovah the Lord, and that consequently He is in it, even so that He is the wisdom there; but that the wisdom which is Himself therein, lies concealed under the sense of the letter, and is opened to none but those who are in truths of doctrine and at the

same time in goods of life, and who thus are in the Lord and have the Lord in them. To the sermon he subjoined a prayer, and descended. As the congregation was leaving, the angel asked the priest to speak a few words of peace to his ten companions; and he came to

them, and they conversed together for half an hour, and he spoke of the Divine Trinity as being in Jesus Christ, in whom dwelleth all the fulness of the Godhead bodily, according to the saying of the Apostle Paul; and he afterward spoke of the union of charity and faith, but he said the union of charity and truth, because faith is truth.

752. After giving thanks, they went home. And the angel said to them, " This is the third day since you came to this heavenly society, and you were prepared by the Lord to remain here three days; the time has therefore come for us to part. So put off the clothes sent you by the prince, and put on your own." And as soon as they were in their own clothes, they were inspired with desire to depart; and they departed, and descended, the angel accompanying them all the way to the place of the assembly. And there they gave thanks to the Lord for having deigned to bless them with knowledge and its

intelligence respecting heavenly joys and eternal happiness.

CHAPTER FOURTEENTH.

THE CONSUMMATION OF THE AGE; THE
COMING OF
THE LORD; AND THE NEW HEAVEN
AND NEW CHURCH.

I. THE CONSUMMATION OF THE AGE IS THE
LAST TIME OR
END OF THE CHURCH.

753. THERE have been several churches on this earth, and in course of time they have all been brought to an end, and after their ending new churches have arisen; and so it has been to the present time. The ending of a church takes place when no Divine truth remains except what is falsified or rejected; and while there is no genuine truth there can be no genuine good, because all the quality of good is formed by truths; for good is the essence of truth, and truth is the form of good, and without form there is no quality. Good and truth can no more be separated than the will and understanding, or, what is the same, than love's affection and the thought from it. Therefore when truth is ended in a church, good is also ended there; and when this is done, the church then has an end, that is, then is its consummation.

754• A church is brought to an end by various means, especially by such as cause falsity to appear as truth; and when falsity appears to be truth, then the good which in itself is good and is called spiritual, is found no more. The good which is then believed to be good, is only natural, which a moral life produces. The reason that truth and together with it good are brought to an end, is chiefly in the two natural loves that are diametrically opposed to the two spiritual, and are called love of self and love of the world. Love of self when it reigns, is opposed to love to God, and love of

the world when it reigns is opposed to love toward the neighbor. Love of self is to wish well to one's self alone, and not to another but for the sake of self; the same may be said of the love of the world; and these loves, where they have been fed, spread like gangrene through the body, and successively consume all things thereof. That such love has invaded the churches, is clearly manifest from Babylon and the description of it (Gen. xi. 1-9; Isa. xiii.; xiv.; xlvii; Jer. 1.; also Dan. ii. 31-47; iii. 1-7, and following; v.; vi. 8-28; vii. 1-14; and in the Apoc. xvii. and xviii., in both from beginning to end); for Babylon has at last so exalted itself as not only to have transferred the Lord's Divine power to itself, but also to be striving with the utmost zeal to grasp all the riches of the world. That similar loves would break forth from many leaders of the churches outside of Babylon, if their power were not limited and thus curbed, may be inferred from signs and appearances not without meaning. What else follows, then, but that such a man regards himself as God, and the world as heaven, and perverts all truth of the church? for that truth which in itself is truth cannot be known and acknowledged by a merely natural man, nor can it be given him by God because it falls into the inverse, and becomes falsity. Beside these two loves there are still other causes of the ending of truth and good, and hence of the church, but these are secondary and subordinate to those two.

755. That the consummation of the age is the last time of the church, is evident from passages in the Word where it is mentioned; as in the following: *I have heard from Jehovah a consummation and decision upon the whole earth* (Isa. xxviii. 22). *The consummation is decreed, overflowing with righteousness, for the Lord Jehovah Zebaoth shall make a con-*

summation and decision in the whole land (x. 22, 23). The whole land shall be devoured in the fire of the zeal of Jehovah, for He shall make a speedy consummation with all them that dwell in the land (Zeph. i. i8). By earth or land in these

passages is signified the church, because the land of Canaan where the church was is meant. That the earth or land signifies the church, may be seen confirmed by many passages from the Word in the *Apocalypse Revealed* (n. 285, 902). *At length upon the bird of abominations there shall be desolation, and even to a consummation and decision shall it drop upon the devastation* (Dan. ix. 27). That these words were spoken by Daniel of the end of the present Christian Church, may be seen in Matthew (xxiv. 15). *The whole earth shall be a waste, yet will I not make a consummation* (Jer. iv. 27). *The iniquity of the Amorites is not yet consummated* (Gen. xv. 16). *Jehovah said, I will go down and see whether they have made a consummation, altogether according to the cry which is come unto Me* (xviii. 20; spoken of Sodom. The last time of the present Christian Church is also meant by the Lord by the consummation of the age in the following: The disciples asked Jesus, *What shall be the sign of Thy coming, and of the consummation of the age?* (Matt. xxiv. 3.) *In the time of harvest I will say to the reapers, Gather ye together first the tares to burn them; gather the wheat into my barn. So shall it be in the consummation of the age* (Matt. xiii. 30, 40). *In the consummation of the age the angels shall come forth, and sever the wicked from among the just* (xiii. 49). Jesus said to His disciples, *Lo, I am with you even to the consummation of the age* (xxviii. 20). It is to be known that devastation, desolation, and decision signify the same as consummation; but desolation signifies the consummation of truth, devastation that of good, and decision the full ending of both; and that the fulness of time, in which the Lord came into the world, and in which He is to come, is also the ending.

756. The consummation of the age may be illustrated by various things in the natural world; for here the things upon earth one and all grow old and are consumed, but by alternate changes called circles of things. Times, in general and particular, run through these circles. In general, the year

passes from spring to summer, through this to autumn, then ends in winter, and from this returns to spring again; this is the circle of heat: in particular, the day passes from morning to noon, through this to evening, ends in night, and from this returns again to morning; this is the circle of light. Every man also runs through the circle of nature; he begins life in infancy, from that advances to youth and manhood, from this to old age, and dies. So likewise every bird of the air and beast of the earth. Every tree also begins with the germ, goes on to full stature, and gradually declines, even till it falls. So it is with every bush and twig, yes, with every leaf and flower, and even with the soil itself, which in time becomes barren; so it is also with all still water, which gradually becomes foul. All these are alternate endings natural and temporal, but still periodical; for when one thing has passed from origin to end, another like it arises; thus every thing is born and dies, and is born again, that creation may be continued. What is similar takes place with the church, because man is a church, and man in general makes the church; and one generation follows another, and there is variety of all minds; and iniquity once rooted is transmitted to posterity so far as to give an inclination thereto, and is uprooted only by regeneration which is effected by the Lord alone.

II. THE PRESENT IS THE LAST TIME OF THE CHRISTIAN CHURCH, FORETOLD AND DESCRIBED BY THE LORD IN THE GOSPELS AND THE APOCALYPSE.

757. That the consummation of the age signifies the last time of the church was shown in the preceding article; from which is manifest what is meant by the ending of the age of which the Lord spoke in the Gospels (Matt. xxiv.: Mark xiii.: Luke xxi.). For we read that as Jesus sat upon the Mount of Olives, the disciples came unto Him privately, saying, What shall be the sign of Thy coming, and of the

consummation of the age? (Matt. xxiv. 3.) And the Lord beginning then, foretold and described the ending, what it would be successively even to His coming; and that He then would come in the clouds of heaven with power and glory, and would gather together His elect, beside many other things (verses 30, 31) which by no means occurred at the destruction of Jerusalem. These things the Lord described there in prophetic speech, in which every word has full weight. What each involves, has been explained in the *Heavenly Arcana* (n. 3353-3356, 3486-3489, 3650-3655, 3751-3757, 3898-3901, 4057-4060, 4229-4231, 4332-4335, 4422-4424).

758. That all these words which the Lord spake with the disciples were said of the last time of the Christian Church, is very manifest from the Apocalypse in which there are similar predictions of the ending of the age and His coming; all of which are particularly explained in the *Apocalypse Revealed*, published in the year 1766. Now, since what the Lord said in presence of His disciples as to the ending of the age and His coming coincides with what He afterward revealed through John in the Apocalypse concerning the same, it is very clear that He meant no other consummation than that of the present Christian Church. Moreover, there is also a prophecy in Daniel respecting the end of this church; therefore the Lord says, *When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, whoso readeth let him note well* (Matt. xxiv. 15: Dan. ix. 27; and what is similar is in the other prophets). That such abomination of desolation exists to-day in the Christian Church will be still more manifest from the Appendix; in which it will be seen that there is no single genuine truth remaining in the church, and also that unless a new church be raised up in place of the present, *no flesh can be saved*, according to the Lord's words in Matthew (xxiv. 22). That the Christian Church as it is to-day is so far brought to an end and devastated, cannot be

seen by those on earth who have confirmed themselves in its falsities; this is because confirmation of falsity is denial of truth; it therefore veils, as it were, the understanding, and thereby guards against the secret entrance of any thing else to pull up its cords and stakes, by which it has builded and fashioned its system like a strong tent. Add to this, that the natural rational can confirm whatever it likes, thus falsity equally as well as truth; and when it is confirmed, both appear in similar light, nor is it known whether the light is false like that in a dream, or true like that of day. But the spiritual rational, in which they are who look to the Lord and from Him are in the love of truth, is wholly different.

759. It is from this that every church built up of those who see by confirmations, appears as if it alone were in light, and all others which dissent from it in darkness. For they who see by confirmations are not unlike owls, which see light in the shade of night, and by day see the sun and its rays as thick darkness. Such has been and also such is every church in falsities, when once founded by leaders who seem to themselves lynx-eyed, who have made for themselves a morning light from their own intelligence and an evening light from the Word. Did not the Jewish Church when wholly devastated, which was when our Lord came into the world, cry aloud by its scribes and legalists, that because it had the Word it alone was in heavenly light, when yet they crucified the Messiah or Christ who was the Word itself and the All in all thereof? What is the cry of the church meant by Babylon in the prophets and in the Apocalypse, but that she is the queen and mother of all churches, and that those churches which withdraw from her are spurious offspring that must be excommunicated? and this although she has thrust the Lord the Saviour from the throne and altar, and placed herself thereon. Does not every church, even the most heretical, when once received, fill country and town with the cry that it alone is orthodox and catholic, and that it has the gospel which the angel flying in the midst of

heaven announced ? (Apoc. xiv. 6.) And who does not hear an echo from the crowd, that this is so ? Did the whole Synod of Dort view predestination otherwise than as a star descending from heaven above their heads, and did they not kiss that dogma as the Philistines kissed the image of Dagon in the temple at Ashdod, and as the Greeks kissed the Palladium in the temple of Minerva ? For they called that the palladium of religion, not knowing that the falling star is a meteor from false light, which, when it falls upon the brain can confirm every falsity, which is done by fallacies, until it is believed to be the true light, and decreed to be a fixed star, and finally sworn to be the star of stars. Who speaks more persuasively of the certain truth of his fantasy than the atheistic naturalist ? Does he not laugh most heartily at the Divine things of God, the celestial of heaven, and the spiritual of the church? What lunatic does not believe his folly to be wisdom, and wisdom to be folly? Who by sight of the eye distinguishes the illusive light of decaying wood from the light of the moon ? Who that loathes balsamic odors, as those do who are affected with uterine disease, does not repel them from the nostrils and prefer ill smelling odors to them ? And so on. These things have been presented for the sake of illustration, that it may be known that by natural light alone it is not known that the church is consummated, that is, that it is in mere falsities, until truth from heaven beams forth in its own light. For falsity does not see truth, but truth sees falsity; and every man is such that he can see and comprehend truth while

he hears it; but a man confirmed in falsities cannot bring truth into the understanding to remain, since it finds no room; and if it happens to enter, the assembled troop of falsities ejects it as heterogeneous.

III. THIS LAST TIME OF THE CHRISTIAN
CHURCH IS THE
VERY NIGHT INTO WHICH FORMER
CHURCHES
HAVE GONE DOWN.

760. That there have been in general four churches on this earth since creation, one succeeding another, may be evident from both the historical and the prophetic Word, especially in Daniel, where the four churches are described by the statue which Nebuchadnezzar saw in a dream (chap. ii.), and afterward by the four beasts coming up out of the sea (chap. vii.). The first, which is to be called the Most Ancient, existed before the flood; its consummation or end is described by the flood. The second, which is to be called the Ancient, existed in Asia, and part of it in Africa; it was brought to an end and perished by idolatries. The third was the Israelitish, beginning with the promulgation of the Decalogue upon Mount Sinai, continued through the Word written by Moses and the prophets, and consummated or ended by the profanation of the Word which was full at the time of the Lord's coming into the world; therefore they crucified Him who was the Word. The fourth is the Christian, established by the Lord through the evangelists and apostles. There have been two epochs of this church, one from the time of the Lord to the Council of Nice, and the other from that Council to the present day. As it has gone on, however, this church has been divided into three, the Greek, Roman Catholic, and Reformed; but still, all these have been called Christian. Moreover, there have been several particular ones within each general church, which though seceding have still retained the name from the general one, as the heresies in the Christian Church.

761. That the last time of the Christian Church is the very night into which the former churches went down, is evident from the Lord's prediction respecting it in the Evangelists and in Daniel: in the Evangelists from the fol-

lowing: They would see the abomination of desolation; also,

Then shall be great affliction, such as was not since the beginning of the world to this time, no, nor ever shall be; also, Except those days should be shortened, there should no flesh be saved; and finally, The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven

(Matt. xxiv. 15, 21, 22, 29). In other places in the Evangelists, that time is also called night; as in Luke: *In that night there shall be two men in one bed; the one shall be taken and the other left* (xvii. 34). And in John: *I must work the works of Him That sent Me; the night cometh when no man can work* (ix. 4). Since all light departs at midnight, and the Lord is the true light (John i. 4--9; viii. 12; xii. 35, 36, 46), therefore when the Lord ascended to heaven He said to the disciples, *I am with you even to the consummation of the age* (Matt. xxviii. 20); and then He departs from them to the New Church. That this last time of the church is the very night into which the former churches went down, is evident also from the following passages in Daniel: *At length upon the bird of abominations there shall be desolation, and even to a consummation and decision shall it drop upon the devastation* (ix. 27); that this is a prediction of the end of the Christian Church is clearly manifest from the Lord's words in Matthew (xxiv. 5). The same is also evident from what is said in Daniel of the fourth kingdom or fourth church represented by Nebuchadnezzar's statue:

And

whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of man, but they shall not cohere the one with the other, even as iron is not mixed with

clay (ii. 43); the seed of man is the truth of the Word. And again, from the following respecting the fourth church represented by the fourth beast coming up out of the sea:

I

saw in the night visions, and behold a fourth beast, dreadful and terrible; it shall devour the whole earth, and shall tread it down, and break it in pieces (vii. 7, 23); this means that it will bring

to an end all truth of the church, and then it will

be night because the truth of the church is light. Many other similar predictions are made of this church in the Apocalypse, especially in the sixteenth chapter which treats of the vials of the wrath of God poured out upon the earth; and by these are signified the falsities which were then to inundate and destroy the church. So likewise in many places in the prophets, as in the following: *Shall not the day of Jehovah be darkness and not light? even very dark and no brightness in it?* (Amos v. i8, 20: Zeph. i. is.) Again: *In that day Jehovah will look down upon the earth, which, behold, is darkness, and the light shall grow dark in its ruins* (Isa. v. 30; see also viii. 22). The day of Jehovah is the day of the Lord's coming.

762. That four churches have existed on this earth since the creation of the world, is according to Divine order; which is, that there is a beginning and its end before a new beginning has its rise. Hence every day begins with morning, progresses, and ends in night, and after this is a new beginning; also every year begins with spring, progresses through summer to autumn, ends in winter, and after this is a new beginning. In order that these changes may take place, the sun rises in the east, progresses from it through the south to the west, and finishes its course in the north, from which it rises again. It is so with churches: the first of these, the Most Ancient, was as morning, spring, and east; the second or Ancient was as day, summer, and south; the third was as evening, autumn, and west; and the fourth, as night, winter, and north. From these progressions according to order, the wise men of ancient times inferred four ages of the world, the first of which they called golden, the second silver, the third copper, and the fourth iron; by which metals also the churches themselves were

represented in Nebuchadnezzar's statue. Furthermore, the church appears before the Lord as one man; and this greatest man must pass through his several ages like an individual, that is to say, from infancy to youth, from this to manhood, and

at length to old age, and then, when he dies, he will rise again. The Lord says: *Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit* (John xii. 24).

763. It is according to order that the first proceeds to its last, both in general and in particular, in order that variety may exist in all things, and by means of varieties every quality; for quality is perfected by relative differences more and less opposite. Who cannot see that truth gets its quality by there being falsity, and good likewise by there being evil, as light gets quality by there being thick darkness, and heat by there being cold? What would color be if there were white only, and not black? The quality of the intermediate colors is but imperfect without it. What is sensation without relativity? And what is this except to opposites? Is not the eyesight darkened by white alone, and quickened by a color that inwardly takes something from black, such as green? Is not the ear deafened from one tone continually striking its organs, and excited by modulation varied by relations? What is the beautiful without relation to the unbeautiful? Therefore in order to present vividly the beauty of a virgin, an ugly image is placed at the side in some pictures. What are enjoyment and good fortune without relation to the unenjoyable and the unfavorable? Who does not become mad if he dwells on one idea only, with no relief from the variety that comes from such things as tend to the opposite? It is so with the spiritual things of the church, the opposites of which relate to evil and falsity, which nevertheless are not from the Lord but from man who has free will which he can turn to good or evil use; comparatively as it is with darkness and cold, which are not from the sun but from the earth, which by

its revolutions successively withdraws and turns itself;
and yet without its turning and withdrawal there would
be neither day nor year, consequently no person and
thing on the earth. I have heard that churches which are
in different goods and truths, pro-

vided their goods have reference to love to the Lord and their truths to faith in Him, are like so many jewels in the king's crown.

IV. AFTER THIS NIGHT FOLLOWS MORNING,
AND THAT IS THE
COMING OF THE LORD.

764. Since the successive states of the church in general and particular are described in the Word by the four seasons of the year, spring, summer, autumn, and winter, and by the four divisions of the day, morning, noon, evening, and night, and because the present church of Christendom is the night, it follows that the morning, that is, the first of a new church, is now at hand. That the successive states of the church are described in the Word by the four states of the light of day, is evident from the following: *Until the evening and the morning two thousand three hundred, then shall the Holy be justified; the vision of the evening and the morning, it is truth* (Dan. viii. 14, 26). *He calleth to me out of Seir, Watchman, watchman, what of the night? The watchman said, The morning cometh and also the night* (Isa. xxi. II, 12). *An end is come, the morning is come unto thee, O thou that dwellest in the land; behold the day is come, the morning is gone forth* (Ezek. vii. 6, 7, 10). *Jehovah in the morning, in the morning will He bring His judgment to light, He faileth not* (Zeph. iii. 5). *God is in the midst of her, God shall help her when the morning appeareth* (Ps. xlvii. 5). *I have waited for Jehovah: my soul waiteth for the Lord more than they that watch for the morning, that watch for the morning; for with Him is plenteous redemption, and He will redeem Israel* (Ps. cxxx. 5-8). In these passages evening and night mean the last time of the church, and morning the first. The Lord Himself is also called the morning in the

following passages: *The God of Israel said, the Rock of Israel
spake to me, He shall be as the light of the morning, a morning
without clouds* (2 Sam. xxiii. 3, 4). *I am the*

Root and the Offspring of David, and the bright and morning Star (Apoc. xxii. 16). *From the womb of the morning thou hast the dew of thy youth* (Ps. cx. 3). These passages are concerning the Lord. Because the Lord is the morning, He arose from the sepulchre early in the morning, to begin a new church (Mark xvi. 2, 9). That the coming of the Lord is to be expected, is clearly manifest from His prediction of it in Matthew: *And as He sat upon the Mount of Olives, the disciples came unto Him, saying, Tell us what shall be the Sign of Thy coming, and of the consummation of the age* (xxiv. 3). *After the affliction of those days shall the sun 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; and then shall appear the sign of the Son of Man; and they shall see the Son of Man coming in the clouds of heaven with power and glory* (xxiv. 29, 30; Mark xiii. 26; Luke xxi. 27). *As the days of Noe were, so shall also the coming of the Son of Man be; therefore be ye also ready, for in such an hour as ye think not, the Son of Man will come* (verses 37, 44)• In Luke: *When the Son of Man cometh, shall He find faith on the earth?* (xviii. 8.) In John: Jesus said of John, *If I will that he tarry till I come* (xxi. 22). In the Acts of the Apostles: While they saw Jesus taken up into heaven, *Behold two men stood by them in white apparel, who also said, Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven* (i. 50, 44). In the Apocalypse: *The Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly be done. Behold I come; blessed is he that keepeth the sayings of the prophecy of this book. And behold I come: and My reward is with Me, to give every man according as his work shall be* (xxii. 6, 7, 42). And again: *I Jesus have sent Mine angel to testify unto you these things in the churches. I am the Root and the Offspring of David, and the bright and morning Star. The Spirit and the bride say, Come; and let him that heareth say, Come;*

and let him that thirsteth come, and whosoever will, let him take the water of life freely (xxii. 16, 17). And still further: He who testifieth these things saith, surely I come. Amen; even so come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen (verses 20, 21).

766. The Lord is present with every man, urging and pressing to be received; and when a man receives Him, which he does when he acknowledges Him as his God, Creator, Redeemer, and Saviour, then is His first coming which is called the dawn. From this time the man begins to be enlightened, as to the understanding, in spiritual things, and to advance into more and more interior wisdom; and as he receives this wisdom from the Lord, so he advances through morning into day, and this day lasts with him into old age, even to death; and after death he passes into heaven, to the Lord Himself, and there, although he died an old man, he is restored to the morning of his life, and develops to eternity the beginning of the wisdom implanted in the natural world.

767. A man who is in faith in the Lord and charity toward the neighbor is a church in particular; the church in general is composed of such. It is wonderful that every angel, in whatever direction he turns his body and face, looks to the Lord before him; for the Lord is the sun of the angelic heaven; this appears before their eyes when they are in spiritual meditation. What is similar takes place with man in the world in whom the church is, as to the sight of his spirit; but this state of his spirit is not known, because the sight of the spirit is veiled by the natural sight, to which the other senses add allurements, and the objects of these senses are such as are of the body and the world. This aspect of the Lord, whatever the direction may be, has its origin from this, that all truth

from which are wisdom and faith and all good through
which are love and charity are from the Lord, and are the
Lord's in man; and hence every truth of wisdom is like a
mirror in which the Lord is seen, and every good of

love is an image of the Lord. Hence this wonderful thing. But an evil spirit perpetually turns away from the Lord, and looks continually to his own love, and this also in whatever direction he turns his body and face; the cause is the same, but reversed; for every evil is in a certain form an image of his reigning love, and falsity from it presents that image as in a mirror. That something like this is also implanted in nature may be inferred from certain plants that grow amid herbage, in their shooting up high above it, that they may look to the sun; also from some of them turning to the sun, from his rising to the end of day, that so they may ripen under his auspices. Nor do I doubt that there is a similar endeavor and effort in all the twigs and branches of every tree; but because they have not elasticity to bend and turn, the act is checked. Moreover it is obvious to the observer that all whirlpools and ocean sandbanks spontaneously follow in their motion the general course of the sun. Why should not man, who was created in the image of God, unless by his gift of free will he turn that endeavor and effort implanted by the Creator in another direction? This may also be likened to a bride constantly carrying something of the image of the bridegroom in the sight of her spirit, and seeing him in his gifts as in mirrors, longing for his coming, and when he comes receiving him with the joy in which the love of her bosom exults.

V. THE COMING OF THE LORD IS NOT HIS COMING TO DESTROY THE VISIBLE HEAVEN AND HABITABLE EARTH, AND TO CREATE A NEW HEAVEN AND EARTH, AS MANY, FROM NOT UNDERSTANDING THE SPIRITUAL SENSE OF THE WORD, HAVE HITHERTO SUPPOSED.

768. The opinion at this day prevailing in the churches is, that when the Lord comes to the final judgment, He will appear in the clouds of heaven with angels and the

sound of trumpets; that He will gather together all who
still dwell on the earth, together with all who have died;
will separate

the wicked from the good, as a shepherd separates goats from sheep; will then cast the wicked or the goats into hell, and raise the good or the sheep into heaven; will create at the same time a new visible heaven and a new habitable earth, and upon this latter will send down the city called the New Jerusalem, the structure of which will be according to the description in the twenty-first chapter of the Apocalypse, that is to say, it will be of jasper and gold, and the foundations of its wall of every precious stone, while its height, breadth, and length will be equal, each twelve thousand furlongs; into this city all the elect will be gathered, both those who are living and those who have died since the beginning of the world; these will return into their bodies, and in that magnificent city, as in their heaven, will enjoy eternal blessedness. This is the opinion at this day reigning in the Christian churches as to the coming of the Lord and the final judgment.

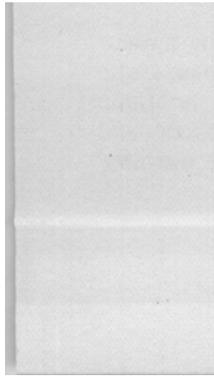
769. As to the state of souls after death, the churches at this day believe universally, but each in its own way as follows: human souls after death are ghosts of which they entertain an idea as of a breath of wind, and because they are such they are reserved till the day of the final judgment, it may be in the centre of the earth, where some fix the abode of departed spirits, or it may be in the limbus of the fathers. But on these points they differ: some are of the opinion that souls are ethereal or aerial forms, and so are as phantoms and spectres, and that some of these dwell in the air, some in the forests, and some in the waters; but others think that the souls of the dead are transferred to the planets or stars, and have habitations given them there; and some that after thousands of years they return into bodies; but the greater part think that they are reserved for the time when the whole firmament together with the terraqueous globe will perish, which will take place by fire that will either break forth from the centre of the earth, or be hurled down like universal lightning from heaven; and that the graves

will then be opened, the reserved souls clothed again with their own bodies, and transferred to that holy city Jerusalem, and so will dwell together on another earth in lustrous bodies, some lower down in that city, some higher up, for its height, like its length and breadth, is to be twelve thousand furlongs (Apoc. xxi. 16).

