





# THE FOUR DOCTRINES

I.THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE  
LORD

II.THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE  
SACRED SCRIPTURE

III.THE DOCTRINE OF LIFE FOR THE NEW  
JERUSALEM

IV.THE DOCTRINE OF THE NEW JERUSALEM CONCERNING  
FAITH

First Published By  
Emanuel Swedenborg  
Servant of the Lord Jesus Christ  
in 1763.

*Hic Liber est Adventus Domini*

This book is the Advent of the Lord.  
See Ecclesiastical History of the New Church n.3, 8

## Translation Note

This translation from the original Latin is based on the work  
of William C. Dick.



Copyright © 2021 Heavenly Doctrine Publishing Foundation.  
All rights reserved.

THE DOCTRINE  
OF THE  
NEW JERUSALEM  
CONCERNING  
THE LORD

# CONTENTS

THE WHOLE SACRED SCRIPTURE TREATS OF THE LORD; AND THE LORD IS THE WORD .....(n.1)

BY THE LORD'S FULFILLING ALL THINGS OF THE LAW IS MEANT, THAT HE FULFILLED ALL THINGS OF THE WORD (n.8)

- i. *By the Law, in a restricted sense, are meant the ten Commandments of the Decalogue .....(n.8)*
- ii. *By the Law, in a wider sense, are meant all things that were written by Moses in his five books.....(n.9)*
- iii. *By the Law, in the widest sense, are meant all things of the Word.....(n.10)*

THE LORD CAME INTO THE WORLD TO SUBJUGATE THE HELLS AND TO GLORIFY HIS HUMAN; AND THE PASSION OF THE CROSS WAS THE LAST COMBAT BY WHICH HE FULLY CONQUERED THE HELLS FULLY GLORIFIED HIS HUMAN .....(n.12)

BY THE PASSION OF THE CROSS THE LORD DID NOT TAKE AWAY SINS, BUT BORE THEM.....(n.15)

THE IMPUTATION OF THE LORD'S MERIT IS NOTHING ELSE THAN THE REMISSION OF SINS AFTER REPENTANCE .....(n.18)

THE LORD AS TO THE DIVINE HUMAN IS CALLED THE SON OF GOD; AND AS TO THE WORD, THE SON OF MAN .....(n.19)

- i. *The Lord is called the Son of man when the passion is treated of.....(n.24)*
- ii. *The Lord is called the Son of man when Judgment is treated of .....(n.25)*
- iii. *The Lord is called the Son of man where His coming is treated of.....(n.26)*
- iv. *The Lord is called the Son of man where Redemption, Salvation, Reformation and Regeneration are treated of .....(n.27)*

THE LORD MADE HIS HUMAN DIVINE FROM THE DIVINE IN HIMSELF, AND HE THUS BECAME ONE WITH THE FATHER... (n.29)

- i. *The Lord from eternity is Jehovah.....* (n.30)
- ii. *The Lord from eternity, or Jehovah, assumed the Human to save men.....* (n.31)
- iii. *The Lord made His Human Divine from the Divine in Himself .....* (n.32)
- iv. *The Lord made His Human Divine by temptations admitted into Himself, and then by continual victories.....* (n.33)
- v. *The full union of the Divine and the Human in the Lord was effected by the passion of the cross, which was the last of the temptations.....* (n.34)
- vi. *The Lord successively put off the human assumed from the mother, and put on the Human from the Divine in Himself. This is the Divine Human, and the Son of God.....* (n.35)
- vii. *Thus God became Man, as in first things so also in last ..* (n.36)

THE LORD IS GOD HIMSELF, FROM WHOM THE WORD IS, AND CONCERNING WHOM IT TREATS..... (n.37)

- i. *The Lord is called Jehovah.....* (n.38)
- ii. *The Lord is called the God of Israel, and the God of Jacob .....* (n.39)
- iii. *The Lord is called the Holy One of Israel.....* (n.40)
- iv. *The Lord is called Lord, and God.....* (n.41)
- v. *The Lord is called King, and the Anointed.....* (n.42)
- vi. *The Lord is called David.....* (n.43)

GOD IS ONE, AND THE LORD IS THAT GOD..... (n.45)

THE HOLY SPIRIT IS THE DIVINE PROCEEDING FROM THE LORD, AND THIS IS THE LORD HIMSELF..... (n.46)

- i. *By spirit is meant the life of man.....* (n.47)
- ii. *As the life of man is varied according to his state, therefore by spirit is meant the varying affection of life with man.....* (n.48)
- iii. *By spirit is meant the life of the regenerate, which is called spiritual life.....* (n.49)

- iv. *Where spirit is mentioned in reference to the Lord, it means His Divine life, and consequently the Lord Himself.....* (n.50)
- v. *By spirit, where the Lord is spoken of, is meant in particular the life of His Wisdom, which is Divine Truth .....* (n.51)
- vi. *Jehovah Himself, that is, the Lord, spoke the Word by the prophets.....* (n.52)

THE DOCTRINE OF THE ATHANASIAN CREED AGREES WITH THE TRUTH, PROVIDED THAT BY THE TRINITY OF PERSONS IS UNDERSTOOD THE TRINITY OF PERSON WHICH IS THE LORD .....

..... (n.55)

A NEW CHURCH IS MEANT BY THE NEW JERUSALEM IN THE REVELATION .....

..... (n.62)



THE DOCTRINE OF THE NEW JERUSALEM  
CONCERNING  
THE LORD

---

THE WHOLE SACRED SCRIPTURE TREATS OF THE LORD; AND  
THE LORD IS THE WORD

1. We read in *John*:

In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life, and the life was the light of men: and the light shineth in darkness, but the darkness comprehended it not.  
*John i 1-5*

Further,

The Word became flesh, and dwelt among us, and we beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth. *John i 1-5, 14.*

In the same,

Light is come into the world, but men loved darkness rather than light, because their deeds were evil. *John iii 19;*

and elsewhere in the same,

While ye have the light, believe in the light, that ye may be the children of light.... I am come a light into the world, that whosoever believeth on me should not abide in darkness. *John xii 36, 46.*

From these passages it is evident that the Lord is God from eternity, and that God Himself is the Lord who was born in the world. For it is said that the Word was with God, and that the Word was God; also that without Him nothing was made that was made; and again, that the Word became flesh.... and they beheld Him.

Why the Lord is called the Word, is but little understood in the Church. He is, however, called the Word because the Word signifies Divine Truth or Divine Wisdom; and the Lord is Divine Truth itself

or Divine Wisdom itself. For this reason He is also called the Light, which likewise is said to have come into the world. Since Divine Wisdom and Divine Love make one, and in the Lord had been one from eternity, it is therefore also said, "In Him was life, and the life was the light of men": the life is Divine Love, and the light is Divine Wisdom. This oneness is what is meant by the statement that in the beginning the Word was with God, and that the Word was God. With God means in God, for wisdom is in love, and love in wisdom.

So also in another place in *John*:

And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. *John* xvii 5.

With thine own self means, in thyself. Therefore it is also said, "and the Word was God"; and elsewhere, "that the Lord is in the Father, and the Father in Him;" and also that "the Father and He are one."

Now, as the Word is the Divine Wisdom of the Divine Love, it follows that it is Jehovah Himself, and thus the Lord, by whom all things were made that are made; for all things were created from the Divine Love by means of the Divine Wisdom.

2. That the Word which is here specifically meant is the same as that which was manifested through Moses and the Prophets, and through the Evangelists, may clearly appear from this consideration, that this Word is Divine Truth itself, from which is derived all wisdom with angels, and all spiritual intelligence with men. For angels have in the heavens the very same Word that men have in the world; save only that in the world with men it is natural, whereas in the heavens it is spiritual. Moreover, since the Word is Divine Truth, it is also the Divine proceeding; and this is not only from the Lord, but it is also the Lord Himself. As this Word is the Lord Himself, therefore all things in general and in particular of the Word are written concerning Him alone: from *Isaiah* even to *Malachi* there is not anything which is not about the Lord, or, in the opposite sense, against the Lord.

That this is the case, has not hitherto been seen by anyone; but yet everyone may see it, provided he is made aware of it, thinks of it

whilst he reads, and further knows that in the Word there is not only a natural sense but also a spiritual sense; and that in this spiritual sense, by the names of persons and of places is signified something of the Lord, and consequently something of heaven and of the Church from Him, or something of an opposite sense. Now, as all things in general and in particular of the Word concern the Lord, and as the Word, because it is Divine Truth, is the Lord, it clearly appears why it is said, "and the Word was made flesh, and dwelt among us, and we beheld His glory"; and also why it is said, "While ye have the light, believe in the light, that ye may be the children of light ... I am come a light into the world, that whosoever believeth on me should not abide in darkness." The light is the Divine Truth, and consequently the Word. Therefore everyone, even at the present day, who, whilst reading the Word, approaches the Lord alone, and prays to Him, is enlightened therein.

3. It will also be stated here, in a few words, what is treated of in general and in particular concerning the Lord in all the Prophets of the Old Testament, from *Isaiah* even to *Malachi*:

(1) The Lord would come into the world in the fulness of time; that is, when He was no longer known by the Jews, and consequently when nothing of the Church remained; and unless He should then come into the world and reveal Himself, mankind would perish in eternal death; as He Himself says in *John*,

If ye believe not that I am, ye shall die in your sins. *John* viii 24.

(2) The Lord would come into the world to accomplish a last judgment, and thereby subjugate the then dominant hells. This was effected by combats, that is, by temptations admitted into His Human from the mother, and by continual victories then; and unless the hells should be so subjugated, no man could possibly be saved.

(3) The Lord would come into the world to glorify His Human, that is, to unite it to the Divine which was in Him from conception.

(4) The Lord would come into the world to establish a new Church, which should acknowledge Him as Redeemer and Savior and by love and faith towards Him be redeemed and saved.

(5) He would then also arrange heaven in order, so that it might make one with the Church.

(6) The passion of the cross would be the last combat or temptation, by which He would fully conquer the hells and fully glorify His Human.

That the Word treats of no other subjects will be seen in the small treatise which is to follow, concerning *The Sacred Scripture*.

4. In confirmation of this, I will, in this first article, adduce only those passages from the Word where it mentions “that day”, “in that day”, and “in that time”; in which by “day” and by “time” is meant the Coming of the Lord.

In *Isaiah*:

It shall come to pass in the last days that the mountain of (A.V. the house of) Jehovah<sup>1</sup> shall be established in the top of the mountains. Jehovah alone shall be exalted in that day. The day of Jehovah Zebaoth shall be upon everyone that is proud and lofty. In that day a man shall cast away his idols of silver and gold. *Isa.* ii 2, 11, 12, 20.

In that day the Lord Jehovih will take away their ornament. *Isa.* iii 18.

In that day shall the branch of Jehovah be for comeliness and glory. *Isa.* iv 2.

He shall roar against him in that day, and look down upon the earth, and, behold, darkness and anxiety, and the light shall be darkened in ruins (A.V. they shall roar ... is darkened in the heavens). *Isa.* v 30.

And it shall come to pass in that day that Jehovah shall hiss for the fly that is in the uttermost part of the rivers of Egypt. In that day Jehovah shall shave in the passages of the river. In that day [a man] shall nourish [a young cow and two sheep]. In that day every place

---

<sup>1</sup> Jehovah. Such reverence was attached to His name by the Jews that they refrained from using it except in special circumstances. For this reason the term LORD has been employed in versions of the Old Testament where the word for Jehovah appears in the original. Where JEHOVAH is printed herein in small capitals the A. V. has “the LORD”. See *T.C.R.* 81.

shall be . . . for briars and thorns. *Isa.* vii 18, 20, 21, 23

What will ye do in the day of visitation ... which shall come? In that day ... Israel ... shall stay upon Jehovah, the Holy One of Israel, in truth. *Isa.* x 3, 20.

In that day there shall be a root of Jesse, which shall stand for an ensign of the peoples; [A.V. to it] shall the Gentiles seek, and His rest shall be glorious. Especially, in that day the Lord will seek again the remnant of His people. *Isa.* xi 10, 11.

In that day thou shalt say, O Jehovah, I will praise thee.... In that day shall ye say, Praise Jehovah, call upon his name. *Isa.* xii 1, 4.

The day of Jehovah is at hand; it shall come as a devastation from Shaddai.<sup>2</sup> Behold, the day of Jehovah cometh, cruel, a day of wrath, of burning and of anger. I will shake heaven and the earth shall remove out of her place, in the day of His burning and anger. Her time is near, and it shall come, and her days shall not be prolonged. *Isa.* xiii 6, 9, 13, 22.

In that day it shall come to pass that the glory of Jacob shall be made thin. At that day shall a man look to his Maker, and his eyes to the Holy One of Israel. In that day shall the cities of refuge be as a forsaken bough. *Isa.* xvii 4, 7, 9.

The inhabitant of the isle shall say in that day, Behold, our expectation. [*Isa.* xx 6.]

In that day shall five cities in the land of Egypt speak the language of Canaan. In that day shall there be an altar to Jehovah in the midst of Egypt. In that day shall there be a highway out of Egypt to Assyria, and Israel shall be ... in the midst of the land. *Isa.* xix 18, 19, 23, 24.

A day of tumult, and of treading down, and of perplexity by the Lord Jehovah Zebaoth. *Isa.* xxii 5.

In that day ... Jehovah shall punish the host of those on high, and the kings of the earth. After many days shall they be visited. Then the moon shall be confounded and the sun ashamed. *Isa.* xxiv 21, 22, 23.

Jehovah shall say (A.V. it shall be said) in that day, Lo, this is our God; we have waited for Him that He may save us. *Isa.* xxv 9.

---

<sup>2</sup> This Hebrew title for the Lord is always translated in the A. V. by "Almighty". An explanation on the use of this title may be seen in A.C. 1992. (A.V. the Almighty)

In that day this song shall be sung in the land of Judah: We have a strong city. *Isa.* xxvi 1.

In that day Jehovah shall visit with His sword. In that day give answer (A.V. sing ye) unto her, A vineyard of pure wine. *Isa.* xxvii 1, 2 (12, 13).

In that day shall Jehovah Zebaoth be for a crown of glory and a diadem. *Isa.* xxviii 5,

Then in that day shall the deaf hear the words of the Book, and the eyes of the blind see ... out of darkness. *Isa.* xxix 18.

There shall be ... streams of waters in the day of the great slaughter, when the towers fall. Moreover, the light of the moon shall be as the light of the sun ... in the day that Jehovah bindeth up the breach of His people. *Isa.* xxx 25, 26.

In that day shall they cast away every man (vir) his idols of silver and ... of gold. *Isa.* xxxi 7.

The day of Jehovah's vengeance, and the year of His recompenses. *Isa.* xxxiv 8.

These two things shall come to thee in one day, the loss of children, and widowhood. *Isa.* xlvii 9.

My people shall know my name; they shall know in that day that I am He that doth speak; behold, it is I. *Isa.* lii 6.

Jehovah hath anointed me ... to proclaim the year of the good pleasure (A.V. the acceptable year) of Jehovah, and the day of vengeance of our God; to comfort all that mourn. *Isa.* lxi 1, 2.

The day of vengeance is in mine heart, and the year of my redeemed is come. *Isa.* lxiii 4.

### In *Jeremiah*:

In those days ye (A.V. they) shall say no more, The ark of the covenant of Jehovah. At that time they shall call Jerusalem the throne of Jehovah. In those days the house of Judah shall go unto the house of Israel. *Jer.* iii 16–18.

At that day... the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets [shall wonder]. *Jer.* iv 9.

Behold, the days come when the land shall be desolate. *Jer.* vii 32, 34.

They shall fall among them that fall in the day of their visitation.  
*Jer.* viii 12.

Behold, the days come when I will punish all them that are circumcised in the foreskin (A.V. with the uncircumcised). *Jer.* ix 25.

In the time of their visitation, they shall perish. *Jer.* x 15.

There shall be no remnant of them; for I will bring evil upon them ... in the year of their visitation. *Jer.* xi 23.

Behold, the days come, in which it shall no more be said ... *Jer.* xvi 14.

I will regard them in the neck and not in their face (A.V. I will show them the back and not the face) in the day of their calamity. *Jer.* xviii 17.

Behold, the days come ... in which I will give this place over to devastation. *Jer.* xix 6, 8.

Behold, the days come . . . that I will raise unto David a righteous Branch, who shall reign a King. In those (A.V. his) days Judah shall be saved, and Israel shall dwell safely. Therefore, behold, the days come ... that they shall no more say ... I will bring evil upon them in the year of their visitation. In the latter days ye shall understand intelligence (A.V. ye shall consider it perfectly). *Jer.* xxiii 5-7, 12, 20.

Behold, the days come that I will bring again [the captivity]. Alas, for that day is great, and there shall be none like it. It shall come to pass in that day ... that I will break his yoke ... and will burst thy bonds. *Jer.* xxx 3, 7, 8.

There shall be a day that the watchmen upon Mount Ephraim shall cry, Arise ye, and let us go up to Zion unto Jehovah our God. Behold, the days come ... that I will make a new covenant. Behold, the days come . . . that the city shall be built to Jehovah. *Jer.* xxxi 6, 27, 31, 38.

Behold, the days come ... that I will establish the good word (A.V. that good thing). In those days, and at that time, will I cause the Branch of righteousness to grow up unto David. In those days shall Judah be saved. *Jer.* xxxiii 14-16.

I will bring my words upon this city for evil ... in that day. But I will deliver thee in that day. *Jer.* xxxix 16, 17.

This is the day of the Lord Jehovih Zebaoth, a day of vengeance, that He may avenge Him of His adversaries. The day of their calamity

was come upon them, and the time of their visitation. *Jer.* xlvi 10, 21.

Because of the day that cometh to spoil ... *Jer.* xlvii 4.

I will bring upon it... the year of their visitation. I will bring again the captivity of Moab in the latter days. *Jer.* xlvi 44, 47.

I will bring calamity ... upon them (A.V. him) at the time of their visitation. Her young men shall fall in her streets, and all the men (viri) of war shall be cut off in that day. In the latter days I will bring again their captivity. *Jer.* xlix 8, 26, 39.

In those days, and in that time ... the children of Israel shall come, they and the children of Judah together ... and seek Jehovah their God. In those days, and in that time ... the iniquity of Israel shall be sought for, and [there shall be] none. Woe unto them! for their day is come, the time of their visitation. *Jer.* 14, 20, 27, 31.

They are vanity, the work of errors: in the time of their visitation they shall perish. *Jer.* li 18.

#### In *Ezekiel*:

An end is come, the end is come... The morning is come unto thee ... the time is come, the day of trouble is near. Behold the day, behold, it is come; the morning is gone forth; the rod hath blossomed, violence (A.V. pride) hath budded. The day is come, the time draweth near: ... upon all the multitude thereof. Their silver and their gold shall not deliver them in the day of the wrath of Jehovah. *Ezek.* vii 6, 7, 10, 12, 19.

They said (concerning the prophet), The vision that he seeth shall come to pass after many days, and he prophesieth of the times that are afar off. *Ezek.* xii 27.

They shall not stand in the battle in the day of the wrath of Jehovah. *Ezek.* xiii 5.

And thou, pierced (A.V. profane) wicked one, prince of Israel, whose day is come, in the time of the end of their iniquity ... *Ezek.* xxi 25, 29.

The city sheddeth blood in the midst of it, that her time may come ... and thou hast caused thy days to draw near, that thou mayest come unto thy years. *Ezek.* xxii 3, 4.

Shall it not be in the day when I take from them their strength . . . That he that escapeth in that day shall come unto thee, to cause thee



to hear it with thine ears? In that day shall thy mouth be opened to him that is escaped. *Ezek. xxiv 25-17.*

In that day will I cause the horn of the house of Israel to bud forth. *Ezek. xxix 21.*

Howl ye, Woe worth the day! For the day of Jehovah is near, the day of Jehovah is near, a cloudy day; it shall be the time of the nations. In that day shall messengers go forth from me. *Ezek. xxx 2, 3, 9.*

In the day when thou shalt go down to hell (A.V. when he went down to the grave). *Ezek. xxxi 15.*

I will seek my flock ... in the day that it is in the midst of thy flock ... and will deliver them out of all places, whither they have been scattered, in the day of cloud and thick darkness. *Ezek. xxxiv 11, 12.*

In the day that I shall have cleansed you from all your iniquities. *Ezek. xxxvi 33.*

Prophesy and say [unto Gog] ... In that day when my people of Israel dwelleth safely, shalt thou not know it? In the latter days I will bring thee against my land. In that day, in the day when Gog shall come against the land ... in my zeal and in the fire of my wrath [have I spoken], Surely in that day there shall be a great shaking of the earth in the land of Israel. *Ezek. xxxviii 14, 16, 18, 19.*

Behold, it is come ... this is the day of which I have spoken. It shall come to pass in that day, that I will give unto Gog a place for a sepulchre in the land of Israel ... that the house of Israel may know that I am Jehovah their God from that day and onward. *Ezek. xxxix 8, 11, 22.*

#### In *Daniel*:

God in the heavens hath revealed secrets ... what shall be in the latter days. *Dan. ii 28.*

The time came that the saints should possess the kingdom. *Dan. vii 22.*

Attend . . . for at the time of the end shall be the vision. He said, Behold, I will make thee know what shall be in the latter end of the anger: for at the time appointed the end shall be. The vision of the evening and the morning . . . is truth: shut thou up the vision; for it shall be for many days. *Dan. viii 17, 19, 26.*

I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for days. *Dan. x 14.*

Some of them of understanding shall be proved (A.V. shall fall), to purge and to make them white, even to the time of the end: because it is yet for a time appointed. *Dan. xi 35.*

At that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation.... Yet at that time thy people shall be delivered, every one that shall be found written in the book. *Dan. xii 1.*

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end. From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Thou shalt rise into thy lot at the end of the days. *Dan. xii 4, 9, 11, 13.*

In *Hosea*:

[Yet a little while ... and] I will cause to cease the kingdom of the house of Israel. At that day I will break the bow of Israel. Great shall be the day of Jezreel. *Hosea i [i4,] 5, 11.*

At that day ... thou shalt call me, My husband. In that day will I make a covenant for them. In that day, I will hear. *Hosea ii 16, 18, 21.*

The Children of Israel shall return, and seek Jehovah their God, and David their king; ... in the latter days. *Hosea iii 5.*

(Behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem. *Joel iii 1.*)

Come, and let us return unto Jehovah. After two days will He revive us: in the third day He will raise us up, and we shall live in His sight. *Hosea vi 1, 2.*

The days of visitation are come, the days of retribution are come. *Hosea ix 7.*

*Joel*:

Alas for the day! for the day of Jehovah is at hand, and as a destruction from Shaddai (A.V. the Almighty) shall it come. *Joel i 15.*

The day of Jehovah cometh, for it is nigh at hand; a day of darkness and of thick darkness, a day of cloud and of obscurity. The day of Jehovah is great and very terrible; and who can abide it? *Joel*

ii 1, 2, 11.

Upon the servants and upon the handmaids in those days will I pour out my spirit. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah come. *Joel* ii 29, 31.

Behold, in those days and in that time ... I will gather all nations. The day of Jehovah is near. It shall come to pass in that day, that the mountains shall drop down new wine. *Joel* iii 1, 2, 14, 18.

In *Obadiah*:

In that day I will destroy the wise men out of Edom. Rejoice not over them in the day of their destruction; nor ... in the day of their distress. For the day of Jehovah is near upon all the nations. *Obadiah* 8, 12, 15.

In *Amos*:

He that is strong of heart ... shall flee away naked in that day. *Amos* ii 16.

In the day that I shall visit the transgressions of Israel upon him. *Amos* iii 14.

Woe unto you that desire the day of Jehovah! What is the day of Jehovah to you? It is a day of darkness and not of light. Shall not the day of Jehovah be darkness and not light? even thick darkness and no brightness in it? *Amos* v, 18, 20.

The songs of the temple shall howl in that day. In that day ... I will cause the sun to go down at noon, and I will darken the earth in the clear day. In that day shall the fair virgins and the young men faint for thirst. *Amos* viii 3, 9, 13.

In that day will I raise up the tabernacle of David that is fallen. Behold, the days come ... that the mountains shall drop sweet wine (mustum). *Amos* ix 11, 13.

In *Micah*:

In that day ... shall one lament.... We are utterly spoiled. *Micah* ii 4.

In the last days [it shall come to pass that] the mountain of the house of Jehovah shall be established in the top of the mountains. In that day ... will I assemble the halt. *Micah* iv 1, 6.

In that day ... I will cut off thy horses ... and thy chariots. *Micah* v 10.

The day of thy watchmen and thy visitation cometh. The day is at hand for building the walls. In that day he shall come even to thee. *Micah* vii 4, 11, 12.

In *Habakkuk*:

The vision is yet for an appointed time, and at the end it shall speak ... though it tarry, wait for it because it will surely come, it will not tarry. *Hab.* ii 3.

O Jehovah, do thy work in the midst of the years; in the midst of the years make it known ... God will come. *Hab.* iii 2.

In *Zephaniah*:

The day of Jehovah is at hand. In the day of Jehovah's sacrifice, I will punish the princes and the king's children. In that day ... there shall be the noise of a cry. At that time I will search Jerusalem with candles. The great day of Jehovah is near. That day is a day of wrath, a day of trouble and distress, a day of vastation and devastation, a day of darkness and thick darkness, a day of cloud and obscurity. A day of the trumpet and shout of alarm. In the day of Jehovah's wrath; the whole land shall be devoured ... and He shall make a speedy consummation with all them that dwell in the land. *Zeph.* i 7, 8, 10, 12, 14–16, 18.

Before the day of Jehovah's anger come upon you. It may be ye shall be hid in the day of Jehovah's anger. *Zeph.* ii 2, 3.

Wait ye upon me ... until the day that I rise up to the prey; for it is my judgment. In that day shalt thou not be ashamed for all thy doings. In that day it shall be said to Jerusalem, Fear thou not. At that time I will undo all that afflict thee. At that time I will bring again; at that time I will gather you together: for I will make you a name and a praise. *Zeph.* iii [i8,] 11, 16, 19, 20.

In *Zechariah*:

I will remove the iniquity of the land in one day. In that day . . . shall ye call every man (*vir*) his neighbour under the vine and under

the fig tree.<sup>3</sup> *Zech.* iii 9, 10.

Then many nations shall be joined to Jehovah in that day. *Zech.* ii 11.

In those days ten men (*vir*) ... shall take hold of the skirt of him (*vir*) that is a Jew. *Zech.* viii 23.

And Jehovah their God shall save them in that day as the flock of His people. *Zech.* ix 16.

My covenant was broken in that day. *Zech.* xi 11.

In that day will I make Jerusalem a burdensome stone for all peoples. In that day ... I will smite every horse with astonishment. In that day will I make the governors of Judah like a furnace of fire among the wood. In that day shall Jehovah defend the inhabitants of Jerusalem. In that day I will seek to destroy all the nations. In that day mourning shall increase in Jerusalem. *Zech.* xii 3, 4, 6, 8, 9, 11.