770. When the clergy and laity are asked whether they firmly believe all this, as that the antediluvians together with Adam and Eve, and the postdiluvians together with Noah and his sons, also Abraham, Isaac, and Jacob together with all the prophets and the apostles, as well as the souls of all other men, are still reserved in the middle of the earth, or are flying about in the ether or the air; as also whether they believe that souls will again put on their bodies and unite with them, which yet are eaten by worms and mice and fishes, or Egyptian mummies which have been consumed by men, and others mere skeletons dried by the sun and crumbled to dust; also whether they believe that the stars of heaven will then fall upon the earth, which yet is smaller than a single one of them; and whether such things are not paradoxes which reason itself dissipates, as it does contradictory things; to this some make no reply; some answer, "These things are matters of faith, to which we keep the understanding in obedience;" some, that not only these but many more beside which are above reason, are of the Divine omnipotence. And when they name faith and omnipotence, reason is exiled, and then sound reason either disappears and becomes as nothing, or becomes as a spectre, and is called insanity. They add, "Are not those things according to the Word? Is not one to think and speak from that?"

771. That the Word in the letter is written by appearances and correspondences, and that there is therefore in all its particulars a spiritual sense in which the truth is in its light, while the sense of the letter is in the shade, was shown in the chapter on the Sacred Scripture. Lest the

man of the New Church, therefore, like the man of the old, should wander in the shade in which is the sense of the letter of the Word, especially as to heaven and hell, and his life after death, and here as to the coming of the Lord, it has pleased the Lord to open the sight of my spirit, and so to admit me into the spiritual world, and not only to give me to speak with spirits and angels, with relatives and friends, and also with kings and princes, who have run their course in the natural world, but also to see the wonders of heaven and the miseries of hell, and thus to see that man does not abide in some unknown part of the earth, nor fly about blind and dumb in the air or in empty space, but that he lives a man in a substantial body, in a much more perfect state, if he comes among the blessed, than that in which he formerly lived when in the material body. And therefore, lest from ignorance man should sink himself deeper in this opinion of the destruction of the visible heaven and the habitable earth, and thus as to the spiritual world, and lest from it naturalism together with atheism, which among the learned has at this day begun to take root in the interior rational mind, should spread still further, like mortification in the flesh, even into his external mind from which he speaks, it has been enjoined upon me by the Lord to make public various things from what I have seen and heard, both about *Heaven and Hell*, and the *Final Judgment*, and also to explain the *Apocalypse* in which the coming of the Lord, the former heaven, the new heaven, and the holy Jerusalem are treated of. From these when read and understood, one may see what is meant there by the coming of the Lord, the new heaven, and the New Jerusalem.



VI. THIS COMING OF THE LORD, WHICH IS THE SECOND, TAKES PLACE IN ORDER THAT THE EVIL MAY BE SEPARATED FROM THE GOOD, ALSO THAT THOSE MAY BE SAVED WHO HAVE BELIEVED AND DO BELIEVE IN HIM, AND ALSO THAT A NEW ANGELIC HEAVEN MAY BE FORMED FROM THEM, AND A NEW CHURCH ON EARTH; AND WITHOUT THIS NO FLESH COULD BE SAVED (Matt. xxiv. 22).

772. That this second coming of the Lord does not take place for the purpose of destroying the visible heaven and habitable earth, was shown in the preceding article. That it is not to destroy any thing but to build up, consequently not to condemn, but to save those who since His first coming have believed in Him and who shall hereafter believe, is evident from these words of the Lord: *God sent not His Son into the world to judge the world, but that the world through Him might be saved: he that believeth on Him is not judged, but he that believeth not is judged already, because he hath not believed in the name of the only-begotten Son of God* (John iii. 57, 18). And elsewhere: *If any man hear My words and believe not, I judge him not; for I came not to judge the world but to save the world; he that despiseth Me and receiveth not My words hath one that judgeth him; the Word that I have spoken, the same shall judge him* (xii. 47, 48).

That the final judgment took place in the spiritual world in the year 5757, is shown in the little work on the *Final*

Judgment, published at London in 1758; and further in the *Continuation about the Final Judgment*, published at Amsterdam in 1763; which I attest because I saw it with my own eyes in full wakefulness.

773. The coming of the Lord is for the purpose of forming a new heaven of those who have believed in Him, and of establishing a new church of those who believe in Him hereafter, because these two are the ends for which He came. The very end for which the universe was created was no

other than that an angelic heaven should be formed from men, where all who believe in God shall live in eternal blessedness; for Divine love which is in God and essentially is God cannot intend any thing else, and Divine wisdom which is also in God and is God cannot produce any thing else. Since the creation of the universe had for its end an angelic heaven from the human race, and at the same time a church on earth, for man is to pass through the church into heaven, and since the salvation of men, accomplished among those to be born in the world, is thus a continuation of creation, therefore use is made throughout the Word of the term *create*, and its meaning is to form for heaven; as in the following passages: *Create in me a clean heart, O God, and renew a right spirit within me* (Ps. li. o). *Thou openest Thine hand, they are filled with good; Thou sendest forth Thy Spirit, they are created* (civ. 28, 3o). *The people which shall be created shall praise Jah* (cii. 18). *Thus said Jehovah That created thee, O Jacob, and He That formed thee, O Israel; I have redeemed thee, I have called thee by thy name; every one that is called by My name, I have created him unto My glory* (Isa. xliii. i, 7). *They were prepared in thee in the day that thou wast created; thou wast perfect in thy ways in the day that thou wast created, till perversity was found in thee* (Ezek. xxviii. 13, is); this is said of the king of Tyre. *That they may see, and know, and consider, and understand together, that the hand of Jehovah hath done this, and the Holy One of Israel hath created it* (Isa. xli. 20). From this what is meant by *create* in the following may be evident: *Jehovah, creating the heavens, spreading forth the earth, giving breath unto the people upon it, and spirit to them that walk therein* (xlii. 5; see also xlv. 12, 18). *Behold I create a new heaven and a new earth; be ye glad for ever in that which I create; behold I shall create Jerusalem a rejoicing* (lxi. 17, 18).

774. The Lord's presence is perpetual with every man, both evil and good, for without His presence no man lives;

but His

coming is only with those who receive Him, and these are they who believe in Him and do His commandments. The Lord's perpetual presence causes man to become rational, and renders him able to become spiritual; this is done by the light which proceeds from the Lord as the sun in the spiritual world, and which man receives in his understanding; that light is truth, and by this he has rationality. But the coming of the Lord takes place with him who conjoins heat with that light, that is, love with truth; for the heat proceeding from that same sun is love to God and toward the neighbor. The mere presence of the Lord, and the enlightenment of the understanding thereby, may be compared to the presence of solar light in the world; unless this light is conjoined with heat, all things on earth become desolate. But the coming of the Lord may be compared to the coming of heat, which takes place in spring; and because the heat then conjoins itself with light, the earth is softened, seeds sprout and bear fruit. Such is the parallelism between the spiritual things in which is man's spirit and the natural things in which is his body.

775. It is the same with the man of the church viewed collectively or in the composite, as with an individual or man in particular. Man viewed collectively or in the composite is the church among many; while man as an individual or particularly, is the church in each one among those many. It is according to Divine order that there should be generals and particulars, and that both should be together in every single thing, and that otherwise particulars do not exist and abide; just as there are no particulars within man without generals to surround them. The particulars in man are the viscera and their parts; and the generals are the coverings which not only surround the whole man, but also the viscera severally and every single part of them. So it is in every beast, bird, and worm; also in every tree, shrub, and seed; nor is it possible for a tone to be produced, from strings or by the breath, without there being what is most

general

from which the particulars that enter into the modulation derive their general, that they may have existence. And so it is with every sense of the body, as with sight, hearing, smell, taste, and touch; and so it is also with all the internal senses of the mind. These things have been presented by way of illustration, so that it may be known that also in the church there are generals and particulars, and also things most general; and that it is from this that four churches have gone before in order, from which progression what is most general in the church has had its rise, and in succession the general and the particular of each of the churches. In man also there are two most general things from which all the generals and the several particulars in him draw their existence; in the body the two most general things are the heart and lungs; in his spirit, they are the will and understanding; on these and the other two all things of his life depend, both in general and particular; without them they would fall asunder and die. And so it would be with the whole angelic heaven and the whole human race, yes, with the whole created universe, if all things in general and everything in particular did not depend on God, His love and wisdom.

VII. THIS SECOND COMING OF THE LORD IS NOT IN PERSON,
BUT IS IN THE WORD, WHICH IS FROM HIM AND IS HIMSELF.

776. We read in many places that the Lord will come in the clouds of heaven (as in Matt. xxiv. 30; xxvi. 64; Mark xiv. 62; Luke xxi. 27; Apoc. i. 7; xiv. 14; Dan. vii. 13; see also Matt. xvii. 5; Luke ix. 34, 35). But hitherto no one has known what was meant by the clouds of heaven; they have believed that He is to appear in them in person. But that by the clouds of heaven the Word in the sense of the letter is meant, and by the glory and power in which also He is then to come (Matt. xxiv. 30) the spiritual sense of the



Word is meant, has been heretofore concealed, because hitherto no one has even by conjecture reached the conclusion that there is a spiritual sense in the Word such as this sense is in itself. Now because the Lord has opened to me the spiritual sense of the Word, and it has been granted me to be together with angels and spirits in their world as one of them, it has been disclosed that by the clouds of heaven is meant the Word in the natural sense, and by glory the Word in the spiritual sense, and by power the Lord's power through the Word. That this is the signification of the clouds of heaven, may be seen from the following passages in the Word: *There is none like unto the God of Jesurun who rideth in the heaven, and in magnificence upon the clouds* (Deut. xxxiii. 26). *Sing unto God, sing praises to His name, extol Him That rideth upon the clouds* (Ps. lxxviii. 4). *Jehovah riding upon a swift cloud* (Isa. xix. 1). To ride signifies to instruct in Divine truths from the Word, for a horse signifies the understanding of the Word (see *Apocalypse Revealed*, n. 298). Who does not see that God does not ride upon the clouds? Again: *God rode upon the cherubs and put for His tent the clouds of the heavens* ([Ps. xviii. 10, 11](#)). [Cherubs also signify the Word, as may be seen in the *Apocalypse Revealed* \(n. 239, 672\).](#) *Jehovah bindeth up the waters in His clouds, and He spreadeth out His cloud over the throne* (Job xxvi. 8, 9). *Ascribe ye strength unto God; His strength is in the clouds* (Ps. lxxviii. 34). *Jehovah created over every dwelling-place of Zion a cloud by day, for upon all the glory shall be a covering* (Isa. iv. 5). The Word in the sense of the letter [was also represented by the cloud in which Jehovah descended upon Mount Sinai, when He promulgated the law: the things of the law then promulgated were the first fruits of the Word. In confirmation the following may also be added: There are clouds in the spiritual world as well as in the natural, but from a different origin. In the spiritual world there are sometimes bright clouds over the angelic heavens, but dusky clouds over the](#)

hells. Bright clouds over the angelic heavens signify obscurity there, from the literal sense of the Word; but when those clouds are dispersed, this signifies that they are in its clear light from the spiritual sense: but dusky clouds over the hells signify the falsification and profanation of the Word. The origin of this signification of the clouds in the spiritual world is that the light which proceeds from the Lord as the sun there, signifies Divine truth; therefore He is called the Light (John i. 9; xii. 35). It is owing to this that the Word itself, which is kept in the shrines of the temples, appears encompassed with clear white light; and its obscurity is induced by clouds.

777. That the Lord is the Word, is clearly evident from the following in John: *In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh* (John i. 1, 14). The Word here means Divine Truth because Christians have Divine truth from no other source than the Word, which is the fountain from which all churches named from Christ draw living waters in their own fulness, though a church in which the sense of the Word is natural is as in a cloud, while one in which is its spiritual and its celestial sense, is in glory and power. That there are three senses in the Word, natural, spiritual, and celestial, one more interior than another, was shown in the chapter on the Sacred Scripture, and in that on the Decalogue or Catechism. It is manifest from this that by the Word in John is meant Divine truth. John also bears witness to this in his first Epistle: *We know that the Son of God is come, and hath given us an understanding that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ* (v. 20). And therefore the Lord so often said *Amen* (or *Verily*) *I say unto you*; and *amen* in the Hebrew language means *truth*; and that He is the Amen may be seen in the Apocalypse (iii. 14); and that He is the Truth, in John (xiv. 6). When also the learned of the present age are asked what they understand by the Word in

John i, 1, they say that they understand the Word in its pre-eminence; and what is the Word in its pre-eminence but Divine Truth ? From all this it is manifest that the Lord will appear in the Word now also. He is not to appear in person, because since He ascended into heaven He is in the glorified Humanity, and in this He cannot appear to any man unless He first opens the eyes of his spirit, and this cannot be done with any one who is in evils and hence in falsities, thus not with any of the goats whom He sets on His left. Therefore when He manifested Himself to His disciples, He first opened their eyes; for we read, *And their eyes were opened, and they knew Him, and He vanished out of their sight* (Luke xxiv. 31). The same took place with the women at the sepulchre after the resurrection, who therefore then saw angels sitting in the sepulchre and talking with them; and no one can see angels with the material eye. That neither did the apostles see the Lord in the glorified Human before His resurrection with the eyes of the body, but in spirit, which appears, after returning to wakefulness, as if in sleep, is evident from His transfiguration before Peter, James, and John, for it is said that they were then heavy with sleep (Luke ix. 32). It is therefore vain to believe that the Lord will appear in a cloud of heaven in person; but He will appear in the Word, which is from Him and thus is Himself.

778. Every man is his own love and his own intelligence, and whatever proceeds from him derives its essence from those two essentials or properties of his life. Therefore angels know what a man is essentially from brief intercourse with him; knowledge of his love from the sound of his voice, and of his intelligence from his

speech. This is because there are two universals of every man's life, the will and the understanding; and the will is the receptacle and abode of his love, and the understanding the receptacle and abode of his intelligence. Therefore all things that proceed from man, whether action or speech, make the man and are the

man himself. In the same way, but in a supereminent degree, the Lord is Divine love and Divine wisdom, or what is the same, Divine good and Divine truth; for His will is of the Divine love, and Divine love is of His will; and His understanding is of the Divine wisdom, and Divine wisdom is of His understanding; the Human form is their containant. From this how the Lord is the Word can be thought out. But on the contrary, he who is opposed to the Word, that is, to the Divine truth therein, hence to the Lord and His church, is his own evil and his own falsity, both as to the mind and as to its effects proceeding from the body, which refer themselves to actions and words.

VIII. THIS SECOND COMING OF THE LORD
TAKES PLACE BY
MEANS OF A MAN BEFORE WHOM HE HAS
MANIFESTED
HIMSELF IN PERSON, AND WHOM HE HAS
FILLED
WITH HIS SPIRIT, TO TEACH THE DOCTRINES
OF
THE NEW CHURCH THROUGH THE
WORD, FROM HIM.

779. Since the Lord cannot manifest Himself in person, as just shown above, and nevertheless has foretold that He will come and found the New Church which is the New Jerusalem, it follows that He will do this by means of a man who can not only receive the doctrines of this church with the understanding but can also publish them by the press. That the Lord manifested Himself before me His servant, and sent me to this office, and that He afterward opened the sight of my spirit, and so has admitted me into the spiritual world, and has granted to me to see the heavens and the hells, also to converse with angels and spirits, and this now continuously for many years, I testify in truth; likewise, that from the first day of that call I have not received any thing which pertains to the doctrines of that

church from any angel, but from the Lord alone while I read the Word.

780. For the sake of the end that the Lord might be constantly present, He has disclosed to me the spiritual sense

of His Word, in which Divine truth is in its light, and in this light He is continually present. For His presence in the Word comes only by the spiritual sense; through the light of this, He passes into the shade in which is the sense of the letter; comparatively, as it is with the light of the sun in the day time, passing through a cloud that is interposed. That the sense of the letter of the Word is as a cloud, while the spiritual sense is the glory, and the Lord Himself is the sun from which the light comes, and that so the Lord is the Word, was shown above. That the glory in which He is to come (Matt. xxiv. 30) signifies Divine truth in its light, in which the spiritual sense of the Word is, is clearly evident from these passages: *The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah: the glory of Jehovah shall be revealed, and all flesh shall see it together* (Isa. xl. 3, 5). *Arise, shine, for thy light is come, and the glory of Jehovah is risen upon thee* (Isa. lx. i to the end). *I will give Thee for a covenant of the people, for a light of the Gentiles, and My glory will I not give to another* (Isa. xlii. 6, 8; see also xlviii. 1). *Thy light shall break forth as the morning, the glory of Jehovah shall gather thee* (Isa. lvi. 8). *All the earth shall be filled with the glory of Jehovah* (Num. xiv. 21; Isa. vi. 1-3; lxvi. 18). *In the beginning was the Word; in Him was life, and the life was the light of men. That was the true light. And the Word was made flesh, and we beheld His glory, the glory as of the only-begotten of the Father* (John i. 1, 4, 9, 14). *The heavens will declare the glory of God* (Ps. xix. 1). *The glory of God will enlighten the holy Jerusalem, and the Lamb is the light thereof; and the nations that are saved shall walk in the light of it* (Apoc. xxi. 23, 24). So in many other places. Glory signifies Divine truth in its fulness, because all that is magnificent in heaven is from the light proceeding from

the Lord, and the light proceeding from Him as the sun
there is **in** its essence Divine truth.

IX. THIS IS MEANT IN THE APOCALYPSE BY
THE NEW HEAVEN
AND THE NEW EARTH, AND THE NEW
JERUSALEM
DESCENDING FROM IT.

781. We read in the Apocalypse: *I saw a new heaven and a new earth, for the first heaven and the first earth were passed away. And I John saw the holy city New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband (xxi. 1, 2).* So, too, we read in Isaiah: *Behold, I create a new heaven and a new earth; be ye glad and rejoice for ever: for behold I create Jerusalem a rejoicing and her people a joy (lxv. 17, 18).* That the Lord is at this day forming a new heaven from Christians who acknowledged in the world, and after their departure out of it could acknowledge, that He is the God of heaven and earth according to His words in Matthew (xxviii. 18), has been disclosed above in this chapter.

782. The New Church is meant by the New Jerusalem coming down from God out of heaven (Apoc. xxi.), because Jerusalem was the metropolis in the land of Canaan and the temple and altar were there, the sacrifices were offered there, and thus the Divine worship itself, to which every male of the whole land was commanded to come three times a year; and further, because the Lord was in Jerusalem, and taught in His temple, and afterward glorified His Human there. It is from this that Jerusalem signifies the church. That Jerusalem means the church, is clearly evident from the prophecies in the Old Testament as to the new church to be established by the Lord, as this is there called Jerusalem. Only those passages shall be adduced from which one endowed with interior reason can see that Jerusalem there means the church. Let only these be cited: *Behold I create a new heaven and a new earth; the*

*former shall not be remembered; behold I create Jerusalem a rejoicing
and her people a joy, that I may rejoice in Jerusalem and joy in My
people.*

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Then the wolf and the lamb shall feed together; they shall not hurt in all My holy mountain (Isa. lxxv. 17-19, 25). For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. 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 name. Thou shalt also be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of thy God. Jehovah shall delight in thee, and thy land shall be married. Behold thy Salvation cometh; 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, and not forsaken (Isa. lxxii. 1-4, II, 12). Awake, awake: put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise and sit down, O Jerusalem. My 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 (lxxii. 1, 2, 6, 9). Shout, O daughter of Zion; be glad with all the heart, O daughter of Jerusalem; the King of Israel is in the midst of thee; fear not evil any more; He will rejoice over thee with joy, He shall rest in thy love; He will joy over thee with shouting; I will make you a name and a praise to all the people of the earth (Zeph. iii. 14-17, 20). Thus saith Jehovah thy Redeemer, That saith to Jerusalem, Thou shalt be inhabited (Isa. xlv. 24, 26). Thus said Jehovah, I will return unto Zion, and will 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; see also verses 20-23). Then shall ye know that I am Jehovah your God, dwelling in Zion the mountain of holiness; then shall Jerusalem be holiness; and it shall come to pass in that day that the mountains shall drop down new wine, and the hills

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shall flow with milk; and Jerusalem shall dwell to generation and generation (Joel iii. 17, 18, 20). In that day shall the branch of Jehovah be beautiful and glorious; 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 for life in Jerusalem (Isa. iv. 2, 3). In the last days shall the mountain of the house of Jehovah be established at the top of the mountains, for out of Zion shall go forth the law, and the Word of Jehovah from Jerusalem (Mich. iv. 1, 2; see also verse 8). At that time they shall call Jerusalem the throne of Jehovah, and all nations shall be gathered together at Jerusalem to the name of Jehovah, neither shall they walk any more after the imagination of their evil heart (Jer. iii. 17). Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; the stakes thereof shall never be removed, neither shall the cords thereof be broken (Isa. xxxiii. 20). So also elsewhere (as in Isa. xxiv. 23; xxxvii. 32; lxvi. 10-14; Zech. xii. 3, 6—10; xiv. 8, I I, 12, 21; Mal. iii. 4; Ps. cxxii. 1-7; cxxxvii. 5-7). That Jerusalem here means the church to be established by the Lord, and not the Jerusalem inhabited by the Jews, is manifest from the particulars of its description in the passages quoted: as that Jehovah God would create a new heaven and a new earth, and would then also create Jerusalem; this would be a crown of glory and a royal diadem; it was to be called holy, the city of truth, Jehovah's throne, a quiet habitation, a tabernacle that shall not be taken down; there the wolf and the lamb will feed together; also the mountains there will drop new wine, and the hills flow with milk, and Jerusalem shall abide from generation to generation; and other things besides said of the people there, that it is a holy people, that every one is written for life, that they are to be called the redeemed of Jehovah. Moreover, in all these passages the coming of the Lord is treated of, especially His second coming, when Jerusalem is to be such as is there described, for before His coming she was not married, that

is, made the bride and wife of the Lamb, as the New Jerusalem is said to be in the Apocalypse. The former or present church is meant by Jerusalem in Daniel; and its beginning is there described as follows: *Know therefore and understand that from the going forth of the word to restore and build Jerusalem, unto the Messiah the Prince shall be seven weeks; after threescore and two weeks the street shall be built again and the wall, but in troublous times (ix. 25). At length upon the bird of abominations there shall be desolation, and even to a consummation and decision shall it drop upon the devastation (ix. 27).* This last is referred to by these words of the Lord in Matthew: *When ye shall see the abomination of desolation foretold by Daniel the prophet stand in the holy place, whoso readeth let him note it well (xxiv. 15).* That by Jerusalem in the passages quoted is not meant that inhabited by the Jews, may be evident from those passages in the Word, where this is said to be utterly lost, and to be destroyed (as in Jer. v. 1; vi. 6, 7; vii. 17-34; viii. 6-22; ix. 10-22; xiii. 9, 10, 14; xiv. 16; Lam. i. 8, 9, 17; Ezek. iv.; v. 9-17; xii. 18, 19;

xv. 6-8; xvi.; xxiii.: Matt. xxiii. 37, 38; Luke xix. 41-44; XXI.

20-22; xxiii. 28-30; besides many other passages); and also where it is called Sodom (Isa. iii. 9; Jer. xxiii. 14; Ezek. xvi. 46, 48; and elsewhere).

783. That the church is the Lord's, and that from the spiritual marriage, which is of good and truth, the Lord is called the Bridegroom and Husband, and the church the bride and wife, is well known to Christians from the Word, especially from these things therein: John said concerning the Lord, *He that hath the bride is the Bridegroom, but the friend of the Bridegroom, who standeth and beareth Him, rejoiceth greatly because of the Bridegroom's voice (John iii. 29).* Jesus said, *The children of the bridechamber cannot mourn as long as the Bridegroom is with them (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 to John, *Come hither; I will show thee the bride, the Lamb's wife*; and from a mountain He showed him the holy city Jerusalem (xxi. 9, 10). *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* (xix. 7, 9). *I 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 is athirst come; and whosoever will, let him take the water of life freely* (xxii. 16, 17).

784. It is in accordance with Divine order that the new heaven should be formed before the new church on earth; for the church is internal and external, and the internal church makes one with the church in heaven, and thus with heaven; and the internal must be formed before the external, and the external must afterward be formed by means of the internal; that this is so is known among the clergy in the world. Just so far as this new heaven, which constitutes the internal of the church with man, grows, so far does the New Jerusalem, that is, the New Church come down from that heaven. This, therefore, cannot take place in a moment, but it takes place as the falsities of the former church are removed; for what is new cannot enter where falsities have been previously implanted, unless these are uprooted, which will take place with the clergy, and so with the laity; for the Lord said, *No one putteth new wine into old bottles; else the bottles break and the wine runneth out; but they put new wine into new bottles, and both are preserved* (Matt. ix. 17: Mark ii. 22 : Luke v. 37, 38). That these things take place only in the ending of the age, by which is meant the end of the church, is evident from these words of the Lord: Jesus said,

The kingdom of the heavens is likened unto a man who sowed good

*seed in his field; but while men slept, his enemy came and sowed
tares, and went away; but when the blade was sprung up, then
appeared the tares also. The servants came and said unto him, Wilt
thou that we go and gather them up? But he said, Nay, lest while
ye gather up the tares ye root up*

also the wheat with them; let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn; but gather the wheat into my barn. The harvest is the consummation of the age; as therefore the tares are gathered and burned in the fire, so shall it be in the consummation of the

age (Matt. xiii. 24-30, 39, 40). Wheat here means the truths and goods of the new, and tares the falsities and evils of the former church. That the consummation of the age means the end of the church, may be seen in the first article of this chapter.

785. That there is an internal and an external in every thing, and that the external depends on the internal as the body on its soul, is evident from everything in the world when rightly considered. In man this is manifest; his whole body is from his mind, and consequently in each thing proceeding from man there is an internal and an external; in every action of his, there is the will, and in all that he says is the understanding; so, too, in each of his senses. In every bird and beast, yes, in every insect and worm, there is an internal and an external; and again in every tree, plant, and germ, and even in every stone and particle of ground. A few things relating to the silkworm, bee, and dust, are sufficient to illustrate this. The internal of the silkworm is that whereby its external is moved to weave its cocoon, and afterward to fly forth as a butterfly. The internal of the bee is that whereby its external is moved to suck honey from flowers, and to build its cells in wonderful forms. The internal of a particle of soil, whereby its external is moved, is its endeavor to fecundate seeds; it exhales from its little bosom something which introduces itself into the inmosts of a seed and produces this effect; and that internal follows its vegetation even to new seed. The same takes place in things of opposite kind, in which also there is an internal and an external; as in the spider, whose internal, whereby its external is moved, is the faculty and consequent inclination

to make its ingenious web, at the centre of which it lies in wait for the flies that come into it, which it eats. This is equally so with every noxious worm, every serpent, and every wild beast of the forest; as also in every impious, crafty, and deceitful man.

X THIS NEW CHURCH IS THE CROWN OF ALL
THE CHURCHES
WHICH HAVE HITHERTO EXISTED ON EARTH.

786. That four churches in general have existed on this earth from the beginning, one before the flood, another after it, the Israelitish Church third, and that called Christian fourth, was shown above; and as all churches depend on the knowledge and acknowledgment of one God with whom the man of the church may be conjoined, and as all the four churches have not been in that truth, it follows that a church is to succeed the four which will be in the knowledge and acknowledgment of one God. God's Divine love had no other end when He created the world, than to conjoin man to Himself and Himself to man, and so to dwell with man. The former churches were not in this truth; because the Most Ancient, which was before the flood, worshipped the invisible God, with whom there can be no conjunction; so also did the Ancient, which existed after the flood; the Israelitish worshipped Jehovah, who in Himself is the invisible God (Exod. xxxiii. 18-23), but under a human form which Jehovah God put on by means of an angel, and in which He appeared to Moses, Abraham, Sarah, Hagar, Gideon, Joshua, and sometimes to prophets. And this human form was representative of the Lord who was to come; and because this was representative, therefore one and all things of their church were made

representative. That the sacrifices and all else of their worship represented the Lord who was to come, and that when He came they were put aside, is well known. The fourth church, however, called the Christian, acknowledged one God indeed

with the mouth, but in three Persons, each one of whom singly or by himself was God; and so, a divided Trinity, and not a Trinity united in one Person. Hence the idea of three Gods adhered to the mind, although the expression "One God" was on the lips. Furthermore, the teachers of the church from that doctrine of theirs which they framed after the Nicene Council, teach that men must believe in God the Father, God the Son, and God the Holy Spirit, all invisible, because existent in like Divine essence before the world was, and yet, as said above, with an invisible God there can be no conjunction; not knowing as yet, that the one God who is invisible came into the world and assumed the Human, not only that He might redeem men, but also that He might become visible, and thus capable of conjunction. For we read, *The Word was with God and the Word was God, and the Word was made flesh* (John i. I, 14); and in Isaiah, *Unto us a Child is born, unto us a Son is given, and His name shall be called God, the Mighty, Father of Eternity* (ix. 6); it is also frequently stated in the prophets that Jehovah Himself would come into the world and would be the Redeemer, which He also became in the Human which He assumed.

787. This New Church is the crown of all the churches which have hitherto existed on earth, because it will worship one visible God in whom is the invisible, like the soul in the body. Thus and not otherwise can there be conjunction of God with man, because man is natural and hence thinks naturally, and the conjunction must be in his thought and thus in his love's affection, which is the case when he thinks of God as man. Conjunction with an invisible God is like that of the eye's vision with the expanse of the universe, of which it sees no end; it is also like vision in mid ocean, which falls upon air and sea and is lost. But conjunction with a visible God, on the other hand, is like seeing a man in the air on the sea, spreading forth his hands and inviting to his arms. For all conjunction of God with man must also be reciprocally of man with God, and there cannot be this reciproca-

tion on the other part except with a visible God. That God was not visible before the assumption of the Human, the Lord Himself also teaches in John: *Ye have neither heard the Father's voice at any time, nor seen His shape (v. 37);* and in Moses it is said that *no one can see God and live (Exod. xxxiii. 20).* But that He is seen through His Human is taught in John: *No one hath seen God at any time, the only-begotten Son who is in the bosom of the Father, He hath declared Him (i. 18).* And in the same: *Jesus said, I am the Way, the Truth, and the Life. No one cometh to the Father but by Me. He that knoweth Me knoweth the Father, and he that seeth Me seeth the Father (xiv. 6, 7, 9).* That there is conjunction with the invisible God through Himself visible, that is, through the Lord, He Himself teaches in these passages: *Jesus said, Abide in Me and I in you; he that abideth in Me and I in him, the same bringeth forth much fruit (xv. 4, 5). At that day ye shall know that I am in My Father, and ye in Me, and I in you (xiv. 20). And the glory which Thou gavest Me, I have given them, that they may be one, even as we are one; I in them, and Thou in Me; that the love wherewith Thou hast loved Me may be in them, and I in them (xvii. 22, 23, 26; see also vi. 56).* Moreover, it is taught that He and the Father are one, and that in order to have eternal life one must believe in Him. That salvation depends on conjunction with God, has been frequently shown above.

788. That this church will succeed those which have existed from the beginning of the world, that it will endure for ages of ages, and thus be the crown of all the churches that have gone before it, was prophesied by Daniel; first when he narrated and explained to Nebuchadnezzar his dream of the four kingdoms, which mean the four churches represented by the statue that he saw, saying: *In the days of these the God of the heavens shall cause a kingdom to arise which shall not perish for ages; it shall consume all these kingdoms, but it shall stand for ages (ii. 44);* and it is said that this should be done by a stone becoming a great rock and

filling all the earth (verse 35). By a rock in the Word is meant the Lord as to Divine truth. And the same prophet says in another place: *I saw in the visions of the night, and behold, there was one like the Son of Man coming with the clouds of heaven; and to Him was given dominion, and glory, and kingdom; and all peoples, nations, and tongues shall worship Him; His dominion is the dominion of an age which shall not pass away, and His kingdom that which shall not perish* (vii. 13, 14). And this he says after seeing the four great beasts coming up out of the sea (verse 3), which beasts also represented the four former churches. That these things were said by Daniel prophetically as to this time, is evident from his words in chapter xii. 4, as also from the Lord's words in Matt. xxiv. 15, 30. Like things are said in the Apocalypse: *The seventh angel sounded; then there were great voices out of heaven saying, The kingdoms of the world are become the kingdoms of our Lord and of His Christ, and He shall reign for ages of ages* (xi. 15).

789. Furthermore, other prophets made predictions in many passages about this church, and its character; from which these few will be adduced. In Zechariah: *It shall be one day, which shall be known to Jehovah, not day nor night, for at evening-time it shall be light. And it shall be in that day that living waters shall go out from Jerusalem; and Jehovah shall be King over all the earth; in that day shall Jehovah be one, and His name one* (xiv. 7-9). In Joel: *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* (iii. i8, 20). In Jeremiah: *At that time they shall call Jerusalem the throne of Jehovah, and all nations shall be gathered together at Jerusalem to the name of Jehovah, neither shall they walk any more after the imagination of their evil heart* (iii. 17; see also Apoc. xxi. 24, 26). In Isaiah: *Thine eyes shall see Jerusalem a quiet*

habitation, a tabernacle that shall not be taken down; the stakes thereof shall never be removed, neither shall the

cords thereof be broken (xxxiii. 20). In these passages Jerusalem means the holy New Jerusalem described in the Apocalypse (xxi.), by which is meant the New Church. Again

in Isaiah: *There shall come forth a Rod out of the stem of Jesse, and righteousness shall be the girdle of His loins, and truth the girdle of His thighs; wherefore the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, the calf and the young lion and the fawning together, and a little child shall lead them; the cow and the bear shall feed, their young ones shall lie down together; and the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den; they shall not do evil nor corrupt themselves in all the mountain of My holiness; for the earth shall be full of the knowledge of Jehovah. And it shall come to pass in that day that the nations shall seek the Root of Jesse, which standeth for an ensign of the people, and His rest shall*

be glory (xi. s, 5—so). That such things have not had existence in the churches, least of all in the last, is known.

In Jeremiah: *Behold the days come in which I will make a new covenant; and this shall be the covenant, I will put My law in the midst of them and write it upon the heart, and will be their God, and they shall be My people; they shall all know Me, from the least of them unto the greatest of them* (xxxii.

Apoc. xxi. 3). That these things have not hitherto been in the churches, is also known. This is because men have not approached the visible God whom all must know, and because He is the Word or the Law which He will put in the midst of them and write upon the heart. In Isaiah:

For Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth; and thou shalt be called by a new name which the mouth of Jehovah shall name. Thou shalt also be a crown of glory, and a royal diadem in the hand of thy God; Jehovah shall delight in thee, and thy land shall be married. Behold thy Salvation cometh, 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, and not forsaken (lxxii. 1-4, II, 12).

790. What will be the quality of this church, is fully described in the Apocalypse, where the end of the former church and the rise of the new are treated of. This New Church is described by the New Jerusalem, by its magnificent things, and that it is to be the bride and wife of the Lamb (xix. 7; xxi. 2, 9) In addition I take from the Apocalypse only the following. When the New Jerusalem was seen to descend from heaven, it is said: *Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, their God. And the nations of them that are saved shall walk in the light of it, and there shall be no night there. I Jesus have sent Mine angel to testify unto you these things in the churches. I 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 let him that is athirst come; and whosoever will, let him take the water of life freely. Even so, come, Lord Jesus. Amen. (xxi. 3, 24, 25; xxii, 16, 17, 20.)*

MEMORANDUM.

795. After this work was finished the Lord called together His twelve disciples who followed Him in the world; and the next day He sent them all forth into the whole spiritual world to preach the Gospel that the Lord God Jesus Christ reigns, whose kingdom shall be for ages of ages, according to the prediction by Daniel (vii. 13, 14), and in the Apocalypse (xi. 15); and that *Blessed are they who come to the marriage supper of the Lamb (Apoc. xix. 9)*. This took place on the nineteenth day of June, in the year 1770. This is meant by these words of the Lord: *He will*

send His angels, and they shall gather together His elect from one end of the heavens even to the other (Matt. xxiv. 31).

SUPPLEMENT.

THE SPIRITUAL WORLD.

792. THE spiritual world has been treated of in a special work on *Heaven and Hell*, in which many things of that world are described; and because every man enters that world after death, the state of men there is also described. Who does not know, or may not know, that man lives after death, because he is born a man, created an image of God, and because the Lord teaches it in His Word? But what his life will be, has been hitherto unknown. It has been believed that he would then be a soul; and of this men have entertained no other idea than that of ether or air, regarding it thus as breath, such as man breathes from his mouth when he dies, in which, however, his vitality resides; but without sight like that of the eye, hearing like that of the ear, and speech like that of the mouth; when yet, man after death is none the less a man, and such a man as not to know that he is not still in the former world; he sees, hears, and speaks as in the former world; he walks, runs, and sits as in the former world; he lies down, sleeps, and wakes as in the former world; he eats and drinks as in the former world; he enjoys marriage delight as in the former world; in a word, he is a man in all things and every particular. From which it is manifest that death is not the extinction of life, but its continuation, and that it is only a passage.

793• That man is as much a man after death as before, though he does not then appear to the eyes of the

material body, may be evident from the angels seen by Abraham, Hagar, Gideon, Daniel, and some of the prophets, from the angels seen in the Lord's sepulchre, and many times afterward by John, concerning whom in the Apocalypse, and

especially from the Lord Himself, who showed by touch and by eating that He was a Man, and yet became invisible to the eyes of His disciples. Who can be so crazy as not to acknowledge that although invisible He was just as much a Man? He was seen because the eyes of the spirit were opened with them who saw Him; and when these are opened, the things in the spiritual world appear as clearly as those in the natural world. The difference between man in the natural world and in the spiritual is, that the latter is clothed with a substantial body, but the former with a material body, in which inwardly is his substantial body; and the substantial man sees the substantial man just as clearly as the material man sees the material. But the substantial man cannot see the material man, nor the material man the substantial, from the difference between what is material and what is substantial, the nature of which difference may be described, but not in few words.

794. From what I have seen for so many years I can relate the following: There are lands in the spiritual world just as in the natural, and plains and valleys, mountains and hills, as also springs and rivers; paradises, gardens, groves, and forests; cities, with palaces and houses in them; writings and books; employments and business; gold, silver, and precious stones; in a word, all things whatever that are in the natural world; but those in heaven are beyond measure more perfect. But the difference is, that all things seen in the spiritual world are instantaneously created by the Lord, as houses, paradises, food, and the rest; and they are created in correspondence with the interiors of angels and spirits, which are their affections and the consequent thoughts; while all things seen in the natural world arise and grow from seed.

795. This being so, and as I have spoken there with nations and peoples of this world, thus not only with those in Europe, but also with those in Asia and Africa, thus with those of different religions, as a conclusion to this work I

will add a brief description of the state of some of them. It must be kept in mind that in the spiritual world the state of every nation and people in general, as well as of individuals severally, is according to their acknowledgment of God and their worship of Him; and that all who in heart acknowledge God, and henceforth all who acknowledge the Lord Jesus Christ as God, Redeemer and Saviour, are in heaven; that they who do not acknowledge Him, are beneath heaven, and are there instructed; that they who receive are raised up into heaven, and that they who do not are cast down into hell. Among the latter come those also who, like the Socinians, have approached God the Father only, and who, like the Arians, have denied the Divinity of the Lord's Human. For the Lord said, *I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me*: and to Philip who wished to see the Father, He said that he who seeth and knoweth Him seeth and knoweth the Father (John xiv. 6-9),

I. LUTHER, MELANCTHON, AND CALVIN IN THE SPIRITUAL WORLD.

796. I have frequently spoken with these three champions, Reformers of the Christian Church, and have thus been instructed as to what was the state of their life, from the beginning to the present time. As regards Luther: From the time when he first entered the spiritual world, he was a most vehement propagator and defender of his dogmas, and his zeal for them grew as the multitude increased of those coming from the earth who agreed with and favored him. A house was given him there, such as he had had in the life of the body at Eisleben; and in its midst there he erected a sort of throne somewhat elevated, where he sat. He admitted hearers through the open door, and arranged them in classes; to the class nearest himself he invited those who were the more favorable, behind those he placed those less favorable,

and then he spoke right on, occasionally per-

mitting questions, in order that he might take up the thread of the discourse that was ended from some new point. From this general favor, he at length became imbued with the power of persuasion, which is so effective in the spiritual world that no one can resist it or speak against what is said. But as this was a kind of incantation used by the ancients, he was strictly forbidden to speak from that persuasive power any more; and thereafter, as before, he taught from the memory and the understanding together. This persuasion, which is a kind of incantation, springs from love of self; and from this it at length becomes such that when any one contradicts, it not only attacks the question that is made, but the person making it. This was the state of Luther's life up to the time of the final judgment, which took place in the spiritual world in the year 1757; but a year after that, he was brought from his first house to another, and then at the same time into a different state. And because he heard here that I, who am in the natural world, spoke with those in the spiritual world, he among others came to me; and after some inquiries and answers, he perceived that there is at this day the end of the former church and the beginning of the New Church, of which Daniel prophesied, and which the Lord Himself foretold in the Gospel; he also perceived that this New Church is meant by the New Jerusalem in the Apocalypse, and by the everlasting gospel which the angel flying in the midst of heaven preached unto them that dwell on the earth (Apoc. xiv. 6). He became exceedingly indignant and scolded. But as he perceived that the New Heaven was being established, which was formed and is still forming of those who acknowledge the Lord alone as the God of heaven and earth, according to His words in Matthew, xxviii. 18, and as he observed that the number of those who resorted to him daily diminished, his scolding stopped; and then he came nearer to me, and began to talk with me more familiarly. And when he was

convinced that he had not taken his principal dogma of
justification by faith alone from the

Word, but from his own intelligence, he suffered himself to be instructed as to the Lord, charity, true faith, free will, and redemption also, and this solely from the Word. At length, after being convinced, he began to favor more and more those truths from which the New Church is established, and afterward to confirm himself in them more and more. At this time he was with me daily; and then, as often as he gathered these truths together, he began to laugh at his former dogmas as diametrically opposed to the Word. And I heard him say, " Do not wonder that I seized upon faith alone as justifying, excluding charity from its spiritual essence, also taking away from men all free will in things spiritual, and holding many other things that depned on faith alone once accepted, as links on a chain, because my end was to break away from the Roman Catholics, and this end I could not otherwise follow and attain. I therefore do not wonder that I erred, but I do wonder that one crazy man could make so many others crazy (and he looked at some dogmatic writers at his side, men of celebrity in his time, faithful followers of his doctrine) because they did not see in the Sacred Scripture what is on the other side, which nevertheless is very manifest." It was told me by the examining angels that this leader was in a state of conversion above many others who confirmed themselves in justification by faith alone, because in his childhood, before he entered on the Reformation, he was imbued with the dogma of the pre-eminence of charity; for which reason also, both in writings and in discourses, he taught so excellently of charity; and it resulted that the faith of justification with him was implanted in his external natural man, but not rooted in his internal spiritual man. It is different, however, with those who in

childhood confirm themselves against the spirituality of charity, which is also done of itself while by confirmations they establish justification by faith alone. I have conversed with the prince of Saxony with whom Luther had been associated in the world; he told me that he often re-

proved Luther, especially for separating charity from faith, and declaring faith to be saving and not charity, when, nevertheless, not only does the Sacred Scripture join together those two universal means of salvation, but Paul even sets charity above faith when he says that there are three, faith, hope, and charity, and that the greatest of these is charity

Cor. xiii. r3); but he added that Luther as often replied that he could not do otherwise because of the Roman Catholics. This prince is among the happy.

797. As regards MELANCTHON: As to his lot, what it was when he first entered the spiritual world, and what was its character afterward, it has been granted me to know much, not only from the angels but also from himself; for I have conversed with him several times, but not so often and intimately as with Luther. I have not conversed with him so often or intimately, because he could not approach me as Luther did, because he so fully spent his study on justification by faith alone, and not on charity; and I was surrounded by angelic spirits who are in charity, and they were in the way of his approach to me. I have heard that when he first entered the spiritual world, a house was prepared for him like that in which he had lived in the world. This also is done with most newcomers, from which they do not know that they are not still in the natural world, and the time which has passed since their death seems to them merely as sleep. The things in his room, also, were all like those he had before, a similar table, a desk with compartments, and also a library; so that as soon as he came to it, as if just awakened from sleep, he seated himself at the table and continued his writing, and this on the subject of justification by faith alone, and so on for several days, and writing nothing whatever about charity. As the angels perceived this, he was asked through messengers why he did not write about charity also. He replied that there was nothing of the church in charity, for if that were to be received as in any way an essential attribute of

the church, man would also

ascribe to himself the merit of justification and hence of salvation, and so also he would rob faith of its spiritual essence. When the angels over his head perceived this, and when the angels associated with him while he was outside of his house heard it, they withdrew; for angels are associated with every new-comer at the beginning. A few weeks after this, the things which he used in his room began to be obscured, and at length to disappear, until at last there was nothing left there but the table, paper, and inkstand; and, moreover, the walls of his room seemed to be plastered with lime, and the floor to be covered with yellow, bricklike material, and he himself seemed more coarsely clad. When he wondered at this, and inquired of those around him why it was, he was answered that it was because he removed from the church charity, which was nevertheless its heart. But as he so often contradicted this, and continued to write about faith as the one only essential of the church, and the means of salvation, and to remove charity more and more, he suddenly seemed to himself to be underground in a sort of work-house, where were others like him. And when he wished to go out he was detained, and it was announced to him that no other lot awaits those who thrust charity and good works outside the doors of the church. But because he was one of the reformers of the church, by command of the Lord he was taken out, and sent back to his former chamber, where there was nothing but the table, paper, and inkstand. But still, owing to his confirmed ideas, he daubed the paper with the same error, so that he could not be kept from being alternately let down to his captive fellows and sent back again. When sent back, he appeared clad in hairy skin, because faith without charity is cold. He told me himself

that there was another room adjoining his in the rear, in which were three tables, at which sat men like himself, who also cast charity into exile, and that a fourth table also sometimes appeared there, on which were seen monstrous things in various forms, by which, however, they were not frightened

from their work. He said that he conversed with them, and was confirmed by them day by day. But after some time, smitten with fear, he began to write something about charity; but what he wrote on the paper one day, he did not see the next; for this happens to every one there when he commits any thing to paper from the external man only, and not at the same time from the internal, thus from compulsion and not from freedom; it is erased of itself. But after the new heaven began to be established by the Lord, from the light out of this heaven he began to think that perhaps he might be in error; therefore from anxiety on account of his lot, he felt impressed upon him some interior ideas as to charity. In this state he consulted the Word, and then his eyes were opened, and he saw that it was all filled with love to God and love toward the neighbor, so that it was as the Lord says, that on these two commandments hang the law and the prophets, that is, the whole Word. From this time he was transferred interiorly into the south, towards the west, and so to another house, from which he conversed with me, saying that now his writing on charity did not vanish as before, but appeared obscurely the next day. I have wondered at this, that when he walks his steps have a thumping sound, like steps of those who walk with iron heels on a stone pavement. To this must be added that when any novitiates from the world entered his room to talk with him and see him, he called one of the spirits given to magic, who by fantasy could produce various beautiful shapes, and who then adorned his room with ornaments and flowered tapestry, and also with what seemed a library in the centre. But as soon as the visitors were gone, these shapes vanished, and the former plastering and emptiness returned, but this was when he

was in the former state.

798. Of CALVIN I have heard the following: I. When he first entered the spiritual world, he fully believed that he was still in the world where he was born; and although he heard from the angels who were associated with him at the

beginning that he was now in their world and not in his former world, he said, "I have the same body, hands, and senses." But the angels instructed him that he was now in a substantial body, and that before he was not only in this but also in a material body which clothed the substantial; and that the material body had been cast off, while the substantial, from which man is man, still remained. At first he understood this; but the next day he returned to his former belief, that he was still in the world where he was born. This was because he was sensual, believing nothing that he could not draw from the objects of the senses of the body; it resulted from this that he drew all the dogmas of his faith as conclusions from his own intelligence and not from the Word. His quoting the Word was for the purpose of winning the assent of the people. 2. After this first period, having left the angels he wandered about inquiring for those who in ancient times believed in predestination: and he was told that they were removed from that place, and shut up, and covered over; and that there was no way open to them except on the back side underground; but yet that the disciples of Godeschalcus still go about freely, and sometimes congregate in a place called in spiritual language, Pyris. And as he desired their company, he was led to an assembly where some of them were standing; and when he came among them he was in his heart's enjoyment, and bound himself to them in interior friendship. 3. But after the followers of Godeschalcus were led away to their brethren in the cavern, he became weary; he therefore sought here and there for an asylum, and was at last received into a certain society where they were merely simple-minded, with some among them who were also religious; and when he saw that they knew nothing

about predestination, and could not understand any thing about it, he betook himself to one corner of the society, and there concealed himself for a long time; nor did he open his mouth on any thing of the church. This was provided, so that he might recede from his error

as to predestination, and that the ranks of those who after the Synod of Dort adhered to that detestable heresy, might be filled; and these were all sent in their order into the cavern, to their fellows. 4. At length when it was asked by the modern Predestinarians, "Where is Calvin?" after search for him, he was found on the confines of a society consisting merely of the simple-minded. He was therefore called forth from it, and led to a certain governor who had swallowed similar dregs. This governor therefore received him into his house and guarded him, and this until the new heaven began to be established by the Lord; and then, as his guardian governor together with his band was cast out, Calvin betook himself to a certain house of ill-repute, and stayed there for some time. 5. And as he then enjoyed the liberty of wandering about, and also of coming nearer to the place where I was stopping, it was granted me to converse with him; and to speak first of the new heaven which at this day is forming of those who acknowledge the Lord alone as the God of heaven and earth, according to His words in Matthew (xxviii. i8); and to say that these believe that He and the Father are one (John x. 30), that He is in the Father and the Father in Him, and that he that seeth and knoweth Him, seeth and knoweth the Father (xiv. 6--11), and thus that there is one God in the church as in heaven. At first when I said this, he was silent, as usual; but after half an hour he broke the silence and said: "Was not Christ a man, the son of Mary who was married to Joseph? How can a man be adored as God?" And I said, "Is not Jesus Christ, our Redeemer and Saviour, God and Man?" To which he replied, "He is God and man; nevertheless the Divinity is not His, but the Father's." I asked, "Where then is Christ?" He

answered, "In the lowest parts of heaven;" and he confirmed this by His humiliation before the Father, and by His suffering Himself to be crucified. To this he added some jibes upon His worship, that stole from the world into his memory, the sum of which was, that the worship of Him was

nothing but idolatry, and he wished to add things unfit to be spoken about that worship; but the angels with me shut his lips. But from zeal to convert him, I said that the Lord our Saviour is not only God and Man, but that in Him, moreover, God is Man and Man is God. And I confirmed this by Paul's saying that in Him dwelleth all the fulness of the Godhead (or Divinity) bodily (Col. ii. 9); and also from John, that He is the true God and eternal life (t Epistle, v. 20); and also from these words of the Lord Himself, that it is the will of the Father that whosoever believeth on the Son hath eternal life, and that he who believeth not shall not see life, but the wrath of God abideth on him (John iii. 36; vi. 40); and furthermore by the declaration in the confession of faith called Athanasian, that in Christ, God and Man are not two but one, and are in one Person, like the soul and the body in man. Hearing this, he replied: " What are all those things which you have brought forward from the Word but empty sounds? Is not the Word the book of all heresies, and so like the weather-cocks on houses and ships, which turn every way according to the wind? It is predestination alone that determines all things of religion; this is their habitation and their tabernacle of congregation; and faith, through which justification and salvation are effected, is the shrine and sanctuary there. Has any man free will in spiritual things? Are not all things of salvation a free gift? Arguments therefore in opposition to these things, and so against predestination, I listen to and regard only as I do eructations from the stomach or rumbling of the bowels. And as all this is so, I have thought to myself that a temple where they teach about any thing else, and from the Word, with the crowd there congregated, is like a pen of beasts containing both

sheep and wolves together, but the wolves are muzzled
by civil laws of justice lest they should attack the sheep;
by the sheep I mean the predestined; and I have thought
that the preaching there is then only so much hic-
coughing. But I will give my confession of faith; it is this:

There is a God, and He is omnipotent; and there is no salvation for any but those who have been elected and predestined to it by God the Father; and every one else is written down for his own lot, that is, for his fate." On hearing this, in great heat **I** rejoined, "You say things too bad to be spoken. Begone, wicked spirit! Since you are in the spiritual world, do you not know that there is a heaven and a hell, and that predestination involves that some have been enrolled for heaven and some for hell? Can you then form to yourself any other idea of God than as of a tyrant, who admits those whom He favors into the city, and sends the rest to the place where criminals are tortured? Shame on you!" After this **I** read to him what is written in the Evangelical dogmatic work, called *Formula Concordia*, about the erroneous doctrine of the Calvinists respecting the worship of the Lord, and predestination; respecting the worship of the Lord, as follows: "That it is damnable idolatry, if the trust and faith of the heart be placed in Christ not only according to His Divine but also according to His Human nature, and the honor of adoration be directed to both;" and respecting predestination, as follows: "That Christ did not die for all men, but only for the elect. That God created the greater part of men for eternal damnation, and is unwilling that the greater part should be converted and live. That the elect and born again cannot lose faith and the Holy Spirit, though they should commit all kinds of great sins and crimes. But that those who are not elected are necessarily damned, and cannot attain to salvation even if they were to be baptized a thousand times, go to the eucharist every day, and besides lead as holy and blameless lives as it is ever possible to live:" from the Leipsic edition of 1756, pp. 837, 838. After reading this, **I** asked him whether these things written in that book were from his teaching or not; and he answered that they were from his teaching, but that he did not remember whether those very words had flowed from his pen, though they had from his lips. On

hearing this, all the servants of the Lord withdrew from him, and he betook himself hastily to a way leading to the cave where they were who have confirmed in themselves the execrable dogma of predestination. I afterwards conversed with some of those imprisoned in that cave, and inquired into their lot. They said that they were compelled to labor for food, that all were enemies of each other, that each sought occasion to do evil to another, and that they also did it whenever they found any trifling cause, and that this was the enjoyment of their lives. On predestination and the Predestinarians, see also what is said above (n. 485-488).