In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem. It shall come to pass in that day ... that I will cut off the names of the idols in the land. In that day the prophets shall be ashamed. *Zech.* xiii 1, 2, 4.

Behold, the day of Jehovah cometh. His feet shall stand in that day upon the Mount of Olives. In that day there shall not be light and brightness but it shall be one day which shall be known to Jehovah, not day nor night ... at evening time it shall be light. In that day living waters shall go out from Jerusalem. In that day shall there be one Jehovah, and His name one. In that day there shall be a great tumult from Jehovah. In that day shall there be upon the bells of the horses, Holiness unto Jehovah. In that day there shall be no more the Canaanite in the house of Jehovah, *Zech.* xiv 1, 4, 6-[i9], 13, 20, 21.

#### In *Malachi*:

Who may abide the day of His coming? and who shall stand when He appeareth? That they may be mine ... in that day when I make up my jewels (A.V. marg. treasure). *Mal.* iii 2, 17.

Behold, the day cometh that shall burn as an oven. Behold, I send (A.V. will send) you Elijah the prophet, before the coming of the great and dreadful day of Jehovah. *Mal.* iv 1, 5.

---

<sup>3</sup> Order as in Orig. Ed.

In the *Psalms*:

In His days shall the righteous flourish, and abundance of peace ... He shall have dominion from sea to sea, and from the river unto the ends of the earth. *Ps. lxii 7, 8*

besides other places.

5. In these passages by day and time is meant the Coming of the Lord. By a day or time of darkness, of thick darkness, of obscurity, of no light, of devastation, of the end of iniquity, and of destruction, is meant the Coming of the Lord when He was no longer known, and consequently when there was nothing of the Church remaining. By a day cruel and terrible, a day of wrath, of anger, of tumult, of visitation, of sacrifice, of retribution, of distress, of battle and of clamour, is meant the Coming of the Lord to judgment. His Coming to establish a new Church, which will acknowledge Him as Redeemer and Saviour, is meant by the day in which Jehovah alone should be exalted; in which He should be One and His name One; in which the Branch of Jehovah should be for comeliness and glory; in which the righteous should flourish; in which He should keep alive, seek His sheep and make a new covenant; in which the mountains should drop new wine (*mustum*), and living waters go out from Jerusalem in which they should look unto the God of Israel besides many similar expressions.

6. To these passages may be added some others which speak more openly of the Coming of the Lord, as the following:

The Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a Son, and shall call His name "God with us" (A.V. Immanuel). *Isa. vii 14; Matt. i 22, 23.*

Unto us a Child is born, unto us a Son is given and the government shall be upon His shoulder and His name shall be called Wonderful, Counsellor God, Hero (A.V. The mighty God), The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David and upon his kingdom ... to establish it with judgment and with justice, from henceforth even for ever. *Isa. ix 6, 7.*

There shall come forth a Rod out of the stem of Jesse, and a

Branch shall grow out of his roots: And the spirit of Jehovah shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might. Righteousness shall be the girdle of His loins, and truth the girdle of His reins. And in that day there shall be a root of Jesse, which shall stand as an ensign of the peoples; to it shall the Gentiles seek: and His rest shall be glorious. *Isa. xi 1, 2, 5, 10.*

Send ye the lamb to the ruler of the land from the rock to the wilderness, unto the mount of the daughter of Zion. And in mercy is the throne established: and He shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness. *Isa. xvi 1, 5.*

It shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is Jehovah; we have waited for Him, we will be glad and rejoice in His salvation. *Isa. xxv 9.*

The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a highway for our God. For the glory of Jehovah shall be revealed, and all flesh shall see it together. Behold, the Lord Jehovah will come with strong hand, and His arm shall rule for Him ... behold, His reward is with Him. He shall feed His flock like a shepherd. *Isa. xl 3, 5, 10, 11.*

... mine elect, in whom my soul delighteth. I Jehovah have called thee in righteousness ... and will give thee for a covenant to the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoner from the prison, and them that sit in darkness out of the prison house. I am Jehovah; that is my name: and my glory will I not give to another. *Isa. xlii 1, 6-8.*

Who hath believed our report? and to whom is the arm of Jehovah revealed? He hath no form ... and when we shall see Him, there is no beauty. Surely He hath borne our griefs, and carried our sorrows. *Isa. liii 1, 2, 4, to end.*

Who is this that cometh from Edom, with dyed garments from Bozra? ... travelling in the greatness of His strength? I that speak in righteousness mighty to save. For the day of vengeance is in mine heart, and the year of my redeemed is come. So He was their Saviour. *Isa. lxiii 1, 4, 8.*

Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, who shall reign a King and prosper, and shall

execute judgment and justice in the earth ... And this is His name whereby He shall be called, Jehovah our Righteousness. *Jer.* xxiii 5, 6; xxxiii 15, 16.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee: He is just, and having salvation ... He shall speak peace unto the nations; and His dominion shall be from sea unto sea, and from the river even to the ends of the earth. *Zech.* ix, 9, 10.

Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee ... Then many nations shall be joined to Jehovah in that day, and shall be my people. *Zech.* ii 10, 11.

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be Ruler in Israel; whose goings forth have been from old, from the days of eternity. And He shall stand and feed in the strength of Jehovah. *Micah* v 2, 4.

Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, he cometh ... Who may abide the day of His Coming? *Mal.* iii 1, 2.

Behold, I send you Elijah the prophet before the Coming of the great and dreadful day of Jehovah. *Mal.* iv 5.

I saw...and behold, one like the Son of man came with the clouds of heaven. And there was given Him dominion, and glory, and a kingdom, that all peoples, and nations, and languages should serve Him. His dominion is the dominion of an age (*saeculi*), which shall not pass away, and His kingdom that which shall not be destroyed. And all dominions shall serve and obey Him. *Dan.* vii 13, 14, 27.

Seventy weeks are determined upon thy people, and upon thy holy city, to consummate the transgression, and to seal up the vision and prophecy, and to anoint the Holy of Holies. Know, therefore, and perceive, that from the going forth of the word to restore and to build Jerusalem unto Messiah the Prince, shall be seven weeks. *Dan.* ix 24, 25.

I will set His hand also in the sea, and His right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Also I will make Him my First-born, higher



than the kings of the earth. His seed also will I make to endure for ever, and His throne as the days of the heavens. *Ps. lxxxix 25–27, 29.*

Jehovah said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Jehovah shall send the sceptre of thy strength out of Zion: rule thou in the midst of thine enemies . . . Thou art a Priest for ever after the order of Melchizedek. *Ps. cx 1, 2, 4; Matt. xxii 44; Luke xx 42.*

I have anointed my King upon Zion, the hill of my holiness. I will declare the decree: Jehovah hath said unto me, Thou art my Son; this day have I begotten thee. . . . I shall give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Kiss the Son, lest He be angry, and ye perish in the way. . . . Blessed are all they that put their trust in Him. *Ps. ii 6–8, 12.*

Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. *Ps. viii 5, 6.*

Jehovah, remember David . . . how he swore unto Jehovah, and vowed unto the mighty One of Jacob; Surely I will not come into the tent of my house, nor go up upon the couch of my bed; I will not give sleep to mine eyes . . . until I find out a place for Jehovah, habitations for the mighty One of Jacob. Lo, we heard of Him in Ephratah, we found Him in the fields of the wood. We will go into His habitations; we will worship at His footstool . . . Let thy priests be clothed with righteousness; and let thy saints shout for joy. *Ps. cxxxii 1–9.*

These passages, however, are but few compared with what might be adduced.

7. It will more fully appear from what follows, especially from what will be adduced in the little work on *The Sacred Scripture*, that the whole Sacred Scripture was written concerning the Lord alone. From this circumstance, and from no other, the Word derives its holiness. This also is what is meant by these words in *Revelation*:

The testimony of Jesus is the spirit of prophecy. *Rev. xix 10.*

---

BY THE LORD'S FULFILLING ALL THINGS OF THE LAW IS MEANT,  
THAT HE FULFILLED ALL THINGS OF THE WORD

**8.** It is believed by many at this day that when it is said of the Lord that He fulfilled the Law, the meaning is, that He fulfilled all the commandments of the Decalogue, and thus became Righteousness; and that He also justified men in the world through faith in this achievement. Nevertheless, this is not what is meant; but the meaning is that He fulfilled all the things that are written concerning Him in the Law and the Prophets, that is, in the whole Sacred Scripture; because this treats of Him alone, as was said in the previous chapter. The reason why many have entertained a different belief is, because they have not searched the Scripture and seen what is there meant by the Law. By the Law are there meant,

- i. In a restricted sense, the Ten Commandments of the Decalogue;
- ii. In a wider sense, all things that were written by Moses in his five Books;
- iii. And in the widest sense, all things of the Word.

*i. By the law, in a restricted sense, are meant the ten commandments of the decalogue.* This is generally known.

**9. ii.** *By the law, in a wider sense, are meant all things that were written by Moses in his five books.* This is evident from the following passages

In *Luke*:

Abraham said to the rich man in hell, They have Moses and the Prophets; let them hear them ... If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead. *Luke xvi 29, 31.*

In *John*:

Philip said to Nathanael, We have found Him of whom Moses in the Law, and the Prophets, did write. *John i 45.*

In *Matthew*:

Think not that I am come to destroy the Law and the Prophets: I am not come to destroy, but to fulfil. *Matt. v 17, 18.*

In the same:

All the Prophets and the Law prophesied until *John. Matt. xi 13.*

In *Luke*:

The Law and the Prophets were until *John*: since that time the kingdom of God is preached. *Luke xvi 16.*

In *Matthew*:

All things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets. *Matt. vii 12.*

In the same:

Jesus said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul ... And, Thou shalt love thy neighbour as thyself. On these two commandments hang the Law and the Prophets. *Matt. xxii 37, 39, 40.*

In these places, by Moses and the Prophets, as also by the Law and the Prophets, are meant all things that were written in the Books of Moses and in, those of the Prophets. That by the Law, specifically, are meant all things that were written through Moses, is still more evident from the following passages:

In *Luke*:

When the days of her purification according to the Law of Moses were accomplished, they brought Jesus to Jerusalem, to present Him to the Lord; (As it is written in the Law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) And to offer a sacrifice, according to what is said in the Law of the Lord, A pair of turtle doves and two young pigeons ... And the parents brought Jesus into the temple, to do for Him after the custom of the Law ... And when they had performed all things according to the Law of the Lord ... *Luke ii 22-24, 27, 39.*

In *John*:

Moses in the Law commanded that such should be stoned. *John viii 5.*

In the same:

The Law was given through Moses. *John* i 17.

Hence it is evident that sometimes the Law is named, and sometimes Moses, where such things are treated of as are written in his Books, as also in

*Matt.* viii 4; *Mark* x 2-4; xii 19; *Luke* xx 28, 37; *John* iii 14; vii 19, 51; viii 17; xix 7.

Many things that were commanded are also called by Moses the Law, as in relation

to burnt-offerings, *Lev.* vi 9; vii 37;  
 to sacrifices, *Lev.* vi 25; vii 1-11;  
 to meat offering, *Lev.* vi 14;  
 to leprosy, *Lev.* xiv 2;  
 to jealousy, *Num.* v 29, 30;  
 to Naziriteship, *Num.* vi 13, 21.

Moses himself called his Books, the, Law:

Moses wrote this Law, and delivered it unto the priests, the sons of Levi, who bare the ark of the covenant of Jehovah. And he said to them, Take the Book of this Law, and put it by the side of the ark of the covenant of Jehovah. *Deut.* xxxi 9, 11, 26.

It was put by the side, because within the ark were the tables of stone, which, in a strict sense, are the Law. The Books of Moses are afterwards called the Book of the Law:

And Hilkiah the High Priest said unto Shaphan the scribe, I have found the Book of the Law in the house of Jehovah. When the king had heard the words of the Book of the Law, he rent his clothes. *2 Kings* xxii 8, 11; xxiii 24.

**10. iii.** *By the Law, in the widest sense, are meant all things of the Word.* This may appear from the following passages:

Jesus said, Is it not written in your Law, I said, Ye are gods? *John* x 34.

This is written in Psalm lxxxii 6.

The multitude answered Him, We have heard out of the Law that

Christ abideth for ever. *John* xii 34.

This is written in Psalm lxxxix 29; cx 4; *Dan.* vii 14.

That the Word might be fulfilled that is written in their Law, They hated me without a cause. *John* xv 25.

This is written in Psalm xxxv 19.

The Pharisees said, Have any of the rulers . . . believed on Him? But this people who knoweth not the Law. *John* vii 48, 49.

It is easier for heaven and earth to pass, than one tittle of the Law to fail. *Luke* xvi 17.

By the Law, in these passages, is meant the whole Sacred Scripture.

**11.** By the Lord's fulfilling all things of the Law is meant that He fulfilled all things of the Word. This is evident from the passages where it is said that the Scripture was fulfilled by Him, and that all things were finished; as from the following passages:

Jesus went into the Synagogue . . . and stood up to read. And there was delivered unto Him the Book of the Prophet Esaias; and He opened the Book, and found the place where it was written, The spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and sight to the blind ... To preach the acceptable year of the Lord. Then He closed the Book ... and said, This day is this Scripture fulfilled in your ears. *Luke* iv 16-21.

Search, the Scriptures and they testify of me. *John* v 39.

That the Scripture might be fulfilled, He that eateth bread with me hath lifted up his heel against me. *John* xiii 18.

None of them is lost, but the son of perdition; that the Scripture might be fulfilled. *John* xvii 12.

That the saying might be fulfilled which He spake, Of those whom thou gavest me have I lost none. *John* xviii 9.

Jesus said to Peter, Put up again thy sword into his place... How then shall the Scriptures be fulfilled, that thus it must be? All this was done that the Scriptures of the Prophets might be fulfilled. *Matt.* xxvi 52, 54, 56

The Son of Man goeth, as it is written of Him ... that the Scriptures

may be fulfilled. *Mark xiv 21, 49.*

Thus was the Scripture fulfilled which said, He was numbered with the transgressors. *Mark xv 28; Luke xxii 37.*

That the Scripture might be fulfilled, They parted my raiment among them, and for my vesture they did cast lots. *John xix 24.*

After this Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled. *John xix 28.*

When Jesus had received the vinegar, He said, It is finished, that is, It is fulfilled. *John xix 30.*

These things were done that the Scripture might be fulfilled, A bone of Him shall ye not break. And again, another Scripture saith, They shall look on Him whom they pierced. *John xix 36, 37.*

There are other places besides, where passages from the Prophets are adduced, and where it is not said at the same time that the Law, or the Scriptures, was fulfilled.

Before He departed the Lord also taught His disciples that the whole of the Word was written concerning Him, and that He came into the world to fulfil it. This is evident from these words:

Addressing the disciples Jesus said, O fools, and slow of heart to believe all things that the Prophets have spoken! Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself. *Luke xxiv 25–27.*

Further, Jesus said to the disciples, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the *Psalms*, concerning me. *Luke xxiv 44.*

The Lord whilst in the world fulfilled all things of the Word, even to its most particular things. This is evident from His own words:

Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled. *Matt. v 18.*

From these passages it may now be clearly seen, that by the Lord's fulfilling all things of the Law, is not meant that He fulfilled all the commandments of the Decalogue, but that He fulfilled all things of the Word.

---

THE LORD CAME INTO THE WORLD TO SUBJUGATE THE HELLS  
AND TO GLORIFY HIS HUMAN; AND THE PASSION OF THE CROSS  
WAS THE LAST COMBAT BY WHICH HE FULLY CONQUERED THE  
HELLS FULLY GLORIFIED HIS HUMAN

**12.** It is known in the Church that the conquered death, by which is meant hell, and that He afterwards ascended with glory into heaven. But it is not yet known that the Lord conquered death, or hell, by combats, which are temptations, and at the same time by these glorified His Human; and that the passion of the cross was the last combat or temptation by which He effected this conquest and glorification. These combats are much treated of in the Prophets and in the *Psalms*, but not so much in the Evangelists. In these the temptations which He endured from childhood are described in summary form by His temptations in the wilderness; and afterwards are described His temptations by the devil, and the final temptations by His sufferings in Gethsemane and on the cross. His temptations in the wilderness, and afterwards His temptations by the devil, are related in *Matthew* iv 1 to 11; in *Mark* i 12, 13; and in *Luke* iv 1 to 13. But by these are meant all His temptations even to the last. He did not reveal more concerning them to His disciples; for it is said in *Isaiah*:

He was oppressed . . . yet He opened not His mouth: He is brought as a lamb to the slaughter and as a sheep before her shearers is dumb, so He openeth not His mouth. *Isa.* liii 7.

His temptations in Gethsemane are related in *Matthew* xxvi 36 to 44; in *Mark* xiv 32 to 42; and in *Luke* xxii 39 to 46;

And those on the cross, in *Matthew* xxvii 33 to 56; in *Mark* xv 22 to 38; in *Luke* xxiii 33 to 49; and in *John* xix 17 to 37.

Temptations are nothing else than combats against the hells. Concerning the Lord's temptations or combats, see the little work on *The New Jerusalem and Her Heavenly Doctrine*, published in London Nos. 201 and 302; and concerning temptations in general, Nos. 187 to 200 of the same work.

**13.** That by the passion of the cross the Lord fully conquered the hells, he Himself teaches in *John*:

Now is the judgment of this world: now shall the prince of this world be cast out. *John* xii 31.

This the Lord said when the passion of the cross was about to take place. In the same:

The prince of this world is judged. *John* xvi 11.

Again:

Be of good cheer; I have overcome the world. *John* xvi 33.

And in *Luke*:

Jesus said, I beheld Satan as lightning fall from heaven. *Luke* x 18

In these passages by the world, the prince of the world, Satan and the devil, is meant hell.

That by the passion of the cross the Lord also fully glorified His Human, He teaches in *John*:

After Judas was gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in Him. If God be gloried in Him, God shall also glorify Him in Himself, and shall straightway glorify Him. *John* xiii 31 32.

In the same:

Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. *John* xvii 1, 5.

Again:

Now is my soul troubled. And He said, Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. *John* xii 27, 28.

In *Luke*:

Ought not Christ to have suffered this, and to enter into His glory? *Luke* xxiv 26.

These things are said concerning His passion. Glorification is the uniting of the Divine and the Human; therefore it is said, "God shall



glorify Him in Himself.”

14. It is foretold in many passages in the Prophets that the Lord came into the world to reduce to order all things in the heavens and thence on earth; and that this was effected by combats against the hells, which were then infesting every man on his entrance into, and departure out of, the world; and further that He thereby became righteousness and saved mankind, who otherwise could not have been saved. A few only of these passages shall be here adduced:

In *Isaiah*:

Who is this that cometh from Edom, with dyed garments from Bozra? this that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the wine-press alone; and of the people there was no man (vir) with me: for I have trodden them in mine anger, and have trampled them in my fury: so their victory was sprinkled upon my garments. For the day of vengeance is in mine heart, and the year of my redeemed is come ... mine own arm brought salvation unto me ... I brought down their victory to the earth. He said, Surely they are my people, children [that will not lie]: so He was their Saviour. In His love and in His pity He redeemed them. *Isa. lxiii 1-9*.

These words are written concerning the Lord's combats against the hells. By the apparel in which He was glorious, and which was red, is meant the Word, to which violence was done by the Jewish people. The combat itself against the hells, and the victory over them, is described by His treading them in His anger, and trampling them in His fury. That He fought alone and from His own power is described by these words: Of the people there was no man with me...mine own arm brought salvation unto me...I brought down their victory to the earth. That He thereby saved and redeemed mankind, is described by these words: So He was their Saviour: in His love and in His pity He redeemed them. That this was the cause of His Coming is described by these words: The day of vengeance is in mine heart, and the year of my redeemed is come.

Again in *Isaiah*:

He saw that there was no man, and wondered that there was no intercessor: therefore His own arm brought salvation unto Him; and His righteousness, it sustained Him. For He put on righteousness as a breastplate, and an helmet of salvation upon His head; and He put on the garments of vengeance, and was clad with zeal as a cloak. . . . Then He came to Zion, the Redeemer. *Isa.* lix 16, 17, 20.

These words are also written concerning the Lord's combats against the hells when He was in the world. That He fought against them alone from His own power, is meant by, "He saw that there was no man: therefore His own arm brought salvation to Him." That thereby He became righteousness is described by, "His righteousness, it sustained Him: for He put on righteousness as a breastplate"; and that He thus redeemed mankind, by, "Then He came to Zion, the Redeemer."

In *Jeremiah*:

They are dismayed ... their mighty ones are beaten down, and are fled apace, and look not back ... For this is the day of the Lord Jehovih Zebaoth, a day of vengeance, that He may avenge Him of His adversaries: and the sword shall devour, and it shall be satiate. *Jer.* xlvi 5, 10.

The Lord's combat with the hells and His victory over them are described by these words: They are dismayed ... their mighty ones are beaten down and are fled apace, and have not looked back Their mighty ones and the adversaries denote the hells, because all there entertain hatred against the Lord. His Coming into the world for this purpose is meant by these words: This is the day of the Lord Jehovih Zebaoth, a day of vengeance, that He may avenge Him of His adversaries.

Again in *Jeremiah*:

Her young men shall fall in her streets, and all the men (*viri*) of war shall be cut off in that day. *Jer.* xlix 26.

In *Joel*:

Jehovah hath uttered His voice before His army... for the day of Jehovah is great and very terrible who then shall abide it? *Joel* ii 11.

In *Zephaniah*:

In the day of the sacrifice of Jehovah, I will punish the princes, and the king's children, and all such as are clothed with strange apparel. That day is a day ... of distress ... a day of the trumpet and shout of alarm. *Zeph. i 8, 15, 16.*

In *Zechariah*:

Then shall Jehovah go forth, and fight against the nations, as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem. Then shall ye flee to the valley of my mountains ... In that day there shall not be light and brightness. And Jehovah shall be King over all the earth; in that day shall there be one Jehovah, and His name One. *Zech. xiv 3-6, 9.*

In these places also the Lord's combats are treated of: by that day, is meant His Coming. The Mount of Olives, which was before Jerusalem, was the place where the Lord was wont to tarry. See *Mark xiii 3; xiv 26; Luke xxi 37; xxii 39; John viii 1;* and elsewhere.

In the *Psalms*:

The cords of death compassed me... The cords of hell compassed me about; the snares of death prevented me. Therefore He sent out His arrows . . . and many lightnings, and discomfited them. I will pursue mine enemies, and overtake them neither will I turn again till I have consumed them, and wounded them so that they are not able to rise. Thou wilt gird me with strength unto the battle and wilt put mine enemies to flight. I will beat them small as the dust before the wind I will reduce them as the mire of the streets. *Ps. xviii 4, 5, 14, 37-40, 42.*

The cords and the snares of death that compassed and prevented, signify temptations which, because these are from hell, are also called the cords of hell. These and the rest of the things in the whole of this Psalm treat of the Lord's combats and victories. Therefore it is also said,

Thou wilt set me as the head of the nations: a people whom I have not known shall serve me. *Ps. xviii 43.*

Again in the *Psalms*:

Gird thy sword upon thy thigh, O Mighty One... Thine arrows are

sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne is for ever and ever. . . . Thou lovest righteousness . . . therefore God hath anointed thee. *Ps. xlv 3, 5-7.*

These words also treat of the combat with the hells and their subjugation. For the whole Psalm treats of the Lord, that is, of His combats, of His glorification and the salvation of the faithful by Him.

Again in the *Psalms*:

A fire shall go before Him and burn up His enemies round about. The earth shall see and tremble. The hills shall melt like wax at the presence of the Lord of the whole earth. The heavens shall declare His righteousness, and all peoples shall see His glory. *Ps. xcvi 3-6.*

This Psalm likewise treats of the Lord, and of the same subjects as the preceding.

Again in the *Psalms*:

Jehovah said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Rule thou in the midst of thine enemies. The Lord at thy right hand smote the kings in the day of His anger ... He filled the places with dead bodies, and wounded the head over much land. *Ps. cx 1, 2, 5, 6.*

That these things are said of the Lord is evident from His own words in *Matthew xxii 44*; in *Mark xii 36*; and in *Luke xx 42*. By sitting at the right hand is signified omnipotence; by enemies are signified the hells; by kings, those there who are in falsities of evil. By making them a footstool, by smiting them in the day of His anger and by filling the places with dead bodies, is meant destroying their power; and by wounding the head over much land is meant destroying every one.

Since the Lord conquered the hells alone, without the aid of any angel, He is therefore called Hero and Man of War (*vir*), *Isa. xlii 13*; the King of Glory, Jehovah the Mighty, the Hero of War, *Psalm xxiv 8, 10*; the Mighty One of Jacob, *Psalm cxxxii 2*; and in many places, Jehovah Zebaoth, that is, Jehovah of Hosts.

His Coming is also called the terrible day of Jehovah, a cruel day,

a day of indignation, of wrath, of anger, of vengeance, of destruction, of war, of the trumpet, of the shout of alarm and of tumult; as may be seen from the passages adduced above in No. 4.

Because a Last Judgment was accomplished by the Lord whilst He was in the world, by combats with the hells and by their subjugation, therefore the judgment which He was to accomplish is spoken of in many places; as in the *Psalms*:

Jehovah cometh to judge the earth: He shall judge the world in righteousness and the peoples in truth. *Ps. xcvi 13.*

So likewise in many other places. These quotations are from the prophetic parts of the Word. However, in the historical parts of the Word similar things are represented by the wars of the Children of Israel with various nations; for all that is written in the Word, both in its prophetic and in its historical parts, is written concerning the Lord, and consequently the Word is Divine. Many arcana<sup>4</sup> of the Lord's glorification are contained in the rituals of the Israelitish Church, as in its burnt-offerings and sacrifices; also in its sabbaths and feasts, and in the priesthood of Aaron and the Levites; and likewise in the other subjects recorded in the Books of Moses, called laws, judgments and statutes. This is also understood by the Lord's words to the disciples,

That it behoved Him to fulfil all things which were written concerning Him in the Law of Moses. *Luke xxiv 44;*

and by His saying to the Jews that Moses "wrote of Him" *John v 46.*

From all this, then, it is evident that the Lord came into the world to subjugate the hells, and to glorify His Human; and that the passion of the cross was the final combat by which He fully conquered the hells, and fully glorified His Human. However, more on this subject may be seen in the treatise which is to follow this, *Concerning the Sacred Scripture*. In it will be collected together all the passages in the Prophetic Word which treat of the Lord's combats with the

---

<sup>4</sup> Arcanum (plur. arcana) what is shut up, enclosed, from arceo to shut up, and arca, an ark, chest, or box. Usual connotation, hidden things.

hells and His victories over them, or, what is the same thing, which treat of the Last Judgment accomplished by Him when He was in the world; as well as the passages concerning His passion and the glorification of His Human. These are so numerous that, were they all quoted, they would fill many pages.