799. I have also conversed with many others, both followers of those three leaders and heretics; and of all of them it was given me to conclude, that whoever among them have lived a life of charity, and still more who have loved truth because it is truth, in the spiritual world suffer themselves to be instructed, and accept the doctrines of the New Church; while on the other hand those who have confirmed themselves in falsities of religion, and also have lived an evil life, do not suffer themselves to be instructed; and that these latter remove step by step from the New Heaven, and associate themselves with their like in hell, where more and more they confirm themselves against the worship of the Lord and become obstinately set against it, even so that they cannot bear to hear the name of Jesus. But it is the reverse in heaven, where all with one accord acknowledge the Lord as the God of heaven.

H. THE DUTCH IN THE SPIRITUAL WORLD.

800. In the work on *Heaven and Hell* it is related that Christians among whom the Word is read and there is a knowledge and acknowledgment of the Lord the Redeemer and Saviour, are in the middle of the nations and peoples of the whole spiritual world, because the greatest spiritual light is with them; and the light is shed from this as a centre in all

directions even to the most remote circumference, according to what is shown in the chapter on the Sacred Scripture (see above, n. 267-272). In this Christian centre the Reformed have places allotted to them according to their reception of spiritual light from the Lord; and because the Dutch possess that light more deeply and more fully joined with their natural light than others, and from this are more receptive of such things as are of reason, therefore in that Christian centre they have obtained abodes in the east and south, in the east from the faculty of receiving spiritual heat, and in the south from that of receiving spiritual light. That the quarters in the spiritual world are not like those in the natural world, and that abodes according to the quarters are according to the reception of faith and love, and that they who excel in love are in the east, and they who excel in intelligence in the south, may be seen in the work on *Heaven and Hell* (n. 141-153).

801. The Dutch occupy those quarters of the Christian centre for the further reason that traffic is their final love, and money is a mediate love subservient to this, and that love is spiritual; but where money is the final love, and traffic is a mediate love subservient to it, as with the Jews, that love is natural, and it partakes of avarice. That the love of trading when final is spiritual, is from its use, in being serviceable to the general good; and with this the man's own good indeed coheres, and this is more apparent than the general good because he thinks from his natural man; but yet when traffic is the end it is also the final love, and every one is regarded in heaven according to that love. For the final love is like the ruler of a kingdom or the master of a house, while the other loves are as subjects or servants of it; the final love also has its seat in the highest and inmost regions of the mind, while mediate loves are below and outside, and serve it at its nod. The Dutch are in this spiritual love more than others; while the Jews are in the love inverted, so that their love of trading is merely natural, in

which nothing is inwardly latent from the general good,
but only from their own.

802. The Dutch are fixed in the principles of their religion more firmly than others, and they are not parted from them; even if they are convinced that this or that does not accord, still they do not assent, but turn back and remain unmoved; thus they also remove themselves from the inward intuition of truth, for they keep their rational close under obedience. Since they are such, after death when they come into the spiritual world they are prepared in a peculiar manner to receive the spiritual things of heaven, which are Divine truths. They are not taught, because they do not receive; but heaven is described to them as to its quality, and afterward it is granted them to ascend thither and see it; and then whatever accords with their genius is infused into them; and so being set down, they return to their companions with full desire for heaven. If they do not then receive this truth, that God is one in person and essence, and that the Lord the Redeemer and Saviour is this God, and that the Divine Trinity is in Him; also this truth, that faith and charity in one's knowledge and discourse amount to nothing without their life, and that they are given by the Lord when men after self-examination repent; if they turn away from these truths when they are taught, and still think of God as being in three Persons, and of religion merely in acknowledging its existence, they are reduced to a miserable condition, and their trade is taken away from them, even until they find themselves reduced to extremities. They are then led to those who, because they are in Divine truths, abound in all things, and with whom trade flourishes; and there the thought is inspired into them from heaven, Why is it that these are so prosperous? And at the same time they are brought to reflect upon their faith and life, that they are averse to evils as sins. They also make some little inquiry, and perceive a harmony with their own thought and reflection. This is done repeatedly, at intervals. At length, of themselves, they think that, in order to be freed from their misery, they must believe and live in the same way; and



then, as they receive that faith and live that life of charity, wealth is given them, and they are highly favored in their lives. In this manner those who led any life of charity in the world, are amended of themselves, and prepared for heaven. These afterward become more constant than others, so that they may well be called constancies; they do not suffer themselves to be led away by any reasoning, fallacy, obscurity induced by sophistry, or mere confirmations from some preposterous view; for they become more clear sighted than before.

803. The teachers who instruct in their lyceums, study the mysteries of the present faith very attentively, especially those there called Cocceians; and because the dogma of predestination springs inevitably from those mysteries, and this moreover was established by the Synod of Dort, it also is sown and implanted, as seed from the fruit of any tree is sown or planted in a field. Hence the laity talk much among themselves about predestination, but in different ways; some grasp it with both hands, some with one hand only and laugh at it, and some cast it from them as a snaky lizard, for they know nothing of the mysteries of faith, from which that viper was hatched. They are ignorant of these mysteries because they are intent upon their business, and the mysteries of that faith indeed touch their understanding, but do not penetrate it. Therefore the dogma of predestination with the laity, and even with the clergy, is like an image in the human form placed on a rock in the sea, with a great shell shining like gold in its hand; at the sight of which some captains as they sail by, lower the sail as a mark of honor and veneration, some only wink and salute it, while some hiss at it as an object of ridicule. It is also like an unknown bird from India placed on a high tower, which some swear is a turtle-dove, some guess is a cock, while others exclaim with an oath, "It surely is an owl."

804. The Dutch are readily distinguished from others in the spiritual world, because they appear in clothing like

that worn by them in the natural world, with the difference that they who have received faith and spiritual life are more finely clad. They appear in like clothing because they remain steadfast in the principles of their religion, and in the spiritual world all are clothed according to those principles. Therefore those who are in Divine truths there have white garments, and of fine linen.

8o5. The cities in which the Dutch dwell, are guarded in a peculiar manner. All their streets are roofed, and have gates in them, that they may not be looked at from rocks and hills round about. This is done on account of their innate prudence in concealing designs and not divulging intentions; for in the spiritual world such things are drawn out by inspection. When one conies with a mind to examine into their state, he is led on his departure to gates of the streets which are shut; and so lie is led back, and conducted to others, and this till he is most thoroughly annoyed; and then he is let out; this is done that he may not come again. Wives who aim at authority over their husbands dwell at one side of the city, and do not meet their husbands except when they are invited, which is done in a civil manner. The husbands then take them to houses where married pairs live without exercising authority over each other, and show them how beautiful and clean their houses are, and what enjoyment they have in life, and that they have all this from their mutual and marriage love. Those wives

who attend to these things and are affected by them, cease from their dominion and live together with their husbands; and then they obtain a habitation nearer the centre, and are called angels. The reason is, that true marriage love is heavenly love, which is free from dominion.

III. THE ENGLISH IN THE SPIRITUAL WORLD.

806. There are two states of thought in man, external and internal; man is in the external state in the natural world; he is in the internal state in the spiritual world. These states make one with the good, but not with the wicked. What a man is as to his internal, is rarely manifest in the world, because from infancy he has learned to be moral and rational, and loves to appear so. But in the spiritual world what he is clearly appears; for man is then a spirit, and the spirit is the internal man. Now as it has been granted me to be in that world, and to see there the quality of the internal men from different kingdoms, I ought, because it is important, to make it known.

807. As regards the English nation: the better ones among them are in the centre of all Christians, because they have inward intellectual light; this light is not apparent to any one in the natural world, but conspicuous in the spiritual world; they get it from their freedom to speak and write, and thus to think. With others, who are not in such liberty, that light is wasted, because it has no outlet. This light, however, is not active of itself, but is rendered active by others, especially by men of reputation and authority; as soon as any thing is said by them, that light shines forth. For this reason governors are appointed over them in the spiritual world and priests of celebrity and eminent talent are given to them, in whose decisions, from this disposition of theirs, they acquiesce.

808. There is a similarity of minds among them, from which they become familiarly attached to friends who are their own countrymen, but rarely to others; they also aid each other, and love sincerity; they are lovers of their country, and zealous for its glory; and they regard foreigners much as one from the roof of his palace looks with a glass on persons dwelling or wandering about outside of the city.

The political affairs of their kingdom occupy their minds and possess their hearts, sometimes so far as to withdraw their minds from the studies of loftier judgment, by which higher intelligence is gained. These studies are indeed pursued eagerly in youth, by those who give their attention to such things in the public seminaries; but they pass away, like the phenomena of nature; but still their rationality is quickened from these studies, and sparkles with light from which they form beautiful images, as a crystal prism turned toward the sun shows the rainbow, and paints with glowing colors the surface ready to receive them.

Soo. There are two great cities like London, into which most of the English pass after death. I have been permitted to see the chief city, and to walk through it. Where in London is the merchants' place of meeting called the Exchange, there is the centre of this city; here the governors dwell. Above this centre is the east, below is the west, on the right the south, and on the left the north. In the east those dwell who more than the others have lived a life of charity; here are magnificent palaces. In the south dwell the wise, among whom are many splendid things. In the north those dwell who more than others have loved freedom to speak and write. In the west those dwell who cry up justification by faith alone. On the right in this latter quarter is the entrance to the city, also the exit; they who live wickedly are sent out here. The elders who are in the west and teach that faith alone, dare not enter the city by great streets, but through narrow alleys, because none but those who are in the faith of charity are tolerated in the city itself. I have heard them complaining of the preachers from the west, that they compose their sermons with so much art

and eloquence, secretly weaving into them the doctrine of justification by faith, that they do not know whether good should be done or not. They preach faith as intrinsic good, and they separate this from the good of charity which they call of merit, and therefore not acceptable to God. But

when those who dwell in the east and south of the city hear such sermons they leave the churches, and the preachers are afterward deprived of priestly office.

810. I afterward heard many reasons why those preachers were deprived of office. I was told that the chief reason was that they did not frame their sermons from the Word and thus from the Spirit of God, but from their own rational light, and thus from their own spirit. They do indeed take texts from the Word, as a prelude, but they merely touch these with their lips and then abandon them as tasteless; and presently they select something savory from their own intelligence, which they roll about in the mouth and turn over upon the tongue as something delicious; and in this way they teach. It was said that therefore no more spirituality is in their sermons than in the songs of warblers; and that they were merely allegorical adornments, much like wigs beautifully curled and powdered, on bald heads. The mysteries of their discourses on justification by faith alone they compared to the quails brought up from the sea and cast upon the camp of the children of Israel, from which some thousands died (Num. xi.); but the theology of charity and faith together, they compared to the manna from heaven. I once heard their elders talking together about faith alone; and I saw a kind of image formed by them which represented their faith alone; in their light which was fantastic, this appeared like a great giant; but when light from heaven was let in, it looked like a monster above and a serpent below. Seeing this they withdrew, and the bystanders threw the image into a pool.

811. The other great city, also called London, is not in the Christian centre, but at some distance to the north. Those pass into it after death who are inwardly evil. In its middle there is an open communication with hell, by which also at times they are swallowed up.

812. From those in the spiritual world who are of England, it was perceived that they have a double theology, one

from their doctrine of faith, and another from the doctrine of charity; the former held by those who are initiated into the priesthood, and the latter by the laity, especially those who dwell in Scotland and on its borders. With these the believers in faith alone are afraid to engage in argument, because they combat them both from the Word and from reason. This doctrine of charity is set forth in the exhortation always read in the churches on the sabbath day to those who approach the sacrament of the Holy Supper, before they come; it is openly declared in that exhortation that if they are not in charity, and do not shun evils as sins, they cast themselves into eternal damnation; and that if they should come to the Holy Communion when not in charity and without shunning evils as sins, the devil would enter into them as he did into Judas.

IV. THE GERMANS IN THE SPIRITUAL WORLD.

813. It is known that the inhabitants of every kingdom divided into several provinces are not alike in genius, and that they differ from each other in particular ways, as those who dwell in the several climates of the globe differ from each other in a universal way; and yet that a common genius reigns among those who are under one king, and thus under the same law. As regards Germany, it is divided more than the surrounding kingdoms into separate governments. There is an imperial government, under the universal authority of which they all are; but yet the prince of each division enjoys power in his dominions; for there are greater and lesser dukedoms, and each duke is like a monarch in his own state. Furthermore, religion is divided there; in some dukedoms

are the Evangelical, so called; in some, the Reformed; and in some, Papists. With such diversity of both government and religion, the minds, inclinations, and lives of the Germans, from those seen in the spiritual world, are more difficult to describe than those of other nations and

peoples. But still, as a common genius reigns everywhere among peoples speaking the same language, it may be in some measure seen and described from ideas collected into one.

814. Because the Germans are under despotic government in each dukedom, they have not freedom of speech and writing, as the Hollanders and the British have; and when this freedom is restrained, freedom of thought also, that is, of investigating matters in full, is kept in restraint at the same time. It is then as if high walls were built as the sides of the basin of a fountain, so that the water within the basin rises even to the level of the source of the salient stream, and therefore the stream itself no longer forms a jet. Thought is like the stream, and speech therefrom is like the basin. In a word, influx adapts itself to efflux; and so the understanding from above adapts itself to its measure of freedom to utter and express the thoughts. For this reason that noble nation devotes itself little to matters of judgment, but rather to those of memory. It is for this reason that they apply themselves especially to the history of letters, and in their books they trust men of reputation and learning among them, quoting their opinions abundantly, and supporting some one. This state is represented in the spiritual world by a man carrying books under his arm, and when one disputes about any matter of judgment, he says, "I will give you an answer," and immediately he draws a book from under his arm and begins to read.

815. From this state proceed many things, and among them this, that they keep the spiritual things of the church inscribed upon the memory, and seldom raise them into the higher understanding, but only admit them to the lower, from which they reason about them; thus they do altogether differently from free nations. These latter, in relation to the spiritual things of the church, called theological, are like eagles which rise to whatever height they please, while nations not free are like swans in a river. And free nations are

like large deer with lofty horns,, that roam the fields, groves, and forests in full freedom; while nations not free are like deer kept in parks for the use of a prince. Moreover, free peoples are like winged horses, such as the ancients called Pegasus, that fly not only over seas, but also over hills that they call Parnassian, and also over the seats of the Muses beneath them; while peoples that have not been freed are like noble horses beautifully caparisoned in kings' stables. There are similar differences between the judgment of one and of the other in the mysteries of theology. The clergy in Germany, while students, write out from the lips of the teachers in the seminaries their dicta, and these they guard as the tokens of learning; and when inaugurated into the priesthood, or appointed lecturers in the schools, they draw their official discourses, whether in the desk or in the pulpit, for the most part from those dicta. Such of their priests as do not teach from what is orthodox, usually preach about the Holy Spirit and His wonderful work and exciting holiness in the heart. But those who from the orthodoxy teach about faith, seem to the angels as if decorated with wreaths formed from oak leaves; while they who teach from the Word concerning charity and its works, appear to the angels as if adorned with wreaths woven of odoriferous laurel leaves. The Evangelical there, in their disputes with the Reformed about truths, appear to be tearing garments, because garments signify truths.

816. I asked where the people of Hamburg are found in the spiritual world, and was told that they do not appear anywhere assembled in one society, still less in a civil community, but are scattered about and mingled with the Germans in various quarters. And when the reason was asked, it was said to be from this, that their minds are

continually looking abroad and travelling, as it were, outside of their city, and very little within it; for as the state of man's mind is in the natural world, such is it in the spiritual world; for man's mind is his spirit, or the man that lives after his departure from the material body.

V. THE CATHOLICS IN THE SPIRITUAL WORLD.

817. The Catholics in the spiritual world appear around and beneath the Protestants, and they are separated from them by spaces which they are forbidden to pass. But yet the monks by clandestine arts procure communication for themselves, and also send out emissaries by unknown paths to make converts; but they are traced, and after being punished are either sent back to their companions or cast down.

818. Since the final judgment, which took place in the spiritual world in the year 1757, the state of all, and therefore of the Catholics, is so changed that they are not allowed to band into companies as formerly; but for every love, good and evil, ways have been appointed, which they who come from the world immediately enter, and pass to societies corresponding to their loves. Thus the wicked are borne toward societies in hell, and the good toward societies in heaven. So care is taken that they shall not form for themselves artificial heavens, as formerly. Such societies in the world of spirits, which is midway between heaven and hell, are very numerous, for they are as many as the genera and species of the affections of the love of good and of evil; and meanwhile, before they are raised to heaven or cast down to hell, they are in spiritual conjunction with men of the world, because men too are in the midst between heaven and hell.

819. The Catholics have a place of council in the south, toward the east, where their chiefs assemble and consult on the various matters of their religion, especially how to keep the people in blind obedience and how to enlarge their dominion. No one, however, is admitted thereto who was a pope in the world, because a semblance of Divine authority abides in the mind of such a one, from having claimed to himself the Lord's power in the world. Neither are cardinals permitted to enter that place of council, and this on account of their pre-eminence.

Nevertheless these latter

assemble together in a spacious conclave beneath the others, but after staying there a few days they are taken away; whither, it was not given me to know. There is also another place of meeting in the south, but toward the west; the business there is to let the credulous people into heaven. Here they arrange about themselves several societies in various external enjoyments; in some there are dances, in some concerts of music, in some processions, in some theatres and scenic exhibitions; in some there are persons who by fantasies induce various forms of magnificence; in some they merely act like clowns and jest; in some they talk together in a friendly way, here about religious, there about civil matters, and elsewhere even lasciviously, and so on. Into some one of these societies they introduce the credulous, each according to his peculiar pleasure, calling it heaven. But after they have been there a day or two they all become weary and go away, because those enjoyments are external and not internal. In this way also many are led away from the folly of their belief about the power to admit into heaven. As regards their worship specially: it is almost like their worship in the world; it consists in like manner of masses which are celebrated not in the common language of spirits, but in a language made up of sounding words which inspire external sanctity and trembling, but which they do not at all understand.

820. All who come from the earth into the spiritual world are kept at first in the confession of faith and religion of their country; so also are the Catholics; therefore they always have some representative pontiff set over them, whom they also adore with similar ceremony as in the world. It rarely happens that one who has been a pope in the world is placed over them, after

he leaves the world; yet he who filled the pontifical chair thirty or forty years ago was placed over them, because he cherished in his heart the idea that the Word was holier than it is believed to be, and that the Lord should be worshipped. It was granted me to speak with

him, and he said that he adored the Lord alone, because He is God, who has all power in heaven and earth, according to His words (Matt. xxviii. 18). He said also that invocation of saints was absurd; also that he had intended to restore that church when in the world, but could not for reasons that he stated. When the great northern city, which contained Catholics and Reformed together, was destroyed in the day of the last judgment, I saw him carried out in a litter and transferred to a place of safety. On the borders of the great society in which he acts as pontiff, schools have been instituted, to which those go who are in doubt respecting religion; and there are converted monks who teach them as to God the Saviour Christ, and also the holiness of the Word; and the monks leave it to their option to turn away their minds from the modes of sanctification introduced into the Roman Catholic Church. They who receive instruction are introduced to a large society of those who have withdrawn from the worship of the pope and saints; and when they come into that society they are like those who having been roused from sleep are fully awake, and like those who come from the discomforts of winter into the pleasantness of early spring, and like a sailor when he reaches port; and then they are invited by those there to feasts, and noble wine is given them to drink from crystal cups. I have also heard that angels send down from heaven to their host a plate containing manna, in form and taste like that sent down upon the camp of the children of Israel in the desert, and this plate is carried around to the guests, and to every one is given liberty to taste.

821. All those of the Catholic religion who in the former world thought more of God than of the papacy, and from a simple heart did works of charity, when they find themselves living after death, and have been instructed that the Lord Himself the Saviour of the world reigns here, are easily led away from the superstitions of that religion. To them the transition from popery to Christianity is as easy

as to pass through open doors into a temple, or to pass the guards in the entrance-hall and enter the court when the king so commands, or to raise the countenance and look up to heaven when voices are thence heard. But on the other hand, to lead away from the superstitions of that religion those who during the course of their life in the world rarely if ever thought of God, and valued that worship merely for its festivities, is as difficult as to enter a temple through closed doors, or to pass the guards in the entrance-hall into the court when the king forbids, or for a snake in the grass to raise its eyes to heaven. It is wonderful that none who pass into the spiritual world out of that Catholic religion, see there the heaven where the angels are; there is as it were a dark cloud over them which bounds the sight; as soon, however, as any convert comes among the converted, heaven is opened; and sometimes they see angels there in white garments, and are also taken up to them after having completed the period of preparation.

VI. THE CATHOLIC SAINTS IN THE SPIRITUAL WORLD.

822. It is known that man has in him from his parents inherent or hereditary evil, but it is known to few where that evil dwells in its fulness; it has its dwelling in the love of possessing the goods of all others, and in the love of exercising dominion, for this latter love is such that, so far as reins are given to it, it rushes on until it burns with the desire of exercising dominion over all, and finally wishes to be invoked and worshipped as God. This love is the serpent that deceived Eve and Adam; for it said to the woman, *God doth know that in the day ye eat of that tree, your eyes will be opened, and ye will then be as God* (Gen. iii. 5). So far, therefore, as man rushes into this love without restraint, he turns away from God and to himself, and becomes an adorer of himself; and then he can call upon God with lips fervent from love of self, but with the heart cold from contempt of

God. And then also the Divine things of the church may serve him as means; but because dominion is his end, he has the means at heart only so far as they serve that end. Such a man, if exalted to the highest honors, is in his own imagination like Atlas carrying the terraqueous globe on his shoulders, and like Phcebus with his horses bearing the sun around the world.

823. Since man is such from inheritance, therefore all who have been made saints by papal bulls are removed in the spiritual world from the sight of others and concealed, and they are deprived of all intercourse with their worshippers, lest that worst root of evils should be quickened in them, and they should be carried away into such delusions of fantasy as are with demons. They come into such delusions, who while they live in the world earnestly aspire to be made saints after death, that they may be invoked.

824. Many from the papal jurisdiction, especially monks, when they enter the spiritual world, search for the saints, especially the saint of their order, but they do not find them. They are surprised at this, but they are afterwards instructed that these saints are mingled either with those who are in heaven or with those who are in the lower earth, and that in either case they know nothing of the worship and invocations offered them; also that those who do know, and who wish to be invoked, fall into delusions and talk like fools. The worship of saints is such an abomination in heaven, that when merely heard of it excites horror, since so far as worship is yielded to any man it is denied to the Lord; for in that case He cannot be worshipped alone; and if the Lord is not worshipped alone, there is a division made, which destroys communion and the happiness of life that flows

from it. That I might learn the quality of the saints, so that I might make it known, there were brought out from the lower earth as many as a hundred, who knew that they had been made saints. They ascended behind me, only a few before the face, and I spoke with one of them who they

said was Xavier. While he was talking with me, he was like a fool; nevertheless he could tell that in his own place, where he was shut up with others, he was not a fool, but that he becomes a fool as often as he thinks himself a saint and wishes to be invoked. I heard the same thing murmured by those who were behind. With those called saints, who are in heaven, the case is different; they know nothing at all of what is done on earth, nor is it given them to converse with any from the papal jurisdiction who are in that superstition, lest some idea of that thing should enter into them.

825. From this state of the saints one may conclude that the invocation of them is mere mockery; and furthermore I can affirm that they no more hear the invocations addressed to them on earth than their images by the wayside, or than the walls of a temple, or than the birds that build nests in the towers. It is said by those who pay them service on earth, that the saints reign in heaven together with the Lord Jesus Christ; but this is a fiction and falsehood, for they no more reign with the Lord than a groom with his king, or a porter with a nobleman, or a courier with a primate. For John the Baptist said of the Lord, *The latchet of His shoes I am not worthy to unloose* (Mark i. 7: John i. 27); what then are such as these?

826. There appears sometimes to the Parisians who in the spiritual world are in a society, at a middle altitude, a certain woman in shining raiment and with a face that seems holy, and she has said that she is Genevieve. But when some of them begin to adore her, her face and also her clothing change instantly, and she becomes like an ordinary woman, and rebukes them for desiring to adore a woman who among her companions is no more

esteemed than a servant, wondering that men of the world are duped by such nonsense.

827. To this I will add the following which is most worthy of note: Mary the mother of the Lord once passed by, and appeared overhead, in white raiment; and then pausing a

little she said that she had been the mother of the Lord, and that He was indeed born of her; but that being made God, He put off all the human from her, and that therefore she now worships Him as her God, and is unwilling that any one should acknowledge Him as her son, for iii Him all is Divine.

VII. THE MOHAMMEDANS IN THE SPIRITUAL WORLD.

828. The Mohammedans in the spiritual world appear behind the Papists in the west, and form as it were a border around them. They appear next behind Christians because they acknowledge our Lord as a very great prophet, the wisest of all, who was sent into the world to teach men, and also as Son of God. In that world every one dwells at a distance from the central region where the Christians are, according to his confession of the Lord and the one God; for that confession conjoins minds with heaven, and makes the distance from the east, above which is the Lord.

829. Since religion dwells in what is highest in man, and as his lower things have life and light from the highest, and because Mohammed is associated with religion in the minds of Mohammedans, some Mohammed is always placed within their sight; and that they may turn their faces toward the east, over which is the Lord, he is placed beneath the Christian centre. This is not the Mohammed who wrote the Koran, but another who fills his office; nor is there always the same person, but he is changed. He who formerly filled this place was one from Saxony, who having been taken prisoner by the Algerines, became a Mohammedan. This person, because

he had also been a Christian, was sometimes moved to speak with them about the Lord, and to say that He was not Joseph's son, but the Son of God Himself. Other Mohammeds afterward succeeded this one. In the place where that representative Mohammed has his station, a fire appears as of a torch to distinguish him; but that fire is not visible to any but Mohammedans.

830. Mohammed who wrote the Koran is not seen at the present day. I was told that at first he presided over them, but that because he wished to rule as God over all things of their religion, he was ejected from his seat, which he had under the Papists, and sent down to the right side near the south. A certain society of Mohammedans was once incited by some malicious spirits to acknowledge Mohammed as God. To quiet the disturbance, Mohammed was brought up from the earth below and shown to them; and I also saw him at that time. He appeared like corporeal spirits, who have no inward perception.; his face inclined to black. And I heard him utter these words: "I am your Mohammed;" and presently he seemed to sink down.

831. Mohammedans are hostile to Christians chiefly on account of the belief in three Divine Persons, and the consequent worship of three Gods, so many Creators; and to the Roman Catholics, still further, on account of their kneeling before images. Therefore they call these latter idolaters, and the others fanatics, saying that they make a three-headed God, also that they say one and mutter three; hence that they part omnipotence, and from and of the one omnipotence make three; and that thus they are like fauns with three horns, one for each God, and at the same time three for one; and that so they pray, sing, and preach.

832. Mohammedans, like all nations who acknowledge one God, and who love justice, and do good from religion, have their own heaven, but it is outside of the Christian. The Mohammedan heaven, however, is divided into two. In the lower they live honorably', with more than one wife; but none are raised from this into the higher heaven except those who give up their

concubines, and acknowledge the Lord our Saviour, and at the same time His dominion over heaven and hell. I have heard that it is impossible for them to think that God the Father and our Lord are one, but that it is possible for them to believe that the Lord rules over the heavens and hells because He is the Son of God the Father.

It is through this belief with them, that it is given them by the Lord to ascend into the higher heaven.

833. That the Mohammedan religion is received by more kingdoms than the Christian, may be a stumbling-block to those who think about the Divine Providence, and at the same time believe that no one can be saved except those who are born Christians. But the Mohammedan religion is not a stumbling-block to those who believe that all things are of the Divine Providence; they ask in what this is, and they also find out; it is in this, that the Mohammedan religion acknowledges the Lord as a very great prophet, the wisest of all, and also as Son of God. But as they have made the Koran the only book of their religion, and consequently Mohammed who wrote it has held his seat in their thoughts, and they follow him with some worship, they therefore think but little about our Lord. That it may be fully known that that religion was raised up from the Lord's Divine Providence, to destroy the idolatries of many nations, it shall be told in some order. First, then, of the origin of idolatries. Previous to that religion, idolatrous worship was spread through very many kingdoms of the world. This was because the churches before the coming of the Lord were all representative churches. Such, too, was the Israelitish; in it the tabernacle, Aaron's garments, the sacrifices, all things of the temple at Jerusalem, and the statutes also, were representative. And there was knowledge of correspondences among the ancients, which is also a knowledge of representations, the very knowledge of knowledges, which was especially cultivated by the Egyptians; hence their hieroglyphics. From their knowledge of correspondences, they knew the signification of animals of every kind, also of all kinds

of trees, and of mountains, hills, rivers, fountains, and of the sun, moon, and stars. By this knowledge they also had knowledge of spiritual things, because the things represented, which were such as are of spiritual wisdom among the angels in heaven, were the origins of the representatives.

Now as all their worship was representative, consisting only of correspondences, therefore they worshipped on mountains and hills, and also in groves and gardens; and therefore they consecrated fountains, and moreover they made sculptured horses, oxen, calves, lambs, birds too, and fishes, also serpents, and placed them near the temples, and in their courts, and also at their homes, in an order according to the spiritual things of the church to which they corresponded, or which they represented, and therefore signified. After a time, when the knowledge of correspondences was obliterated, their posterity began to worship the sculptures themselves, as holy in themselves, not knowing that their fathers of ancient time did not see any holiness in them, but only that according to correspondences they represented what was holy. Hence arose the idolatries which filled so many kingdoms of the world. For the extirpating these idolatries, it was brought about from the Lord's Divine Providence, that a new religion accommodated to the genius of the people of the East should auspiciously begin; in which there should be something from the Word of both Testaments, and which should teach that the Lord came into the world, and that He was a very great prophet, the wisest of all, the Son of God. This was done through Mohammed, from whom that religion was named. It is manifest from this that that religion was raised up, from the Lord's Divine Providence, and accommodated to the genius of the people of the East, as already said, to the end that it might blot out the idolatries of so many nations, and give them some knowledge of the Lord before they should come into the spiritual world, which they do after death. And this religion would not have been received by so many kingdoms, and had such power to extirpate

idolatries, if it had not been conformed to the ideas of their thoughts, and especially if polygamy had not been permitted, because the Orientals without that permission would have burned for filthy adulteries more than Europeans, and would have perished.

834. It was once given me to perceive what is the heat of their polygamous love. I conversed with one who occupied the place of Mohammed; and this substitute, after some conversation with him at a distance, sent to me an ebony spoon and some other things, which were tokens that they came from him; and at the same time a communication was opened from various places for the heat of their polygamous love, which was felt from some places like heat in baths after washing; from some like heat in kitchens, where meats are boiling; from some like heat in eating-houses where smelling eatables stand for sale; from some like heat in apothecaries' cellars, where emulsions and such things are prepared; from some like heat in stews and brothels; and from others like heat in shops where skins, leather, and shoes are sold. There was also something rank, harsh, and burning in the heat, arising from jealousy. But the heat in the Christian heavens when the enjoyment from their love is perceived as odor, is fragrant like the odor in gardens and vineyards, and like that in rosaries, and in some places like that where spices are sold, and in others like those in wine-presses and wine-cellars. That the enjoyments from loves in the spiritual world are often perceived as odors, has been shown everywhere in my Relations, which follow the chapters.

VIII. THE AFRICANS IN THE SPIRITUAL WORLD;
AND ALSO

SOMETHING AS TO GENTILES.

835. Gentiles who have known nothing of the Lord, appear in the spiritual world outside of those who have known Him, even so that the outmost circumference is formed by those only who are thoroughly idolaters, and in the former world worshipped the sun and moon. But those who acknowledge one God, and make such precepts as are in the Decalogue precepts of religion and so of the life, communicate more directly with the Christians in the central region; for so the communication is not intercepted by the Moham-

medans and Papists. The Gentiles are also distinguished according to their genius and their faculty for receiving light through the heavens from the Lord, for some among them are interior and some exterior, and this comes partly from climate, partly from the parent stock, partly from education, and partly from religion. Africans are more interior than the others.

836. All who acknowledge and worship one God, the Creator of the universe, entertain the idea of God as a Man; they say that no one can have any other idea of Him. When they hear that many entertain an idea of God as of ether or a cloud, they inquire where such people are; and when they are told that they are among the Christians, they deny that it is possible. But it is answered that they have such an idea from this, that God is called a spirit in the Word, and of spirit they have no other thought than of ethereal substance or of some form of cloud, not knowing that every spirit and angel is a human being. Further examination has been made, however, to ascertain whether their spiritual idea is similar to their natural; and it has been found that it is not similar with those who inwardly acknowledge the Lord the Saviour as the God of heaven and earth. I heard a certain elder saying that no one can have an idea of the Divine Human; and I saw him conveyed to various classes of Gentiles, to the more and more interior, and also to their heavens, and at last to the Christian heaven.; and everywhere a communication of their interior perception respecting God was given; and he observed that they had no other idea of God than that of a Divine Man; and that man, who is an image and likeness of Him, could not have been created by any other.

837. As Africans surpass the others in interior

judgment, I have had conversation with them on matters of loftier inquiry, and lately about God, the Lord the Redeemer, and the interior and exterior man. And as they were delighted with this conversation, I will present some of the things

which they perceived from interior sight on these three subjects. Of God they said, that He certainly did descend and present Himself to be seen by men, because He is their Creator, Guardian, and Guide, and because the human race is His; also that He sees, surveys, and provides the things, one and all, that are in the heavens and on earth, their goods as in Himself, and Himself in them; this, because He is the sun of the angelic heaven, which is seen as high above the spiritual world as the sun of the earth is above the natural; and He who is the sun, sees, surveys, and provides all things and everything below. And because it is His Divine love which appears as a sun, it follows that He provides for the greatest and the least such things as are of life, and for men such things as are of love and wisdom, those which are of love by heat from that sun and those which are of wisdom by the light from it. If, therefore, you form to yourselves an idea of God as being the sun of the universe, you will surely from that idea see and acknowledge His omnipresence, omniscience, and omnipotence.

838. And further, I conversed with them as to the Lord the Saviour. It was said that God in His essence is Divine love, and that Divine love is as purest fire; and as love viewed in itself can purpose only to become one with another whom it loves, and Divine love to unite itself to man and man to itself so that it may be in man and man in it, and because the Divine love is as purest fire, it is manifest that God being such could not possibly be in man and cause man to be in Him; for He would thus reduce the whole man to thinnest vapor. Yet as God from His essence burned with the love of uniting Himself with man, it was necessary that He should veil Himself over with a body adapted to reception and conjunction. Therefore He descended and assumed the Human according to the order established from Himself from the creation of the world; which order was, that, by the power propagated from Himself, the Human should be conceived, carried in the womb, and born, and then

should

grow in wisdom and love, and so draw near to union with the Divine origin thereof, and that thus God became Man, and Man God. That this is so, the Scripture about Him, which exists among Christians and is called the Word, manifestly teaches and testifies; and God Himself, who in His Human is called Jesus Christ, says that the Father is in Him and He in the Father, and that he that seeth Him seeth the Father; besides other things to the same purport. That God, whose love is as purest fire, could not otherwise unite Himself to man and man to Himself, reason also sees. Can the sun's fire as it is in itself touch man, still less enter into him, unless it veil its rays with atmospheres, and so by tempered heat present itself accommodated? Can pure ether envelop man, still less enter his bronchial tubes, unless it become more dense with air and thus adapt itself? A fish cannot even draw the breath of life in the air, but in an element suited to its life; nor yet can a king on earth, in his own person or immediately, administer the affairs of his kingdom, one and all, except by higher and lower officers who together constitute his royal body. Nor can a man's soul render itself visible to another, enter into companionship with him, and communicate proofs of its love, except through a body. How then could God do so, except through a Humanity of His own? Africans more than the others had a perception of these things when they heard them, because they are more interiorly rational; and each favored them according to his perception.

839. Lastly we conversed respecting the interior and exterior man. And it was said that men who perceive things inwardly are in light of truth, which is the light of heaven, and that those who perceive things exteriorly are in no light of truth, because they are in the light of the world only; that thus interior men are in intelligence and wisdom, but exterior men are in insanity and in distorted vision (see n. 345); that interior men are spiritual, because they think from the spirit raised above the body, _____ and therefore see

truths in light, but that exterior men are sensual natural, because they think from fallacies of the senses of the body; therefore they see truths as in a thick cloud, and when they revolve them in their minds they see falsities as truths; that internal men are like those who stand on a mountain in a plain, or on a tower in a city, or on a lighthouse in the sea; while external men are like those who stand in a valley at the foot of the mountain, or in a vault beneath the tower, or in a boat under the lighthouse, and who see only what is nearest them. Moreover, internal men are like those who live in the second or third story of a house or palace, the walls of which are continuous windows of clearest glass, who look round about upon the city in its whole extent, and know every cottage in it; while external men are like those who live in the lowest story, the windows of which are of parchment, who cannot even see a single street outside of the house, but only what is within it, and this only by the light of a candle or the fire. Furthermore, internal men are like eagles soaring on high, which see all things spread out beneath them; while external men, on the other hand, are like cocks that stand on a post and crow aloud before the hens walking on the ground. And, moreover, internal men perceive that what they know compared with what they do not know is as the water in a pitcher compared to that in a lake; while external men do not perceive but that they know all things. The Africans were delighted with what was said, because from the interior sight in which they excel they acknowledged that it was so.

84o. The Africans being such, revelation is therefore made among them at this day, which is spreading round about from the place where it began, but has not yet reached the coasts. They despise strangers coming from Europe, who believe that man is saved by faith alone, and thus by mere thinking and speaking, and not at the same time by willing and doing; they say that there is no man with any worship who does not live according to his

religion, and that

if one does not, he cannot but become stupid and wicked, because he receives nothing from heaven. Ingenious wickedness they also call stupidity, because not life but death is in it. I have several times conversed with Augustine, who was bishop of Hippo in Africa in the third century. He said that he is there at the present day, and is inspiring them with the worship of the Lord, and that there is hope of the propagation of this new gospel to the surrounding regions. I have heard the angels rejoicing over that revelation, because there is opening by it to them communication with the human rational, hitherto closed up by the universal dogma that the understanding is to be under obedience to the faith of the ecclesiastics.

IX. THE JEWS IN THE SPIRITUAL WORLD.

841. Previous to the final judgment, which took place in the year 1757, the Jews appeared in a valley at the left side of the Christian centre; after that they were transferred northward, and intercourse with Christians, except with those wandering outside of the cities, was forbidden them. There are in that quarter two great cities into which the Jews are transferred after death, each of which before the judgment they called Jerusalem, but afterward by another name; because since the judgment Jerusalem means the church in which the Lord alone is worshipped, as to its doctrine. Converted Jews are placed over them in their cities, who warn them not to speak contemptuously of Christ, and punish those who persist in doing so. The streets of their cities are filled with deep mud, and the houses with uncleanness, from which they smell so abominably that they cannot be approached. I

afterward noticed that many others of that nation also obtained a place of abode in the south; and when I asked who they were, I was told that they were those who made light of the worship of the others, and who still questioned in their own minds whether the Messiah

would ever come, and those who in the world thought from reason about various matters, and lived according to it. Those called the Portuguese Jews constitute the greater part of this class.

842. An angel with a staff in his hand sometimes appears to the Jews, above, at middle altitude, and gives them to believe that he is Moses. He exhorts them to desist from their senseless expectation of the Messiah even there, because the Messiah is Christ, who rules them and all men; that he knows this, and that he also knew about Him while in the world. When they hear this they go away. The greater part of them forget it, but a few keep it in mind. These few are sent to synagogues composed of converted Jews, and are instructed; and after they have been instructed, new clothes are given them instead of their tattered ones; and the Word, neatly written, is given to them; also a dwelling in the city, not inelegant. But they who do not receive are cast down, many of them into forests and deserts, where they steal from each other.

843. In that world as in the former the Jews traffic in various articles, especially in precious stones, which they obtain in unknown ways from heaven, where there are precious stones in abundance. They traffic in precious stones because they read the Word in the original, and hold the sense of its letter holy; and precious stones correspond to that sense. That the spiritual origin of those stones is the sense of the letter of the Word, and that from this arises their correspondence, may be seen above in the chapter on the Sacred Scripture (n. 217, 218). They can also make artificial stones that look like them, and induce the fantasy that they are genuine; but those who do so are heavily fined by their rulers.

844. The Jews are more ignorant than others that they are in the spiritual world, but believe that they are still in the natural world. This is because they are wholly external, and think nothing about religion from the interior. There-

fore they also talk about the Messiah as formerly, and some say that He will come with David, and glittering with diadems will go before them and introduce them to the land of Canaan; that on the way He will dry up the rivers they are to cross by raising His rod, and that Christians, whom among themselves they also call Gentiles, will then take hold of the skirts of their garments, suppliantly beseeching to accompany them; that they shall receive the rich according to their abundance, and that these also will serve them. In all this they confirm themselves by what is read in Zechariah (viii. 23) and in Isaiah (lxvi. 20); also by what is said of David, that he is to come and be their king and shepherd (Jer. xxx. 9; Ezek. xxxiv. 23-25; xxxvii. 23-26). They are utterly unwilling to hear that our Lord Jesus Christ is meant by David there, and that by Jews those who will be of His church are there meant.

845. When asked whether they firmly believe that they all will come into the land of Canaan, they say that all are then to come, and that the Jews who are dead will then rise again, and from their sepulchres enter that land. When it is said in return that they cannot possibly come out of sepulchres, because they themselves were living after death, they reply that they are then to descend and enter their own bodies and so live. When it is said that that land cannot hold them all, they answer that it will then be enlarged. When told that the kingdom of the Messiah, because He is the Son of God, will not be on earth but in heaven, they reply that the land of Canaan will be heaven then. When told that they do not know where Bethlehem Ephratah is, where the Messiah will be born according to the prediction in Micah (v. 2), and in David (Ps. cxxxii. 6), they answer that still the mother of the Messiah will give birth there; and some say that where she brings forth, there is Bethlehem. When they are asked how the Messiah can dwell with such wicked people, and it is proved by many passages from Jeremiah, and especially by the song of Moses (Deut. xxxii.), that they

are the worst, they answer that there are good among the Jews as well as bad, and that the bad are meant there. When they are told that they sprung from a Canaanitish woman and from Judah's whoredom with his daughter-in-law (Gen. xxxviii.), they answer that there was no whoredom. But when the rejoinder is made that still Judah commanded that she should be brought and burned for whoredom, they go away to consult about it, and after consultation they say that he only performed the part of the husband's brother, an office which neither his second son Onan nor his third son Shelah fulfilled. And to this they add that very many of them are of the tribe of Levi who held the priesthood; and they add, "It is enough that we are all from the loins of Abraham." When they are told that inwardly in the Word there is a spiritual sense in which the Christ or Messiah is much treated of, they answer that this is not so; and some of them say that inwardly in the Word, or in its depths, there is nothing but gold; and they say other like things.

846. *A Relation.* I was once taken up as to my spirit into the angelic heaven, and into one of its societies. And then some of the wise ones there came to me and said, "What news from earth?" I answered, "This is new, that the Lord has revealed arcana which in excellence surpass those revealed from the beginning of the church even until now." They asked, "What are they?" I replied, "They are these.. 1. In the whole Word and in every particular of it there is a spiritual sense corresponding to the natural sense; by means of that sense the Word is a conjunction of the men of the church with the Lord, and also a consociation with angels; and the holiness of the Word resides in that sense. 2. The correspondences of which the spiritual sense consists are disclosed." The angels asked, "Did not the inhabitants of the earth know correspondences before?" I answered, that they knew nothing whatever; and that these have been hidden now for thousands of years, that is, even from the time of

Job; but that with those who lived at that

time and before it, the knowledge of correspondences was the knowledge of knowledges, from which they had wisdom, because by it they had a knowledge of spiritual things of heaven and the church; but that as that knowledge was turned into idolatrous knowledge, by the Lord's Divine Providence it was so obliterated and lost that no one has seen any sign of it; but that yet it is now disclosed by the Lord, that a conjunction of the men of the church with Himself and a consociation with the angels may be made, and this is done by means of the Word in which all things and everything are correspondences. The angels rejoiced exceedingly that it had pleased the Lord to reveal this great arcanum, so deeply hidden for thousands of years; and they said that this was done in order that the Christian Church, which is founded on the Word, and which is now at its end, may again revive and draw breath through heaven from the Lord. They asked whether, by knowledge of correspondences, what is signified by Baptism, and what by the Holy Supper has at this day been disclosed, about which there have hitherto been such various views. And I replied that it has been. 3. I said further that the Lord has at this day made a revelation as to life of men after death. The angel said, " Why about the life after death ? Who does not know that man lives after death ?" I replied, "They know and do not know. They say that after death the man does not live, but his soul, and that this lives as a spirit; and they entertain an idea of spirit as of wind or ether; and they say that one does not live as a man until after the day of the last judgment, when the corporeal elements left in the world, though eaten by worms, mice, and fishes, will be collected together again, and again formed into a body, and that in this way men are to rise again." The angels said, "How is this? Who does not know that man lives a man after death, with the sole difference that he then lives a substantial man, not material as before, and that the substantial man sees the substantial man as much as the material man

sees the material, and that they know not a single difference except that they are in a more perfect state?" 4. The angels asked, "What do they know of our world, and of heaven and hell?" I answered that they have known nothing, but at this day the nature of the world in which angels and spirits live has been disclosed by the Lord, thus the nature of heaven and hell; as also that angels and spirits are in conjunction with men, besides many wonderful things respecting them. The angels rejoiced that it has pleased the Lord to disclose such things, so that man may no longer from ignorance be in doubt as to his immortality. 5. I said further, "It has at this day been revealed by the Lord, that there is in your world a different sun from that of our world; that the sun of your world is pure love, and that of ours pure fire; that therefore all that proceeds from your sun, because it is pure love, partakes of life, while all that proceeds from our sun, because it is pure fire, partakes not at all of life; and that from this comes the distinction between the spiritual and the natural, which distinction, hitherto unknown, has also been disclosed. And from this has been made known whence comes the light which illumines the human understanding with wisdom, and whence the heat which kindles the human will with love. 6. Moreover it has been disclosed that there are three degrees of life, and hence three heavens; that the mind of man is divided into those degrees, and that man therefore corresponds to the three heavens." The angels asked, "Did they not know this before?" I answered that they knew of degrees between more and less, but nothing of degrees between prior and posterior. 7. The angels asked whether any thing else has been revealed. I answered that many other things have been revealed about the final

judgment: the Lord as the God of heaven and earth; that God is one in person and essence, in whom is the Divine Trinity, and that the Lord is this God; also about the New Church to be established by Him, and the doctrine of this church; about the holiness

of the Sacred Scripture; that the Apocalypse also has been revealed; and further, many things about the inhabitants of the planets, and the earths in the universe; besides many memorable and wonderful things from the spiritual world, by which much that is of wisdom has been disclosed from heaven.

847. After this, speaking with the angels, I told them that something more has been revealed in the world by the Lord. They asked what. I said, " Of true marriage love, and its spiritual delights." And the angels said, " Who does not know that the delights of marriage love surpass those of all loves? And who cannot conceive that into some one love, since it corresponds to the love of the Lord and the church, are brought together all varieties of blessedness, satisfaction, and enjoyment that can ever be brought together by the Lord? also that true marriage love is their receptacle, which can receive and perceive them even to full sensation ?" I replied that men do not know this, because they have not approached the Lord, and therefore have not shunned the lusts of the flesh, and so could not be regenerated; and true marriage love is solely from the Lord, and is given to those who are being regenerated by Him; and these, too, are they who are received into the Lord's New Church which is meant in the Apocalypse by the New Jerusalem. To this I added that I doubt whether they are willing to believe at this day in the world that this love is in itself spiritual, and therefore from religion, because they cherish a mere corporeal idea of it; and so, because it is according to religion, it is spiritual with the spiritual, natural with the natural, and merely carnal with adulterers.

848. The angels rejoiced exceedingly in what had been said now and before; but they perceived sadness in me, and asked, "Whence is your sadness ?" I told them that these arcana revealed by the Lord at this day, though in excellence and dignity surpassing all knowledge hitherto divulged, still are regarded on earth as of no value. The angels won-

dered at this, and besought the Lord that it might be allowed them to look down upon the world; and they looked down, and lo! mere darkness was there. And they were told that these arcana should be written on paper, and the paper be let down to the earth, and they would see a miracle. This was done; and behold, the paper on which these arcana were written was let down from heaven, and in its progress while yet in the spiritual world it shone as a star, but when it descended into the natural world the light waned, and in proportion as it fell it was darkened. And when it was let down by the angels into assemblies where men of learning and erudition were from among the clergy and laity, a murmur was heard from many, in which were the words, "What is this? Is it any thing? What matters it whether we know these things or not? Are they not the offspring of the brain?" And it seemed as if some persons took the paper, and folded it, and rolled and unrolled it with their fingers, and as if others tore it in pieces and wished to trample it under foot. But they were withheld by the Lord from that outrage; and the angels were directed to withdraw the paper and guard it. And because the angels were made sad, and thought, "How long will this be?" it was said, "*For a time, and times, and half a time*" (Apoc. xii. 14).

849. After this I heard a hostile murmur from below, and at the same time these words: "Work miracles and we will believe." And I replied, "Are not those things miracles?" It was answered, "They are not." And I asked, "What miracles, then?" They said, "Manifest and reveal future events, and we will have faith." But I answered, "Such things are not granted by the Lord, because so far as man knows future events, his reason and understanding with his prudence and wisdom sink into inactivity, become torpid and fall." And again I asked, "What other miracles shall I work?" Then arose the cry, "Such as Moses wrought in Egypt." And I replied, Perhaps you would harden your hearts to them, as did Pharaoh and the Egyp-

tians." And they answered that they would not. And again I said, "Assure me that you will not dance around a golden calf and adore it, as did the posterity of Jacob a single month after they saw all. Mount Sinai burning, and heard Jehovah Himself speaking out of the fire, thus after a miracle which was the greatest of all;" a golden calf in the spiritual sense is the pleasure of the flesh. And it was answered from the lower regions, " We will not be like the posterity of Jacob." But at that moment I heard it said to them from heaven, "If you believe not Moses and the prophets, that is, the Word of the Lord, you will not believe on account of miracles any more than the posterity of Jacob did in the desert; or than they believed when with their own eyes they saw the miracles wrought by the Lord Himself, when He was in the world."

850. After this I saw some persons ascending from below, whence those things were heard, who addressing me in a grave tone said, " Why has your Lord revealed the arcana that you have just enumerated in a long list, to you who are a layman, and not to some one of the clergy ?" To which I replied: " Such is the good pleasure of the Lord, who has prepared me for this office from earliest youth. Nevertheless, I will ask you in return, Why did the Lord when in the world choose fishermen for His disciples, and not some of the lawyers, scribes, priests, or rabbis? Discuss this among yourselves, conclude from judgment, and you will discover the cause." When they heard this, a murmur arose among them; and after this there was silence.