---

BY THE PASSION OF THE CROSS THE LORD DID NOT TAKE AWAY  
SINS, BUT BORE THEM

**15.** There are some within the Church who believe that, by the passion of the cross, the Lord took away sins and made satisfaction to the Father, and thus redeemed mankind. Some also believe that He transferred to Himself the sins of those who have faith in Him, and that He bore them and cast them into the depth of the sea, that is, into hell. These beliefs they confirm in themselves by the words of *John* concerning Jesus:

Behold, the Lamb of God, who taketh away the sins of the world!  
*John* i 29;

and by the Lord's words in *Isaiah*:

He hath borne our griefs, and carried our sorrows. He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His wound (A.V. stripes) we are healed. Jehovah hath laid on Him the iniquity of us all. He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter. He was cut off out of the land of the living: for the transgression of my people was He stricken. And He made His grave with the wicked, and with the rich in His death. He shall see of the travail of His soul, and shall be satisfied. By His knowledge ... shall He justify many; for He shall bear their iniquities. He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors. *Isa.* liiii 4 to end.

Both these passages relate to the temptations and passion of the Lord; and by His taking away sins and griefs, and by the iniquities of us all being laid upon Him, the same is meant as by bearing sorrows

and iniquities.

First, therefore, it shall be stated what is meant by bearing iniquities, and afterwards, what is meant by taking them away. By bearing iniquities nothing else is meant than enduring grievous temptations; also suffering the Jews to do with Him as they had done with the Word, and to treat Him in the same manner because He was the Word. For the Church, which was at that time with the Jews, was utterly devastated; and it was devastated in consequence of their having perverted all things of the Word to such an extent that there was no truth left; and for this reason they did not acknowledge the Lord. This is meant and signified by all the circumstances of the Lord's passion. The prophets were also treated in a similar manner, because they represented the Lord as to the Word, and thence as to the Church: and the Lord was Himself the Prophet.

That the Lord was Himself *the* Prophet may appear from these passages:

Jesus said, A prophet is not without honour, save in his own country, and in his own house. *Matt. xiii 57; Mark vi 4; Luke iv 24.*

Jesus said, It cannot be that a prophet perish out of Jerusalem. *Luke xiii 33.*

They said of Jesus, This is He, the prophet of Nazareth. *Mark xxi 11; John vii 40.*

And there came a fear on all; and they glorified God, saying, that a great prophet was risen up among them. *Luke vii 16.*

That a prophet should be raised out of the midst of their brethren, whose words they should obey. *Deut. xviii 15-19.*

It is evident from what follows that the like was done with the prophets. The prophet Isaiah was commanded to represent the state of the Church,

By loosing the sackcloth from off his loins, by putting off the shoe from his foot, and by going naked and barefoot three years, for a sign and a wonder. *Isa. xx 2, 3.*

The prophet Jeremiah was commanded to represent the state of the Church,

By buying for himself a girdle, and putting it upon his loins; and he was commanded not to draw it through the water, but to hide it in the hole of a rock near the Euphrates. And after some days he found it rotten. *Jer.* xiii 1-7.

The same prophet also represented the state of the Church,

By not taking to himself a wife in that place, nor entering the house of mourning, nor going to make lamentation, nor entering the house of feasting. *Jer.* xvi 2, 5, 8.

The prophet Ezekiel was commanded to represent the state of the Church,

By drawing a barber's razor upon his head, and upon his beard; and afterwards, by dividing the shorn hair, and burning a third part in the centre of the city, smiting a third part with a sword, and scattering a third part in the wind; and by binding a few of the hairs in his skirts and then casting them into the midst of the fire and burning them. *Ezek.* v 1-5.

The same prophet was commanded to represent the state of the Church,

By preparing stuff for removal, and removing into another place in the sight of the Children of Israel; by bringing out the stuff by day, and going forth in the evening through a hole dug in the wall, covering his face that he might not see the ground. That thus he should be a sign to the house of Israel, and should say, Lo, I am your sign; as I have done, so shall it be done unto you. *Ezek.* xii 3-7, 11.

The prophet Hosea was commanded to represent the state of the Church,

By taking to himself a harlot for a wife. Having done so she bare him three children, one of whom was named Jezreel; the second, She that hath not obtained mercy; and the third, Not my people. *Hosea* i 2-9.

Again he was commanded

To go and love a woman beloved by her friend, yet a harlot; whom he bought for himself for fifteen pieces of silver. *Hosea* iii 1, 2.

The prophet Ezekiel was commanded to represent the state of the



Church,

By taking a tile and carving upon it the city Jerusalem: then by laying siege to it and casting a trench and a mound against it; by putting an iron pan between himself and the city, and lying upon his left side three hundred and ninety days, and afterwards on his right side [forty days]. Then by taking wheat, barley, lentils, millet and fitches, and making bread for himself of them, which he should then eat by measure; and also by making for himself a cake of barley with human ordure. Because, however, he prayed that it might not be so, he was commanded to make it with cow's dung. *Ezek. iv 1-15.*

Moreover, the prophets afforded other representations, as Zedekiah,

By the horns of iron which he made for himself. *1 Kings xxii 11;*

And another prophet,

By being smitten and wounded, and by putting ashes on his eyes. *1 Kings xx 35, 38.*

In general, the prophets represented the Word in the ultimate sense, which is the sense of the Letter, by [wearing] a garment of hair. *Zech. xiii 4.* Therefore Elijah

Was clothed with such a garment, and was girt about his loins with a leathern girdle. *2 Kings i 8.*

Likewise John the Baptist,

who had his raiment of camel's hair, and a leathern girdle about his loins, and who ate locusts and wild honey. *Matt. iii 4.*

From these things it is evident that the prophets represented the state of the Church, and the Word; as he who represents the one, represents the other also, for the Church is from the Word, and is according to its reception of the Word in life and faith. Therefore also by the prophets, wherever they are mentioned in both Testaments, is signified the doctrine of the Church derived from the Word. By the Lord, however, as the greatest Prophet, is signified the Church itself, and the Word itself.

**16.** The state of the Church from the Word, as represented in

the Prophets, is what is meant by their bearing the iniquities and sins of the people. This is evident from what is said of the prophet Isaiah,

That he went naked and barefoot three years, for a sign and a wonder. *Isa. xx 3*;

and of the prophet Ezekiel,

That he brought out the stuff for removing ... and covered his face that he might not see the ground. That thus he was a sign to the house of Israel, and also said, I am your sign. *Ezek. xii 3-11*.

That this was bearing their iniquities, manifestly appears in *Ezekiel*, when he was commanded to lie three hundred and ninety days on his left side, and forty days on his right side, against Jerusalem, and to eat a cake of barley made with cow's dung; where we read thus:

Lie thou upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity. For I will give thee the years of their iniquity, according to the number of the days, three hundred and ninety days: that thou mayest bear the iniquity of the house of Israel. And when thou hast accomplished them, thou shalt lie again upon thy right side, that thou mayest bear the iniquity of the house of Judah forty days. *Ezek. iv 4-6*.

It is evident from what follows in the same chapter that the prophet, by thus bearing the iniquities of the house of Israel and the house of Judah, did not take them away and so expiate them, but only represented and demonstrated them:

Jehovah said, Even thus shall the Children of Israel eat their defiled bread among the nations, whither I will drive them ... Behold, I will break the staff of bread in Jerusalem ... That they may lack bread and water, and be desolate, a man (*vir*) and his brother, and waste away for their iniquity. *Ezek. iv 13, 16, 17*.

So when the same prophet showed himself, and said,

Lo, I am your sign, it is also added, As I have done, so shall it be done unto them. *Ezek. xii 6, 11*.

The meaning is similar where it is said of the Lord,

He hath borne our griefs and carried our sorrows. . . . Jehovah hath laid on Him the iniquities of us all... By His knowledge He hath justified many, because He hath borne their iniquities. *Isa.* liii [i4, 6, 11].

Here the passion of the Lord is treated of throughout the whole chapter. That the Lord Himself, as the Greatest Prophet, represented the state of the Church as to the Word, appears from the particulars of His passion, as: He was betrayed by Judas: He was taken and condemned by the chief priests and elders: they buffeted Him and smote Him on the head with a reed: they put a crown of thorns (upon His head): they divided His garments and cast lots for His vesture: they crucified Him: they gave Him vinegar to drink and pierced His side: He was buried and rose again on the third day.

His being betrayed by Judas signified that He was betrayed by the Jewish nation, with whom the Word then was; for Judas represented that nation. His being taken and condemned by the chief priests and elders signified that He was taken and condemned by the whole of that Church. Their scourging Him, spitting in His face, buffeting Him and smiting Him on the head with a reed, signified that they did the like to the Word, with respect to its Divine truths, which all treat of the Lord. Their putting a crown of thorns (on His head), signified that they had falsified and adulterated those truths. Their dividing His garments and casting lots for His vesture, signified that they had dispersed all the truths of the Word, but not its spiritual sense: for the vesture of the Lord signified this sense of the Word. Their crucifying Him signified that they had destroyed and profaned the whole Word. Their offering Him vinegar to drink signified that all was utterly falsified and false and therefore He did not drink it, and then said It is finished. Their piercing His side signified that they had completely extinguished all the truth of the Word and all its good. His being buried signified the rejection of what still remained of the Human derived from the mother.

His rising again on the third day signified His glorification. Such also is signified by the same things in the Prophets and in the *Psalms* where they are foretold. On this account also, after He had been

scourged and led out wearing the crown of thorns, and the purple robe was put on Him by the soldiers, He<sup>5</sup> said: Behold the Man! (*John* xix 1–5). This was said because by man is signified the Church, for by the Son of Man is signified the truth of the Church, and consequently the Word. Now it is evident from these things that by bearing iniquities is meant to represent and portray in Himself sins against the Divine truths of the Word. That the Lord endured and suffered such treatment as the Son of Man, and not as the Son of God, will be seen in what follows; for the Son of Man signifies the Lord as to the Word.

**17.** Something will now be said regarding what is meant by taking away sins. By taking away sins is meant the same as by redeeming man and saving him; for the Lord came into the world that man might be saved. Without His Coming, no mortal could have been reformed and regenerated, and thus saved: but this became possible after the Lord had taken away all power from the devil, that is, from hell, and had glorified His Human, that is, had united it to the Divine of His Father. If these things had not been done, no man could have received any Divine truth that would remain with him, and still less, any Divine good; for the devil, who prior to this had superior power, would have plucked them out of his heart.

From these considerations it is manifest that the Lord did not take away sins by the passion of the cross; but that He takes them away, that is, removes them, with those who believe on Him by living according to His commandments. This the Lord also teaches in *Matthew*:

Think not that I am come to destroy the Law and the Prophets.... Whosoever shall break the least of these commandments, and shall teach men so, shall be called the least in the kingdom of the heavens: but whosoever shall do and teach them, the same shall be called great in the kingdom of the heavens. *Matt.* v 17, 19.

Every one may see from reason alone, if he be in any enlightenment, that sins cannot be taken away from a man, except

---

<sup>5</sup> A.V. adds Pilate in italics. In the original Greek no subject is mentioned.

by actual repentance; and this consists in the man seeing his sins, imploring help from the Lord and desisting from them. To see, believe and teach otherwise, is not from the Word, nor is it from sound reason, but from lust and a depraved will, which constitute man's proprium<sup>6</sup>, by which his intelligence is bemused.

---

THE IMPUTATION OF THE LORD'S MERIT IS NOTHING ELSE THAN  
THE REMISSION OF SINS AFTER REPENTANCE

**18.** It is believed in the Church that the Lord was sent by the Father to make atonement for the human race, and that this was effected by His fulfilling the Law, and by the passion of the cross; and that He thus took upon Himself damnation, and made satisfaction. Moreover, that without this atonement, satisfaction and propitiation, the human race would have perished in eternal death; and this from justice, which is also called by some, avenging justice. It is true that, if the Lord had not come into the world, all mankind would have perished. But how it is to be understood that the Lord fulfilled all things of the Law, and also why He suffered the cross may be seen above in their respective chapters. From these it may be seen that it was not on account of any avenging justice [on God's part], because this is not a Divine attribute. Justice, love, mercy and good are Divine attributes; and God is justice itself, love itself, mercy itself and good itself; and where these are, there is nothing of vengeance, and consequently no avenging justice.

The fulfilling of the Law and the passion of the cross have hitherto only been understood by many as implying that the Lord made satisfaction for the human race by means of these two things, and took away from man the damnation that had been foreseen or destined. Accordingly, from the linking together of these two things and at the same time from the principle that man is saved solely by the faith that this is so, there has followed the dogma of the imputation of the Lord's merit by the acceptance of these two things,

---

<sup>6</sup> The Latin word proprium means "what is one's own". It is used in a special sense involving "what is of the self".

which were of the Lord's merit as a satisfaction. This, however, falls to the ground from what has been said concerning the Lord's fulfilling of the Law, and His passion on the cross. Moreover, it may now be seen that the imputation of merit is an expression without meaning, unless by it is understood the remission of sins after repentance. For nothing of the Lord's can be imputed to man; but salvation may be awarded him by the Lord after he has done the work of repentance, that is, after he has seen and acknowledged his sins, and then desists from them; and this from the Lord. Thus salvation is awarded him: not that man is saved through his own merit or his own righteousness, but from the Lord, who fought and conquered the hells alone, and who still fights alone for man and conquers the hells for him.

These things are the Lord's merit and righteousness, which can in no wise be imputed to man; for if they were imputed, the Lord's merit and righteousness would be appropriated to man as his own; and this never is and never can be done. If imputation were possible, an impenitent and wicked man might impute to himself the Lord's merit, and might therefore think himself justified. This, however, would be to defile what is holy with the profane, and to profane the Lord's name; for it would be to keep his thought in the Lord, and his will in hell: when yet the will is the all of man. There is a faith which is of God, and a faith which is of man. Those who repent have the faith which is of God; but those who do not repent, and yet think of imputation, have the faith which is of man; and the faith which is of God is a living faith, but the faith which is of man is a dead faith.

That the Lord Himself and His disciples preached repentance and the remission of sins, is evident from the following passages:

Jesus began to preach, and to say, Repent ye, for the kingdom of the heavens is at hand. *Matt.* iv 17.

John<sup>7</sup> said, Bring forth fruits worthy of repentance And now also the axe is laid at the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

---

<sup>7</sup> Orig. Ed. has Jesus.

*Luke* iii 8, 9.

Jesus said, Except ye repent, ye shall all perish. *Luke* xiii 3, 5.

Jesus [came] preaching the Gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel. *Mark* i 14, 15.

Jesus sent out the disciples, who going out preached that men should repent. *Mark* vi 12.

Jesus said to the Apostles, that they should preach in His name repentance and remission of sins among all nations, beginning at Jerusalem. *Luke* xxiv 47.

John preached the baptism of repentance for the remission of sins. *Luke* iii 3; *Mark* i 4.

By baptism is meant spiritual washing, which is a washing from sins, and is called regeneration. Repentance and the remission of sins by the Lord are thus described in *John*:

He came unto His own, but His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: Who were born, not of bloods, nor of the will of the flesh, nor of the will of man (*vir*), but of God. *John* i 11–13.

By His own are meant those who were then of the Church where the Word was; by the sons of God, and those who believe on His name, are meant those who believe on the Lord, and who believe the Word. By bloods are meant falsifications of the Word, and confirmations of falsity by means of the Word. The will of the flesh is man's voluntary proprium, which in itself is evil; the will of man (*vir*) is the intellectual proprium of man (*homo*), which in itself is falsity; and those who are born of God are those who are regenerated by the Lord. From all this it is evident that those are saved who are in the good of love and in the truths of faith from the Lord, but not those who are in their own proprium.

---

THE LORD AS TO THE DIVINE HUMAN IS CALLED THE SON OF  
GOD; AND AS TO THE WORD, THE SON OF MAN

**19.** In the Church no other idea is entertained than that the Son of God is a second Person of the Divinity, distinct from the Person of the Father; whence has arisen the belief in a Son of God born from eternity. In consequence of this being universally received, and of its relating to God, there has been no scope or liberty in thinking about it from any degree of understanding, not even so far as to think, What can be meant by being born from eternity? For any one who thinks about it from his understanding must surely say within himself, This is quite beyond me; but still I affirm it, because others say it, and I believe it, because others believe it. Be it known, however, that there is no Son from eternity, but that the Lord is from eternity. When it is known what the Lord is, and what the Son, one can then think from the understanding of the Triune God, and not before.

That the Lord's Human, conceived of Jehovah the Father, and born of the Virgin Mary, is the Son of God, is plainly manifest from the following passages:

In *Luke*:

The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man (*vir*) whose name was Joseph, of the house of David; and the virgin's name was Mary. When the angel came in unto her he said, Hail thou that hast obtained favour, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. Behold, thou shalt conceive . . . and bring forth a Son, and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest ... But Mary said unto the angel, How shall this be, seeing I know not a man (*vir*)? And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God. *Luke* i 26-35.

It is here said, Thou shalt conceive and bring forth a Son: He shall be great, and shall be called the Son of the Highest. And again, That Holy Thing which shall be born of thee shall be called the Son of God. From this it is evident that the Human conceived of God and born of the



Virgin Mary is what is called the Son of God.

In *Isaiah*:

The Lord Himself shall give you a sign: Behold, a virgin shall conceive and bear a Son, and shall call His name God with us (Immanuel). *Isa.* vii 14.

It is clear that the Son conceived of God and born of the virgin is He who was to be called God with us, and consequently who is the Son of God. That this is so, is also confirmed in *Matthew* i 22, 23.

Again in *Isaiah*:

Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, God, Hero (AV. the Mighty), the Everlasting Father, the Prince of Peace. *Isa.* ix 6, 7.

The same is clearly stated here; for it is said, Unto us a Child is born, unto us a Son is given, who is not a Son from eternity, but the Son born in the world. This is also evident from the words of the prophet in the following verse, No. 7, which are similar to those of angel Gabriel to Mary in *Luke* i 32, 33.

In *David*:

I will declare the decree: Jehovah hath said Thou art my Son; this day have I begotten thee. Kiss the Son, lest He be angry, and ye perish in the way. *Ps.* ii 7, 12.

Here no Son from eternity is meant, but the Son born in the world; for this is a prophecy concerning the Lord who was to come; and therefore it is called a decree, which Jehovah announced to David. "This day" is not from eternity, but in time.

Again in *David*:

I will set His hand in the sea ... He shall cry unto me, Thou art my Father, I will make Him my First-born. *Ps.* lxxxix 25, 26, 27.

The whole of this Psalm treats of the Lord who should come. Therefore it is He that is meant who should call Jehovah His Father, and who should be the First-born, and consequently who is the Son of God.

So also in other passages, as where He is called

A Rod out of the stem of Jesse. *Isa.* xi 1;  
 A branch of David. *Jer.* xxiii 5, 6;  
 The seed of the woman. *Gen.* iii 15;  
 The Only Begotten. *John* i 18;  
 A Priest to eternity, and, the Lord. *Ps.* cx 4, 5.

In the Jewish Church, by the Son of God was understood the Messiah, whom they expected, and of whom they knew that He should be born in Bethlehem. That by the Son of God they understood the Messiah is plain from the following passages:

In *John*:

Peter said, We believe and are sure that thou art the Christ, the Son of the living God. *John* vi 69.

In the same:

Thou art the Christ, the Son of God, who should come into the world. *John* xi 27.

In *Matthew*:

The high priest asked Jesus, whether He was the Christ, the Son of God. Jesus said, I am. *Matt.* xxvi 63, 64; *Mark* xiv 62.

In *John*:

These are written, that ye might believe that Jesus is the Christ, the Son of God. *John* xx 31; and *Mark* i 1.

Christ is a Greek word which signifies Anointed, the same as Messiah in the Hebrew tongue; and therefore it is said in *John*:

We have found the Messiah, which is, being interpreted, the Christ. *John* i 41;

and in another place,

The woman said, I know that the Messiah cometh, who is called the Christ. *John* iv 25.

It has been pointed out in the first chapter that the Law and the Prophets, that is, the whole Word of the Old Testament, treats of the

Lord. Therefore, no other can be meant by the Son of God who was to come, but the Human which the Lord, assumed in the world.

From this it follows that this Human was meant at His baptism by Son, so called by Jehovah in a voice from heaven, when Jesus was being baptised:

This is my beloved Son, in whom I am well pleased. *Matt.* iii 17;  
*Mark* i 11; *Luke* iii 22;

for it was His Human that was baptised; and when He was transfigured:

This is my beloved Son, in whom I am well pleased hear ye Him.  
*Matt.* xvii 5; *Mark* ix 7 *Luke* ix 35;

and also in other passages, as: *Matt.* viii 29; xiv 33; xxvii 43, 54; *Mark* iii 11; xv 39; *John* i 18, 34, 49; iii 18; v 25; x 36; xi 4.

**20.** Since by the Son of God is meant the Lord as to the Human which He assumed in the world, which is the Divine Human, it is manifest what is meant by the Lord's saying, so often repeated, that He was sent by the Father into the world, and that He came forth from the Father. By being sent into the world by the Father, is meant that He was conceived of Jehovah the Father. That nothing else is meant by "being sent", and by "sent by the Father", appears from all those passages where it is also said, that He did the will and the works of His Father. These works consisted in conquering the hells, glorifying His Human, teaching the Word and establishing a new Church; and these could not possibly be done except by a Human conceived of Jehovah and born of a virgin; that is, unless God had become Man. You will see this if you examine those passages where the terms "sent" and "being sent" are used: as *Matt.* x 40 xv 24; *Mark* ix 37; *Luke* iv 43; ix 48 x 16 *John* iii 17, 34; iv 34; v 23, 24, 36-38 vi 29, 39, 40, 44, 57; vii 16, 18, 28, 29; viii 16, 18, 29, 42 ix 4; xi 41, 42 xii 44, 45, 49; xiii 20 xiv 24 xv 21; xvi 5 xvii 3, 8, 21, 23, 25 xx 21; and also those passages where the Lord calls Jehovah Father.

**21.** Many at this day think of the Lord only as of an ordinary man like themselves, because they think only of His Human and not at the same time of His Divine; when yet His Divine and His Human

cannot be separated. "For the Lord is God and Man; and God and Man in the Lord are not two, but one Person; indeed, all together one, as the soul and body are one man." This is according to the doctrine prevailing throughout the whole Christian world and received from its Councils, called the Athanasian Creed. Therefore, lest any one should henceforward separate in thought the Divine and the Human in the Lord, I entreat him to read the passages quoted above from *Luke*, as well as the following from *Matthew*:

The birth of Jesus Christ was on this wise. His mother Mary was espoused to Joseph; but before they came together, she was found with child of the Holy Spirit. Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Spirit. And she shall bring forth a Son, and thou shalt call His name Jesus; for He shall save His people from their sins.... Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first born Son: and he called His name Jesus. *Matt. i 18-25.*

From these words, as well as from the relation of the Lord's nativity in *Luke*, and from the other passages adduced above, it is evident that the Son of God is Jesus, who was conceived of Jehovah the Father, and born of the Virgin Mary, concerning whom all the Prophets and the Law prophesied until John.

**22.** He who knows what in the Lord is signified by the Son of God, and what in Him by the Son of Man, is able to see many arcana of the Word: for the Lord sometimes calls Himself the Son, sometimes the Son of God, and sometimes the Son of Man, always according to the subject treated of. When His Divinity, His oneness with the Father, His Divine power, faith in Him and life from Him, are treated of, He then calls Himself the Son, and the Son of God, as in *John v 17-26*; and elsewhere. Where, however, His passion, the Judgment, His Coming, and, in general, redemption, salvation, reformation and regeneration are treated of, He then calls Himself

the Son of Man, because He is then understood in relation to the Word. The Lord is designated by various names in the Word of the Old Testament. He is there named Jehovah, Jah, the Lord, God, the Lord Jehovih, Jehovah Zebaoth, the God of Israel, the Holy One of Israel, the Mighty One of Jacob, Shaddai, the Rock; also the Creator, the Former, the Saviour and the Redeemer; everywhere according to the subject treated of. The case is similar in the Word of the New Testament, where He is named Jesus, Christ, the Lord, God, the Son of God, the Son of Man, the Prophet, the Lamb, and also other names: yet always according to the subject treated of.

**23.** It has already been stated on what ground the Lord is called the Son of God: it shall now be stated on what ground He is called the Son of Man. He is called the Son of Man where His passion, the Judgment, His Coming, and, in general, where redemption, salvation, reformation and regeneration are treated of. The reason is, that the Son of Man is the Lord as to the Word; and it is as the Word that He suffered, judges, comes into the world, redeems, saves, reforms and regenerates. That this is so may appear from what now follows.

**24. i.** *That the Lord is called the Son of man when the passion is treated of.* This is evident from the following passages:

Jesus said unto the disciples, Behold, we go up to Jerusalem; and the Son of Man shall be delivered unto the chief priests and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles: And they . . . shall scourge Him, and shall spit upon Him, and shall kill Him: yet the third day He shall rise again. *Mark x 33, 34.* (So likewise in other places, where He foretells His passion, as *Matt. xx 18, 19; Mark viii 31; Luke ix 22.*)

Jesus said to the disciples ... Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. *Matt. xxvi 45.*

The angel said to the women that came unto the sepulchre, Remember how He spake unto you ... that the Son of Man must be delivered into the hands of sinful men and be crucified, and the third day rise again. *Luke xxiv 6, 7.*

The Lord then called Himself the Son of Man because He suffered Himself to be treated in the same manner as they had treated the

Word, as has been shown above in many passages.

**25. ii.** *That the Lord is called the Son of man when Judgment is treated of.* This is evident from the following passages:

When the Son of Man shall come in His glory . . . then shall He sit upon the throne of His glory. And He shall set the sheep on His right hand, but the goats on the left. *Matt. xxv 31, 33.*

When the Son of Man shall sit in the throne of His glory ... to judge the twelve tribes of Israel. *Matt. xix 28.*

The Son of Man shall come in the glory of His Father . . . and then He shall reward every man according to his works. *Matt. xvi 27.*

Watch ye therefore always . . . that ye may be accounted worthy . . . to stand before the Son of Man. *Luke xxi 36.*

In such an hour as ye think not the Son of Man cometh. *Matt. xxiv 44; Luke xii 40.*

the Father judgeth no man, but hath committed all judgment unto the Son ... because He is the Son of Man. *John v [i22], 27.*

The reason why the Lord calls Himself the Son of Man when judgment is being treated of is, because all judgment is effected according to Divine Truth, which is in the Word. That this judges every one the Lord Himself says in *John*:

If any one hear my words, yet believe not, I judge him not: for I came not to judge the world ... The Word that I have spoken, the same shall judge him in the last day. *John xii 47, 48;*

and in another place:

The Son of Man came not 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 13, 17, 18.*

That the Lord does not judge any one to hell, or cast any one down to hell; but that the evil spirit casts himself down, may be seen in the work *Heaven And Hell*, n. 545–550, 574. By the name of Jehovah, of the Lord, and of the Son of God, is meant the Divine Truth, and consequently the Word, which is from Him, and concerning Him, and

thus is Himself.

**26. iii.** *That the Lord is called the Son of man where His Advent is treated of.* This is evident from the following passages:

The disciples said to Jesus, What shall be the sign of thy Coming, and of the consummation of the age? Then the Lord foretold the successive states of the Church even to the end; and concerning the end He said, 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. *Matt. xxiv 3, 30; Mark xiii 26; Luke xxi 27*

By the consummation of the age is meant the last phase of the Church; by the coming in the clouds of heaven with glory, is meant the opening of the Word, and a manifestation that the Word was written concerning the Lord alone. In *Daniel*:

I saw ... and, behold, one like the Son of Man coming with the clouds of heaven. *Dan. vii 13.*

In *Revelation*:

Behold, He cometh with clouds, and every eye shall see Him. *Rev. i. 7.*

This also is said of the Son of Man, as appears from verse 13, of the same chapter. Then elsewhere in *Revelation*,

I looked, and, behold, a white cloud, and upon the cloud One sat like unto the Son of Man. *Rev. xiv 14.*

That the Lord meant one thing in Himself by the Son of God, and another by the Son of Man, is evident from His answer to the high priest:

The high priest said to Jesus, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus said unto Him, Thou hast said: I am. Nevertheless, I say unto you, Hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. *Matt. xxvi 63, 64.*

Here He first confessed that He was the Son of God, and afterwards said that they should see the Son of Man sitting at the right hand of power, and coming in the clouds of heaven. By this is meant that,

after the passion of the cross, He should possess the Divine power of opening the Word and establishing the Church. This could not be effected before, because He had not yet conquered hell and glorified His Human. What is signified by sitting on the clouds of heaven and coming in glory, is explained in the work *Heaven and Hell*, n. 1.

*27. iv. That the Lord is called the Son of man where Redemption, Salvation, Reformation and Regeneration are treated of.* This is evident from the following passages:

The Son of Man came ... to give His life a ransom for many. *Matt.* xx 28; *Mark* x 45.

The Son of Man is come to save and not to destroy. *Matt.* xvii 11; *Luke* ix 56.

The Son of Man is come to seek and to save that which was lost. *Luke* xix 10.

The Son of Man came that the world through Him might be saved. *John* iii 17.

He that soweth the good seed is the Son of Man. *Matt.* xiii 37.

Redemption and Salvation are here treated of; and as the Lord effects these by means of the Word, therefore He here calls Himself the Son of Man. The Lord says,

That the Son of Man has power to forgive sins. *Mark* ii 10; *Luke* v 24, (that is, to save).

Also, that,

He is the Lord of the sabbath, because He is the Son of Man. *Matt.* xii 8; *Mark* ii 28; *Luke* vi 5

for He is the Word, which He then teaches. Moreover, He says in *John*:

Labour 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.

By meat is meant all truth and good of doctrine from the Word, and consequently from the Lord. This also is meant in that chapter by manna, and by the bread which came down from heaven; and also



by the following words in the same chapter:

Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. *verse 53.*

Flesh, or bread, is the good of love from the Word; blood, or wine, is the good of faith from the Word, and both are from the Lord.

*The same is signified by the Son of man when spoken of in other passages; as in the following:*

The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head. *Matt. viii 20; Luke ix 58.*

By this is meant that the Word had no place with the Jews, as the Lord also says in *John viii 37*; nor did it abide with them, because they did not acknowledge Him, *John v 38, 39*. In *Revelation* also by the Son of Man is meant the Lord as to the Word:

I saw in the midst of the seven candlesticks One like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. *Rev. i 13 and foll.*

Here by various things the Lord is represented as to the Word and therefore He is also called the Son of Man.

In the *David*:

Let thy hand be upon the Man (*vir*) of thy right hand, upon the Son of Man whom thou madest strong for thyself. Then we will not go back from thee: quicken thou us. *Ps. lxxx 17, 18.*

The Man of the right hand is here also the Lord as to the Word; so, too, is the Son of Man. He is called The Man of the right because Lord has power by virtue of Divine Truth, which likewise is the Word. Moreover, He had Divine power when He had fulfilled the whole Word. Hence also He said

That they should see the Son of Man sitting on the right hand of the Father with power. *Mark xiv 62.*

**28.** *That the Son of man signifies the Lord as to the Word, because the Prophets also were called Sons of man.* The prophets were called sons of man because they represented the Lord as to the Word, and

consequently signified the doctrine of the Church from the Word. Nothing else is understood in heaven by the prophets where they are named in the Word; for the spiritual signification of Prophet, as also of Son of Man, is *doctrine of the Church from the Word*; and when Prophet is used of the Lord, the *Word itself* is signified. The prophet Daniel was called Son of Man, as may be seen in *Daniel* viii 17. The prophet Ezekiel was called Son of Man, as may be seen in *Ezekiel* Ch. ii 1, 3, 6, 8; Ch. iii 1, 3, 4, 10, 17, 25; Ch. iv 1, 16; Ch. v 1; Ch. vi 2; Ch. vii 2; Ch. viii 5, 6, 8, 12, 15; Ch. xi 2, 4, 15; Ch. xii 2, 3, 9, 18, 22, 27; Ch. xiii 2, 17; Ch. xiv 3, 13; Ch. xv 2; Ch. xvi 2; Ch. xvii 2; Ch. xx 3, 4, 27, 46; Ch. xxi 2, 6, 9, 12, 14, 19, 28; Ch. xxii 18, 24; Ch. xxiii 2, 36; Ch. xxiv 2, 16, 25; Ch. xxv 2; Ch. xxvi 2; Ch. xxvii 2; Ch. xxviii 2, 12, 21; Ch. xxix 2, 18; Ch. xxx 2, 21; Ch. xxxi 2; Ch. xxxii 2, 18; Ch. xxxiii 2, 7, 10, 12, 24, 30; Ch. xxxiv 2; Ch. xxxv 2; Ch. xxxvi 1, 17; Ch. xxxvii 3, 9, 11, 16; Ch. xxxviii 2, 14; Ch. xxxix 1, 17; Ch. xl 4; Ch. xliii 7, 10, 18; Ch. xliv 5.

From all the passages adduced it is now evident that the Lord as to the Divine Human is called the Son of God, and as to the Word, the Son of Man.

---

THE LORD MADE HIS HUMAN DIVINE FROM THE DIVINE IN HIMSELF, AND HE THUS BECAME ONE WITH THE FATHER.

**29.** It is according to the doctrine of the Church received throughout the Christian world that:

Our Lord Jesus Christ, the Son of God, is God and Man; and although He is God and Man, yet there are not two, but there is one Christ. He is one, because the Divine took to itself the Human; indeed He is altogether one, being one person: for as the soul and body make one man, so God and Man is one Christ.

These words are taken from the Athanasian Creed, which is accepted throughout the whole Christian world. They are the essentials of its teaching concerning the union (*unitio*) of the Divine and the Human in the Lord. What is further said in the same Creed concerning the Lord will be explained in its proper chapter. From these words it is

clearly manifest that it is according to *the faith of the Christian Church* that the Divine and the Human in the Lord are not two, but one, as the soul and body are one man; and that the Divine in Him assumed the Human.

From this it follows that the Divine cannot be separated from the Human, nor the Human from the Divine; for, to separate them would be like separating the soul and body. That this is so must be acknowledged by every one who reads what is quoted above, in *Numbers* 19 and 21, from the two Evangelists, namely *Luke* i 26–35, and *Matthew* 18–25, concerning the Lord's nativity. From these passages it is manifest that Jesus was conceived of Jehovah God, and born of the Virgin Mary; so that the Divine was in Him, and was His soul. Now, since His soul was the Divine itself of the Father, it follows that His body, or Human, was made Divine also; for where the one is Divine, the other must be also. Thus and no otherwise are the Father and the Son one the Father in the Son, and the Son in the Father thus also all things belonging to the Son are the Father's, and all things belonging to the Father are the Son's; as the Lord Himself teaches in His Word.

But how the union was effected will be explained in the following order:

- i. The Lord from eternity is Jehovah.
- ii. The Lord from eternity, or Jehovah, assumed the Human to save men.
- iii. He made the Human Divine from the Divine in Himself.
- iv. He made the Human Divine by temptations admitted into Himself.
- v. The full union of the Divine and the Human in Him was effected by the passion of the cross, which was the last of the temptations.
- vi. He successively put off the Human assumed from the mother, and put on a Human from the Divine within Him. This is the Divine Human, and the Son of God.

vii. Thus God became Man, as in first things so also in last.

**30. i. *The Lord from eternity is Jehovah.***

This is known from the Word, for the Lord said to the Jews,

Verily, verily, I say unto you, before Abraham was I am. *John viii 58;*

and elsewhere,

O Father, glorify thou me with the glory which I had with thee before the world was. *John xvii 5.*

By this is meant the Lord from eternity, and not a Son from eternity; for the Son is His Human, conceived of Jehovah the Father and born of the Virgin Mary in time, as was shown above.

That the Lord from eternity is Jehovah Himself appears from many passages in the Word, of which only these few will be adduced at present:

It shall be said in that day, This is our God; we have waited for Him that He may save us. This is Jehovah; we have waited for Him, we will be glad and rejoice in His salvation. *Isa. xxv 9.*

From these words it is evident that God Himself, even Jehovah, was waited for.

The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a highway for our God. The glory of Jehovah shall be revealed, and all flesh shall see it together. Behold, the Lord Jehovah will come with strong hand. *Isa. xl 3, 5, 10; Matt. iii 3; Mark i 3; Luke iii 4.*

Here also the Lord who was to come is called Jehovah.

I, Jehovah.... will give thee for a covenant to the people, for a light of the Gentiles ... I am Jehovah; that is my name: and my glory will I not give to another. *Isa. xlii 6, 8.*

The covenant to the people, and the light of the Gentiles is the Lord as to the Human. Because this is from Jehovah, and was made one with Jehovah, it is said, I am Jehovah; that is my name, and my glory will I not give to another; that is, to no other than to Himself. To give glory is to glorify, or to unite to Himself.

The Lord, whom ye seek, shall suddenly come to His temple. *Mal.*  
iii 1.

By the temple is meant the temple of His body, as in *John* ii 19, 21.  
The Dayspring from on high hath visited us. *Luke* i 78.

The Dayspring from on high, also, is Jehovah, or the Lord from eternity.

From these passages it is evident that by the Lord from eternity is meant His originating Divine (*Divinum a quo*), which in the Word is Jehovah. However, from the passages which will be quoted below, it will be evident that by the Lord, and also by Jehovah after His Human was glorified, is meant the Divine and the Human together, as one (*unum*); and that by the Son alone is meant the Divine Human.

**31. ii.** *The Lord from eternity, or Jehovah, assumed the Human to save men.* This was confirmed from the Word in the preceding chapters; and it will be shown elsewhere that man could not have been saved in any other manner. That He assumed the Human appears also from those passages in the Word where it is said that He came forth from God, that He came down from heaven and that He was sent into the world; as from the following:

I came forth from the Father, and am come into the world. *John*  
xvi 28.

I proceeded forth and came from God; neither came I of myself, but He sent me. *John* viii 42.

The Father Himself loveth you because ... ye have believed that I came out from God. *John* xvi 27.

No man hath ascended up to heaven, but He that came down from heaven. *John* iii 13.

The bread of God is He which cometh down from heaven, and giveth life unto the world. *John* vi 33, 35, 41, 50, 51.

He that cometh from above is above all ... He that cometh from heaven is above all. *John* iii 31.

I know the Father: For I am from Him, and He hath sent me. *John*  
vii 29.

It may be seen above, No. 20, that by being sent by the Father into

the world is meant the assuming of the Human.

32. iii. *The Lord made His Human Divine from the Divine in Himself.* This may appear from many places in the Word from which will now be quoted passages confirming the following propositions:

(1) This was done successively.

Jesus grew and waxed strong in spirit and in wisdom: and the grace of God was upon Him. *Luke ii 40.*

Jesus increased in wisdom and age, and in favour with God and men. *Luke ii 52.*

(2) *The Divine operated through the Human, as the soul does through the body.* This appears from the following passages:

The Son can do nothing of Himself, but what He seeth the Father do. *John v 19.*

I do nothing of myself; but as my Father hath taught me, I speak these things. And He that hath sent me is with me: He hath not left me alone. *John viii 28, 29; v 30.*

I have not spoken of myself; but the Father who sent me, He gave me a commandment, what I should say, and what I should speak. *John xii 49, 50.*

The words that I speak unto you, I speak not of myself, but the Father, that dwelleth in me, He doeth the works. *John xiv 10.*

I am not alone, because the Father is with me. *John xvi 32.*

(3) *The Divine and the Human operated unanimously.* This appears from the following passages:

What things soever the Father doeth, these also doeth the Son likewise. *John v 19.*

As the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom He will. *John v 21.*

As the Father hath life in Himself, so hath He given to the Son to have life in Himself. *John v 26.*

Now they have known that all things which thou hast given me are of thee. *John xvii 7.*

(4) *The Divine is united to the Human and the Human to the Divine.*

This appears from these passages:

If ye had known me, ye should have known my Father also: and ye ... have seen Him. Jesus said to Philip who desired to see the Father, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father ... Believest thou not that I am in the Father, and the Father in me ...? Believe me that I am in the Father, and the Father in me. *John xiv 6-11.*

If I do not the works of my Father, believe me not. But if I do . . . believe the works; that ye may know and believe that the Father is in me, and I in the Father. *John x 37, 38.*

That they all may be one; as thou, Father, art in me, and I in thee. *John xvii 21.*

At that day ye shall know that I am in my Father. *John xiv 20.*

No one is able to pluck my sheep out of my Father's hand. I and my Father are one. *John x 29, 30.*

The Father loveth the Son, and hath given all things into His hand. *John iii 35.*

All things that the Father hath are mine. *John xvi 15.*

All mine are thine, and thine are mine. *John xvii 10.*

Thou hast given the Son power over all flesh. *John xvii 2.*

All power is given unto me in heaven and on earth. *Matt. xxviii 18.*

(5) *The Divine Human is to be approached.* This is manifest from the following passages:

That all men should honour the Son, as they honor the Father. *John v 23.*

If ye had known me, ye should have known My Father also. *John viii 19.*

He that seeth me seeth Him that sent me. *John xii 45.*

If ye had known me, ye should have known my Father also; and from henceforth ye know Him, and have seen Him. *John xiv 7.*

He that receiveth me receiveth Him that sent me. *John xiii 20.*

The reason of this is, that no one can see the Divine itself, which is called the Father, but he may see the Divine Human. For the Lord

says, No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him. *John i 18.*

No one hath seen the Father save He who is with the Father; He hath seen the Father. *John vi 46.*

Ye have neither heard the Father's voice at any time, nor seen His shape. *John v 37.*

(6) *Since the Lord made His Human Divine from the Divine in Himself, and since the Human is to be approached, and is the Son of God; it is therefore necessary to believe on the Lord, who is both Father and Son.* This is manifest from the following passages:

Jesus said, As many as received Him, to them gave He power to become sons of God, even to them that believe on His name. *John i 12.*

That whosoever believeth on Him should not perish, but have eternal life. *John iii 15.*

God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life. *John iii 16.*

He that believeth on the Son is not judged: but he that believeth not is judged already, because he hath not believed on the name of the only-begotten Son of God. *John iii 18.*

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. *John iii 36.*

The bread of God is He that cometh down from heaven, and giveth life unto the world ... He that cometh to me shall never hunger; and he that believeth on me shall never thirst. *John vi 33, 35.*

This is the will of Him that sent me, that every one who seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day. *John vi 40.*

They said unto Jesus, What shall we do, that we might work the works of God? Jesus answered, This is the work of God, that ye believe on Him whom He hath sent. *John vi 28, 29.*

Verily I say unto you, He that believeth on me hath everlasting life. *John vi 47.*

Jesus cried, saying, If any man thirst, let him come unto me, and



drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. *John vii 37, 38.*

If ye believe not that I am, ye shall die in your sins. *John viii 24.*

Jesus said . . . I am the resurrection and the life: he that believeth on me, though he were dead, yet shall he live: And whosoever liveth and believeth on me shall never die. *John xi 25, 26.*

I am come a light into the world, that whosoever believeth on me should not abide in darkness. *John xii 46; viii 12.*

While ye have the light, believe in the light, that ye may be the children of light. *John xii 36.*

Verily, I say unto you. . . The dead shall hear the voice of the Son of God: and they that hear shall live. *John v 25.*

Abide in me, and I in you. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. *John xv 4, 5.*

They were to abide in the Lord, and the Lord in them. *John xiv 20; xvii 23.*

I am the way, the truth and the life: no man cometh unto the Father but by me. *John xiv 6.*

In these passages, and in all others where the Father is mentioned, the Divine that was in the Lord from conception is meant; which, according to the doctrine of faith of the Christian world, was as the soul in the body with man. The Human itself from this Divine is the Son of God. Now, since this also was made Divine; and, lest man should approach the Father alone, and thereby in thought, faith, and consequently in worship should separate the Father from the Lord in whom He is, therefore, after teaching that the Father and He are one, that the Father is in Him and He in the Father, that man should abide in Him, and that no one cometh to the Father but through Him, the Lord further teaches that we must believe in Him and that man is saved by a faith directed to Him.

That the Human in the Lord was made Divine is a truth of which many in Christendom can form no conception; chiefly for the reason that they think concerning man from his material and not from his spiritual body; although all angels, who are spiritual beings, are also

men, perfect in form; and everything Divine proceeding from Jehovah God, from its first things in heaven to its last in the world, has a tendency towards the human form. Angels are in the human form, and every thing Divine tends to that form; as may be seen in the work *Heaven and Hell*, Numbers 73–77 and Numbers 453–460, and will be more fully illustrated in subsequent works, from angelic wisdom concerning the Lord.

33. iv. *The Lord made His Human Divine by temptations admitted into Himself, and then by continual victories.* This has been treated of above in *Numbers* 12–14; and only the following observations will now be added. Temptations are nothing else but combats against evils and falsities; and since evils and falsities are from hell, they are also combats against hell. Moreover, with men who are undergoing spiritual temptations, there are evil spirits from hell who induce temptations. Man does not know that evil spirits induce them; yet that such is the fact has been given me to know by much experience.

Therefore it happens that, when a man conquers from the Lord in temptations, he is drawn out of hell and raised up into heaven. Hence it is that by means of temptations, or combats against evils, a man is made spiritual and thus an angel. The Lord, however, fought from His own power against all the hells and completely conquered and subjugated them; and so, having at the same time glorified His Human, He keeps them conquered and subjugated to eternity.

For, before the Lord's Coming, the hells had grown to such a degree that they began to infest the very angels of heaven; and in like manner to infest every man that came into the world, and every man that went out of it. The hells grew to such a degree because the Church was utterly devastated, and men in the world, from idolatrous practices, were in sheer falsities and evils: and the hells are from men. Hence it was, that unless the Lord had come into the world, no man could have been saved. Much is said of these combats of the Lord in the *Psalms* of David and in the *Prophets*, but little in the *Evangelists*. These combats are what are meant by the temptations which the Lord endured, the last of which was the passion of the cross; and it is from them that He is called the Saviour

and Redeemer.

This is so far known in the Church that men say that the Lord conquered death, or the devil, that is, hell, and that He rose victorious; and also, that without the Lord there is no salvation. Moreover, it will be seen in what follows that He glorified His Human, and that He thereby became the Saviour, Redeemer, Reformer and Regenerator to eternity. That the Lord became the Saviour through His combats, or temptations, is evident from the numerous passages quoted above, in *Numbers* 12, 13, 14; and from the following in *Isaiah*:

The day of vengeance is in mine heart, and the year of my redeemed is come. I have trodden them down in mine anger ... I have brought down their victory (A.V. strength) to the earth ... So He became their Saviour. *Isa.* lxiii 4, 6, 8.

In this chapter the Lord's combats are treated of. And in the *Psalms*:

Lift up your heads, O ye gates; and be ye lift up, ye doors of the world (A.V. everlasting); and the King of glory shall come in. Who is this King of glory? Jehovah strong and mighty, Jehovah Mighty in battle. *Ps.* xxiv 7, 8.

These words are also spoken in reference to the Lord.

**34. v.** *The full union of the Divine and the Human in the Lord was effected by the passion of the cross, which was the last of the temptations.* This was confirmed above in its proper chapter, where it was shown that the Lord came into the world to subjugate the hells and glorify His Human, and that the passion of the cross was the last combat by which He fully conquered the hells and fully glorified His Human. Now, since the Lord by the passion of the cross fully glorified His Human, that is, united it to His Divine and so made His Human also Divine, it follows that He is Jehovah and God as to both.

Therefore, in many passages in the Word He is called Jehovah, God, and the Holy One of Israel, the Redeemer, Saviour and Maker; as in the following:

Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour. *Luke* i 46, 47.

The angel said unto the shepherds ... Behold, I bring you good tidings of great joy, which shall be to all people; That this day, in the city of David, is born a Saviour who is Christ the Lord. *Luke ii 10, 11.*

They said.... This is indeed the Christ, the Saviour of the world. *John iv 42.*

I, Jehovah God, will help thee, and thy Redeemer, the Holy One of Israel. *Isa. xli 14.*

Thus saith Jehovah thy Creator, O Jacob, and He that formed thee, O Israel ... for I have redeemed thee . . . I am Jehovah thy God, the Holy One of Israel, thy Saviour. *Isa. xliii 1, 3.*

Thus saith Jehovah, your Redeemer, the Holy One of Israel; I am Jehovah, your Holy One, the Creator of Israel, your King. *Isa. xliii 14, 15.*

Thus saith Jehovah, the Holy One of Israel, and his Maker, [... the Saviour]. *Isa. xlv 11, 15.*

Thus saith Jehovah, thy Redeemer, the Holy One of Israel. *Isa. xlviii 17.*

That all flesh shall know that I, Jehovah, am thy Saviour and thy Redeemer, the Mighty One (Fortis) of Jacob. *Isa. xlix 26.*

Then the Redeemer shall come to Zion. *Isa. lix 20.*

That thou mayest know that I, Jehovah, am thy Saviour and thy Redeemer, the Mighty One (Potens) of Jacob. *Isa. lx 16.*

Jehovah, thy Maker from the womb. *Isa. xlix 26.*

Jehovah, my Rock (A.V. strength) and my Redeemer. *Ps. xix 14.*

They remembered that God was their Rock, and the high God their Redeemer. *Ps. lxxviii 35.*

Thus saith Jehovah, thy Redeemer, and thy Maker from the womb. *Isa. xlv 24.*

As for our Redeemer, Jehovah Zebaoth is His name, the Holy One of Israel. *Isa. xlvii 4.*

With everlasting kindness will I have mercy on thee, saith Jehovah thy Redeemer. *Isa. liv 8.*

Their Redeemer is strong; Jehovah [Zebaoth] is His name. *Jer. l 34.*

Let Israel hope in Jehovah: for with Jehovah there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from

all his iniquities. *Ps. cxxx 7, 8.*

Jehovah God is my rock and my fortress, and the horn of my salvation, my Saviour. *2 Sam. xx 2, 3.*

Thus saith Jehovah the Redeemer of Israel, his Holy One ... kings shall see and come to a stand ... because of Jehovah, that is faithful, and the Holy One of Israel, who hath chosen thee. *Isa. xlix 7.*

Surely God is in thee, and there is none other God besides. Verily thou art a God that hidest thyself, O God of Israel the Saviour. *Isa. xlv 14, 15.*

Thus saith Jehovah the King of Israel, and his Redeemer Jehovah Zebaoth . . . besides me there is no God. *Isa. xlv 6.*

I am Jehovah; and besides me there is no Saviour. *Isa. xliii 11.*

Am not I Jehovah? and there is no God else besides me; [a just God] and a Saviour, there is none besides me. *Isa. xlv 21.*

I am Jehovah thy God . . . and thou shalt know no God but me; for there is no Saviour besides me. *Hosea xiii 4.*

Am not I Jehovah? and there is no God else besides me; a just God and a Saviour there is none besides me. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. *Isa. xlv 21, 22.*

Jehovah Zebaoth is His name, and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called. *Isa. liv 5.*

From these passages it may be seen that the Lord's Divine, which is called the Father and here Jehovah and God, and the Divine Human, which is called the Son and here the Redeemer and Saviour, and also the Maker, that is, the Reformer and Regenerator, are not two, but one. For not only is mention made of Jehovah, God, and the holy One of Israel, the Redeemer and Saviour, but it is also said that Jehovah is the Redeemer and Saviour; indeed it is also said that Jehovah is the Saviour and that there is none besides Him. From this it is clearly manifest that the Divine and the Human in the Lord are one Person, and that the Human also is Divine; for the Redeemer and Saviour of the world is none other than the Lord as to the Divine Human, which is called the Son. Moreover, redemption and salvation constitute the attribute proper to His Human, which is called merit and righteousness; for it was that endured temptations and the

passion of the cross; and thus by His Human He redeemed and saved mankind.

Now, since after the union of the Human with the Divine in Himself, which was like that of the soul and the body with man, they were no longer two but one Person, according to the doctrine of the Christian world, therefore the Lord as to both is Jehovah and God. Thus mention is made sometimes of Jehovah and the Holy One of Israel the Redeemer and Saviour, and sometimes of Jehovah the Redeemer and Saviour; as may be seen from the passages quoted, where we read:

The Saviour Christ. *Luke* ii 10, 11; *John* iv 42.

God, and the God of Israel [are called] the Saviour and Redeemer. *Luke* i 47; *Isa.* xlv 15; liv 5; *Ps.* lxxviii 35.

Jehovah the Holy One of Israel, the Saviour and Redeemer. *Isa.* xli 14; xliii 3, 11, 14, 15; xlvi 17; xlix 7; liv 5.

Jehovah, the Saviour, Redeemer, and Maker. *Isa.* xlv 6; xlvii 4; xlix 26; liv 5, 8 lxiii 16; *Jer.* 1 34; *Ps.* xix 14; *Ps.* cxxx 7, 8; 2 *Sam.* xxii 2, 3.

Jehovah God the Redeemer and Saviour, and besides me there is no other. *Isa.* xliii 11; xliv 6; xlv 14, 15, 21, 22; *Hosea* xiii 4.

**35. vi.** *The Lord successively put off the human assumed from the mother, and put on the Human from the Divine in himself. This is the Divine Human, and the Son of God.* It is known that the Lord had a Divine and a Human, a Divine from Jehovah the Father, and a Human from the Virgin Mary. Consequently, He was both God and Man, and thus had a Divine Essence and a Human Nature; the Divine Essence from the Father, and the Human Nature from the mother. Hence He was equal to the Father as to the Divine, and inferior to the Father as to the Human. Moreover, He did not transmute this Human Nature from the mother into the Divine Essence, nor did He mingle it with the Divine Essence. This is taught by the doctrine of faith, called the Athanasian Creed. For the Human Nature cannot be transmuted into the Divine Essence, nor can it be commingled with this Essence.