851. I foresee that many who read the Relations annexed to the chapters will believe that they are inventions of imagination. But I assert in truth that they are not inventions, but were truly seen and heard; not seen and heard in any state of sleep, but in full wakefulness. For it has pleased the Lord to manifest Himself to me, and to send me to teach those things which will be of His New Church, which is meant by the New Jerusalem in the Apoclaypse. For this

purpose he has opened the interiors of my mind or spirit, whereby it has been given me to be in the spiritual world with angels, and at the same time in the natural world with men, and this now for twenty-seven years. Who in the Christian world would have known any thing of heaven and hell, if it had not pleased the Lord to open in some one the sight of his spirit, and to show and teach? That such things as are described in the Relations do appear, is manifest from similar things seen by John and described in the Apocalypse, as also in the Word of the Old Testament by the prophets. In the Apocalypse are these: John saw the Son of Man in the midst of the seven candlesticks; saw the tabernacle, the temple, the ark, and the altar, in heaven; saw a book sealed with seven seals, saw it opened, and horses going out of it; four animals round about the throne; twelve thousand chosen from each tribe; locusts ascending out of the pit; a woman bringing forth a man-child, and fleeing into the desert on account of the dragon; two beasts, one coming out of the sea, and the other out of the earth; an angel flying in the midst of heaven, having the everlasting Gospel; a sea of glass mingled with fire; seven angels having the seven last plagues; vials poured out by them on the earth, the sea, the rivers, the sun, the throne of the beast, the Euphrates, and the air; the woman sitting on a scarlet beast; the dragon cast into a lake of fire and brimstone; the white horse; the great supper; the new heaven and new earth; the holy Jerusalem descending out of heaven, which is described as to gates, wall, and foundations; also the river of water of life, and trees of life bearing fruit every month; besides other things, all seen by John, and seen when as to his spirit he was in the spiritual world and heaven. Add what was seen by the apostles after the Lord's resurrection, also what was seen later by Peter (Acts. xi.), and seen and heard by Paul. Add to this what was seen by the prophets of the Old Testament, as by Ezekiel who saw four animals which were cherubs (i. and ix.); a new temple and a new earth, and an angel measuring them

(xl.—xlviii.); he was carried away to Jerusalem and saw abominations there, and also into Chaldea (viii. and xi.). What was similar took place with Zechariah: he saw a man riding among myrtle trees (i. 8-1 1); four horns, and afterward a man with a measuring-line in his hand (i. and ii.); a flying roll and an ephah (v. 1, 6); four chariots between two mountains, also horses (vi. 1-8). So likewise with Daniel: he saw four beasts coming up out of the sea (vii.

; the Son of Man coming in the clouds of heaven, whose dominion shall not pass away, and whose kingdom shall not be destroyed (vii. 13, 14); the conflict between the ram and the he-goat (viii. 1-27); he saw the angel Gabriel, and talked with him (ix.). The servant of Elisha saw horses and chariots of fire round about Elisha, and this when his eyes were opened (2 Kings vi. 17). From these and many other passages in the Word, it is evident that the things existing in the spiritual world have appeared to many both before and since the coming of the Lord. What marvel, then, that they should be seen now also, when the New Church is commencing, or the New Jerusalem is descending from heaven?

THE AUTHOR'S INDEX TO THE RELATIONS.

I.

I HEARD newcomers in the spiritual world talking about three Divine Persons from eternity; and then one who in the world had been a primate opened the ideas of his thought on that mystery, saying that it had been and still was his opinion that the three sit upon thrones in heaven; God the Father upon a throne of finest gold, with a sceptre in His hand; God the Son at His right hand, upon a throne of purest silver with a crown on His head; and God the Holy Spirit upon a throne of shining crystal, holding in His hand the dove, in which He appeared when Christ was baptized; and that lamps, hanging about them in triple order, glittered with precious stones; and that at a distance innumerable angels stand in a circle, adoring and singing praises. He also spoke of the Holy Spirit, how He introduces faith, purifies, and justifies. He said that many of his order favored his ideas, and he trusted that I also as a layman gave them credit. But as an opportunity to speak was then given, I said that from childhood I cherished the idea that God is one; I therefore explained to him what the Trinity involves, and what is signified by throne, sceptre, and crown, where in the Word these are spoken of God. To which I added, that all who believe in three Divine Persons from eternity must necessarily believe in

three Gods. And, furthermore, that the Divine essence cannot be parted (n. 16).

II.

A discourse of angels about God, that His Divine is Divine *esse in* and not from itself; and that it is One, the Same, Itself, and Indivisible; also that God is not in place, but with those who are in place; and that His Divine love appears to the angels as a sun, and that the heat from it in essence is love, and the light in essence is wisdom (n. 25).

That the proceeding Divine attributes, creation, redemption, and regeneration, are attributes of one God, and not of three (n. 26),

III

Since I perceived that a multitude of men are in the persuasion that all things are of nature, and hence that nature created the universe, in a certain academy where there were some of this kind I spoke with a gifted one on these three things: 1. Whether nature is of life, or life of nature; 2. Whether the centre is of the expanse, or the expanse of the centre; 3. As to the centre and expanse of nature and life; that the centre of nature is the sun of the natural world, and the expanse of this centre is the world of that sun; and that the centre of life is the sun of the spiritual world, and the expanse of this centre is the world of that sun. These propositions were discussed on both sides, and lastly the truth was shown (n. 35).

IV.

I was led to a theatre of wisdom where angelic spirits from the four quarters were assembled with an injunction from heaven to discuss three arcana: 1. What is the image, and what the likeness of God. 2. Why man is not born into the knowledge of any love, when yet the beasts and birds are born into the knowledge of all their loves. 3. What is signified by the tree of life and the tree of knowledge of good and evil. And they were to join the three into one opinion, and refer this to angels of heaven; this was done, the opinion was referred, and was accepted by the angels (n. 48).

V.

From evil spirits just above hell a sound was heard like

the roar of the sea; which was from a tumult that arose among them from hearing it said above them that the Almighty God bound Himself to order. Certain ones ascending thence, addressed me sharply, saying that since God is omnipotent He is not tied to order. And being questioned about order, I said: 1. God is Order itself. 2. He created man from, in, and for order. 3. He created man's mind according to the order of the spiritual world, and body according to the order of the natural world. 4. Hence it is a law of order that man from his little heaven or spiritual world should govern his microcosm or natural world, as God from His great heaven or the spiritual world governs

His macrocosm or the natural world. 5. Many other laws of order flow from these, some of which are recited. What afterward befell those spirits (n. 71).

VI.

On a reasoning between Hollanders and Englishmen in the spiritual world on imputation and predestination. On one side, why God, because omnipotent, does not impute the righteousness of His Son to all, and thus make them redeemed, when yet, because He is omnipotent, He is able to make all satans of hell angels of heaven; yes, if it be His pleasure, He can make Lucifer, the dragon, and all the goats, archangels; and what is needed for this but a word? On the other side, that God is order itself, and that He can do nothing contrary to the laws of His order, because to act contrary to them would be to act contrary to Himself. Also much beside, with which they contended on this subject (n. 72).

VII.

I afterward spoke with others in the faith of predestination, deducing it from God's absolute power; saying that otherwise the power of God would be less than that of a king in the world who is sole ruler, and who can turn laws of justice as he turns his hands, and can act absolutely, like Octavius Augustus and Nero. To which it was answered, that God created the world and the things thereof, from Himself as order, and thus stamped order on them; also that the laws of His order are as many as are the truths in the Word. Some of the laws of order are then recited, what they are, and of what quality, on God's part, and also what on man's part.

These cannot be changed, because God is order itself; man, too, was created an image of His order (n. 73).

VIII.

I spoke with clergy and laymen who had gathered together, on the Divine Omnipotence. They said that omnipotence is unlimited, and that limited omnipotence is a contradiction. To which it was answered, that there is no contradiction in acting omnipotently according to laws of justice with judgment; and that there is no contradiction in acting omnipotently according to laws of love from wisdom. But there is a contradiction in God being able to act contrary to laws of justice

and love; and this would be to act from what is not judgment and wisdom; and such contradiction is involved in the faith of the present church, that God can make what is unjust just, and glorify the impious with all gifts of salvation and rewards of life. With much more on this faith and omnipotence (n. 74).

IX.

While once meditating on the creation of the universe by God, I was led in spirit to certain wise ones who at first complained of ideas acquired in the world, as to the creation of the universe out of chaos, and creation out of nothing; because these ideas obscure meditation on the creation of the universe by God, and degrade and pervert it. Therefore being questioned as to my opinion, I replied that it is useless to try to form any but a speculative conclusion about the creation of the universe, unless it be known that there are two worlds, spiritual and natural, and that in each of these is a sun; also that the sun of the spiritual world, in the midst of which is God, is pure love, and that from it are all spiritual things, which in themselves are substantial; while the sun of the natural world is pure fire, and from it are all natural things, which in themselves are material. From knowledge of these things one can conclude as to the creation of the universe, that it is from God, and how. This is also slightly outlined (n. 76).

X.

Satans of hell desired to speak with angels of heaven, to convince them that all things are from nature, and that

God is but a word unless nature be meant. They were permitted to ascend. And then angels descended from heaven into the world of spirits to hear them. The satans when they saw the angels, ran to them furiously and said, "You are called angels because you believe that there is a God, and that nature comparatively is nothing; and yet you believe this though it is contrary to every sense; for which of your five senses has sensation of any thing but nature?" After these and other bitter words, the angels reminded them that they were then living after death, and that formerly they had not believed that they should do so; and then they made them see the beautiful and splendid things of heaven, and told them that these were there because all there believe in God; and afterward they made them see the vile and filthy things of hell, and told

them that these were there because they believe in nature. From seeing these things, the satans were at first convinced that there is a God and that lie created nature; but as they descended, the love of evil returned and closed their understanding from above; and when this was closed they believed as before, that all things are nature's, and nothing God's (n. 77).

XI.

A type of the creation of the universe was shown me, to the life, by angels. I was conducted to heaven; and it was given me to see there all things of the animal, vegetable, and mineral kingdom, similar to the objects of those kingdoms in the natural world. And then they said, "All these things are created in a moment by God; and they continue to exist as long as the angels are, interiorly as to thought, in the state of love and faith;" also that this instantaneous creation evidently testifies the creation of similar things, yes, and similar creation, in the natural world, with the sole difference that natural things clothe spiritual, and that this clothing was provided by God for the sake of the generative processes by which creation is perpetuated. Hence, that the creation of the universe was effected in a manner like that in which it is effected every moment in heaven. But, however, all noxious and hideous things in the three kingdoms of nature, and these are enumerated, were not created by God, but had their rise with hell (n. 78).

XII.

In a conversation about the creation of the universe, with some who in the world were celebrated for erudition speaking from the same ideas which they before cherished, one of them said that nature created itself; another, that nature gathered its elements into vortexes, and that by the collision of these the earth was

that after death these fly away to their former company in the ether, and afterward return into others according to the doctrine of metempsychosis of the ancients. After this a certain priest, by solid arguments in favor of the creation of the universe by God, showed all the things which they had said to be an absurd medley, and put them to shame. But still they held to their delusions (n. 79).

XIII.

A conversation with a satan about God, the angelic heaven, and religion; who, not knowing that he was not still in the former world, said that God is the universe, and that the angelic heaven is the atmospheric firmament, and that religion is but a charm for the people, besides other follies. But when it was brought to his remembrance that he was then living after death, and that he formerly did not believe in that life, for the moment he confessed that he was insane; but as soon as he turned and went away, he was as before (n. 80).

XIV.

I saw by night an *ignis fatuus*, often called a dragon, falling to the earth. I observed the place where it fell; the ground there was sulphurous, mixed with iron dust. And looking there in the morning, I saw two tents; and just then a spirit falling from heaven. I went to him and asked why he fell from heaven. He replied that he was cast down by the angels of Michael, for saying that God the Father and His Son are two, and not one. He also said that the whole angelic heaven believes that God the Father and His Son are one, as soul and body are, and

that they confirm this by many things from the Word and moreover from reason, urging that the soul of a son is from the father only, and that this is a likeness of the father, and that from it is likeness in the body. And he added, that he indeed confessed in heaven, as before on earth, that God is one; but because the confession of the mouth and the thought of the mind disagreed as to this, they said in heaven that he did not believe in any God, because the confession and thought dissipate each other; and he said that this was the cause of his being cast down. Returning the next day to the same place, I saw two statues composed of the same powder, which was a mixture of sulphur and iron, in place of the two tents. One of these represented the faith and the other the charity of the present church,

both beautifully clothed; but the garments were induced by fantasies. And because they were of that powder, when rain descended from heaven, both began to bubble and burn (n. Ito).

XV.

In the spiritual world it is not lawful for one to speak except what he thinks; if he does, the hypocrisy is distinctly manifest. In hell, therefore, no one can name *Jesus*, because Jesus signifies salvation. In this way there was a trial to ascertain how many in the Christian world now believe that Christ as to His Human is God. When, therefore, many clergy and laymen assembled, it was proposed to them to say Divine Human; but hardly any were able to draw forth from thought these two words at once, and so utter them. It was proved in their presence by many things out of the Word, that the Lord even as to His Human was God (as by those found in Matt. xxviii. 18; John i. 1, 2, 14; xvii. 2: Col. ii. 9: I John v. 20; and in other places also); still they were not able to enunciate the words Divine Human; and, what seemed surprising, neither were the Evangelical able to do this, although orthodoxy teaches that in Christ God is Man and Man is God; and still more, neither could the monks, though they most devoutly adore the body of Christ in the Eucharist. It was ascertained from this, that Christians at present for the most part are inwardly either Arians or Socinians; and that these, if they adore Christ as God, are hypocrites (n. Its).

XVI.

An altercation concerning the little book entitled, *A Brief Exposition of the Doctrine of the New Church*, published by me at Amsterdam; and especially as to this therein, that not God the Father, but the Lord God the Redeemer is to be approached and adored. It was argued that still it is said in the Lord's Prayer, *Our Father, who art in the heavens, hallowed be Thy name; Thy kingdom come; and*

that consequently God the Father is to be approached. I was summoned to end this strife; and I then proved that God the Father cannot be approached in His Divine, but in His Human; and since the Divine and Human are in Him one Person, that the Lord is that Father; this was confirmed from the Word; both from the Word of the Old Testament, where the Son of God is called Father of Eternity, and in many places

called Jehovah the Redeemer, Jehovah our Righteousness, and the God of Israel, and from many passages of the Word of the New Testament; and thus that when the Lord the Redeemer is approached, the Father is approached; and that then His name is hallowed, and His kingdom comes. With much beside (n. 112).

XVII.

I saw an army on red and black horses, with the faces of the riders turned to the horses' tails, and with the hinder part of the head turned to the horses' heads; they were crying out for battle against those who rode on white horses. This army was from the place called Armageddon (Apoc. xvi. 16), and consisted of those who in youth had become imbued with dogmas relating to justification by faith alone, and who afterwards, being promoted to eminent offices, rejected all things of faith and religion from the internals of their minds to the externals of their bodies, where at last they disappeared. A description of those seen in Armageddon. It was heard that they desired to contend with the angels of Michael; this was permitted, but at some distance. The disputation was concerning the meaning of the words in the Lord's Prayer: *Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come.* It was then said by the angels of Michael that the Lord the Redeemer and Saviour is Father to all in the heavens; since He taught, that the Father and He are one; that the Father is in Him, and He in the Father; and that he that seeth Him seeth the Father; that all things of the Father are in Him; also, that it is the will of the Father that they should believe in the

Son, and that those who believe not the Son shall not see life, but that the wrath of God will abide on them; also, that He has all power in heaven and earth; and that He has power over all flesh; and moreover, that no one has seen or can see God the Father, except the Son who is in the bosom of the Father; and more besides. After this combat, some of the vanquished Armageddons were cast into the abyss mentioned (Apoc. ix.), and some of them were sent forth into a desert (n. 113).

XVIII.

I was in a temple, in which were no windows, but a large opening in the roof, and those assembled there conversed together about Redemption, saying that redemption was made by the passion of the cross.

But when they were engaged in conversation, a black cloud covered the opening in the roof, whence it became dark in the temple; but afterward that cloud was dispersed by angels descending from heaven, who then sent down one of their number into the temple to instruct them about redemption. He said that the passion of the cross was not redemption, but that redemption was the subjugation of the hells, the establishment of order in the heavens, and thus the restitution of all things which were in disorder both in the spiritual and in the natural world; and that without: it no flesh could have been saved. And of the passion of the cross he said, that by it the inmost union with the Father was completed, and that when it is taken for redemption, many things unworthy of God, yes, unfit to be spoken, follow as consequences; as that He passed sentence of condemnation upon the whole human race, and that the Son took it on Himself, and thus propitiated the Father, and by intercession brought Him back to His Divine essence, which is love and mercy; besides many other things, which it is scandalous to attribute to God (n. x34)

XIX.

The sun of the spiritual world was seen, in which Jehovah God is in His Human: and then this was heard from heaven, that God is One. But when this descended into the world of spirits it was turned according to the forms of the minds there, and at length into three Gods; which also one there confirmed by this reasoning: That there is one who created all things, another who redeemed all, and a third who operates all; also that there is one who imputes, another who mediates, and a third who inscribes, and thus plants faith in man, by which he justifies him. But because the faith of three Gods had perverted the whole Christian Church, from perception given, I disclosed to them what with one God is meant by Mediation, Intercession, Propitiation, and Expiation;

I entered into an academy, where the question was discussed how that is to be understood which is said of the Son of God, that He sits at the right hand of the Father. As to this there were various opinions; yet it was the opinion of all that the Son sits thus; but they were debating why it was so. Then some supposed that it was done on account of redemption; some that it was from love; some, that He might be a counsellor; some, that He might have honor from angels; some, because it was given Him to reign instead of the Father; some, that His right ear may hear those for whom He intercedes. They further debated whether the Son of God from eternity sits thus, or the Son of God born in the world. Having heard these things, I raised my hand, requesting that I might be permitted to speak, and to tell what is meant by sitting at the right hand of God. And I said that the omnipotence of God, by the Human which He assumed, is meant; for by means of this He wrought redemption, subjugated the hells, created a new angelic heaven, and established a new church. That this is meant by sitting at the right hand, I confirmed from the Word, in which power is signified by the right hand; and afterward it was confirmed from heaven, by the appearance of a right hand, from the power of which and the terror of it, they became almost lifeless (n. 136).

XXI.

I was conducted in the spiritual world to a council at which were assembled celebrated persons who lived before the Nicene council, and were called Apostolic

Fathers; also men renowned in the ages after that council; and I saw that some of the latter appeared with beardless chin, and in curled wigs of women's hair; but all the former with bearded chin, and in natural hair. Before them stood a man, the judge and critic of the writings of this age, who commenced by a lamentation, saying, "A man from the laity has risen up, who has dragged down our faith out of its sanctuary, which yet is a star shining day and night before us; but this is done because that man is blind in the mysteries of that faith, and does not see in it the righteousness of Christ, and thus not the wonders of its justification; when yet that faith is in three Divine Persons, and thus in the whole God; and because he has transferred his faith to the second Person, and not to this,

but to His Human, it cannot be otherwise than that naturalism should spring from it." Those who lived after the Nicene council favored his speech, saying, that it is impossible that there should be any other faith from any other source. But the Apostolic Fathers, who lived before that age, being indignant, related many things said in heaven of the Nicene and Athanasian faith, which may be seen. But because the president of the council was consociated as to the spirit with the writer in Leipsic, I addressed him, and demonstrated from the Word that Christ, as to the Human, is God; and also from the book of the Evangelical called *Formula Concordia*, That in Christ God is Man, and Man God; as also that the Augsburg Confession highly approves of the worship of Him; besides other things; at which he was silent, and turned away. Afterward I spoke with a spirit who was consociated with an eminent man in Gottenburg, who defiled the worship of the Lord with still greater reproach. But at length both of the scandals were declared to be lies craftily invented to turn away men's wills, and deter them from the worship of the Lord (n. 137).

Smoke appeared ascending from the lower earth, and it was said that smokes are nothing but falsities collected together. And then some angels had a desire of exploring the falsities, which thus smoked; and they descended, and found four companies of spirits, two of which were of the learned and unlearned of the clergy, and two of the learned and unlearned of the laity, who all were proving to each other that the invisible God is to be worshipped, and that worshippers then have holiness and are heard; otherwise if a visible God be worshipped. Holiness and a hearing by an invisible God they confirmed by various things; and it was made known that therefore they acknowledge three Gods from eternity, who are invisible. But it was shown, that the worship of an invisible God, and still more of three invisible ones, is no worship. To

confirm this, Socinus and Arius with their followers, who had all worshipped an invisible Divinity, were brought forth from below; who, when they spoke from the natural or external mind, said that there is a God, though He is invisible; but when their external mind was shut and the internal was opened, and they were forced to make their confession about God, from this they said, "What is God? We have not seen His shape, nor heard His voice. What then is God, but a thing of reasoning, or nature?" But they were instructed that

it had pleased God to descend and assume the Human, that they might see His shape, and hear His voice. But this was said to them in vain (n. 159).

XXIII.

First concerning the stars in the natural world; that perhaps they were of the same number as the angelic societies in heaven, since every society there sometimes shines as a star. Afterwards, I spoke with the angels about a certain way, which appears crowded with innumerable spirits, and that it is the way by which all who depart out of the natural world pass into the spiritual. To that way I went with angels; and we called from that way twelve men, and asked what they believed as to heaven and hell, and life after death; and because they were recently from the world, and did not know that they were not still in the natural world, they answered from the idea which they brought with them. The First, That all who live morally come to heaven; and that no one comes to hell, because all live morally. The Second, That God governs heaven, and the devil hell; and because they are opposite, one calls good what the other calls evil; and that the man who is a dissembler, because he stands on the side of both, can live equally under the dominion of one and the other. The Third, That there is no heaven and hell. Who has come thence and told ? The Fourth, That no one could return and tell, because man when he dies is a spectre or wind. The Fifth, That we must wait till the day of the last judgment, and then they will tell, and you will know all about it. But when he said this, he laughed in his heart. The Sixth, "How can the soul of man, which is only wind, re-enter its body eaten by worms, and be clothed with a skeleton either burnt or reduced to dust ?" The Seventh, That men no more live after death than beasts and birds. Are not these equally rational ? The Eighth, "I believe there is a heaven, but I do not believe there is a hell, because God is almighty and able to save all." The Ninth, That

God, because He is gracious, cannot send any one to eternal fire. The Tenth, That no one can come into hell, because God sent His Son, who has made expiation for all, and taken away the sins of all. What can the devil do against that ? The Eleventh, who was a priest, That those only are saved, who have obtained faith, and that election is according to the will of the Almighty. The Twelfth, who was a politician, "I do not say any thing about heaven and hell; but let the priests preach about them, that the minds of the people may be kept bound by an

invisible bond to the laws and rulers." On hearing these things, the angels were astonished; but they waked them by instructing them that they were now living after death; and they introduced them into heaven, but they did not stay there long, because it was found that they were merely natural, and that from this the hinder part of their heads was hollow; of which hollowness and its cause, something is said (n. 160).

XXIV.

A sound as of a mill was heard, and following the sound, I saw a house full of cracks, into which was an entrance opening under ground, and in it a man collecting from the Word and books many things on Justification by faith alone; and scribes at his side were writing his collections upon paper; and to the question what he was now collecting, he said, "This, that God the Father receded from grace toward the human race, and He therefore sent the Son to make expiation and propitiation." To which I answered, that this is contrary to Scripture and to reason, that God could recede from grace; thus He would also recede from His essence, and thus would not be God. And when I proved this even to conviction, he grew warm, and commanded the scribes to cast me out. But when I went out of my own accord, he threw after me the book which his hand happened to seize; and that book was the Word (n. 161).

XXV.

It was disputed among spirits whether any one can see any genuine truth in the Word unless he goes immediately to the Lord who is the Word itself. But because there were those who contradicted, an

experiment was made; and then those who went to God the Father, did not see any truth; but all who went to the Lord saw. During this disputation, some spirits ascended from the abyss, of which Apoc. ix., where they discuss the mysteries of justification by faith alone, saying that they go to God the Father and see mysteries in clear light. But it was answered that they see them in false light, and that they have not a single truth; at which being indignant, they brought from the Word many things which were true; but it was said to them that they were true in themselves, but falsified in them. That it was so was proved by their being led to a house where was a table upon which light from heaven flowed directly; and it was said to them that they

should write those truths which they brought forth from the Word upon paper, and lay it upon that table; which being done, that paper on which the truths were written shone like a star; but when they came up and fixed their eyes upon it, the paper appeared blackened as by soot. And afterwards they were led to another similar table, upon which lay the Word encircled with a rainbow; and when a champion of the doctrine of faith alone touched this with his hand, an explosion was made as from a gun, and he was cast into a corner of the room, and lay as dead for half an hour. From these things they were convinced that all the truths which were with them from the Word, were true in themselves, but falsified in them (n. 162).

XXVI.

There are climates in the spiritual world, as in the natural; thus also there are north zones where are snow and ice. Once brought thither in spirit, I entered a temple covered over with snow, illuminated within by lamps, where behind the altar was seen a table, upon which was written this, The Divine Trinity, Father, Son, and Holy Ghost, essentially one, but personally three. And I heard a priest preaching about four mysteries of faith, as to which the understanding is to be kept under the obedience of faith. After the discourse, the hearers thanked the priest for his sermon so full of wisdom. But when I asked them whether they understood any thing, they answered, "We took it all in with full ears; why ask whether we understood? Is not the understanding stupefied in such things?" To this the priest who was present added, "Because you have heard and have not understood, you are blessed, since thence is salvation," etc. (n. 185).

XXVII.

The human mind is distinguished into three regions,

like the heaven of angels; and what is of theology with those who love truths because they are truths resides in the highest region of the mind; and under them, in the middle region, morals; but under these, politics; and the various sciences make the door. But matters of theology with those who do not love truths reside in the lowest region, and mingle there with what is man's own, and thus with fallacies of the senses; and hence some cannot perceive theological things (n. 186).

XXVIII.

I was brought to a place where were those meant by the false prophet in the Apocalypse; and I was invited by those there to see their temple. I followed and saw in it the image of a woman clothed in a scarlet robe, holding in her right hand a golden coin, and in her left a chain of pearls; but these things were induced by fantasy. But when the interiors of the mind were opened by the Lord, instead of the temple a house full of cracks was seen; and instead of the woman a beast was seen, such as is described, Apoc. xiii. 2; and under the floor was a quagmire, in which lay the Word, deeply concealed. But presently the east wind blew, the temple was carried away, and the quagmire dried up, and the Word appeared; and then, by the light from heaven, there appeared a tabernacle like that of Abraham when the three angels came and told him about Isaac, who would be born; and afterward, light being sent forth from the second heaven, instead of the tabernacle a temple appeared similar to that of Jerusalem; and after this a light shone upon it from the third heaven, and then the temple disappeared, and there was seen the Lord alone, standing upon the foundation stone where the Word was. But because overpowering sanctity then filled their minds, this light was withdrawn, and instead of it, light from the second heaven was let in, from which the view of the temple returned, and within it that of the tabernacle (n. 187).