Yet in accordance with the same Creed is our doctrine that the Divine assumed the Human, that is, united it to itself, as the soul is united to its body, so that they were not two but one Person. From

this it follows that the Lord put off the Human from the mother, which in itself was like the human of any other man and consequently material, and put on the Human from the Father, which in itself was like His Divine and consequently substantial<sup>8</sup>; so that the Human also was made Divine. Hence it is that, in the Prophetical Word, the Lord is called, even as to the Human, Jehovah and God; and in the Gospels, He is called Lord, God, the Messiah or Christ, and the Son of God, on whom men must believe, and by whom they are to be saved.

Now, since the Lord had from the beginning a Human from the mother, which He put off successively, therefore, while He was in the world, He had two states, called the state of humiliation or exinanition<sup>9</sup>, and the state of glorification or union with the Divine which is called the Father. He was in the state of humiliation so far as, and when, He was in the Human from the mother; and He was in the state of glorification so far as, and when, He was in the Human from the Father. In the state of humiliation He prayed to the Father as to a being distinct from Himself; but in the state of glorification He spoke with the Father as with Himself. In this latter state He said that the Father was in Him, and He in the Father, and that the Father and He were One; but in the state of humiliation He underwent temptations and suffered the cross, and prayed to the Father not to forsake Him: for the Divine could not be tempted, still less could it suffer the cross. From these considerations it is now evident that, by temptations and continual victories in them, and by the passion of the cross, which was the last of the temptations, He fully conquered the hells, and fully glorified the Human, as was shown above.

---

<sup>8</sup> Substantial, formed of substance, that which stands under something prior to it, and upon which the prior thing rests and manifests itself in a posterior degree. Thus the spiritual world is a substantial world, its various degrees of life being successively derived from the spiritual Sun, which is itself the manifestation of the Originating Divine. Cf. Material, formed of matter the ultimate or lowest manifestation of substance in the physical or natural world.

<sup>9</sup> Exinanition, the state during which the maternal heredity was being put off.

That the Lord put off the Human from the mother, and put on the Human from the Divine in Himself which is called the Father, is manifest also from this circumstance that, whenever He actually spoke to the mother, He did not call her "Mother", but "Woman". There are only three occasions recorded in the Gospels when the Lord actually spoke to the mother, or mentioned her. On two of these He called her "Woman", and on the third He did not acknowledge her as His mother. He twice called her "Woman", as we read in *John*:

The mother of Jesus saith unto Him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. *John* ii [i3], 4.

And in the same,

Jesus from the cross, seeing His mother and the disciple standing by whom He loved, saith unto His mother, Woman, behold thy son!  
Then saith He to the disciple, Behold thy mother! *John* xix 26, 27.

On one occasion He did not acknowledge her, as we read in *Luke*,

It was told Jesus by certain who said, Thy mother and thy brethren stand without, desiring to see thee. Jesus answered and said unto them, My mother and my brethren are these who hear the Word of God, and do it. *Luke* viii 20, 21; *Matt.* xii 46-49; *Mark* iii 31-35.

In other places Mary is called His mother, but not from His own mouth.

This is also confirmed by the fact that He did not acknowledge Himself to be the Son of David; for we read in the Gospels:

Jesus asked the Pharisees, saying, What think ye of Christ? Whose Son is He? They say unto Him, The Son of David. He saith unto them, How then doth David in spirit call Him his Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If then David call Him Lord, how is He his Son? And no man was able to answer Him a word. *Matt.* xii 41, 46; *Mark* xii 35-37; *Luke* xx 41-44; *Ps.* cx 1.

From these passages it is evident that the Lord, as to His glorified Human, was the Son neither of Mary nor of David.



The nature of His glorified Human He showed to Peter, James and *John* when

He was transfigured before them; and His face did shine as the sun, and His raiment was white as the light; And then a voice out of the cloud said, This is my beloved Son, in whom I am well pleased; hear ye Him. *Matt.* xvii 1-8; *Mark* ix 2-8; *Luke* ix 28-36.

The Lord was also seen by *John*,

As the sun shining in his strength. *Rev.* i 16.

That the Lord's Human was glorified is evident from what is said of His glorification in the Gospels, as from these passages:

In *John*:

The hour is come that the Son of Man should be glorified. He said, Father, glorify thy name. Then came there a voice from heaven, I have both glorified it, and will glorify it again. *John* xii 23, 28.

Because the Lord was glorified successively, therefore it is said, "I have both glorified it, and will glorify it again."

In the same Gospel:

After Judas was gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in Him. ... God shall also glorify Him in Himself, and shall straightway glorify Him. *John* xiii 31, 32

And in the same:

Jesus said, Father the hour is come; glorify thy Son, that thy Son also may glorify thee. *John* xvii 1, 5

And in *Luke*:

Ought not Christ to have suffered this, and to enter into His glory? *Luke* xxiv 26.

These words are said concerning His Human.

The Lord said, God is glorified in Him; and also, God will glorify Him in Himself; and, further, Glorify thy Son, that thy Son also may glorify thee. These things the Lord said, because the union of the Divine with the Human, and of the Human with the Divine was reciprocal. Therefore also He had said,

I am in the Father, and the Father in me. *John* xiv 10, 11;  
And also,

All mine are thine, and all thine are mine. *John* xvii 10.

Thus the union was complete. It is the same with all union: it is not complete unless it is reciprocal. Such also must be the union of the Lord with man, and of man with the Lord, as He teaches in *John*:

At that day ye shall know that ... ye are in me and I in you. *John*  
xiv 20

And in another place,

Abide in me, and I in you ... He that abideth in me and I in him, the same bringeth forth much fruit. *John* xv 4, 5.

Since the Lord's Human was glorified, that is, made Divine, therefore, after death He rose again on the third day with His whole body. This does not happen to any man, for man rises again only as to his spirit, and not as to his body. In order that man might know, and that no one might doubt, that the Lord rose again with His whole body, He not only declared it by the angels who were in the sepulchre, but He also showed Himself in His Human body before the disciples, saying to them, when they believed that they saw a spirit,

Behold my hands and my feet, that it is I myself handle me and see; for a spirit hath not flesh and bones, as ye see me have. And when He had thus spoken, He showed them His hands and His feet. *Luke* xxiv 39, 40; *John* xx 20.

And further:

Jesus said to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing ... Then said Thomas, My Lord and my God. *John* xx 27, 28.

That the Lord might still further prove that He was not a spirit, but a Man, He said to the disciples,

Have ye here any meat? And they gave Him a piece of a broiled fish, and of a honeycomb. And He took it, and did eat before them.

*Luke xxiv 41–43.*

Since His body was not now material, but Divine substantial, therefore

He came into the disciples, the doors being shut. *John xx 19, 26.*

And after He had been seen,

He became invisible (A.V. vanished out of their sight). *Luke xxiv 31.*

As the Lord was now of such a nature [that is, Divine], He was taken up, and sat on the right hand of God; for it is said in *Luke*:

And it came to pass while Jesus blessed the disciples, He was parted from them, and carried up into heaven. *Luke xxiv 51;*

And in *Mark*:

After He had spoken unto them, He was received up into heaven, and sat on the right hand of God. *Mark xvi 19.*

To sit on the right hand of God signifies Divine Omnipotence.

Since the Lord ascended into heaven and sat on the right hand of God, by which is signified Divine Omnipotence, with the Divine and the Human united into one, it follows that His Human substance or essence is as His Divine Essence. To suppose otherwise would be like thinking that His Divine was taken up into heaven and sat on the right hand of God, and not the Human at the same time. This, however, is contrary to Scripture, and also contrary to the Christian doctrine, which is, that God and Man in Christ are as the soul and the body; and to separate these would be contrary to sound reason. This union of the Father with the Son, or of the Divine with the Human, is also meant in the following passages:

I came forth from the Father and am come into the world: again, I leave the world, and go to the Father. *John xvi 28.*

I go away and come unto Him that sent me. *John vii 33; xvi 5, 16; xvii 11, 13; xx 17.*

If then, ye shall see the Son of Man ascend up where He was before? *John vi 62.*

No man hath ascended up to heaven, but He that came down from heaven. *John* iii 13.

Every man who is saved does ascend into heaven, yet not of himself, but of the Lord. The Lord alone ascended of Himself.

**36. vii.** *Thus God became Man, as in first things so also in last.* God is Man, and every angel and spirit is a man from God. This is shown in several places in the work *Heaven and Hell*; and will be more fully shown in the small works on *Angelic Wisdom*. Now God from the beginning was Man in first things, but not in last; but after He assumed the Human in the world, He also became Man in ultimates. This follows from what has just been established, that the Lord united His Human to His Divine, and thus made His Human Divine also. Hence it is that the Lord is said to be the Beginning and the End, the First and the Last, and Alpha and Omega; as in *Revelation*:

I am Alpha and Omega, the Beginning and the Ending, saith the Lord, He who is, and who was, and who is to come, the Almighty. *Rev.* i 8, 11.

When *John* saw the Son of Man-in the midst of the seven candlesticks ... he fell at His feet as dead. But He laid His right hand upon him, saying ... I am the First and the Last. *Rev.* i 13, 17; ii 8; xxi 6.

Behold, I come quickly . . . to give every man according to his work. I am Alpha and Omega, the Beginning and the End, the First and the Last. *Rev.* xxii 12, 13

And in *Isaiah*:

Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah Zebaoth; I am the First and I am the Last. *Isa.* xlv 6; xlviii 12.

---

## THE LORD IS GOD HIMSELF, FROM WHOM THE WORD IS, AND CONCERNING WHOM IT TREATS

**37.** In the first chapter we began by showing that the whole Sacred Scripture treats of the Lord, and that the Lord is the Word. This will now be further demonstrated from other passages of the Word where the Lord is called Jehovah, the God of Israel and of

Jacob, the Holy One of Israel, Lord and God; as also King, the Anointed of Jehovah, and David. It may be well to mention at the outset that it has been granted me to read through all the Prophets and the *Psalms* of David, to examine each verse, and to see what is there treated of; and I perceived that they treat only of the Church as established and to be established by the Lord, of His Coming, His combats and glorification, of redemption and salvation, and of heaven originating from Him; and also of what is opposed to these. Now, since all these are the works of the Lord, it was evident that the whole of the Sacred Scripture relates to Him; and consequently that the Lord is the Word.

This, however, cannot be seen except by those who are in enlightenment from the Lord, and who also have some knowledge of the spiritual sense of the Word. All the angels of heaven are in this sense; and therefore, when the Word is read by man, this is the only sense in which they comprehend it. For spirits and angels are present with man continually; and they, being spiritual, understand spiritually what man understands naturally. That the whole Sacred Scripture treats of the Lord may be seen, though only obscurely and in an uncertain way, from those passages quoted from the Word in the first chapter, Nos. 1 to 6; and from those which will now be adduced concerning the Lord, that show how often He is called Lord and God. From this it may appear clearly that it was He who spoke through the Prophets wherever they declare that Jehovah spoke, that Jehovah said, and "the saying of Jehovah".

The Lord was, before His Coming into the world. This appears from the following passages:

John the Baptist said of the Lord: He it is who is to come after me, who was before me, the latchet of whose shoe I am not worthy to unloose. This is He of whom I said, He that cometh after me, who was before me, who was preferred before me. *John* i 27, 30.

In *Revelation*:

They fell down before the throne, upon which was the Lord, Saying, We give thee thanks, O Lord God Almighty, who art, and wast, and art to come. *Rev.* xi 16, 17.

And in *Micah*:

Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be Ruler in Israel, whose goings forth have been from of old, from the days of eternity. *Micah* v 2.

Moreover, it appears from the declarations of the Lord in the Gospels that He was before Abraham; that He had glory with the Father before the foundation of the world; that He came forth from the Father; that from the beginning the Word was with God; that the Word was God and that the Word became flesh.

It may be established from what now follows that:

- i. the Lord is called Jehovah,
- ii. the God of Israel and of Jacob,
- iii. the Holy One of Israel,
- iv. God and Lord;
- v. also King, the Anointed of Jehovah,
- vi. and David.

**38. i. *The Lord is called Jehovah.*** This is evident from the following passages:

Thus saith Jehovah that created thee, O Jacob, and He that formed thee, O Israel ... for I have redeemed thee. I am Jehovah thy God, the Holy One of Israel, thy Saviour. *Isa.* xliii 1, 3.

I am Jehovah, your Holy One, the Creator of Israel. ... the Holy One of Israel, and his Maker. *Isa.* xliii 15; xlv 11.

And all flesh shall know that I Jehovah am thy Saviour and thy Redeemer, the Mighty One of Jacob. *Isa.* xlix 26.

And thou shalt know that I Jehovah am thy Saviour and thy Redeemer, the Mighty One of Jacob. *Isa.* lx 16

Jehovah that formed thee from the womb. *Isa.* xlix 5.

Jehovah my Rock and my Redeemer. *Ps.* xix 14.

Thus saith Jehovah that made thee and formed thee from the womb. Thus saith Jehovah the King of Israel, and his Redeemer

Jehovah Zebaath. *Isa.* xlv 2, 6.

As for our Redeemer, Jehovah Zebaath is His name, the Holy One of Israel. *Isa.* xlvii 4.

With everlasting kindness will I have mercy on thee, saith Jehovah thy Redeemer. *Isa.* liv 8.

Their Redeemer is strong; Jehovah [Zebaath] is His name. *Jer* l 34.

Jehovah God is my Rock and my fortress. ... the horn of my salvation ... my Saviour. *2 Sam.* xxii 2, 3.

Thus saith Jehovah, your Redeemer, the Holy One of Israel. *Isa.* xliii 14; xlviii 17.

Thus saith Jehovah, the Redeemer of Israel, and his Holy One ... kings shall see. *Isa.* xlix 7.

I am Jehovah; and besides me there is no Saviour. *Isa.* xliii 11.

Am not I Jehovah? there is none besides me and there is no Saviour besides me. Look unto me and be ye saved, all the ends of the earth. *Isa.* xlv 21, 22.

I am Jehovah thy God ... and there is no Saviour besides me. *Hosea* xiii 4.

Thou hast redeemed me, O Jehovah [God] of truth. *Ps.* xxxi 5.

Let Israel hope in Jehovah: for with Jehovah there is mercy, and with Him there is plenteous redemption. And He shall redeem Israel from all his iniquities. *Ps.* cxxx 7, 8.

Jehovah Zebaath is His name; and thy Redeemer, the Holy One of Israel; the God of the whole earth shall He be called. *Isa.* liv 5.

In these passages Jehovah is called Redeemer and Saviour; and as the Lord is the Only Redeemer and Saviour, it is He who is meant by Jehovah. It is also manifest from the following passages that the Lord is Jehovah, that is, that Jehovah is the Lord: [There shall come forth] a Rod out of the stem of Jesse, and out of his roots a Branch shall bear fruit. And the spirit of Jehovah shall rest upon Him. *Isa.* xi 1, 2.

It shall be said in that day, Lo, this is our God: we have waited for Him, and He will save us: this is Jehovah; we have waited for Him, we will be glad and rejoice in His salvation. *Isa.* xxv 9.

The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a highway for our God. And

the glory of Jehovah shall be revealed, and all flesh shall see it together ... Behold, the Lord Jehovah will come with strong hand, and His arm shall rule for Him. *Isa. xl 3, 5, 10.*

I Jehovah ... will give thee for a covenant to the people, for a light of the Gentiles. I am Jehovah; that is my name: and my glory will I not give to another. *Isa. xlii 6, 8.*

Behold, the days come that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. ... and this is His name whereby He shall be called, Jehovah our Righteousness. *Jer. xxiii 5, 6; xxxiii 15, 16.*

Thou, Bethlehem Ephrathah ... out of thee shall He come forth to me that is to be Ruler in Israel ... He shall stand and feed in the strength of Jehovah. *Micah v 2, 4.*

Unto us a Child is born, unto us a Son is given and the government shall be upon His shoulder and His name shall be called ... the Mighty God, the Everlasting Father . . . upon the throne of David ... to establish it and found it in judgment and in righteousness from henceforth even for ever. *Isa. ix 6, 7.*

Then shall Jehovah go forth, and fight against those nations ... And His feet shall stand . . . upon the Mount of Olives, which is before Jerusalem. *Zech. xiv 3, 4.*

Lift up your heads, O ye gates; and be ye lift up, ye (A.V. everlasting) doors of the world; and the King of glory shall come in. Who is this King of glory? Jehovah strong and mighty, Jehovah mighty in battle. *Ps. xxiv 7-10.* In that day shall Jehovah Zebaoth be for a crown of glory, and for a diadem of beauty, unto the residue of His people. *Isa. xxviii 5.*

I will send you Elijah the prophet before the Coming of the great ... day of Jehovah. *Mal. iv 5;*

besides other passages where mention is made of the day of Jehovah, which is said to be great and near; as *Ezek. xxx 3; Joel ii 11; Amos v 18, 20; Zeph. i 7, 14, 15, 18.*

**39. ii.** *The Lord is called the God of Israel, and the God of Jacob.* This is evident from the following passages:

Moses took the blood, and sprinkled it on the people, and said,



Behold the blood of the covenant which Jehovah hath made with you . . . And they saw the God of Israel: and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven. *Exod.* xxiv 8, 10.

The multitude wondered when they saw the dumb to speak.... the lame to walk, and the blind to see and they glorified the God of Israel. *Matt.* xv 31.

Blessed be the Lord God of Israel; for He hath visited and redeemed His people Israel. And hath raised up an horn of salvation for us in the house of David. *Luke* i 68, 69.

I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I Jehovah, who have called thee by thy name, am the God of Israel. *Isa.* xlv 3.

O house of Jacob . . . which swear by the name of Jehovah, and ... of the God of Israel. For they call themselves of the holy city, and stay themselves upon the God of Israel: Jehovah Zebaoth is His name. *Isa.* xlvi 1, 2.

Jacob shall see his children in the midst of him, and they shall sanctify my name, and shall sanctify the Holy One of Jacob, and shall fear the God of Israel. *Isa.* xxix 23.

In the last days ... many people shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths. *Isa.* ii 2, 3; *Micah* iv 1, 2.

And all flesh shall know that I Jehovah am thy Saviour, and thy Redeemer, the Mighty One of Jacob. *Isa.* xlix 26.

I Jehovah am thy Saviour and thy Redeemer, the Mighty One of Jacob. *Isa.* lx 16.

Travail (A.V. tremble), thou earth, at the presence of the Lord, at the presence of the God of Jacob. *Ps.* cxiv 7.

David swore unto Jehovah, and vowed unto the Mighty One of Jacob, Surely I will not come into the tabernacle of my house ... Until I find out a place for Jehovah, an habitation for the Mighty One of Jacob. We have heard of Him at Ephratah (Bethlehem). *Ps.* cxxxii 2, 3, 5, 6.

Blessed be the God of Israel ... Let the whole earth be filled with His glory. *Ps.* lxxii 18, 19;

Besides other passages where the Lord is called the God of Israel, the Redeemer and Saviour as *Luke i 47; Isa. xlv 15; liv 5; Ps. lxxviii 35* and many other places where He is only called the God of Israel; as *Isa. xvii 6; xxi 10, 17; xxiv 15; xxix 23; Jer. vii 3; ix 15; xi 3; xiii 12; xvi 9; xix 3, 15; xxiii 2; xxiv 5; xxv 15, 27; xxix 4, 8, 21, 25; xxx 2 xxxi 23; xxxii 14, 15, 36; xxxiii 4; xxxiv 2, 13; xxxv 13, 17–19; xxxvii 7; xxxviii 17; xxxix 16; xlii 9, 15, 18; xliii 10; xlv 2, 7, 11, 25; xlviii 1; l 18; li 33; Ezek. viii 4; ix 3; x 19, 20; xi 22; xliii 2; xlv 2; Zeph. ii 9; Psalm xli 13; lix 5; lxxviii 8.*

**40. iii.** *The Lord is called the Holy One of Israel.* This is evident from the following passages:

The angel said to Mary: The Holy Thing which shall be born of thee shall be called the Son of God. *Luke i 35.*

While I was in vision I saw, and behold, a watcher and a Holy One came down from heaven. *Dan. iv 13, 23.*

God came from Teman, and the Holy One from Mount Paran. *Hab. iii 3.*

I am Jehovah, your Holy One, the Creator of Israel. *Isa. xliii 15.*

Thus saith Jehovah the Holy One of Israel and his Maker. *Isa. xlv 11.*

Thus saith Jehovah, the Redeemer of Israel and his Holy One. *Isa. xlix 7.*

I am Jehovah thy God, the Holy One of Israel, thy Saviour. *Isa. xliii 1, 3.*

As for our Redeemer, Jehovah Zebaoth is His name, the Holy One of Israel. *Isa. xlvii 4.*

Thus saith Jehovah, your Redeemer, the Holy One of Israel. *Isa. xliii 14; xlviii 17.*

... Jehovah Zebaoth is His name; and thy Redeemer, the Holy One of Israel. *Isa. liv 5.*

They tempted God and ... the Holy One of Israel. *Ps. lxxviii 41.*

They have forsaken Jehovah, they have provoked the Holy One of Israel. *Isa. i 4.*

They said, Cause the Holy One of Israel to cease from before us: Wherefore thus saith the Holy One of Israel. *Isa. xxx 11, 12.*

Who say, Let him ... hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come. *Isa. v 19.*

In that day . . . they shall stay upon Jehovah, the Holy One of Israel, in truth. *Isa. x. 20.*

Cry out and shout, thou daughter of Zion: for great is the Holy One of Israel in the midst of thee. *Isa. xii 6.*

Thus saith the God of Israel: At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel. *Isa. xvii 7.*

The meek shall increase their joy in Jehovah, and the poor among men shall rejoice in the Holy One of Israel. *Isa. xxix 19; xli 16.*

Nations ... shall run unto thee because of Jehovah thy God, and for the Holy One of Israel. *Isa. lv 5.*

The isles shall put their trust in me ... to bring thy sons from far. . . unto the name of Jehovah Zebaoth (A.V. thy God) and to the Holy One of Israel. *Isa. lx 9.*

The land is full of guilt (A.V. hath been proud) against...the Holy One of Israel. *Jer. l 29*

And many other places.

By the Holy One of Israel is meant the Lord as to the Divine Human; for the angel Gabriel said to Mary,

The Holy Thing which shall be born of thee shall be called the Son of God. *Luke i 35.*

That Jehovah and the Holy One of Israel are One, although they are named separately, may also appear from the passages quoted above where it is said that Jehovah is the Holy One of Israel.

**41. iv. *The Lord is called Lord, and god.*** This is evident from so many passages that, if they were quoted, they would fill pages; let these few suffice:

In *John*:

When Thomas at the command of the Lord had beheld His hands and had touched His side, he said, My Lord and my God. *John xx 27, 28.*

In the *Psalms*:

They remembered that God was their Rock, and the High God their Redeemer. *Ps. lxxviii 35.*

And in *Isaiah*:

Jehovah Zebaoth is His name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called. *Isa. liv 5.*

This also appears from their worshipping Him and falling down on their faces before Him. *Matt. ix 18; xiv 33; xv 25; xxviii 9; Mark i 40 v 22; vii 25; x 17; Luke xvii 15, 16; John ix 38;*

And in the *Psalms*:

We have heard of Him at Ephratah ... We will go into His tabernacles; we will worship at His footstool. *Ps. cxxxii 7.*

The Lord is similarly worshipped in heaven, as we read in *Revelation*:

I was in the spirit: and, behold, a throne was set in heaven, and One sat on the throne. ... like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. The four and twenty elders fell down before Him that sat on the throne, and worshipped Him that liveth for ever and ever, and cast their crowns before the throne. *Rev. iv 2, 3, 10*

And again:

I saw in the right hand of Him that sat on the throne a book written within and on the back, sealed with seven seals. And no man ... was able to open the book ... Then one of the elders said. . . . behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld and lo, in the midst of the throne stood a Lamb ... And He came and took the book ... And the elders fell down before the Lamb, and worshipped Him that liveth for ever and ever. *Rev. v 1, 3, 5-8, 14.*

**42. v. *The Lord is called King, and the Anointed.*** This is because He was the Messiah or Christ; and Messiah, or Christ, signifies King and Anointed. Hence it is that in the Word the Lord is meant by King; and also by David, who was king over Judah and Israel. That the Lord is called King, and the Anointed of Jehovah, is evident from many passages in the Word. For this reason it is said in *Revelation*:

The Lamb shall overcome them: for He is Lord of lords and King of kings. *Rev.* xvii 14

And in another place:

He that sat upon the white horse had on His vesture a name written, King of kings and Lord of lords. *Rev.* xix 11, 16.

Because the Lord is called King, heaven and the Church are called His kingdom, and His Coming into the world is called the gospel of the kingdom. That heaven and the Church are called His kingdom, may be seen in *Matthew* xii 28 xvi 28

*Mark* i 14, 15; ix 1; xv 43; *Luke* i 33 iv 43; viii 1, 10; ix 2, 11, 60; x 11; xvi 16; xix 11; xxi 31; xxii 18; xxiii 51.

And in *Daniel*:

God shall set up a kingdom, which shall never be destroyed: It shall break in pieces and consume all the other kingdoms, but it shall stand for ever. *Dan.* ii 44

And in the same:

I saw in the night visions; and, behold, One like the Son of Man came with the clouds of heaven;... There was given Him dominion, and glory, and a kingdom, that all people, nations and languages should serve Him: His dominion is an everlasting dominion and His kingdom that which shall not be destroyed. *Dan.* vii 13, 14, 27.

That His Coming is called the gospel of the kingdom, may be seen in *Matthew* iv 23; ix 35; xxiv 14.

**43. vi. *The Lord is called David.*** This is evident from the following passages:

In that day they shall serve Jehovah their God, and David their King, whom I will raise up unto them. *Jer.* xxx 8, 9.

Afterward shall the Children of Israel return, and seek Jehovah their God, and David their King; and shall fear Jehovah and His goodness in the latter days. *Hosea* iii 5.

And I will set up one Shepherd over them, and He shall feed them, even my servant David; He shall feed them and He shall be their Shepherd. And I Jehovah will be their God, and David a Prince among them. *Ezek.* xxxiv 23, 24.

So shall they be my people, and I will be their God. And David my servant shall be King over them and they shall have one Shepherd ... Then they shall dwell in the land ... they and their children, and their children's children, for ever ... and David shall be their Prince for ever. Moreover I will make a covenant of peace, and it shall be an everlasting covenant with them. *Ezek. xxxvii 23–26.*

I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given Him for a witness to the peoples, a Leader and Lawgiver to the nations. *Isa. lv 3, 4.*

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his rains, and I will build it as in the days of old. *Amos ix 11.*

The house of David shall be as God, as the angel of Jehovah before them. *Zech. xii 8.*

In that day shall there be a fountain opened to the house of David. *Zech. xiii 1.*

**44.** He who knows that by David is meant the Lord is able to comprehend why David in the *Psalms* so often wrote concerning the Lord, when he spoke only of himself; as in *Psalms* lxxxix, where these words occur:

I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. And the heavens shall praise thy wonders ... thy faithfulness also in the congregation of the saints ... Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon One that is mighty; I have exalted One chosen out of the people. I have found David my servant; with my Holy oil have I anointed Him: With whom my hand shall be established; mine arm also shall strengthen Him ... My faithfulness and my mercy shall be with Him and in my name shall His horn be exalted. I will set His hand also in the sea, and His right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Also I will make Him my First-born, higher than the kings of the earth. My covenant shall stand fast with Him. His seed also will I make to endure for ever, and His throne as the days of the heavens. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever, and His throne as the sun before me. It shall be established for ever

as the moon, and as a faithful witness in the clouds. *Ps. lxxxix* 3-5, 19-21, 24-29, 35, 37.

So also in other *Psalms*, as *Ps. xiv* 1-17; *Ps. cxxii* 4, 5; *Ps. cxxxii* 8-18.

---

GOD IS ONE, AND THE LORD IS THAT GOD

45. From the numerous passages adduced from the Word in the preceding chapter it may be evident that the Lord is called Jehovah, the God of Israel and of Jacob, the Holy One of Israel, the Lord, and God; also King, the Anointed, and David. Further, from these it may be seen, though still in an uncertain way, that the Lord is God Himself, from whom the Word is, and concerning whom it treats. It is, however, known throughout the whole world that God is One; nor does any one of sound reason deny this. Accordingly it now remains to confirm this from the Word; and in addition to prove that the Lord is that God.

*God is one.* This is confirmed by the following passages from the Word:

Jesus said, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord: Therefore thou shalt love the Lord thy God with all thy heart, and with all thy soul. *Mark* xii 29, 30.

Hear, O Israel: Jehovah our God is One Jehovah: And thou shalt love Jehovah thy God with all thy heart, and with all thy soul. *Deut.* vi 4, 5.

One came and said to Jesus, Good Master, what good thing shall I do, that I may have eternal life? Jesus said unto him, Why callest thou me good? there is none good but One, that is, God. *Matt.* xix 16, 17.

That all the kingdoms of the earth may know that thou alone art Jehovah. *Isa.* xxxvii 20.

I am Jehovah, and there is none else, there is no God besides me ... That they may know from the rising of the sun, and from its setting, that there is no God besides me. I am Jehovah, and there is none else. *Isa.* xlv 5, 6.

O Jehovah Zebaoth, God of Israel, that dwellest between the cherubim, thou art the God, even thou alone, over all the kingdoms of the earth. *Isa.* xxxvii 16.

Is there a God besides me, and a Rock? I know not any. *Isa.* xlv 8.

Who is God save Jehovah, or who is a Rock save our God? *Ps.* xviii 3 1.



*The Lord is that God.* This is confirmed from the following passages of the Word:

Surely God is in thee; and there is none else, there is no God. Verily thou art a God that hidest thyself, O God of Israel, the Saviour. *Isa.* xlv 14, 15.

Am not I Jehovah? and there is no God else besides me; a just God, and a Saviour; there is none besides me. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. *Isa.* xlv 21, 22.

I am Jehovah; and besides me there is no Saviour. *Isa.* xliii 11.

I am Jehovah thy God . . . and thou shalt know no God but me; and there is no Saviour besides me. *Hosea* xiii 4.

Thus saith Jehovah the King of Israel, and his Redeemer, Jehovah Zebaoth; I am the First, and I am the Last, and besides me there is no God. *Isa.* xlix 6.

Jehovah Zebaoth is His name; and thy Redeemer the Holy One of Israel. The God of the whole earth shall He be called. *Isa.* liv 5.

(In that day) Jehovah shall be King over all the earth: in that day shall there be One Jehovah, and His name One. *Zech.* xiv 9.

As the Lord alone is the Saviour and Redeemer, and as it is said that Jehovah is the Saviour and Redeemer, and that there is none besides Him, it follows that the One God is none other than the Lord.

THE HOLY SPIRIT IS THE DIVINE PROCEEDING FROM THE LORD,  
AND THIS IS THE LORD HIMSELF

**46.** Jesus said in *Matthew*,

All power is given unto me in heaven and on earth. Go ye therefore, and make disciples of all nations, baptising them into the name of the Father, and of the Son, and of the Holy Spirit; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the consummation of the age. *Matt.* xxviii 18, 19, 20.

It has already been shown that the Divine which is called the Father, and the Divine which is called the Son, are One in the Lord; it will therefore now be shown that the Holy Spirit is the same as the Lord.

The reason why the Lord told the disciples to baptise into the name of the Father, and of the Son, and of the Holy Spirit, is, because there is in the Lord a trine, or trinity; for there is the Divine which is called the Father, the Divine Human which is called the Son, and the Divine Proceeding which is called the Holy Spirit. The Divine which is the Father and the Divine which is the Son is the originating Divine; and the Divine Proceeding which is the Holy Spirit is the operating Divine. There is no other Divine proceeding from the Lord than the Divine which is Himself, as will be seen in the little works on the Divine Providence, Omnipotence, Omnipresence, and Omniscience; for it is a subject requiring deeper consideration.

That there is a trine in the Lord may be illustrated by comparison with an angel; he has a soul, and a body, and also a [sphere] proceeding; and that which proceeds from him is himself outside of him. It has been granted me to know many particulars concerning this proceeding [sphere], but this is not the place to introduce them.

Every one who looks to God is, after death, first instructed by angels that the Holy Spirit is no other than the Lord; and that going forth and proceeding mean nothing else than enlightenment and instruction through the presence of the Lord with man according to his reception of Him. Consequently most persons after death put away the idea concerning the Holy Spirit which they had formed in the world, and receive the idea that it is the Lord's presence with man, through angels and spirits, from which and according to which man is enlightened and taught.

Moreover, it is customary in the Word to mention two Divines, and sometimes three, which yet are one; as Jehovah and God, Jehovah and the Holy One of Israel, Jehovah and the Mighty One of Jacob, also God and the Lamb. As these are One, it is also said in other places that Jehovah alone is God, that Jehovah alone is Holy, that He is the Holy One of Israel, and that there is none besides Him. Further, the name Lamb is sometimes used for God, and God for the Lamb; the latter in *Revelation* and the former in the Prophets.

That it is the Lord alone who is meant by Father, Son, and Holy

Spirit in *Matthew* xxviii 19, is evident from the verses which there precede and follow. In the preceding verse the Lord says: All power is given unto me in heaven and on earth; and in the verse following: Lo, I am with you always, even unto the consummation of the age. Thus he speaks of Himself alone; and therefore He used these words that the disciples might know that the Trinity is in Him.

In order that it may be known that the Holy Spirit is not another Divine distinct from the Lord it will be shown what is meant in the Word by Spirit. By Spirit is meant,

i. The life of man in general.

ii. As the life of man is varied according to his state, therefore by spirit is meant the varying affection of life with man.

iii. It means also the life of the regenerate man, which is called spiritual life.

iv. But where Spirit is mentioned in reference to the Lord, it means His Divine Life, and consequently the Lord Himself.

v. In particular it means the Life of His Wisdom, which is called Divine Truth.

vi. Jehovah Himself, that is, the Lord, spoke the Word through the Prophets.

**47. i.** *By spirit is meant the life of man.* This may be evident from common speech, in which a man is said to yield up the spirit when he dies; so that by spirit, in this sense, is meant the life of respiration. The word spirit also is derived from respiration<sup>10</sup> and in Hebrew there is one word for spirit (breath) and wind. There are two springs of life in man; one is the motion of the heart, and the other is the respiration of the lungs. The life from the respiration of the lungs is what is properly meant by spirit, and also by soul. This acts in unison with the thought of man from the understanding, while the life from the motion of the heart acts in unison with the love of man's will, as

---

<sup>10</sup> Latin, *spiro*, I breathe; *spiritus*, breath, spirit.

will be seen in its proper place. That the life of man is meant by spirit (or breath) in the Word appears from the following passages:

Thou takest away their breath, they expire, and return to their dust. *Ps. civ* 29.

He remembered that they were but flesh, a wind that passeth away, and cometh not again. *Ps. lxxviii* 39.

When his breath goeth forth, he returneth to his earth. *Ps. cxlvi* 4.

Hezekiah lamented that the life of his spirit should go out. *Isa. xxxviii* 16.

The spirit of Jacob revived. *Gen. xlv* 27.

His molten image is falsehood, and there is no breath in it. *Jer. li* 17.

The Lord Jehovih said unto the dry bones, I will bring breath into you, that ye may live ... Come from the four winds, O breath, and breathe upon these slain, that they may live. ... and the breath came into them, and they lived again. *Ezek. xxxvii* 5, 6, 9, 10.

Jesus took the hand of the maiden. And her spirit came again, and she arose straightway. *Luke viii* 54, 55.

**48. ii.** *As the life of man is varied according to his state, therefore by spirit is meant the varying affection of life with man; as:*

(1) *The life of wisdom.*

Bezaleel was filled with the spirit of wisdom, of understanding and of knowledge. *Exod. xxxi* 3.

Thou shalt speak to all that are wise-hearted, whom I have filled with the spirit of wisdom. *Exod. xxviii* 3.

Joshua was full of the spirit of wisdom. *Deut. xxxiv* 9.

Nebuchadnezzar said of Daniel, that an excellent spirit of knowledge, understanding and wisdom was in him. *Dan. iv* 8; [v 11, 12, 14.]

They also that erred in spirit shall know understanding. *Isa. xxix* 24.

(2) *A stimulation of life.*

Jehovah hath stirred up the spirit of the kings of Media. *Jer. li* 11.

Jehovah stirred up the spirit of Zerubbabel ... and the spirit of all

the remnant of the people. *Haggai* i 14.

I will put a spirit upon the king of Assyria, and he shall hear a rumour, and return to his own land. *Isa.* xxxvii 7.

Jehovah hardened the spirit of Sihon the king. *Deut.* ii 30.

And that which cometh up upon your spirit shall not be at all. *Ezek.* xx 32.

### (3) *Freedom of life.*

The four living creatures, which were cherubs seen by the Prophet, went . . . whither the spirit was to go. *Ezek.* i 12, 20.

### (4) *Life in fear, grief, and anger.*

Every heart shall melt, and all hands shall be feeble, and every spirit shall faint. *Ezek.* xxi 7.

My spirit was overwhelmed within me; my heart is astounded in the midst of me. *Ps.* cxlii 3; cxliii 4.

My spirit faileth. *Ps.* cxliii 7

As for me, Daniel, my spirit was grieved. *Dan.* vii 15.

The spirit of Pharaoh was troubled. *Gen.* xli 8.

Nebuchadnezzar said, My spirit was troubled. *Dan.* ii 3.

I went in bitterness in the hot anger of my spirit. *Ezek.* iii 14

### (5) *The life of various evil affections,*

Blessed is the man in whose spirit there is no guile. *Ps.* xxxii 2.

Jehovah hath mingled a perverse spirit in the midst thereof. *Isa.* xix 14.

He said unto the foolish prophets, that follow their own spirit. *Ezek.* xiii 3.

The prophet is a fool, the man of the spirit is mad. *Hosea* ix 7.

Take heed to your spirit, that ye deal not treacherously. *Mal.* ii 16.

The spirit of whoredoms hath caused them to err. *Hosea* iv 12.

The spirit of whoredoms is in the midst of them. *Hosea* v 4.

When the spirit of jealousy come upon him. *Num.* v 14.

A man who walketh in the spirit and uttereth a lie. *Micah* ii 12.

A generation whose spirit was not steadfast with God. *Ps.* lxxviii

8.

The spirit of deep sleep was poured out upon them. *Isa.* xxix 10.

Ye shall conceive chaff; ye shall bring forth stubble; as to your spirit, fire shall devour you. *Isa.* xxxiii 11.

(6) *Infernal life.*

I will cause ... the unclean spirit to pass out of the land. *Zech.* xiii 2.

When the unclean spirit is gone out of a man, he walketh through dry places ... And afterwards he taketh to himself seven other spirits more wicked than himself, and they enter in and dwell there. *Matt.* xii 43, 45.

Babylon is become ... the hold of every foul spirit. *Rev.* xviii 2.

(7) Further, by spirit is meant the infernal spirits themselves by whom mankind are troubled; as in *Matt.* viii 16; x 1; xii 43, 44, 45; *Mark* i 23-27; ix 17-29; *Luke* iv 33, 36; vi 17, 18; vii 21; viii 2, 29; ix 39, 42, 55; xi 24-26; xiii 11; *Rev.* xiii 15; xvi 13, 14.

**49. iii.** *By spirit is meant the life of the regenerate, which is called spiritual life.*

Jesus said, except a man be born of water and of the spirit, he cannot enter into the kingdom of God. *John* iii 5.

I will give you a new heart, and a new spirit... I will put my spirit within you, and cause you to walk in my statutes. *Ezek.* xxxvi 26, 27.

To give a new heart and a new spirit. *Ezek.* xi 19.

Create in me a clean heart, O God; and renew a right spirit within me ... Restore unto me the joy of thy salvation; and uphold me with thy free spirit. *Ps.* li 10-12.

Make you a new heart and a new spirit: for why will ye die, O house of Israel? *Ezek.* xviii 31.

Thou sendest forth thy spirit, they are created; and thou renewest the faces of the earth. *Ps.* civ 30.

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. *John* iv 23.

Jehovah God giveth breath (anima) unto the people, and spirit to them that walk in the earth. *Isa.* xlii 5.

Jehovah formeth the spirit of man within him. *Zech.* xii 1.

With my soul have I desired thee in the night; yea, with my spirit within me have I waited for thee in the morning. *Isa.* xxvi 9.

In that day shall Jehovah be . . . for a spirit of judgment to him that sitteth in judgment. *Isa.* xxviii 5, 6.

My spirit hath rejoiced in God my Saviour. *Luke* i 47.

They have quieted my spirit in the north country. *Zech.* vi 8.

Into thine hand I commend my spirit: thou hast redeemed me. *Ps.* xxxi 5.

Was there not one, and the residue, who have the spirit? *Mal.* ii 15.

After three days and an half the spirit of life from God entered into the two witnesses that had been slain by the beast. *Rev.* xi 11.

I Jehovah that formeth the mountains, and createth the spirit. *Amos* iv 13.

O God, the God of the spirits of all flesh. *Num.* xvi 22; xxvii 18.

I will pour upon the house of David and upon the inhabitant of Jerusalem the spirit from on high (A.V. of grace). *Zech.* xii 10.

Until the spirit be poured upon us from on high. *Isa.* xxxii 15.

I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed. *Isa.* xlv 3.

I will pour out my spirit upon all flesh ... And also upon the servants and upon the handmaids in those days will I pour out my spirit. *Joel* ii 28, 29.

By pouring out the spirit is meant regenerating; and the same is meant by giving a new heart and a new spirit.

By spirit is meant spiritual life to those who are in humiliation.

I dwell in the contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. *Isa.* lvii 15.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Ps.* li 17.

He will give the oil of joy for mourning, and the garment of praise for the spirit of heaviness. *Isa.* lxi 3

A woman forsaken, and grieved in spirit. *Isa.* liv 6.

Blessed are the poor in spirit: for theirs is the kingdom of heaven.  
*Matt. v 3.*

**50. iv.** *Where spirit is mentioned in reference to the Lord, it means His Divine life, and consequently the Lord Himself.* This appears from the following passages:

He whom the Father hath sent speaks the words of God: for God giveth not the spirit by measure unto Him. The Father loveth the Son, and hath given all things into His hand. *John iii 34, 35.*

There shall come forth a Rod out of the stem of Jesse ... The spirit of Jehovah shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might. *Isa. xi 1, 2.*

I have put my spirit upon Him; He shall bring forth judgment to the Gentiles. *Isa. xlii 1.*

He shall come in like a pent up river (A.V. flood), the spirit of Jehovah shall lift up a standard against him. Then the Redeemer shall come to Zion. *Isa. lix 19, 20.*

The spirit of the Lord Jehovah is upon me: Jehovah hath anointed me to preach the Gospel to the poor. *Isa. lxi 1; Luke iv 18.*

Jesus perceived in His spirit that they so reasoned within themselves. *Mark ii 8.*

... Jesus rejoiced in spirit and said. *Luke x 21.*

Jesus was troubled in His spirit. *John iii 21.*

Jesus sighed deeply in His spirit. *Mark viii 12.*

Spirit stands for Jehovah Himself, that is, the Lord.

God is a Spirit. *John iv 24.*

Who hath directed the Spirit of Jehovah, or who was the man of His counsel? *Isa. xl 13.*

The Spirit of Jehovah led them by the hand of Moses. *Isa. lxiii 12 14.*

Whither shall I go from thy Spirit, or whither shall I flee ... *Ps. cxxxix 7.*

Jehovah said, Not by might, but by my Spirit shall he do it. *Zech. iv 6.*

They vexed His Holy Spirit: therefore He was turned to be their enemy. [*Isa. lxiii 10;*] *Ps. cvi 33.*



My Spirit shall not always strive with man, for that he also is flesh. *Gen.* vi 3.

I will not contend for ever ... for the Spirit should fail before me. *Isa.* lvii 16.

Blasphemy against the Holy Spirit shall not be forgiven ... But whosoever speaketh a word against the Son of Man, it shall be forgiven him. *Matt.* xii 31, 32; *Mark* iii 28, 30; *Luke* xii 10.

Blasphemy against the Holy Spirit is blasphemy against the Divine of the Lord, but a word against the Son of Man is something against the Word, by interpreting the sense of it wrongly. For the Son of Man is the Lord as to the Word, as was shown above.

**51. v.** *By spirit, where the Lord is spoken of, is meant in particular the life of His wisdom, which is Divine Truth.*

I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. *John* xvi 7.

When He, the Spirit of truth, is come, He will guide you into all truth: He shall not speak of Himself; but whatsoever He shall hear, that shall He speak. *John* xvi 13.

He shall glorify me; for He shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that He shall take of mine, and shall show it unto you. *John* xvi 14, 15.

I will pray the Father, and He shall give you another Comforter, the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you orphans (A.V. comfortless) I will come to you . . . ye shall see me. *John* xiv 16, 19.

When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth ... He shall testify of me. *John* xv 26.

Jesus cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. This spake He of the Spirit, which they that believe on Him should receive: for the Holy Spirit was not yet, because Jesus was not yet glorified. *John* vii 37–39.

Jesus breathed on the disciples, and said, Receive ye the Holy

Spirit. *John xx 22.*

That by the Comforter, the Spirit of Truth, and the Holy Spirit, the Lord meant Himself, is evident from His own words, that the world as yet knew Him not; for as yet they did not know the Lord. Moreover, when He said that He would send the Holy Spirit, He added,

I will not leave you comfortless: I will come to you ... and, Ye shall see me. *John xiv 16, 19, 26, 28*

And again:

Lo, I am with you always, even unto the consummation of the age. *Matt. xxviii 20.*

When Thomas said, We know not whither thou goest, Jesus said, I am the Way, and the Truth. *John xiv 5, 6.*

Because the Spirit of Truth, or the Holy Spirit, is the same as the Lord who is Truth itself, it is therefore also said,

The Holy Spirit was not yet, because Jesus was not yet glorified. *John vii 39:*

for after His glorification, or complete union with the Father, which was effected by the passion of the cross, the Lord was then Divine Wisdom and Divine Truth itself, and consequently the Holy Spirit. The reason why the Lord breathed on the disciples, and said, Receive ye the Holy Spirit, was because all respiration in heaven is from the Lord. For angels, as well as men, have both respiration and movement (*micatio*) of the heart; and their respiration is according to their reception of Divine Wisdom from the Lord, and their movement of the heart, or pulsation, is according to their reception of Divine Love from Him. That this is so, will be seen in its proper place.

That the Holy Spirit is Divine Truth from the Lord is further evident from the following passages:

When they bring you unto the synagogues ... take ye no thought ... what ye shall say. For the Holy Spirit shall teach you in the same hour what ye ought to say. *Luke xii 11, 12; xxi 14; Mark xiii 11.*

Jehovah said, My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth. *Isa. lix 21.*

There shall come forth a Rod out of the stem of Jesse ... And He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked ... And truth (A.V. faithfulness) shall be the girdle of His reins. *Isa. xi 1, 4, 5.*

Now with His mouth He hath commanded, and His Spirit it hath gathered them. *Isa. xxxiv 16.*

They that worship God must worship Him in spirit and in truth. *John iv 24.*

It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life. *John vi 63.*

*John* said, I indeed baptize you with water unto repentance: but He that cometh after me ... shall baptize you with the Holy Spirit, and with fire. *Matt. iii 11; Mark i 8; Luke iii 16.*

To baptize with the Holy Spirit and with fire, is to regenerate by the Divine Truth which has relation to faith, and by the Divine Good which has relation to love.

When Jesus was baptized . . . the heavens were opened ... and He saw the Holy Spirit descending like a dove. *Matt. iii 16; Mark i 10; Luke iii 21, [i22]; John i 32, 33*

A dove is a representative of purification and regeneration by Divine Truth.

Since by the Holy Spirit, when mentioned in reference to the Lord, is meant His Divine Life, and consequently Himself, and in particular the Life of His Wisdom, which is called Divine Truth, therefore, by the Spirit of the prophets, which is also called the Holy Spirit, is meant the Divine Truth from the Lord; as in the following places:

The Spirit saith unto the Churches. *Rev. ii 7, 11, 29; iii 1, 6, 13, 22.*

There were seven lamps of fire burning before the throne, which are the seven spirits of God. *Rev. iv 5.*

In the midst of the elders stood a Lamb ... having seven eyes, which are the seven spirits of God sent forth into all the earth. *Rev. v 6.*

Lamps of fire, and the eyes of the Lord, signify Divine Truths, and the number seven signifies what is holy.

Yea, saith the Spirit, that they may rest from their labours. *Rev.* xiv 13.

The Spirit and the bride say, Come. *Rev.* xxii 17.

They made their heart as an adamant stone, lest they should hear the Law, or the words which Jehovah ... hath sent in His Spirit by the hand of the prophets. *Zech.* vii 12.

The spirit of Elijah doth rest on Elisha. *2 Kings* ii 15.

John went before Him in the spirit and power of Elijah. *Luke* i 17.

Elizabeth was filled with the Holy Spirit; And she spake out ... *Luke* i 41, 42.

Zacharias was filled with the Holy Spirit, and prophesied. *Luke* i 67.

David said, in the Holy Spirit, The Lord said to my Lord, Sit thou on my right hand. *Mark* xii 36.

The testimony of Jesus is the spirit of prophecy. *Rev.* xix 10.

Now, since by the Holy Spirit is specifically meant the Lord as to Divine Wisdom, and consequently as to Divine Truth (Veritas), it is clear why the Holy Spirit is said to enlighten, to teach and to inspire.

**52. vi.** *Jehovah himself, that is, the Lord, spoke the Word by the prophets.* We read of the prophets that they were in vision, and that Jehovah spoke with them. When they were in vision they were not in their body, but in their spirit; and in this state they saw such things as are in heaven. When, however, Jehovah spoke with them, they were in their body, and they heard Him speaking. These two states of the prophets should be clearly distinguished. In the state of vision, the eyes of their spirit were opened, and the eyes of their body closed. Then also they appeared to themselves to be carried from place to place, the body still remaining where it was. In this state at times were Ezekiel, Zechariah, Daniel, and John when he wrote the *Revelation*; and it is then said that they were in vision, or in the spirit, for Ezekiel says,

The spirit lifted me up, and brought me into Chaldea, to them of

the captivity, in a vision of God, in the spirit of God. So the vision that I had seen went up over me. *Ezek. xi 1, 24.*

He says too,

That the spirit took him up, and he heard behind him an earthquake, and other things. Further, that the spirit lifted him up between the earth and heaven, and brought him in the visions of God to Jerusalem, where he saw abominations. *Ezek. viii 3*, and following verses.

He was also in a vision of God, or in the spirit, when he saw

Four living creatures, which were cherubs. *Ezek. i and x;*

Also, a new earth and a new temple, and an angel measuring them; concerning these see chapters xl to xlviii.

That he was then in the visions of God, he says in xl 2; and that the spirit then took him up, xliii 5. The same happened to Zechariah, and he was then accompanied by an angel, when he saw

A man riding among the myrtle trees. *Zech. i 8.*

Four horns, and afterwards a man in whose hand was a measuring line. *Zech. i 18; ii 1;*

Joshua the high priest. *Zech. iii 1*, and foll.;

A candlestick, and two olive trees. *Zech. iv 2, 3;*

A flying roll, and an ephah. *Zech. v 1, 6;*

And four chariots coming out from between two mountains, and horses. *Zech. vi 1, 2.*

Daniel was in the same state, when he saw

Four beasts coming up from the sea. *Dan. vii 3;*

And the battle between the ram and the he-goat. *Dan. viii 1*, and foll.

That he saw these things in visions is stated in chapters vii 1, 2, 7, 13; viii 2; x 1, 7, 8. That the angel Gabriel was seen by him in vision, and spoke with him, is stated in chapter ix 21, 22. The same happened to John when he wrote the *Revelation*, for he said that

He was in the spirit on the Lord's day. *Rev. i 10;*

He was carried away in the spirit into the wilderness. *Rev.* xvii 3;

He was carried away in the spirit to a high mountain. *Rev.* xxi 10;

He saw horses in the vision. *Rev.* ix 17.

Elsewhere he says that he saw those things which he described, and consequently was in the spirit or in vision; as in i 12; iv 1; v 1; vi 1; and in each of the following chapters.