XXIX.

A magnificent palace was seen, in which was a temple, and in this seats were placed in three rows. To this a council was convoked by the Lord, in which they were to deliberate about the Lord the Saviour, and the Holy Spirit. When as many of the clergy were present as there were seats, they opened the council. And because they were consulting as to the Lord, the first proposition was, Who assumed the human in the virgin Mary? And then

the angel standing at the table read before them what the angel Gabriel said to Mary: *The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; and the Holy Thing which shall be born of thee shall be called the Son of God*, Luke i. 35; and also from Matt. i. 20, 25. And moreover many things from the prophets, that Jehovah Himself would come into the world, and that Jehovah Himself is called Saviour, Re-

deemer and Righteousness; from which it was concluded that Jehovah Himself assumed the Human. Another deliberation about the Lord, was, whether the Father and the Lord Jesus Christ are not thus one, as soul and body are one; and this was confirmed from passages in the Word, and from the general creed of the church; from which it was concluded that the soul of the Lord was from God the Father, and hence that His Human is Divine; and that this is to be approached that the Father may be approached, since Jehovah God by it sent Himself into the world, and made Himself visible to the eyes of men, and thus also accessible. The third deliberation followed, which was on the Holy Spirit; and then first the idea as to three divine Persons from eternity was shaken off, and it was proved from the Word, that the Holy Divine, which is called the Holy Spirit, proceeds out of the Lord from the Father. At length, from what was deliberated in this council, this conclusion was made: That in the Lord the Saviour is the Divine Trinity, which is, the Divine from which are all things called the Father, the Divine Human called the Son, and the proceeding Divine called the Holy Spirit; and that thus there is one God in the church. After the council was ended, splendid garments were given to those who sat in it, and they were conducted to the new heaven (n. 188).

XXX.

I saw in a stable great purses, in which was silver in great abundance, and young men as guards; in the next room, modest virgins with a chaste wife; and in another room, two children; at last a harlot and dead horses. And afterward I was instructed what each thing signified; and that by them the Word, as it is in itself, and as it is at this day was represented and described (n. 277).

XXXI.

Writing was seen, such as is in the third heaven, which

consisted of inflected letters with curves turning upward; and it was said that the letters in most ancient time were similar to them, when they were more inflected than at this day; and that the letter Ii, added to the names of Abram and Sarai, signifies infinite and eternal. They explained before me the sense of some words in Ps. xxxii. **2**, from the letters only or syllables there, which is, That the Lord is merciful also to those who do evil (n. 278).

XXXII.

Before the Israelitish there was a Word, the prophetical books of which were called Enunciations, and the historical, the Wars of Jehovah; and besides these, one called the Book of Jasher; which three are named in our Word: and that ancient Word was in the land of Canaan, Syria, Mesopotamia, Arabia, Assyria, Chaldea, Egypt, Tyre, Sidon, and Nineveh; but because it was full of such correspondences as signify celestial and spiritual things remotely, which gave rise to idolatries, of the Divine Providence this disappeared. I heard that Moses copied out of that Word what he related about the Creation, Adam and Eve, the Flood, and Noah, and his three sons, but no further. That that same Word is still reserved in Great Tartary, and they draw from it the precepts of their faith and life, was related to me by the angels therefrom (n. 279).

XXXIII.

Those in the spiritual world cannot appear to those in the natural world, nor conversely; spirits and angels cannot appear to men, nor men to spirits and angels, on account of the distinction between spiritual and natural; or between substantial and material. It is from this that spirits and angels have altogether different language, writing, and thought, from men. That it is so, was manifest by living experience, which was done by their entering to their companions, and returning to me, and thus comparing. It was discovered, that there is not one word of spiritual language similar to a word of natural; and that their writing consists of syllables, each of which involves a meaning; and that the ideas of their thought do not fall into ideas of natural thought. The cause of these distinctions is, that spirits and angels are in principles, but men in derivatives; or that the former are in priors from which as causes are posteriors, and men in posteriors from them. It was said that there is a similar distinction between the language, writing, and

thought, of angels of the third heaven and those of
angels of the second (n. 280).

XXXIV.

The state of men after death, in general, and the state
of those who have confirmed themselves in falsities, in
particular. As to all these the following were observed: 1.
Men are most commonly raised the

third day after death, and then do not know that they are not still in the former world. z. All flock into the world in the middle between heaven and hell, called the world of spirits. 3. There they are transferred into societies, and thus are examined. 4. There the good and believing are prepared for heaven, and the evil and unbelieving for hell. 5. After preparation, which lasts some years, a way is opened for the good to some society in heaven where they will live for ever, but a way for the evil to hell; besides more things. Afterwards hell is described; and it is stated that there those are called satans who are in falsities from confirmation, and those devils who are in evils of life (n. 281).

xxxv.

From the lower earth, next above hell, I heard shouts, O how just! O how learned! O how wise! and because I wondered that there should be there any just, learned, and wise, I descended, and first went to the place where they were crying, O how just! and I saw there a tribunal, and in it unjust judges who could dexterously pervert laws, and turn judgments to the favor of any one; and thus their judgments were only arbitrary; and when the sentences were carried out to the clients, then they cried, O how just! Of these the angels afterwards said, that such cannot see any just thing at all. After a while those judges were cast into hell, and their books were turned to playing-cards, and instead of judging, the office of preparing paint was given to them, with which they daubed the faces of harlots, and turned them into beauties (p. 332).

xxxvi.

Afterward, I went to the place where the cry was, O how learned! and I saw those who reasoned whether a thing is or is not, and did not think that it is so; and hence they stopped at the first step as to any subject; thus they only touched it from without, and did not enter: thus also they argue about God, whether there is a God. That I might know whether they were such, I proposed to them the question, What must the religion be by which man is saved? They replied, 1. It is to be discussed whether religion is any thing. 2. Whether one religion effects more than another. 3. Whether there is any eternal life, and thus whether there is any salvation. 4. Whether there are heaven and hell. And then they began to discuss the first, Whether religion is any thing. And they said that that needed so much inves-

tigation that it could not be finished in a year; and one among them said, that it could not in a hundred years; to which I replied that in the mean time they were without religion. But still they discussed this first point so artfully that the company standing by cried, O how learned! It was said by the angels, that such appear like images; and that afterwards they are sent out into deserts, where among themselves they prate only vain things (n. 333)•

XXXVII.

I went to the third company, where I heard the cry, O how wise! and I found there assembled those who cannot see whether truth is truth, but still can make what they please appear as truth, and hence are called Confirmers. That they were such, I observed from various answers, as that they could make it true that faith is the all of the church, and afterwards that charity is the all of the church, and also that faith and charity together are the all of the church; and because they confirmed which of them they liked, and adorned them with appearances, so that they shone like truths, therefore the bystanders cried, O how wise! Afterward some ludicrous things were proposed, that they might make them true; for they say that there is nothing true, except what man makes true. The things were these: that light is darkness, and darkness light; and that a crow is white, and not black; which two they made appear as true; the confirmations may be seen in the text. It was told me by angels that such do not possess a grain of understanding, since all above the rational with them is shut up, while all below is open; and this can confirm what it likes, but cannot see any truth; therefore, this is not the part of an intelligent

man; but to be able to see that truth is truth and that falsity is falsity, and to confirm it, is the part of an intelligent man (n. 334).

XXXVIII.

I spoke with spirits, who, in the natural world, were renowned from their erudition, who among themselves disputed about connate ideas, whether men have any, as beasts have; and then an angelic spirit thrust himself in and said, "You are disputing about goat's wool. Men have no connate ideas, neither have beasts." At which words all grew warm. But afterwards, opportunity being given, he spoke first concerning beasts, that they have no connate ideas: "the reason is,

that they do not think, but operate from instinct, which they have from natural love, which makes something analogous to will with them, flows immediately into the senses of the body, and excites that which agrees with and favors the love; and yet ideas are predicable only of thought." That beasts have sensation and no thought, he confirmed by various things, especially by the wonders which are known of spiders, bees, and silk-worms, saying, "Does a spider think in its head, when it forms its web, that it is to be so woven for the sake of these uses or those? Does a bee think in its head, From these flowers I will suck honey, and from these I will gather wax; of this I will build cells close to each other in the row, and in these I will put honey in abundance that it may be sufficient for the winter? besides other things. Does the silk-worm think in its head, Now I will betake myself to spinning silk, and when I have spun, then I shall fly off and sport with my companions, and provide for myself a posterity?" besides similar things with beasts and birds. Of men he said, that every mother and nurse, and father also, knows that infants have no connate ideas, and that they have not ideas before they have learned to think, and that then ideas rise and are produced according to the thought which they imbibed by instruction; and that this is so because man has nothing else born with him but the faculty for knowing, understanding, and being wise, and an inclination for loving not only himself and the world, but also the neighbor and God. These things Leibnitz and Wolfius heard at a distance; and Leibnitz favored, but Wolfius did not (n. 335).

Once an angelic spirit illustrated what faith and charity are, and what their conjunction effects. He illustrated it by comparison with light and heat, which meet together in a third; because the light in heaven in its essence is the truth of faith, and the heat there in its essence is the good of charity; therefore as light without heat, such as is in the time of winter, strips the trees of leaves and fruits, so is faith without charity; and as light joined to heat, such as is in the time of spring, vivifies all things, so is faith joined with charity (n. 385).

XL.

Two angels descended, one from the east where they are in love, and the other from the south where they are in wisdom, and spoke of the

essence of the heavens, whether it is love or wisdom; and they agreed that it is love and hence wisdom; consequently, that the heavens were created by God, from love by wisdom (n. 386).

XLI.

After that, I entered a garden, where I was led round by a spirit, and at length to a palace called the Temple of Wisdom. This was square, the walls of crystal, the roof of jasper, the substructure of precious stones. And he said that no one could enter it who did not believe that what he knows, understands, and is wise in, compared with that which he does not know and understand and is not wise in, is relatively so little that it is scarcely any thing. And because I believed this, it was given me to enter; and it was seen that the whole of it was constructed for a form of light. In that temple I related what I had heard from the two angels as to love and wisdom; and they asked, "Did they not also speak of the third, which is use?" And they said that love and wisdom without use, are only ideal entities, but that in use they become real, and it is similar with charity, faith, and good works (n. 387).

XLII.

- One of the spirits of the dragon invited me to see the enjoyments of his love; and he led me to an amphitheatre, upon the benches of which sat satyrs and harlots. And he said, "Now you will see our sport." And he opened a door, and let in, as it were, bullocks, rams, kids, and lambs; and presently through another door he let in lions, panthers, tigers, and wolves, which rushed upon the flock and tore and slaughtered them. But all those things were induced by fantasies. Having seen this I said to the dragon, "After a while you will see this theatre turned into a lake of fire and brimstone." The sport being finished, the dragon went out, attended by his satyrs and harlots, and saw a flock of sheep; from which he inferred that a city of the Jerusalemites was near; on seeing which, he was seized with the desire of

taking it, and casting out the inhabitants; but because it was surrounded with a wall, he planned to take it by stratagem. And then he sent one skilled in incantation, who being admitted spoke craftily with the citizens about faith and charity; especially as to which of them is primary, and whether charity contributes any thing to salvation. But the dragon, enraged at the answer, went out and gathered together many

of his crew, and began to besiege the city; but when he was endeavoring to reach and invade it, fire from heaven consumed them, according to what was foretold in the Apoclaypse (xx. 8, 9) (n. 388).

XLIII.

Once a paper was sent down from heaven, in which was an exhortation to acknowledge the Lord the Saviour as the God of heaven and earth, according to His words (Matt. xxviii. 18). But two bishops were consulted what should be done. They said that they should send the paper back to heaven; and when this was done, that society sunk down, but not deep. The next day some ascended from it and told what lot they met with there, and also that they went there to the bishops and reproved them for their advice, and that they spoke many things about the state of the church, and found fault with their doctrine of the Trinity, justifying faith, charity, and other things which were of the orthodoxy of the bishops, and requested that they would desist from them, because contrary to the Word; but to no purpose. And because they called their faith dead and diabolical, according to James in his Epistle, one of the bishops took off the mitre from his head, and laid it down upon the table, saying that he would not take it again before he was avenged upon the scoffing of his faith. But then appeared a monster coming from below, similar to the beast described in the Apocalypse (xiii. r, 2), which took the mitre and carried it away (n. 389).

XLIV.

I went to a house where those who were assembled were arguing, whether the good which a man does in the state of justification by faith is of religion or not. There was agreement that by the good of religion is meant good which contributes to salvation. But their opinion prevailed who said that all the good that man does, contributes nothing to salvation; since no voluntary good

of man can be joined with what is of free grace, because salvation is bestowed freely; that neither can good from man be joined with Christ's merit by which alone salvation is given; that neither can the operation of man be joined with the operation of the Holy Spirit, that does all things without the help of man. From which it was concluded that good works, even in the state of justification by faith, contribute nothing to salvation; but faith alone. On hearing these things, two gentiles who

stood at the door said to each other, "These people have no religion. Who does not know that to do good to the neighbor for God's sake, thus from and with God, is religion?" (n. 390).

XLV.

I heard angels lamenting that there was such spiritual destitution in the church that they know nothing more than that there are three Divine Persons from eternity, and that faith alone saves; and concerning the Lord, only historical things; and that they are deeply ignorant of what is related in the Word about the Lord, His unity with the Father, His divinity and power. And they said that an angel was sent down to see whether there was such destitution among Christians; and that he asked one what his religion was. He answered, that it was faith. And that then he asked him about redemption, regeneration, and salvation. He answered that they all were of faith; and also of charity that it is in faith; also, who can do good from himself? To whom afterward the angel said, "You answer like one who plays one tone of a pipe: I hear only faith; but if you know nothing but that, you know nothing." And then he led him to his companions in a desert, where there was not even grass. Besides more (n. 391).

XLVI.

I saw five academies surrounded with various light, and with many others I entered the first, which was seen in flame-like light. Many were assembled, and the president proposed that they should declare their opinions concerning Charity: and after they had begun, the first said that his opinion was that charity was morality inspired by faith. The second, that it was piety inspired by piteousness. The third, that it was to do good to every one, good and bad. The fourth, that it was in every way to serve one's relatives and friends. The fifth, that it was to give alms to the poor and help the needy. The sixth,

that it was to build hospitals, infirmaries, and orphans' homes. The seventh, that it was to endow temples and do good to ministers. The eighth, that it was the old Christian brotherhood. The ninth, that it was to forgive every one his trespasses. Each of them advanced ample confirmations of his opinion. After this there was given an opportunity of expressing my opinion; and I said that charity was to act from love of justice with judgment, in every work and office, but from love from

no other source than the Lord the Saviour; and after this was shown, I added that all those things said before by the nine celebrated men about charity, were excellent examples of charity when done from justice with judgment; and because justice and judgment are from no other source than the Lord the Saviour, they are to be done by man from Him. This was approved by most of them in the internal man, but not as yet in the external (n. 459).

XLVII.

At a distance something like the gnashing of teeth was heard, and with this a knocking; and I went toward the sound, and saw a small house built of reeds plastered together; and instead of the gnashing of teeth, and the knocking, I heard within, altercations about faith and charity, which was the essential of the church. And those who were for faith brought forward their arguments, saying that faith was spiritual because from God, but charity natural because from man. On the other hand, those who were for charity said that charity was spiritual, and faith was natural unless joined to charity. To these things a certain syncretist wishing to settle the dispute offered an addition, confirming that faith was spiritual and charity only natural. But it was said that moral life was of two kinds, spiritual and natural, and that in the man who lives from the Lord it is spiritual moral, but in the man who does not live from the Lord it is natural moral, such as is with the evil and sometimes with spirits in hell (n. 460).

XLVIII.

In spirit I was brought into a garden in the south, and saw some sitting under a laurel, eating figs. I asked them how they understood that man can do good from God, and still as from himself. And they answered that God works good inwardly in man; but if man does it from his

own will and understanding, he defiles it so that it is no longer good. But to this I said that man is only an organ of life, and that if he believes in the Lord, he may do good of himself from Him; but if he does not believe in the Lord, and still more, if he does not believe in any God, he may do good of himself from hell; and further, that the Lord has given to man free-will in doing from the one or the other. That the Lord has given this freedom was confirmed from the Word, in that He commanded man to love God and the neighbor, to

produce the goods of charity as a tree produces fruits, and to do His commandments that he may be saved, and that every one would be judged according to his deeds; and that all these would not have been commanded if man could not do good of himself from God. After these things were said, I gave them branchlets from a vine, and the shoots in their hands put forth grapes. And more beside (n. 465).

XLIX.

I saw a magnificent dock, and in it vessels large and small, and upon the decks, boys and girls, waiting for tortoises to rise out of the sea; and when they emerged, I saw that they had two heads: one, which at pleasure they drew back into the shell of the body, and another which appeared in form as a man, and from this they spoke with the boys and girls; and these on account of their elegant discourses caressed them and gave them presents. When these had been seen, what they signified was explained by an angel; namely, that there are men in the world, and hence spirits after death, who say that God does not see any thing thought and done by those who have acquired faith, but only looks at the faith, which He has hid in the interiors of their minds; and that those same persons, before the congregations in temples, bring forth holy things from the Word as others, but these from the greater head which appears as a man, in which they then insert the little one, or draw it into the body. The same persons afterward were seen in the air in a vessel flying with seven sails, and those in it in laurels and purple garments, crying that they were the chief of the wise of the clergy; but the things seen were images of pride flowing from the ideas of their mind. And when they were on the earth I spoke with them, first from reason and afterward from the Sacred Scripture; and by many things I showed that their doctrine was unsound, and, because contrary to the Sacred Scripture, from hell. Also, that afterward they were seen in a sandy place, in

rag, and girt about the loins with fishers' nets, through which their nakedness appeared; and at last they were sent down to a society bordering on the Machiavelians (n. 462).

L.

An assembly was called which sat in a round temple. There were altars at the sides, by which the members sat, but there was no primate there; therefore each one rushed forth into the midst, and spoke out

the feelings of his mind. And there was begun a discourse about free will in spiritual things. And the first, cried that man had no more free will in those things than Lot's wife when turned into a statue of salt. The second, that he had no more than a beast or dog. The third, that he had no more than a mole, or a bird of night in the daytime. The fourth, that if man had free will in spiritual things, he would become a maniac and believe himself to be as God who can regenerate and save himself. The fifth read from the book of the Evangelical, called *Formula Concordia'*, that man has no more free will in spiritual things than a stock or stone, and that he has no ability, to understand, think, will, and not even to apply and accommodate himself to receive what is spiritual; besides other things, of which above (n. 464). After these things were said, there was also given *me* opportunity of speaking; and I said, "What else is man, without free will in spiritual things, than a brute? And without it, to what purpose is all theology?" But they replied, "Read our theology, and you will not find therein any thing spiritual, and you will find that this is so concealed within that not a shadow of it appears. Therefore, read what our theology teaches on justification, that is, on remission of sins, regeneration, sanctification, and salvation; you will not see there any thing spiritual because they flow in through faith, without consciousness on man's part. It has also removed charity far from what is spiritual, and repentance also from contact with it. And besides, as to redemption, it attributes to God purely natural human properties, as that He included the race under universal damnation; that the Son took that upon Himself, and thus propitiated the Father; and what else are

intercession and mediation with the Father ? From these things it is evident that there is nothing spiritual in all our theology, and not even what is rational, but merely what is natural below them." But then suddenly a thunderbolt was heard from heaven, and the members of the assembly being terrified, rushed forth, and each fled home (n. 503).

LI.

I spoke with two spirits, one of whom loved what is good and true, and the other what is evil and false; and I found that both enjoyed a similar faculty of thinking rationally. But when he who loved what is evil and false was left to himself, I saw smoke that ascended from hell and extinguished the light which was above his memory; but when he who loved what is good and true was left to himself, I saw that a

gentle flame descended from heaven and illumined the region of his mind above the memory, and hence also the things below it. Afterwards I spoke with him who loved what is evil and false concerning free will in spiritual things; and at the mention of it he grew warm, and cried that no one can move foot or hand to do spiritual good, or tongue and mouth to speak spiritual truth, and thus that he cannot apply and accommodate himself to receive any such thing. "Is not man in such things dead, and merely passive? How can what is dead and merely passive do good and speak truth of itself? Does not our church say so?" But the other, who loved what is good and true, spoke thus of free will in spiritual things: "What would the whole Word be without it? And what the church, religion, the worship of God, thus the ministry, without it? And from the light of my understanding, I know that man without spiritual freedom would not be man but beast; for that he is man, and not beast, is from that freedom; and moreover, that man without free will in spiritual things would not have life after death, thus not eternal life, because no conjunction with God; therefore, to deny it is the part of those who are insane in spiritual things." Afterward there was seen a fiery serpent upon a tree, which reached fruit therefrom to him who denied free will in spiritual things; which being eaten, there appeared smoke ascending from hell, which extinguished the higher part of his rational mind as to light (n. 504)•

LII.

A grating noise was heard as of two mill-stones grinding each other, and I went to where the sound began and saw a house in which were many cells, in

which the learned of this age were sitting and confirming justification by faith alone; and going to one, I asked what he was now studying. He answered, "The Act of Justification which is the head of all things of doctrine in orthodoxy." And I asked whether he knew any sign to tell when justifying faith enters, and when it has entered. And he said, that this was done passively, and not actively. To which I replied, "If you take away what is active in it, you also take away receptivity; and thus that act would be only something ideal, called a thing of reasoning, and thus nothing more than the statue, Lot's wife, tinkling from salt when scratched with a scribe's pen or his finger nail." The man growing warm took a candlestick, to throw at me; but the light being extinguished he threw it at his companion (n. 505).

LIII.

Two flocks were seen, one of goats and the other of sheep; but when they were viewed closely, instead of goats and sheep, men were seen; and it was perceived that the flock of goats consisted of those who make faith alone saving, and the flock of sheep, of those who make charity and at the same time faith. To the inquiry why they were there, those who were seen as goats said that they were sitting as a council, since it was disclosed to them that the saying of Paul, that man is justified by faith without the works of the law (Rom. iii. 28) is not rightly understood; since by faith there, is not meant the faith of this day, but faith in the Lord the Saviour; and by the works of the law are not meant the works of the law of the Decalogue, but the works of the Mosaic law which were rituals; which also was shown. And they said that they concluded that faith produces good works as a tree produces fruit. Those who constituted the sheep favored them; but then an angel, standing between the two flocks, cried to the flock of sheep, "Do not listen, because they have not receded from their former faith." And he divided the flock of sheep into two, and said to those on the left hand, "Join yourselves to the goats; but I tell you beforehand that a wolf is about to come which will seize them and you with them." But then inquiry was made how they understood that faith produces good works as a tree produces fruit; and it was found that their perception as to the conjunction of faith and charity was different from that comparison, and thus that it was fallacious speaking. When these things were understood, the flocks of sheep reunited themselves into one, to

which some of the goats joined themselves, confessing that charity is the essence of faith, and that thus faith separate from it is only natural, but conjoined it becomes spiritual (n. 506).

LIV.

A discourse with angels concerning the three loves, which are universal, and thence with every man; which are love of the neighbor, or love of uses, which in itself is spiritual; love of the world, or love of possessing wealth, which in itself is material; and love of self, or love of ruling over others, which in itself is corporeal; and that when those three are rightly subordinated with man, he is truly man; and that they are rightly subordinated when love of the neighbor makes the head,

love of the world the body, and love of self the feet: it is otherwise when their seat with man is contrary to order. And it was shown what man is when love of the world makes the head, and what he is when love of self makes it; then he is an inverted man; as to the interiors of his mind a wild beast, and as to its exteriors of the body, a stage- player. After this a certain devil was seen ascending from below, having a dark face with a white circle round the head; and he said that he was Lucifer, though he was not; and that, in his internals, he was a devil, but in his externals an angel of light: and he told that in externals he was moral among the moral, rational among the rational, yes, spiritual among the spiritual; and that when he was in the world he preached; and that then he uttered imprecations against evil doers, and that hence he was called Son of the Morning; and, what he himself wondered at, that when he was in the pulpit he perceived no otherwise than that it was as he spoke; but otherwise when he was out of the temple. He said the reason was, that in the temple he was in his externals and then in the understanding only, but out of the temple in his internals and then in the will; and thus that the understanding raised him into heaven, but the will drew him down into hell; but that the will prevails over the understanding, because the former disposes the latter at its beck and nod. After this the devil who pretended to be Lucifer slipped into hell (n. 507).

LV.

There was seen a square temple, the roof of which was crown- shaped, the walls continuous windows of crystal, the gate of pearly substance: in it there was a pulpit, on

which was the Word encompassed with a sphere of light. In the middle of the temple was the shrine, before which was a veil, but lifted now, where stood a cherub with a sword vibrating in his hand. After these things were seen, it was explained what they each signified. Above the gate was this writing, Now it is lawful; which signified, that now it is lawful to enter understandingly into the mysteries of faith; and it was given me to perceive that it was dangerous to enter with the understanding into dogmas of faith which are from one's own intelligence and hence in falsities, and still more to confirm them from the Word; and that, therefore, by the Divine Providence the Word was taken from the Roman Catholics, and that with Protestants it is shut up by their dogma that the understanding is to be kept under obedience to their

faith. But because the doctrines which are of the New Church are all from the Word, that into them it is lawful to enter with the understanding, because they are continuous truths from the Word, which also shine before the understanding. This was what is meant by the writing above the gate, Now it is lawful, and by the veil of the shrine being lifted, within which stood a cherub. After this there was brought to me a paper from an infant who was an angel in the third heaven, on which was written, Enter hereafter into the mysteries of the Word which has been heretofore shut up; for its several truths are so many mirrors of the Lord (n. 508).

LVI.

I was seized with a grievous disease, from the smoke which came in from the Jerusalem called Sodom and Egypt (Apoc. xi. 8); and I was seen by those in that city as dead; and they said one to another that I was not worthy of burial, just as it is said of the two witnesses in the same chapter in the Apocalypse; and meanwhile I heard blasphemies in abundance from the citizens, on account of my having preached repentance, and faith in the Lord Jesus Christ. But because judgment came upon them, I saw that that whole city fell and was overflowed with waters; and afterward that they were running about among heaps of stones, and lamenting their lot; when yet they believed that, by the faith of their church, they were born again and thus righteous. But it was said to them that they were any thing but such, since they had never performed actual repentance; and that therefore they did not know one damnable evil with them. Afterward it was said to them from heaven, that faith in the Lord and re-

penitance are the two means of regeneration and salvation; and that this was well known from the Word, and moreover, from the Decalogue, Baptism, and the Holy Supper (n. 567).

LVII.

All who after death come into the spiritual world, at first are kept in externals, in which they were in the natural; and because most while in externals live morally, frequent temples, and pray to God, they believe that they shall certainly come into heaven; but they are instructed that every man after death puts off the external man, and the internal man is opened, and then the man is known, as he is in

himself, since man is man from the will and understanding, and not merely from action and speech; and that hence it is that man can in externals appear as a sheep, although in internals he is a wolf; and that he is such in his internal man, unless he explores the evils of his will and hence of the intention, and repents of them; besides more (n. 568).

LVIII.

Every love breathes forth enjoyment, but enjoyments from loves are but little felt in the natural world, but manifestly in the spiritual; and in this they are sometimes turned into odors; then it is perceived what the enjoyments are, and of what love; and enjoyments from the love of good, such as are in heaven, are perceived as fragrances in gardens and flower beds; and on the other hand, enjoyments from the love of evil, such as are in hell, as fetid smells from stagnant waters and cesspools; and because they are so opposite, the devils are tortured when they perceive any sweet odor from heaven, and on the other hand the angels are tortured when perceiving any ill-smelling odors from hell. That it is so, was confirmed by examples. This is why the oil of anointing was prepared from fragrant things, and why it is said of Jehovah that He smelled a sweet savor from burnt-offerings; and on the other hand, why it was commanded the sons of Israel that they should carry unclean things out of their camp, and that they should bury their excrements, for the camp represented heaven, and the desert outside represented hell (n. 569).

LIX.

A novitiate spirit, who in the world meditated much on heaven and hell, desired to know the quality of the one and the other, and it was said to him from heaven, Inquire what enjoyment is, and you will know. Therefore going away he inquired, but among spirits merely natural in vain. But he was led to three companies in order; to one where they explored ends, and hence were called

wisdoms; to another where they investigated causes, and hence were called intelligences; and to a third where they examined effects, and hence were called knowledges; and by them he was instructed that every angel, spirit, and man has life from the enjoyment of his love; and that the will and thought cannot move at all, except from the enjoyment in some love; and that this is to every one that which is good. And, that the enjoyment of heaven

is the enjoyment of doing good, and that the enjoyment of hell is the enjoyment of doing evil. That he might be further instructed, a devil ascended, and in his presence described the enjoyments of hell, that they were the enjoyments of revenging, committing whoredom, defrauding, and blaspheming; and that those things when perceived there as odors, are perceived as balsams; whence he called them the delights of their nostrils (n. 57o).

LX.

A company of spirits was seen praying to God that He would send angels to instruct them about various things of faith, because in most things they hesitated, since churches so differ one from another, and all their ministers say, "Believe us; we are the ministers of God, and we know." And angels appeared, whom they questioned respecting charity and faith, repentance, regeneration, God, the immortality of the soul, and Baptism and the Holy Supper; to each of which the angels gave such answers that they fell into their understanding; saying further that all that which does not fall into the understanding is like what is sown in sand, which, however watered by rain, still withers; and that the understanding, closed from religion, no longer sees anything in the Word from the light which is from the Lord; yes, that if one reads it he becomes more and more blind in what is of faith and salvation (n. 621).

LXI.

How man, when prepared for heaven, enters it; namely, that after preparation he sees a way which leads to the

society in heaven in which he is to live to eternity; and that near the society there is a gate which is opened; and that after entrance it is inquired whether there are in him similar light and heat, that is, similar good and truth, to those in that society. When this is ascertained he goes about and inquires where his house is; for there is for every novitiate a new house; when this is found, he is received and numbered as one among them. But those in whom there is not the light and heat, that is, the good and truth of heaven, have this hard lot, that when they enter they are miserably tortured, and from torture cast themselves down headlong. This happens to them from the sphere of the light and heat of heaven, in the opposite of which they are; and they afterwards no longer desire heaven, but are consociated with their like in hell. Hence it is mani-

fest that it is vain to think that heaven is only admission from favor, and that those who are admitted come into the joys there, like those in the world who enter into a house where there is a wedding (n. 622).

LXII.

Many who believed that heaven was only admission from favor, and after admission eternal joy, by permission ascended into heaven; but because they could not bear the light and heat, that is, the faith and love there, they cast themselves down headlong; and then they were seen by those who stood below as dead horses. Among those who stood below and saw them thus, were boys with their master; and he instructed them what appearing as dead horses signified, and then who at a distance so appear; saying that they are those who when they read the Word think materially and not spiritually of God, the neighbor, and heaven; and that those think materially of God who think from person as to essence; in regard to the neighbor, from the face and speech as to quality; and in regard to heaven, from place as to the state of love there; but that those think spiritually who think of God from essence, and thence of person; of the neighbor from quality, and hence of the face and speech; and of heaven from the state of love there, and hence of place. And afterward he taught them that a horse signifies the understanding of the Word; and because the Word with those who think spiritually when they read it, is living, that therefore those appear at a distance as live horses; and on the other hand, because the Word with those who think materially when they read it, is dead, that these at a distance appear as dead horses (n. 623).

An angel was seen with a paper in his hand, on which was written the Marriage of Good and Truth, descending from heaven into the world; and it was seen that that paper shone in heaven, but in its descent gradually less and less, until neither the paper nor the angel appeared, except only before some unlearned ones of simple heart: before these the angel explained what the marriage of good and truth involves, namely, that all things in the whole heaven and the whole world contain them both at the same time, because good and truth in the Lord God the Creator make one; and that therefore there is nowhere any thing which by itself is good, nor any thing which by itself

is true; consequently that in every thing is a marriage of good and truth, and in the church a marriage of charity and faith, since charity is of good and faith is of truth (n. 624).

LXIV.

When in profound thought on the second coming of the Lord, I saw heaven from the east to the west luminous, and heard from the angels a glorification and celebration of the Lord, but from the Word, as well the prophetic Word of the Old Testament, as the apostolic of the New. The passages themselves by which the glorifications were made (n. 625).

LXV.

In the northeast are places of instruction; and those who receive instructions interiorly are there called disciples of the Lord. Once when in the spirit, I asked the teachers whether they knew the universals of heaven and of hell; and they answered that the universals of heaven were three loves, which are love of uses, love of possessing the goods of the world from the love of doing uses, and true marriage love; and that the universals of hell were three loves opposite to those three, which are love of ruling from love of self, love of possessing the goods of others from love of the world, and licentious love. It is described what the first infernal love is, which is love of ruling from love of self; that it is such with the laity that, when reins are given to it, they wish to rule over all things of the world, and with the clergy, that they wish to rule over all things of heaven. That there is such fantasy with those in that love, was confirmed by the like

in hell, where such are in a certain valley, who find enjoyment for their minds in the fantasies that they are emperors of emperors, or kings of kings; and elsewhere that they are gods: and it was seen that at the sight of these latter, the former who were of so lofty a mind fell on their knees and adored. Afterward I spoke with two, one of whom was the prince of a certain society in heaven, and the other was the high priest there; who said that with those in that society there are magnificent and splendid things, because their love of ruling is not from love of self, but from love of uses; and that they are surrounded with honors and accept them not for the sake of themselves but for the sake of the good of obedience. I then asked them, "How can any one know whether he does uses from love of self, or of the world, or from love of uses, since

all the three do uses? Let it be supposed that there is a society composed only of satans, and a society composed only of angels, and I can imagine that the satans, from love of self and the world, would do as many uses in their society as the angels would in theirs; who, then, can know from which love the uses are?" To this the prince and priest replied, "Satans do uses for the sake of fame, that they may be raised to honors and gain wealth, but angels do uses for the sake of uses; but these are discriminated from those by this, that every one who believes in the Lord and shuns evils as sins does uses from the Lord, and thus from love of uses; but that every one who does not believe in the Lord and does not shun evils as sins does uses from himself and for the sake of himself, thus from love of self or of the world" (n. 660).

LXVI.

I entered a grove and saw two angels conversing. I went to them, and they were speaking of the lust of possessing all things of the world; and it was said that many who in actions appear moral, and in conversation rational, are in the madness of that lust, and that that lust is turned into fantasies with those who indulge ideas of it. And because every one is permitted to delight in his fantasy in the spiritual world, provided he does no evil to another, there are congregations of such in the lower earth; and because it was known where they were, we descended and went to them; and we saw that they were sitting at tables, upon which was a great plenty of gold coin, and it was said that this was the wealth of all in the kingdom; but it was only an imaginary vision, called fantasy, by which they made that appearance. But when it

was said to them that they were insane, when turned away from the tables they confessed that it was so; but because that vision delighted them, they could not but go in by turns, and favor the allurements of the senses. To this they added, that if one steals from another his goods, or does other evil, he falls down into some prison under them, and is kept there to labor for food, clothing, and little pieces of money; and if they do evil there, they are deprived of those things and punished (n. 662).

LXVII.

A dispute was heard between an ambassador and two priests, whether intelligence and wisdom, and thus prudence, were from God or from man. The ambassador insisted that they were from man,

but the priests that they were from God. But it was perceived by angels that the priests inwardly believed the same as the ambassador, namely, that intelligence and wisdom, and hence prudence, were from man; therefore that it might be manifest, the ambassador was requested to take off the garments of his office, and put on the garments of the priesthood; when this was done the ambassador began to confirm by many things that all intelligence and prudence is from God. And afterward the priests also were requested to take off their garments, and put on the garments of ministers of state; and when this was done the priests spoke from the interior self, saying that all intelligence and prudence is from man. The cause of their speaking so was, that a spirit thinks himself such as the garment is. After this the three became friends; and as they conversed together they went the way downwards; but afterward I saw them returning (n. 663).

LXVIII

The subject is of those who in the Word are called the elect; and it is shown that they are those who, after death, are found to have lived a life of charity, and are separated from those who have not lived that life; and thus by the elect are meant those who are then elected and prepared for heaven. Therefore to believe that only some, before birth or after it, are elected and predestined to heaven, and not all because all are called, would be to accuse God of inability to save, and of injustice (n. 664)•

LXIX.

It was said in heaven by a newcomer, that no one in the

Christian world knows what conscience is; and because angels did not believe this, they said to a spirit that he might with a trumpet call together the intelligent, and ask them whether they know what conscience is. And so it was done; and they came, and among them were politicians, scholars, physicians, and priests. And then first the politicians were asked what conscience was. They answered that it was pain from fear in the apprehended or actual loss of honor or wealth; or that it was from a hypochondriacal humor from undigested substance in the stomach; and more besides. Afterward, they asked the scholars what they knew about conscience. They answered that it was sadness and anxiety infesting the body and hence the head, or the head and hence the body, from various causes, especially from applying the mind to

one thing, which is especially when the reigning love suffers; whence sometimes are fantasies and deliriums, and with some brain-sick scruples in religious matters, called remorse of conscience. Next the physicians were asked what conscience was. And they said that it was only pain arising from diseases, which they enumerated in abundance; also that they had cured many by drugs. The diseases from which the pains called those of conscience spring may be seen enumerated. At last the priests were asked what conscience was. They said that it was the same with the contrition which precedes faith, and that they had cured it by the gospel; and, moreover, that there are conscientious persons of every religion, true as well as fanatical, who make scruples in matters of salvation, also in matters of no consequence. The angels from hearing these things perceived that it was true that no one knew what conscience was; therefore they sent down one from themselves to teach. He standing in the midst said that conscience is not a pain, as all imagined, but a life according to religion; and that that life is especially with those who are in the faith of charity; and that those who have conscience speak from the heart what they speak, and do from the heart what they do, which he illustrated by examples. Therefore, when it is said of any one that he has a conscience, it is meant that he is just; and conversely. These things being said, those called together divided into four bodies: those who understood and favored the words of the angel passed into one; those who did not understand but still favored, into another; those who would not understand, saving to each other, "What have we to do with conscience?" into a third; and those who scoffed, saying, "What is conscience but flatulence?" into the fourth. After this, the two latter bodies were seen to go to the left, and the two former to the right (n. 665, 666).

LXX.

I was led to the place where resided the sophi who were once in Greece, which place they called Parnassium; and it was said to me that they send out some to call newcomers from the world and inquire something about wisdom, how it is at this day on earth. And then two Christians were found and brought, who were asked, "What news from earth?" And they answered that this was new; that they had found human beings in the woods, perhaps left there in childhood; and that they appeared from the face as human, but that still they were

not; and that from them they concluded in the world, that man was no more than a beast, only that he could articulate sound, and thus speak; and that a beast could become wise if endued with the faculty of expressing articulate sounds; besides more. The sophi hearing these things drew many conclusions respecting wisdom, what changes it had undergone since their times; especially from this, that they do not now know the distinction between man and beast, nor even that man is born only the form of man, and that he becomes man by instructions, and according to the instructions he receives; that he becomes wise from truths, insane from falsities, and inwardly a beast from evils; and that he is only born a faculty for knowing, understanding, and becoming wise, that he might be a subject into which God might inspire wisdom, from the first degree of it to the highest; saying further, that from the newcomers they comprehended that wisdom which in their time was in its rise, is at this day setting. Afterward they instructed the newcomers whence it is that man, created a form of God, could be turned into the form of the devil (n. 692).

LXXI.

A meeting was again appointed in the place where the sophi were, since they heard from those sent by them that they had found three newcomers from the earth, one a priest, another a politician, and a third a philosopher; these were brought and were presently asked, What news from earth? And they replied, "This is new, that a certain man says that he speaks with angels and spirits; and he relates many things about their state, and among them that man lives a man after death as before, only with the difference that he is then clothed with a spiritual body, but before with a material body." On hearing which they asked the priest what he had thought about those things on earth. He replied that because he had believed that man was not to live before the day of judgment, he with the rest of his order supposed the man's relations to have

been visions, and afterward fictions, and that at last he was in doubt. Then he was asked whether the inhabitants of the earth could not see from reason that man lives a man after death, and thus dissipate paradoxical notions about the state of souls in the mean time, which are, that souls meanwhile fly about like winds in the universe, and continually expect the judgment that they may coalesce with their bodies, which lot would be worse than the lot of a beast. To which the priest replied that they talk,

but do not convince; and that they ascribe the reunion of souls with their bodies and skeletons in the sepulchre to the omnipotence of God; and when they name omnipotence, and also faith, all reason is banished. Afterward the politician being questioned, replied that in the world he could not believe that man would live after death, since all of man lies dead in the sepulchre, and thus he thought that that man saw spectres and believed that they were angels and spirits; but that now for the first time he was convinced, by the senses themselves, that he lives a man as before, and that he was ashamed of his former thoughts. The philosopher related similar things of himself, and some of his school; and moreover that he referred those things which he had heard respecting the things seen and heard by that man, to a place among the opinions and hypotheses which he had collected from ancients and moderns. On hearing these things the sophi were astonished, especially that Christians, who are in light above others from revelation, should be in such darkness respecting the life after death; when yet they and the wise men of their time knew and believed in that life; saying further that they observed that the light of wisdom since that age had lowered itself from the interiors of the brain to the mouth under the nose, where it appears as brightness of the lip, and the speech of the mouth appeared as wisdom. To this a tyro added, "How stupid are the minds of those who dwell on the earth! Would that the disciples of Democritus who laughed at every thing and the disciples of Heraclitus who wept at every thing were here, and we should hear much laughing and weeping." Copper plates on which hieroglyphics were engraved were given to the newcomers, and they departed (n. 693).

LXXII.

Newcomers were found, and were brought to the city under Parnassium, and were asked, What news from earth? And they answered that in the world they had believed that after death there would be entire rest from labors, and yet they heard, when they were coming hither that there are here administrations, offices and employments, as in the former world, and thus that there is no rest. To this the wise ones replied, "Thus you believed that now you are to live in mere idleness, when yet from idleness come languor, torpor, stupor, and sleep of the mind, and thence of the whole body, which are death and not life." And then they were led around in the city, and to ad-

ministrators and workmen; on seeing which, they wondered that there should be such things, as they had also believed that there would be some empty place in which souls were to live before the new heaven and earth arise. And they were instructed that all things which here appear before the eyes are substantial and are called spiritual, and that all things in the former world are material and are called natural; and that there is this distinction because they are from different origins; namely, that all things in this world exist and subsist from a sun which is pure love, and all things in that world from a sun which is pure fire. And, moreover, they were instructed that in this world there are not only administrations, but also pursuits of every kind, and also writings and books. The newcomers were gratified by these instructions; and when they were going away, some virgins came with pieces of embroidery and netting, their handiwork, and gave to them; and they sung before them an ode which expressed with angelic melody the affection for works of use with its charms (n. 694).

LXXIII.

I was introduced into an assembly where some ancient philosophers were present, and was asked what they in my world knew of influx. To which I answered, that they knew of no other than of an influx of the light and heat of the sun into the things of nature, as well into the animate as into inanimate, and that they did not know any thing of the influx of the spiritual world into the natural, when yet from that influx are all the wonderful things beheld, both in the animal kingdom, and also in the vegetable kingdom, and because they do not know this influx, they confirm themselves in favor of nature, and become naturalists, and at length atheists (n. 695).

LXXIV.

I spoke with followers of Aristotle, Descartes, and

Leibnitz, of physical influx, occasional influx, and pre-established harmony, and heard how each confirmed his hypothesis; and since they were not able to look into that subject with the understanding above confirmations, but only below them they ended the dispute by lot, which came out in favor of spiritual influx, which to some extent coincides with occasional influx (n. 696).

LXXV.

I was brought into a certain academy in which the young were initiated into various things of wisdom, which was by the discussion of some subject proposed by the president there; and the subject then under discussion was, What is the soul, and of what quality? There was a desk into which those ascended who were to answer. And presently one ascended, who said that no one since the creation of the world had been able to find out what the soul is, and of what quality: but because they knew that the soul was in man, it was inquired where it was; that there was one who thought that it has its seat in a little gland called the pineal gland, and situated between the two brains; and that he believed this at first; but because it was rejected by many, he also afterward receded. After this the second ascended, and said that he believed the seat of the soul to be in the head, since the understanding is there; but because he could not divine where it resided, he acceded now to the opinion of those who said that its seat was in the ventricles of the brain; now to that of those who said it was in the striated bodies; now to that of those who said that it was in the medullary or cortical substance; and now to that of those who said that it was in the *dura mater*; to which he added that he left it to every one to think what he likes. The third said that the seat of the soul was in the heart and thence in the blood; and this he confirmed from the Word, where it is said, heart and soul. The fourth said that from his childhood he had believed with the ancients that the soul was not in one part but in the whole, because it is a spiritual substance, of which place cannot be predicated, but fulness; and further because by soul is also meant life, and the life is in the whole. The fifth said that he believed the soul to be something pure, like air or ether, and that he believed this because it was supposed that the soul would be such after it is separated from the body. But because the wise

ones on the platform perceived that none of them knew what the soul was, they requested the president, who proposed that problem, to descend and teach. He therefore descending, said: "The soul is the very essence of man; and because essence without form is nothing, the soul is the form of man's forms; this form is the truly human form, in which wisdom with its perceptions and love with its affections universally reside; and because you believed in the world that you would be souls after death, you are now yourselves the souls," besides more. And this

was confirmed by this declaration in the Book of Creation: *Jehovah God breathed into the nostrils of Adam the soul of lives, and man was made a living soul* (Gen. ii. 7) (n. 697).

LXXVI.

An angel with a trumpet was seen, with which he called together those celebrated for learning among Christians, that they might tell what they had believed concerning the joys of heaven, and eternal happiness. This was done because it was told in heaven that no one in the Christian world knew any thing about them. After about an hour there were seen six companies from the learned Christians, who were asked what they had known about the joys of heaven and eternal happiness. The first company said that they had believed there would be only admission into heaven, and then into its joys, as one is admitted into the house of a wedding and its festivities. The second company said that they had believed there would be most pleasant intercourse and agreeable conversations with angels. The third company said that they had believed there would be feasts with Abraham, Isaac, and Jacob. The fourth company said that they had believed them to be paradisaal delights. The fifth company, that there would be supereminent dominions, most abundant riches, and more than royal magnificence. The sixth company, that there would be glorification of God and a festival for ever. That these learned ones might know whether those things which they had believed to be the joys of heaven were so, it *was* granted them to enter into their joys, each company by itself, in order that they might learn by experience whether the joys were imaginary or real. This takes place with most who come from the natural world into the spiritual (n. 731-733).

And then the company that had supposed the joys of heaven to be most pleasant intercourse and agreeable conversations „Tith angels, were let into the joys of their

imagination; but because they were external joys and not internal, after some days they were affected with weariness and departed (n. 734)•

Afterward those who had believed that the joys of heaven were feasts with Abraham, Isaac, and Jacob were let into things similar; but because they perceived that those joys were only external and not internal, they became weary and went away (n. 735).

The like was done with those who had believed the joys of heaven and eternal happiness to consist in supereminent dominions, most abundant riches, and more than royal magnificence (n. 736).

Likewise with those who had believed heavenly joys, and hence eternal happiness, to be paradisaical delights (n. 737).

Likewise with those who had believed heavenly joys and eternal happiness to be perpetual glorification of God, and a festival for ever. These at length were instructed what is meant in the Word by glorification of God (n. 738).

Finally, the like was done with those who had believed that they should come into heavenly joys and eternal happiness if only admitted into heaven; and that they should then have joys as those who enter the house of a wedding, and at the same time into festivities. But because it was shown to them by living experience that in heaven there are no joys except for those who have lived the life of heaven, that is, the life of charity and faith, and that on the other hand heaven is torture to those who have led an opposite life, they withdrew and consociated with their like (n. 739).

Since it was perceived by the angels that as yet none in the natural world knew what the joys of heaven are, and thus what eternal happiness is, it was said to the angel of the trumpet that he should choose ten from those who had been called, and introduce them to a society of heaven, that they might see with their eyes and perceive with their minds what heaven is and what the joys there are; and so it was done. And after admission, it was first granted them to see the palace of the prince (n. 740). Then the paradise near (n. 741). Afterward, the prince himself and his great men in splendid garments (n. 742). Then, being invited to the table of the prince, they saw such an entertainment as no eye ever had seen on earth; and at the table they heard the prince give instruction concerning heavenly joys and eternal happiness, that they essentially consist in internal blessedness, and from this in external enjoyments; and that internal blessedness gets its essence from the affection for use (n. 743, 744). After dinner, by command of the prince some wise ones of the society were sent, who fully instructed them what

and whence internal blessedness is, which is eternal happiness; and that this causes external enjoyments to be joys; besides more (n. 745, 746). After these things, it was given them to see a wedding in that heaven (n. 747-749). And finally, to hear preaching (n. 750, 751). When they had seen and heard all this, full of knowledge concerning heaven and joyful in heart they descended (n. 752).

LXXVII.

Revelation is here treated of. It has pleased the Lord to manifest Himself to me, and to open the interiors of my mind, and thus to give me to see the things in heaven and hell; and thus He has disclosed arcana which in excellence and dignity exceed all hitherto disclosed; which are, I. That in every thing of the Word, there is a spiritual sense, which does not appear in the letter; and that therefore the Word was written by correspondences of spiritual things with natural. II. The correspondences themselves, such as they are, have been manifested. III. And there is also revelation concerning the life of men after death. IV. Also concerning heaven and hell, what the one is, and the other; and also concerning Baptism and the Holy Supper. V. Of the sun in the spiritual world, that it is pure love from the Lord who is in the midst of it, from which the proceeding light is wisdom, and the proceeding heat is love; and thus that faith and charity are from it; and that all things which proceed are spiritual and thus alive; and that the sun of the natural world is pure fire, and therefore that all things from this sun are natural, and thus dead. VI. That there are three degrees hitherto unknown. VII. And, moreover, concerning the last judgment: that the Lord the Saviour is the God of heaven and earth: of the New Church and its doctrine: of the inhabitants of the planets, and the earths in the universe (n. 846). VIII. Moreover, concerning marriage love; and that it is spiritual with the spiritual, natural with the natural, and carnal with adulterers (n. 847). IX. The angels found, as they looked on me, that though those arcana are more excellent than

those hitherto disclosed, still by many at this day they are regarded as trifles (n. 843).

x. A murmur was heard from some in the lower earth that they would not believe those things unless miracles were done; but they received answer, that from miracles they would not believe any more than Pharaoh and the Egyptians; or than the posterity of Jacob when they danced round the golden calf in the desert; or than the Jews themselves when they saw the miracles done by the Lord Himself (n. 849).

xi. Finally, why the Lord revealed those arcana to me, and not to some one of the ecclesiastical order (n. 850).

The things contained in the Relations after the chapters are true; and similar things were seen and heard by the prophets before the coming of the Lord, and similar things by the apostles after his coming,

as by Peter, Paul, and especially by John in the Apocalypse; which things are recounted (n. 851).

A THEOREM PROPOSED BY A CERTAIN DUKE,
AN ELECTOR IN GER-
MANY, WHO ALSO HAD VERY HIGH
ECCLESIASTICAL DIGNITY.

I once saw in the spiritual world a certain duke, an elector of Germany, who also had very high ecclesiastical dignity, and near him two bishops and also two ministers, and from a distance I heard their conversation. The duke asked the four bystanders whether they knew what made the head of religion in Christendom. The bishops replied, "The head of religion in Christendom is, faith alone justifying and saving." Again he asked, "Do you know what lies inwardly concealed in that faith? Open it, look into it, and tell me." They replied that there is nothing inwardly concealed in it but the merit and righteousness of the Lord the Saviour. To this the duke said, "Is there not concealed in it, then, the Lord the Saviour in His Human, in which He is called Jesus Christ, because He alone in His Human was righteousness?" To this they replied, "This certainly and inseparably follows." The duke persisted, saying, "Open that faith, look into it further, search well, and see whether there is any thing else in it." And the ministers said, "The grace of God the Father is also concealed in it." To this the electoral duke said, "Get a right conception and perception, and you will see that it is the Son's grace with the Father, for the Son begs and intercedes. Therefore I say to you, since you confess, venerate, and kiss your faith alone, by all means you ought to confess, venerate, and kiss the Lord the Saviour alone in His Human; for, as already said, He in His Human was and is righteousness. That in this Human He is also Jehovah and God, I have seen in the Sacred Writings from these passages: *Behold, the days come when I will raise up unto David a righteous Branch, who shall reign King and prosper; and this is His name whereby He shall be called, Jehovah our*

Righteousness (Jer. xxxiii. 15, 16). In Paul: *In Jesus Christ dwelleth all the fulness of the Godhead bodily* (Col. ii. 9). And in John: *Jesus Christ is the true God and eternal Life* (1st Epistle, v. So). Therefore He is also called the *God of Faith* (Phil. iii. 9)."