**53.** With regard to the Word itself, however, it is not said in the Prophets that they spoke it from the Holy Spirit, but that they spoke it from Jehovah, from Jehovah Zebaoth, and from the Lord Jehovih.<sup>11</sup> For we read: The word of Jehovah came to me, Jehovah spoke to me; also very frequently: Thus saith Jehovah, and, The saying, or word, of Jehovah. Now, since the Lord is Jehovah, as has been shown above, it follows that the whole Word was spoken by Him. In order that no one may doubt that this is so, I will only mention passages in *Jeremiah* where it is said: The word of Jehovah came to me, Jehovah said to me, Thus saith Jehovah, and The saying, or word, of Jehovah; as the following, all in *Jeremiah*: i 4, 7, 11, 14, 19; ii 1-5, 9, 19, 22, 29, 31; iii 1, 6, 10, 12, 14, 16; iv 1, 3, 9, 17, 27; v 11, 14, 18, 22, 29; vi 6, 9, 12, 15, 16, 21, 22; vii 1, 3, 11, 13, 19-21 viii 1, 3, 12, 13; ix 3, 6, 9, 12, 15, 17, 22, 23, 25; x 1, 2, 18; xi 1, 6, 9, 11, 18, 21, 22; xii 14, 17; xiii 1, 6, 9, 11-15, 25; xiv 1, 10, 14, 15; xv 1-3, 6, 11, 19, 20; xvi 1, 3, 5, 9, 14, 16; xvii 5, 19-21, 24; xviii 1, 5, 6, 11, 13; xix 1, 3, 6, 12, 15; xx 4; xxi 1, 4, 7, 8, 11, 12; xxii 2, 3, 5, 6, 11, 16, 18, 24, 29, 30; xxiii 2, 5, 7, 11, 12, 15, 16, 24, 29, 31-33, 38; xxiv 3, 5, 8; xxv 1, 3, 7-9, 15, 27-29, 32; xxvi 1, 2, 18; xxvii 1, 2, 4, 8, 11, 16, 19, 21, 22; xxviii 2, 12, 14, 16; xxix 4, 8, 9, 16, 19-21, 25, 30-32; xxx 1-5, 8, 10-12, 17, 18; xxxi 1, 2, 7, 10, 15-17, 23, 27, 28, 31-38; xxxii 1, 6, 14, 15, 25, 26, 28, 30, 36, 42, 44; xxxiii 1, 2, 4, 10-13, 17, 19, 20, 23, 25 xxxiv 1, 2, 4, 8, 12, 13, 17, 22; xxxv 1, 13, 17-19 xxxvi 1, 6, 27, 29, 30; xxxvii 6, 7, 9; xxxviii 2, 3, 17; xxxix 15-18; xl 1; xlii 7, 9, 15, 18, 19; xliii 8, 10; xlv 1, 2, 7, 11, 24-26, 30; xlv 1, 2, 5; xlvi 1, 23, 25, 28 xlvii 1; xlviii 1, 8, 12, 30, 35, 38, 40, 43, 44, 47; xlix 2, 5-7, 12, 13, 16, 18, 26, 28, 30, 32, 35, 37-39; l 1, 4, 10, 18, 20, 21, 30, 31, 33, 35, 40; li 25, 33, 36, 39, 52, 58.

---

<sup>11</sup> The name Lord Jehovih does not appear in the English Bible, where the name Lord GOD is used instead, GOD being printed in small capitals.

These instances occur in *Jeremiah* only. All the other Prophets speak in similar terms; and they do not say that the Holy Spirit spoke to them, or that Jehovah spoke to them by the Holy Spirit.

54. From what has been adduced it is now clear that Jehovah, who is the Lord from eternity, spoke by the Prophets; and that where the Holy Spirit is mentioned, it is Himself who is meant; and consequently that God is One, both in Person and in Essence, and that He is the Lord.

---

THE DOCTRINE OF THE ATHANASIAN CREED AGREES WITH THE TRUTH, PROVIDED THAT BY THE TRINITY OF PERSONS IS UNDERSTOOD THE TRINITY OF PERSON WHICH IS THE LORD

55. Christians acknowledge three Divine Persons, and thus, as it were, three Gods because there is in the Lord a Trine, one of which is called the Father, another the Son, and the third the Holy Spirit; and because this Trine is mentioned in the Word under distinct names, just as the soul, and the body, and what proceeds from these are named separately, when yet they are one. Moreover, the Word in the sense of the Letter is such that it distinguishes things which are one, as if they were not one. Hence it is that it names Jehovah who is the Lord from eternity, sometimes Jehovah Zebaoth, sometimes God, and sometimes Lord; and at the same time Creator, Saviour, Redeemer and Maker, and also Shaddai. The Word also gives to His Human, which He assumed in the world, the names Jesus, Christ, the Messiah, the Son of God, the Son of Man; and in the Word of the Old Testament, God, the Holy One of Israel, the Anointed of Jehovah, King, Prince, Counsellor, Angel, and David.

Now, since the Word is such in the sense of the Letter that it names several who yet are one, therefore Christians, who in the beginning were simple men and understood every thing according to the literal sense of the words, distinguished the Divinity into three Persons. This was permitted on account of their simple nature; yet they did so in such a way that they also believed the Son to be Infinite, Uncreate, Almighty, God, and Lord, in all respects equal to

the Father; and further, they believed that they were not two, or three, but One essence, majesty and glory, and thus in Divinity.

Those who believe these things in simplicity according to the doctrine and do not confirm themselves in the idea of three Gods, but who consider the three as One, are after death instructed by the Lord through angels that He is that One, and that Trine. This faith is received by all who enter heaven; for no one can be admitted there who has three Gods in his thoughts, however he may say with his lips that they are one. For the life of all heaven and the wisdom of all the angels are founded on the acknowledgment and consequent confession of one God, and on the faith that this one God is also Man; and that He is the Lord, who is at once both God and Man.

From this it is manifest that it was of Divine permission that Christians in the beginning should receive the doctrine concerning three Persons, provided they also accompanied it with the belief that the Lord is the infinite God, the Almighty, and Jehovah. For if they had not received this, the Church would have perished, since the Church is a Church from the Lord, and since from Him, and from no other, is the eternal life of all.

That the Church is a Church from the Lord may appear from this single fact that the whole Word from beginning to end treats of the Lord alone, as has been shown above; and also from the declaration that we must believe on Him, and that those who do not believe on Him have not eternal life; indeed, that the wrath of God abideth on them, *John iii 36*.

Since every one sees for himself that, if God is One, He is One in Person and in Essence (for no one does or can think otherwise, while he thinks that God is One), I will now quote the whole of the Creed which takes its name from Athanasius, and then show that all its contents are true, provided, instead of a Trinity of Persons, we understand a Trinity of Person.

**56.** The Creed<sup>12</sup> is as follows:

He who would be saved must keep this Catholic (or, as some

---

<sup>12</sup> Translated from the Latin as quoted in the original edition.



authorities say, Christian) Faith. If any one does not keep this faith whole and entire, without doubt he shall perish for ever. This Catholic (or, Christian) Faith is: We worship One God in the Trinity, and the Trinity in Unity, neither confounding the Persons nor dividing the substance (or, essence). For there is one Person of the Father, another of the Son, and another of the Holy Spirit; but the Divinity of the Father, of the Son, and of the Holy Spirit is one and the same, the glory equal, and the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Spirit. The Father is uncreate, the Son is uncreate, and the Holy Spirit is uncreate. The Father is infinite, the Son is infinite, and the Holy Spirit is infinite. The Father is eternal, the Son is eternal, and the Holy Spirit is eternal; and yet there are not three eternals, but one eternal; and there are not three infinities, nor three uncreates, but one uncreate, and one infinite. As likewise the Father is Almighty, so is the Son Almighty, and the Holy Spirit is Almighty; and yet there are not three Almighties, but One Almighty.

As the Father is God, so the Son is God, and the Holy Spirit is God; and yet there are not three Gods, but one God. Although the Father is Lord, the Son is Lord, and the Holy Spirit is Lord; yet there are not three Lords, but one Lord. For as by the Christian verity we are obliged to acknowledge each Person by Himself as God and Lord, yet still we are forbidden by the Catholic religion to say there are three Gods or three Lords (or, still we cannot, according to the Christian faith, name three Gods or Lords). The Father was made of none, neither created nor born; the Son is of the Father alone, not made nor created, but born; the Holy Spirit is of the Father and of the Son, neither made, nor created, nor born, but proceeding.

Thus there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits. And in this Trinity there is no first and last, and there is no greatest and least; but all the three Persons are co-eternal, and are altogether equal. So it is just as was said above, that the Unity in Trinity, and the Trinity in Unity, is to be worshipped (or, that three Persons in one Godhead, and one God in three Persons, is to be worshipped), He therefore who would be saved, must think thus of the Trinity.

Moreover, it is also necessary to salvation that he believe rightly the incarnation of our Lord Jesus Christ (or, that he firmly believe that our Lord is very Man). For the true faith is: that we believe and

confess that our Lord Jesus Christ, the Son of God, is God and Man; God of the substance (that is, essence, or, nature) of the Father, born before the world; and Man of the substance (or, nature) of the mother, born in the world; perfect God and perfect Man, consisting of a rational soul and a human body, equal to the Father as to the Divine, and inferior to (or, less than) the Father as to the Human. Although He is God and Man, yet He is not two, but one Christ; one, not by conversion of the Divine Essence into a body, but by the assumption of the Human into God (or, He is one, yet not so that the Divine was transmuted into the Human; but the Divine took up to itself the Human). He is altogether One, not by the fusion (or, mingling) of substance, but by unity of Person (or, He is altogether One, yet not so that the two natures are mingled; but He is One Person).

As the rational soul and the body is one man, so God and Man is one Christ. He suffered for our salvation, descended into hell, and rose again the third day from the dead. He ascended into heaven, and sitteth at the right hand of the Father, [God] Almighty, whence He will come to judge the quick and the dead; at whose Coming all men shall rise again with their bodies; and those who have done good shall enter into life eternal, and those who have done evil, into eternal fire.

**57.** All the particulars of this Creed, as it is verbally set forth, are true if, instead of a Trinity of Persons, we understand a Trinity of Person. This may appear if we transcribe it again, with this Trinity of Person substituted for the other. The Trinity of Person is this: *the Divine of The Lord is the Father, the Divine Human the Son, and the Divine Proceeding the Holy Spirit*. When this Trinity is understood, a man can then think of One God, and can also say One God. Who does not see that otherwise, a man must think of three Gods? This was evident to Athanasius, and for this reason be inserted in his Creed these words:

As by the Christian verity we are obliged to acknowledge each Person by Himself as God and Lord, yet still we cannot, according to the Catholic religion or the Christian faith, say, or name, three Gods or three Lords;

which amounts to this: "Although it is allowable by the Christian

verity to acknowledge, or think of, three Gods and Lords, yet it is not allowable by the Christian faith to say or to name more than one God and one Lord." And yet it is acknowledgment and thought that conjoin man with the Lord and with heaven, and not words alone. Besides, no one comprehends how the Divine, which is one, can be divided into three Persons, each one of whom is God. For the Divine is not divisible; and to make three one by essence or substance does not take away the idea of three Gods, but only conveys the idea of unanimity between them.

**58.** All the particulars of this Creed, as it is verbally set forth, are true if, instead of a Trinity of Persons, we understand a Trinity of Person. This may appear if we transcribe it again, as follows:

He who would be saved must keep this Christian faith. This Christian faith is: We worship One God in the Trinity, and the Trinity in Unity, neither mingling the Trine of the Person, nor dividing the Essence. The Trine of the one Person is what is called the Father, the Son, and the Holy Spirit. The Godhead of the Father, of the Son, and of the Holy Spirit is one and the same, the glory and the majesty equal. Such as the Father is, such is the Son, and such is the Holy Spirit. The Father is uncreate, the Son is uncreate, and the Holy Spirit is uncreate. The Father is infinite, the Son is infinite, and the Holy Spirit is infinite; and yet there are not three infinities, nor three uncreates, but one Uncreate, and one Infinite. Similarly, as the Father is Almighty, so the Son is Almighty, and the Holy Spirit is Almighty; and yet there are not three Almightyies, but one Almighty.

As the Father is God, so the Son is God, and the Holy Spirit is God; and yet there are not three Gods, but one God. Although the Father is Lord, the Son is Lord, and the Holy Spirit is Lord; yet there are not three Lords, but one Lord. Now, as by the Christian verity we acknowledge a Trine in one Person, who is God and Lord, so by the Christian faith we can say one God and one Lord. The Father was made of none, neither created nor born; the Son is of the Father alone, not made nor created, but born; the Holy Spirit is of the Father and of the Son, neither made, nor created, nor born, but proceeding.

Thus there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits. And in this Trinity none is greatest, or least, but they are altogether equal. So that it is just as was said above, that the Unity in Trinity, and the Trinity in Unity is

to be worshipped.

**59.** This is what is said in the Creed concerning the Trinity and the Unity of God. There follows next what relates to the Assumption of the Human by the Lord in the world, which is called the Incarnation; and those particulars as they are verbally set forth in the Creed are true, if we understand the Human from the mother, in which the Lord was when in the state of humiliation or exinanition and when He suffered temptations and the cross, to be distinct from the Human derived from the Father, in which He was when in the state of glorification or union. For the Lord assumed in the world a Human conceived of Jehovah, who is the Lord from eternity, and born of the Virgin Mary. Hence He had both a Divine and a Human, a Divine from His Divine from eternity, and a Human from the mother Mary in time. This latter, however, He put off, and put on a Human which was Divine. This is what is called the Divine Human, and what is meant in the Word by the Son of God. When therefore the particulars which come first in the Creed concerning the Incarnation are understood as relating to the maternal Human in which He was when in the state of humiliation, and those particulars which follow are understood as relating to the Divine Human in which He was when in the state of glorification, then all the particulars agree with the truth.

The following passages, which come first in the Creed, relate to the maternal Human in which He was when in the state of Humiliation:

Jesus Christ was God and Man, God of the substance of the Father, and Man of the substance of the mother, born in the world; perfect God and perfect Man, consisting of a rational soul and a human body; equal to the Father as to the Divine, but less than the Father as to the Human.

Also:

This Human was not converted into the Divine, nor mingled with it; but it was put off, and the Divine Human was assumed in its place.

The following passages, which come after in the Creed, relate to the Divine Human in which He was when in the state of glorification:

Although our Lord Jesus Christ, the Son of God, is God and Man, yet there are not two, but one Christ; indeed, He is altogether one, for He is one Person; for as the soul and body make one man, so God and Man are one Christ.

**60.** God and Man in the Lord, according to the Creed, are not two but one Person, and altogether one as soul and body are one. This appears clearly from many things which the Lord Himself said; as, that the Father and He are one; that all things of the Father are His, and all His the Father's that He is in the Father, and the Father in Him that all things are given into His hand; that He has all power; that He is the God of heaven and earth; that whosoever believeth on Him hath eternal life. Further, it is said that both the Divine and the Human were taken up into heaven, and that, as to both, He sitteth at the right hand of God; which means that He is Almighty. There are many more passages from the Word copiously quoted above concerning His Divine Human, all testifying that *God is One both in Person and in Essence, in Whom is the Trinity and that the Lord is that God.*

**61.** These truths relating to the Lord are now for the first time made known, because it is foretold in *Revelation* xxi and xxii that a New Church, in which this doctrine will hold the chief place, is to be instituted by the Lord at the end of the former Church. This Church is what is there meant by the New Jerusalem, into which none can enter but they who acknowledge the Lord alone as the God of heaven and earth. Moreover, I am enabled to declare that the universal heaven acknowledges the Lord alone, and that whosoever does not acknowledge Him is not admitted into heaven: for heaven is heaven from the Lord. This acknowledgment itself, from love and faith, causes those in heaven to be in the Lord and the Lord in them, as the Lord Himself teaches in *John*:

At that day ye shall know that I am in my Father, and ye in me, and I in you. *John* xiv 20.

Also in the same:

Abide in me, and I in you ... I am the vine, ye are the branches: He that abideth in me and I in him, the same bringeth forth much fruit:

for without me ye can do nothing. If a man abide not in me, he is cast forth . . . *John* xv 4, 5, 6; xvii 22, 23.

This was not seen from the Word before, because if it had been seen before, still it would not have been received. For the Last Judgment had not yet been accomplished; and prior to that the power of hell prevailed over the power of heaven. Now man is in the midst between heaven and hell; and therefore if this (doctrine concerning the Lord) had been seen before, the devil, that is, hell, would have plucked it out of the hearts of men, and would, moreover, have profaned it. This state of power of hell was completely broken by the Last Judgment, which has now been accomplished. After that Judgment, that is, now, every man who desires may become enlightened and attain wisdom.

On this subject see what is written in the work on *Heaven and Hell*, Nos. 589–596, and Nos. 597–603; and also in the small treatise on *The Last Judgment*, Nos. 65–72, and Nos. 73, 74.

---

#### A NEW CHURCH IS MEANT BY THE NEW JERUSALEM IN THE *REVELATION*

**62.** In the *Revelation*, after the state of the Christian Church is described, as it would be at its end and as it now is; and after those of that Church who are meant by the false prophet, the dragon, the harlot and the beasts, were cast into hell; thus after the Last Judgment was accomplished, it is there said:

I saw a new heaven and a new earth: for the first heaven and the first earth were passed away ... Then I John saw the holy city, New Jerusalem, coming down from God out of heaven ... And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and He Himself shall be with them, their God. And 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. *Rev.* xxi 1–3, 5.

By the new heaven and the new earth which John saw, after the first heaven and the first earth had passed away, are not meant a

new starry and atmospheric sky, such as appears before human eyes, nor a new earth upon which men dwell; but there is meant a renewing (novum) of the Church both in the spiritual world and in the natural world.

As a renewal of the Church in both the spiritual and natural worlds was effected by the Lord when He was in the world, a similar prediction, namely, that a new heaven and a new earth should then come into being is made in the Prophets, as in *Isaiah* lxxv 17; lxxvi 22; and elsewhere. Therefore by this prediction cannot be meant a heaven visible before the eyes and an earth habitable by men. By the spiritual world is meant the world where angels and spirits dwell; and by the natural world is meant the world where men dwell. That a renewal of the Church in the spiritual has lately been effected, and that a renewal of the Church in the natural world will be effected, has been briefly shown in the treatise on *The Last Judgment*, and will be more fully shown in the *Continuation* of that work.

**63.** By the holy city, [New] Jerusalem, is meant this new Church as to doctrine. It was therefore seen coming down from God out of heaven, for the doctrine of genuine truth comes only from the Lord through heaven. Because the Church as to doctrine is meant by the city, New Jerusalem, it is therefore said:

Prepared as a bride adorned for her husband. *Rev.* xxi 2;

and afterwards:

There came unto me one of the seven angels ... and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a ... high mountain, and showed me that great city, the Holy Jerusalem, descending out of heaven from God. *Rev.* xxi 9, 10.

It is well known that by the bride and wife are meant the Church when the Lord is meant by the Bridegroom and Husband. The Church is a bride when she is willing to receive the Lord, and a wife, when she has received Him. It is evident that the Lord is here meant by the husband; for it is said, the bride, the Lamb's wife.

**64.** By Jerusalem, in the Word, is meant the Church as to

doctrine; because at Jerusalem, in the land of Canaan and in no other place, were the Temple and the Altar, and sacrifices were offered; and consequently there was Divine worship itself. Therefore also three feasts were celebrated there every year, and every male in the whole land was commanded to go to them. Because of this, by Jerusalem is signified the Church as to worship, and hence also as to doctrine; for worship is prescribed in doctrine and performed according to it. Another reason is, because the Lord was in Jerusalem and taught in His Temple, and afterwards glorified His Human there. Moreover, by a city in the Word in its spiritual sense is signified doctrine; and consequently by the holy city is signified the doctrine of Divine Truth from the Lord.<sup>13</sup>

That by Jerusalem is meant the Church as to doctrine is also evident from other passages in the Word; as from the following:

*In Isaiah:*

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. And 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 ...for 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 holy people, the redeemed of Jehovah: and thou shalt be called, A city sought out, not forsaken. *Isa. lxii 1-4, 11, 12.*

The whole of this chapter treats of the Coming of the Lord, and of the new Church to be established by Him. This new Church is

---

<sup>13</sup> By a city in the Word is signified the doctrine of the Church and of religion. This maybe seen in the *Arcana Coelestia*, Nos. 402, 2541, 2943, 3216, 4492, 4493. By the gate of a city is signified the doctrine through which entrance is made into the Church, Nos. 2943, 4477, 4478. Therefore the elders sat in the gate of the city, and judged, *ibid.* To go out of the gate, is to recede from doctrine, Nos. 44)2, 4493. Cities and palaces are represented in heaven when angels converse on doctrinals, No. 3216—  
Author's Note.



what is here meant by Jerusalem which shall be called by a new name, which the mouth of Jehovah shall name; and which shall be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of God; in which Jehovah shall delight, and which shall be called a city sought out, not forsaken. By these things cannot be meant the Jerusalem in which the Jews were when the Lord came into the world, for this was in all respects of a contrary character, and ought rather to have been called Sodom, as it is so called in *Revelation xi 8; Isaiah iii 9; Jeremiah xxiii 14; Ezek. xvi 46, 48.*

Elsewhere in *Isaiah*:

Behold, I create a new heaven and a new earth and the former shall not be remembered. Be ye glad and rejoice for ever in that which I create: for, behold, I will create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people. Then the wolf and the lamb shall feed together.... They shall not hurt ... in all my holy mountain. *Isa. lxv 17-19, 25.*

This chapter also treats of the Coming of the Lord and of the Church to be established by Him; which was not established with those who dwelt in Jerusalem but with those who were outside it. Therefore it is this Church which is meant by the Jerusalem that should be a rejoicing to the Lord, and whose people should be a joy to Him; where also the wolf and the lamb should feed together, and where men should do no hurt. In this chapter also it is said, as in the *Revelation*, that the Lord would create a new heaven and a new earth; by which also like things are meant; and it is also said that He would create Jerusalem.

Elsewhere in *Isaiah*:

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 doth speak; behold, it is I. Jehovah hath comforted His people, He hath redeemed Jerusalem. *Isa. lii 1, 2, 6, 9.*

This chapter also treats of the Coming of the Lord, and of the Church

to be established by Him. Therefore by Jerusalem, into which should no more come the uncircumcised and the unclean, and which the Lord should redeem, is meant the Church; and by Jerusalem, the holy city, the Church as to doctrine from the Lord.

In *Zephaniah*:

Sing, O daughter of Zion; be glad ... with all the heart, O daughter of Jerusalem. The King of Israel ... is in the midst of thee: thou shalt not fear (A.V. see) evil any more ... Jehovah thy God will. rejoice over thee with joy; He will rest in thy (A.V. his) love; He will joy over thee with singing. I will make you a name and a praise among all the peoples of the earth. *Zeph.* iii 14, 15, 17, 20.

Here likewise the subject is the Lord, and the Church from Him; over which the King of Israel, who is the Lord, will rejoice with joy, and exult with singing; in whose love He will rest, and whom He will make a name and a praise among all the peoples of the earth.

In *Isaiah*:

Thus saith Jehovah, thy Redeemer and thy Maker ... saying to Jerusalem, Thou shalt be inhabited and to the cities of Judah, Ye shall be built. *Isa.* xlv 24, 26

And in *Daniel*:

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks. *Dan.* ix 25.

It is evident that here also by Jerusalem is meant the Church, because this was restored and built by the Lord, but not Jerusalem, the seat of the Jews.

By Jerusalem is meant the Church from the Lord in the following passages also:

In *Zechariah*:

Thus saith Jehovah, I will return to Zion, and will dwell in the midst of Jerusalem: and therefore Jerusalem shall be called, The city of truth, and the mountain of Jehovah Zebaoth, The holy mountain. *Zech.* viii 3, 20-23.

In *Joel*:

Then shall ye know that I am Jehovah your God, dwelling in Zion, my holy mountain: 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 shall flow with milk ... And Jerusalem shall dwell from generation to generation. *Joel* iii 17, 18, 20.

In *Isaiah*:

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, even every one that is written to life in Jerusalem. *Isa.* iv 2, 3.

In *Micah*:

In the last days it shall come to pass, that the mountain of the house of Jehovah shall be established in the top of the mountains ... For doctrine shall go forth from Zion, and the Word of Jehovah from Jerusalem ... Unto thee shall the former kingdom come, the kingdom of the daughter of Jerusalem. *Micah* iv 1, 2, 8.

In *Jeremiah*:

At that time they shall call Jerusalem the throne of Jehovah; and all the nations shall be gathered together, because of the name of Jehovah, to Jerusalem: neither shall they walk after the stubbornness (confirmatio) of their evil heart. *Jer.* iii 17.

In *Isaiah*:

Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. *Isa.* xxxiii 20.

Besides many other places; as,

*Isaiah* xxiv 23; xxxvii 32; lxvi 10-14 *Zechariah* xii 3, 6, 8-10; xiv 8, 11, 12, 21; *Malachi* iii 1, 4; Psalm cxxii 1-7; cxxxvii 4-6.

By Jerusalem in these places is meant the Church which was to be established, and which also was established, by the Lord, and not Jerusalem in the land of Canaan inhabited by Jews. This can be seen

from those passages in the Word where it is said of the latter that it was utterly ruined, and that it would be destroyed:

*Jeremiah* v 1; vi 6, 7; vii 17, 18, and following verses; viii 5—8 and foll.; ix 11, 12, 14 and foll.; xiii 9, 10 14; xiv 16; *Lamentations* i 8, 9, 17;

*Ezekiel* iv 1 to the end; v 9 to the end; xii 18, 19; xv 6–8 xvi 1–63; xxiii 1–49; *Matthew* xxiii [i33], 37, 39 *Luke* xix 41–44; xxi 20–22; xxiii 28–30; and in many other places.

**65.** It is said in *Revelation*,

[I saw] a new heaven and a new earth; and afterwards,

Behold, I make all things new.

By this nothing else is meant than that, in the Church now to be established by the Lord, there will be new doctrine which was not in the former Church. This doctrine was not granted to that Church because, if it had been, it would not have been received; for the Last Judgment was not yet accomplished, and prior to this the power of hell prevailed over the power of heaven. Therefore, if it had been given prior to this, even from the mouth of the Lord, it would not have remained with man: nor does it remain with any to-day, unless with those who approach the Lord alone, and acknowledge Him as the God of heaven and earth. See above, No. 61. This same doctrine was indeed given before in the Word; but as the Church, not long after its establishment, was turned into Babylon, and afterwards with others into Philistia,<sup>14</sup> that doctrine could not be seen from the Word; for the Church views the Word only from the principles of its own form of religion and doctrine pertaining to that religion.

The new truths contained in this treatise are, in general, the following:

1. God is One in Person and in Essence; and the Lord is that

---

<sup>14</sup> Babylon signifies the Church corrupted by self-love and the love of the world; and Philistia, the Church corrupted by the doctrine of faith separated from charity.

God.

2. The whole Sacred Scripture treats of Him alone.

3. He came into the world to subjugate the hells, and to glorify His Human; and He accomplished both by temptations admitted into Himself, and fully by the last of them, which was the Passion of the Cross. By this means He became the Redeemer and Saviour; and thereby merit and righteousness belong to Him alone.

4. That He fulfilled all things of the Law, means that He fulfilled all things of the Word.

5. By the Passion of the Cross He did not take away sins, but He bore them, as a Prophet: that is, He suffered in order that in Himself the Church should be represented as to the manner in which it had done violence to the Word.

6. The imputation of merit means nothing, unless by it is understood the remission of sins following repentance.

Such are the truths contained in this treatise. In subsequent works, which will treat of the Sacred Scripture, the Doctrine of Life, the Doctrine of Faith, the Divine Love and the Divine Wisdom, still more new truths will be seen.



THE DOCTRINE  
OF THE  
NEW JERUSALEM  
CONCERNING THE  
SACRED SCRIPTURE





# CONTENTS

THE SACRED SCRIPTURE, OR THE WORD, IS THE DIVINE TRUTH ITSELF .....(n.1)

IN THE WORD THERE IS A SPIRITUAL SENSE, HITHERTO UNKNOWN.....(n.5)

- i. *What the spiritual sense is.....(n.5)*
- ii. *The spiritual sense is in the whole of the Word, and in every part of it.....(n.9)*
- iii. *Because of the spiritual sense the Word is divinely inspired, and holy in every word..... (n.18)*
- iv. *The spiritual sense of the Word has hitherto been unknown ..... (n.20)*
- v. *Henceforth the spiritual sense of the Word will be made known only to those who are in genuine truths from the Lord .....(n.26)*

THE SENSE OF THE LETTER OF THE WORD IS THE BASIS, THE CONTAINANT, AND THE SUPPORT OF THE SPIRITUAL AND CELESTIAL SENSES..... (n.27)

DIVINE TRUTH, IN THE SENSE OF THE LETTER OF THE WORD, IS IN ITS FULLNESS, ITS SANCTITY, AND ITS POWER..... (n.37)

- i. *The truths of the sense of the letter of the Word are meant by the foundations of the wall of the New Jerusalem... (n.43)*
- ii. *The truths and goods of the sense of the letter of the Word are meant by the Urim and Thummim ..... (n.44)*
- iii. *The truths of the sense of the letter of the Word are meant by the precious stones in the garden of Eden where, according to Ezekiel, the king of Tyre is said to have been ..... (n.45)*
- iv. *The sense of the letter of the Word is signified by the curtains and veils of the Tabernacle ..... (n.46)*

- v. *By the externals of the Temple at Jerusalem were represented the externals of the Word, which belong to its sense of the letter* ..... (n.47)
- vi. *The Word in its glory was represented by the Lord, when He was transfigured* ..... (n.48)

THE DOCTRINE OF THE CHURCH MUST BE TAKEN FROM THE SENSE OF THE LETTER OF THE WORD, AND BE CONFIRMED BY IT ..... (n.50)

- i. *Without doctrine, the Word is unintelligible* ..... (n.51)
- ii. *Doctrine must be taken from the sense of the letter of the Word, and be confirmed [by it]* ..... (n.53)
- iii. *Genuine truth, which is to be the source of doctrine, is manifest in the sense of the letter of the Word only to those who are enlightened by the Lord*..... (n.57)

BY THE SENSE OF THE LETTER OF THE WORD THERE IS CONJUNCTION WITH THE LORD, AND ASSOCIATION WITH THE ANGELS ..... (n.62)

THE WORD IS IN ALL THE HEAVENS, AND IS THE SOURCE OF ANGELIC WISDOM..... (n.70)

THE CHURCH EXISTS FROM THE WORD, AND IT IS SUCH AS IS ITS UNDERSTANDING OF THE WORD..... (n.76)

IN EVERY DETAIL OF THE WORD THERE IS THE MARRIAGE OF THE LORD AND THE CHURCH, AND CONSEQUENTLY THE MARRIAGE OF GOOD AND TRUTH..... (n.80)

HERESIES MAY BE FORMULATED FROM THE SENSE OF THE LETTER OF THE WORD, BUT IT IS HARMFUL TO CONFIRM THEM ..... (n.91)

THE LORD CAME INTO THE WORLD THAT HE MIGHT FULFILL ALL THINGS OF THE WORD, AND THEREBY BECOME DIVINE TRUTH, OR THE WORD, EVEN IN ULTIMATES..... (n.98)

PREVIOUS TO THE WORD WHICH IS NOW IN THE WORLD, THERE WAS A WORD WHICH IS LOST ..... (n.101)

BY MEANS OF THE WORD THOSE ALSO HAVE LIGHT WHO ARE  
OUTSIDE THE CHURCH, AND DO NOT POSSESS THE WORD (n.104)

WITHOUT THE WORD NO ONE WOULD HAVE ANY KNOWLEDGE OF  
GOD, OF HEAVEN AND HELL, OF A LIFE AFTER DEATH, AND STILL  
LESS OF THE LORD ..... (n.114)



THE DOCTRINE OF THE NEW JERUSALEM  
CONCERNING THE  
SACRED SCRIPTURE

---

THE SACRED SCRIPTURE, OR THE WORD, IS THE DIVINE TRUTH  
ITSELF

1. It is generally agreed that the Word is from God, is divinely inspired, and therefore holy; but hitherto it has remained unknown wherein its divinity resides; for the Word in the Letter appears like common writing in a strange style, lacking the sublimity and brilliance which are apparently features of the literature of the world. For this reason the man who worships nature instead of God, or in preference to God, and who consequently thinks from (*ex*)<sup>1</sup> himself and his proprium<sup>2</sup> and not from (*ex*) heaven from (*a*) the Lord, may easily fall into error respecting the Word and into contempt for it, and say within himself as he reads it, What does this mean? What does that mean? Is this Divine? Can God, to whom belongs infinite wisdom, speak in this way? Where is its sanctity, or whence derived but from man's religious credulity?

2. He, however, who thinks in this way does not consider that Jehovah Himself, who is the God of heaven and earth, spoke the Word by means of Moses and the Prophets, and consequently that it must be Divine Truth itself; for what Jehovah Himself speaks is Divine Truth. Nor does he consider that the Lord, who is the same as Jehovah, spoke the Word written by the Evangelists, much of it from His own mouth, and the rest from the spirit of His mouth, which is the Holy Spirit. For this reason He Himself declares that in His words there is life, that He is the light which enlightens, and that He is the

---

<sup>1</sup> The prepositions *ex* and *a*, both translated "from", are here used in contrast, *a* indicating the responsible agent or originating source, and *ex* an instrumental agent, or intermediary, contributing to the performance of an action, but not itself the source.

<sup>2</sup> The Latin word *proprium* means "what is one's own". It is used in a special sense involving "what is of the self".

truth.

That Jehovah Himself spoke the Word by the Prophets has been shown in *The Doctrine of the New Jerusalem Concerning the Lord*, Nos. 52, 53. That the words which the Lord Himself spoke in the Evangelists are life, is declared in *John*:

The words that I speak unto you are spirit, and they are life. *John vi 63.*

In the same Evangelist:

Jesus said to the woman at Jacob's well, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of Him, and He would have given thee living water. Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. *John iv 6, 10, 14.*

By Jacob's well is signified the Word, as also in *Deut. xxxiii 28*; and for this reason also the Lord sat there, and spoke with the woman; and by water is signified the truth of the Word.

In the same Evangelist:

If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture saith, out of his belly shall flow rivers of living water. *John vii 37, 38.*

In the same:

Peter said to Jesus, Thou hast the words of eternal life. *John vi 68.*

For this reason the Lord says in *Mark*,

Heaven and earth shall pass away; but my words shall not pass away. *Mark xiii 31.*

The words of the Lord are life, because He Himself is the Life and the Truth, as He teaches in *John*:

I am the Way, the Truth, and the Life. *John xiv 6*;

and in the same:

In the beginning was the Word, and the Word was with God, and the Word was God. In Him was life; and the life was the light of men.

*John i 1, 4.*

By the Word here is meant the Lord as to Divine Truth, in which alone there is life and light. For this reason the Word, which is from the Lord, and which is the Lord, is called

a fountain of living waters *Jer. ii 13; xvii 13; xxxi 9;*

a fountain of salvation. *Isa. xii 3;*

a fountain. *Zech. xiii 1;*

and a river of water of life. *Rev. xxii 1;*

and it is said that

The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters. *Rev. vii 17;*

besides other passages, where the Word is also called the Sanctuary and the Tabernacle, in which the Lord dwells with man.

3. From these considerations, however, the natural man still cannot be persuaded that the Word is Divine Truth itself, in which is Divine Wisdom as well as Divine Life; for he regards it from its style, in which he does not see these things. Yet the style of the Word is the Divine style itself, with which no other style, however sublime and excellent it may seem, can be compared, for any other style is as thick darkness compared with light. The style of the Word is such that there is holiness in every sentence, and in every word; indeed, in some places, in the very letters; and consequently the Word conjoins man with the Lord, and opens heaven.

There are two things which proceed from the Lord, Divine Love and Divine Wisdom, or what is the same, Divine Good and Divine Truth; for Divine Good is of His Divine Love, and Divine Truth is of His Divine Wisdom. The Word in its essence is both of these; and since it conjoins man with the Lord and opens heaven, as has just been said, therefore the Word fills the man who reads it from the Lord, and not from himself alone, with the good of love and the truths of wisdom-his will with the good of love and his understanding with the truths of wisdom; thus man has life through the Word.

4. Lest, therefore, men should be in doubt that the Word is of this nature, the Lord has revealed to me its internal sense. This in its essence is spiritual, and resides in the external sense which is natural, as the soul in the body. This internal sense is the spirit which gives life to the Letter; and it can therefore bear witness to the divinity and holiness of the Word, and it can convince even the natural man, if he is willing to be convinced.

---

IN THE WORD THERE IS A SPIRITUAL SENSE, HITHERTO  
UNKNOWN

5. The following points will be explained in this order:

i. What the spiritual sense is.

ii. This sense is in the whole of the Word, and in every part of it.

iii. Because of this sense the Word is Divinely inspired, and holy in every word.

iv. This sense has hitherto been unknown.

v. Henceforth it will be made known only to those who are in genuine truths from the Lord.

*i. What the spiritual sense is.* The spiritual sense is not that which shines forth from the sense of the Letter of the Word when one searches the Word and explains it to confirm some dogma of the Church: this sense is the literal sense of the Word. The spiritual sense, however, does not appear in the sense of the Letter: it is within it, as the soul is in the body, as the thought is in the eyes, and as affection is in the countenance; and these act together as cause and effect. It is this sense especially that makes the Word spiritual, not only for men but also for angels; and therefore the Word by means of this sense communicates with the heavens.

6. From the Lord proceed the Celestial, the Spiritual and the natural, one after another. What proceeds from His Divine Love is called the Celestial, and is Divine Good; what proceeds from His



Divine Wisdom is called the Spiritual, and is Divine Truth. The Natural is from both and is their complex in the ultimate [or lowest] degree. The angels of the Lord's celestial kingdom, who constitute the third or highest heaven, are in that Divine proceeding from the Lord which is called the celestial, for they are in the good of love from the Lord. The angels of the Lord's spiritual kingdom, who constitute the second or middle heaven, are in that Divine proceeding from the Lord which is called the spiritual, for they are in the truths of wisdom from the Lord.<sup>3</sup> Men of the Church in the world, however, are in the Divine natural, which also proceeds from the Lord. From this it follows that the Divine proceeding from the Lord to its ultimates, descends through three degrees, and is termed Celestial, Spiritual and Natural. The Divine which descends from the Lord to men comes down through these three degrees; and when it has descended, it contains these three degrees in itself. Such is the nature of every thing Divine; therefore when it is in its ultimate degree, it is in its fulness. This is the nature of the Word. In its ultimate sense it is natural, in its interior sense it is spiritual, and in its inmost sense it is celestial; and in each it is Divine. That the Word is of this nature is not apparent in the sense of its Letter, as this is natural; because man when in the world has hitherto not known anything concerning the heavens; and consequently has not known what the spiritual is, and what the celestial; thus he has not known the difference between these and the natural.

7. The difference between these degrees cannot be known unless by a knowledge of correspondence. For these three degrees are quite distinct from each other, like end, cause and effect, or like what is prior, posterior and postreme [or last], yet they make one by correspondences, for the natural corresponds to the spiritual, and also to the celestial. What correspondence is may be seen in the work on *Heaven and Hell* where it treats of, The Correspondence of all things in heaven with all things in man, Nos. 87–102; and, The

---

<sup>3</sup>Author's Note. The heavens consist of two Kingdoms, one of which is called the celestial kingdom, and the other the spiritual kingdom. This may be seen in the work on *Heaven and Hell* Nos. 20–28.

Correspondence [of all things] in heaven with all things on earth, Nos. 103–115. It will also be further seen from examples quoted below from the Word.

8. Since the Word interiorly is spiritual and celestial, it is therefore written by means of pure correspondences; and what is thus written is in its ultimate sense written in such a style as is seen in the Prophets and Evangelists which, although it appears ordinary, yet has stored up within it Divine Wisdom and all angelic wisdom.

9. *ii. The spiritual sense is in the whole of the Word, and in every part of it.* This cannot be better seen than from examples, such as the following: *John says in Revelation,*

I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True; and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written that no man knew but He Himself; And He was clothed with a vesture dipped in blood: and His name is called, The Word of God. His armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean ... He hath on His vesture and on His thigh a name written, King of kings and Lord of lords. And I saw an angel standing in the sun; and he cried with a loud voice ... Come and gather yourselves together unto the great supper ... 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. *Rev. xix 11–18.*

No one can see what these things signify except from the spiritual sense of the Word, and no one can see the spiritual sense except from a knowledge of correspondences; for all the words are correspondences and not one word is without meaning. The science of correspondences teaches the signification of the white horse, of Him that sat upon it, of His eyes which were like a flame of fire, of the crowns which were on His head, of His vesture dipped in blood, of the white linen with which they who were of His army in heaven were clothed, of the angel standing in the sun, of the great supper to which they should come and gather themselves, and also of the flesh of kings, captains and many others which they were to eat.

What each of these particulars signifies in the spiritual sense may be seen in the little work on *The White Horse*, where they are explained. It is therefore unnecessary to explain them further here. In that treatise it is shown that the Lord is here described as to the Word; by His eyes, which were as a flame of fire, by the crowns which were upon His head, and by the name which no one knoweth but Himself, is meant the spiritual sense of the Word, which no one knows but the Lord Himself and he to whom He wills to reveal it. Further, that by His vesture dipped in blood is meant the natural sense of the Word, which is the sense of the Letter, to which violence has been done.

That it is the Word which is thus described is clearly manifest, for it is said, His name is called the Word of God; and that it is the Lord who is meant is also clearly manifest, for it is said the name of Him who sat on the white horse was written, King of kings and Lord of lords. That the spiritual sense of the Word is to be opened at the end of the Church is signified not only by what is said of the white horse and of Him who sat thereon, but also by the great supper to which the angel standing in the sun invited all to come, and to eat the flesh of kings, and of captains, of mighty men, of horses and of those that sat upon them, and of all, both free and bond. All these expressions would be empty words and without life and spirit unless there were something spiritual within them, as the soul is in the body.

**10.** In *Revelation*, chapter xxi, the Holy Jerusalem is thus described:

In her was a light like a stone most precious, like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon which are the names of the twelve tribes of the Children of Israel. The wall was a hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper; and its foundations of all manner of precious stones, of jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprasus, jacinth and amethyst. The gates were twelve pearls. The city itself was pure gold, like clear glass; and it

was four-square, the length, the breadth and the height being equal, twelve thousand furlongs [*Rev.* xxi 11, 12, 16–21 with many other particulars].

That all these things are to be understood spiritually may be evident from this, that by the Holy Jerusalem is signified a new Church which is to be established by the Lord, as is shown in *The Doctrine of the Lord* Nos. 62–65. Since the Church is here signified by Jerusalem it follows that all things said of it as a city, of its gates, its wall, the foundations of its wall, as well as of their measures, contain a spiritual sense; for the things which relate to the Church are spiritual.

What the particulars signify is explained in the work on *The New Jerusalem*, published in London in the year 1758, No. 1; and I therefore refrain from any further explanation of them here. It is sufficient to know from that work that there is a spiritual sense within all the particulars of the description, like a soul in the body; and that without this sense nothing relating to the Church would be understood in the things there written; as, that the city was of pure gold, its gates were of pearls, its wall of jasper, the foundations of its wall of precious stones, that its wall was a hundred and forty and four cubits, which is the measure of a man, that is, of an angel; that the city was in length, breadth and height, twelve thousand furlongs, and so on. Anyone, however, who has a knowledge of the spiritual sense from the science of correspondences understands those things, as for instance that the wall and its foundations signify doctrine from the literal sense of the Word, and that the numbers twelve, one hundred and forty and four, and twelve thousand have a like signification, namely, the sum total of all the truths and goods of the Church.

**11.** In *Revelation*, chapter vii, it is said

That there were sealed one hundred and forty and four thousand, twelve thousand of each tribe of Israel; the same number of the tribe of Judah, of Reuben, of Gad, of Asher, of Naphtali, the tribe of Manasses, of Simeon, of Levi, of Issachar, of Zebulon, of Joseph and of Benjamin.

The spiritual sense of these words is, that all are saved with whom

there is the Church from the Lord, For in the spiritual sense, to be marked in the forehead, or sealed, signifies to be acknowledged by the Lord and saved. By the twelve tribes of Israel are signified all of that Church; by twelve, twelve thousand, and one hundred and forty and four thousand, are signified all; by Israel is signified the Church; and by each tribe something specific of the Church. Anyone who does not know this spiritual meaning of these words may suppose that only a certain number are to be saved, and these only from the Israelitish and Jewish nation.

**12.** In *Revelation*, chapter vi, it is said that

When the Lamb opened the first seal of the book, there went forth a white horse: and he that sat on him had a bow, and a crown was given to him ... When he had opened the second seal, there went forth a red horse: and to him that sat thereon a great sword was given. When he had opened the third seal, there went forth a black horse: and he that sat on him had a pair of balances (*statera*) in his hand. And when he had opened the fourth seal, there went forth a pale horse: and his name that sat on him was Death. [*Rev.* vi 1-5, 7, 8.]

What these things signify can only be unfolded by means of the spiritual sense; and it is fully unfolded when it is known what is signified by the opening of the seals, by a horse, and by the other particulars. By these things are described the successive states of the Church from the beginning to its end as to the understanding of the Word. The opening of the seals of the book by the Lamb signifies the manifestation of those states of the Church by the Lord. A horse signifies the understanding of the Word; the white horse the understanding of truth from the Word in the first state of the Church; the bow of him that sat upon that horse signifies the doctrine of charity and faith combating against falsities; the crown, eternal life, the reward of victory.

The red horse signifies the understanding of the Word destroyed as to good in the second state of the Church; the great sword signifying falsity combating against truth. The black horse signifies the understanding of the Word destroyed as to truth in the

third state of the Church; the pair of balances (statera) signifying the estimation of truth so small as to be hardly appreciable. The pale horse signifies the understanding of the Word nullified from evils of life and consequent falsities in the fourth or last state of the Church; and death signifies eternal damnation.

That such is the signification of these things in the spiritual sense does not appear in the sense of the Letter or the natural sense. Therefore, unless the spiritual sense were at some time opened, the Word as to this passage, and as to the rest of *Revelation*, would be closed so completely that at length no one would know where its Divine sanctity lay concealed. It is equally so in respect to what is signified by the four horses and by the four chariots going forth from between the two mountains of brass, in *Zechariah* vi 1-8.

**13.** In *Revelation* ix we read,

The fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power ... The shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had ... breastplates of iron; and the sound of their wings was as the sound of chariots of many [horses] running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. *Rev.* ix 1-3, 7-11.

These things also no one would understand unless the spiritual sense were revealed to him; for nothing here is said without meaning: everything, even to each particular, has a signification. The

subject here treated of is the state of the Church when all cognitions<sup>4</sup> of truth from the Word have been destroyed, and consequently man, having become sensual, persuades himself that falsities are truths.

By the star fallen from heaven is signified the cognitions of truth destroyed; by the sun and the air being darkened is signified the light of truth become thick darkness; by the locusts which went forth out of the smoke of that pit are signified falsities in ultimates (*extremis*) such as are with those who have become sensual, and who see and judge all things from fallacies; by a scorpion is signified their persuasive power. The locusts appearing as horses prepared for battle signifies their reasonings as from the understanding of truth; that the locusts had crowns like gold upon their heads, and faces like the faces of men, signifies that they appeared to themselves as conquerors and wise; their having hair as the hair of women signifies that they appeared to themselves as if they were in the affection of truth; and their having teeth as the teeth of lions signifies that sensual things, which are the lowest things of the natural man, appeared to them as if they had power over all things.

That they had breastplates as breastplates of iron signifies argumentations from fallacies, by which they fight and prevail. The sound of their wings being as the sound of chariots running to battle signifies reasons as from truths of doctrine from the Word, for which truths they were to combat; their having tails as scorpions signifies persuasions; their having stings in their tails signifies craftiness in deceiving by means of their persuasions. Their having power to hurt men five months signifies that they bring into a kind of stupor those who are in the understanding of truth and in the perception of good. That they have over them a king, the angel of the bottomless pit

---

<sup>4</sup> The term *cognitiones*, here used in the Latin, is translated “cognitions” to distinguish these knowledges from those that are meant by the Latin *scientifica* also used in the Heavenly Doctrine for the New Church. Two of the meanings most commonly associated with *cognitiones* are, (i) a particular species of knowledge, as knowledges of the Word, of good and truth, or of spiritual things (A.C. 24, 3665, 9945; N.J.H.D. 51; H.H. 111, 351, 469, 474, 517, 518); and (ii) a higher type of knowledge which is from understanding and perception (A.C. 1486–7; H.H. 353).

whose name is Abaddon or Apollyon, signifies that their falsities were from hell, where those are who are merely natural and in self-intelligence.

This is the spiritual sense of these words of which nothing appears in the sense of the Letter; and it is the same throughout the *Revelation*. It should be known that in the spiritual sense all things cohere in a continuous sequence, to the perfect arrangement of which each word contributes in the sense of the Letter, or natural sense. Thus, if the smallest word were taken away the sequence would be broken and the connection would be destroyed. Lest this should happen, therefore, at the end of this prophetic Book is it added,

That not a word should be taken away. *Rev.* xxii 19.

It is the same with the Books of the Prophets of the Old Testament. Lest anything should be taken away from these, it was brought about by the Divine Providence of the Lord that each particular in them was counted, even to the letters. This was done by the Masoretes<sup>5</sup>.

**14.** Where the Lord speaks to His disciples about the consummation of the age, which is the last phase of the Church, at the end of His predictions concerning its successive changes of state, He says,

Immediately after the tribulation 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 in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of the heavens to the other. *Matt.* xxiv 29-31.

By these words in the spiritual sense it is not meant that the sun and the moon would be darkened, that the stars would fall from heaven,

---

<sup>5</sup> These were Jewish Rabbis whose object was to preserve the integrity of the text of the Hebrew Scriptures.



that the sign of the Lord would appear in heaven, and that He would be seen in the clouds, and also that angels with trumpets would be seen; but by all the expressions in this passage are meant spiritual things relating to the Church, concerning the state of which at its end these things are said. For in the spiritual sense, by the sun which shall be darkened is meant the Lord as to love; by the moon which shall not give her light (*lumen*) is meant the Lord as to faith; by the stars which shall fall from heaven, the cognitions of good and truth which will perish; by the sign of the Son of Man in heaven, the appearing of Divine Truth; and by the tribes of the earth that shall mourn, the want of all truth which is of faith, and of all good which is of love. By the Coming of the Son of Man in the clouds of heaven with power and glory is meant the presence of the Lord in the Word, and revelation; by the clouds is signified the sense of the Letter of the Word, and by glory, the spiritual sense of the Word. By the angels with a great sound of a trumpet is signified heaven, whence comes Divine Truth; by gathering together the elect from the four winds from one end of the heavens to the other, is signified that which is new (*novum*) in the Church as to love and faith.

That the darkening of the sun and moon, and the falling of the stars to the earth, are not here meant, clearly appears from the Prophets, for in them similar things are said concerning the state of the Church when the Lord was about to come into the world. Thus, in *Isaiah*:

Behold, the day of Jehovah cometh, cruel ... with fierce anger ... For the stars of the heavens and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil. [*Isa. Xiii 9-11*]; xiv 21, 23.

In *Joel*:

The day of Jehovah cometh ... A day of darkness and of thick darkness ... The sun and the moon shall be dark. And the stars shall withdraw their shining. *Joel* ii 1, 2, 10; iii 15.

In *Ezekiel*:

I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights ... will I make dark... and set darkness upon thy land.  
*Ezek. xxxii 7, 8.*

By the day of Jehovah is meant the Coming of the Lord, which took place when there was no longer any good and truth left in the Church nor any rational conception of the Lord.

**15.** In order that it may be seen that the prophetic parts of the Word of the Old Testament are, in many places, not intelligible without the spiritual sense, I would adduce a few passages only; as in *Isaiah*:

Then shall Jehovah stir up a scourge against Assyria, according to the slaughter of Midian at the rock of Oreb: and as His rod was upon the sea so shall He lift it up after the manner of Egypt. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck ... He shall come to Aiath, he shall pass to Migron; at Michmash he shall give orders to his arms (A.V. he hath laid up his carriages). They shall pass over Mebarah; Gibeah shall be a lodging for us; Ramah shall be afraid; Gibeah of Saul shall flee. Lift up thy voice, O daughter of Gallim; give ear, O Laish, O poor Anathoth. Madmenah is removed; the inhabitants of Gebim shall gather themselves together ... As yet shall he remain at Nob that day? He shall shake his hand, the mountain of the daughter of Zion, the hill of Jerusalem ... Jehovah shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one. *Isa. x 26-34.*

In this passage only names occur from which nothing can be drawn but by the aid of the spiritual sense; and in this sense all names in the Word signify things of heaven and the Church. From this sense it is gathered that by these things is signified that the whole Church was devastated by natural knowledge (*scientifica*) perverting all truth and confirming falsity.

Elsewhere in the same Prophet:

In that day ... the envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulder

of the Philistines towards the sea (A.V. the west): they shall spoil the children of the east together: Edom and Moab shall be the laying on (*emissio*) of their hand. Jehovah shall utterly destroy the tongue of the Egyptian sea; and with the vehemence of His spirit shall He shake His hand over the river; and shall smite it in the seven streams, and make it a way for men to go over dry-shod. And there shall be an highway for the remnant of His people, which shall be left, from Assyria. *Isa. xi* [i11], 13–16.

Here also no one would see anything Divine unless he knows what is signified by each of the names mentioned; although the subject treated of is the Coming of the Lord and what shall then come to pass, as is clearly manifest from verses 1–10 of the same chapter. Who then, without the aid of the spiritual sense, would see that by these in their order is signified that they who are in falsities from ignorance, and have not suffered themselves to be led astray by evils, will approach the Lord; and that the Church will then understand the Word; and that falsities will then no longer harm them?

The case is similar in those passages where names do not occur, as in *Ezekiel*:

Thus saith the Lord Jehovih; Thou son of man, Speak unto the fowl of every wing, and to every beast of the field. Assemble yourselves and come; 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 ... Ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I sacrifice for you. Thus ye shall be filled at my table with horse and chariot, with the mighty man and with every man of war ... Thus I will set my glory among the nations. *Ezek. xxxix* 17–21.

He who does not know from the spiritual sense what is signified by a sacrifice, by flesh, and blood, and what by a horse, a chariot, a mighty man, and a man of war, would not know otherwise than that such things were to be eaten and drunk. The spiritual sense, however, teaches that eating the flesh and drinking the blood of the sacrifice which the Lord Jehovih will give upon the mountains of

Israel, signifies appropriating to oneself Divine good and Divine truth from the Word. For the subject treated of here is the calling together of all to the Lord's kingdom, and in particular, the establishment by the Lord of the Church among the nations. Who cannot see that flesh is not meant by flesh, nor blood by blood? as where it is said that they should drink blood till they should be drunken, and that they should be filled with horse and chariot, the mighty man and every man of war? So likewise in a thousand other places in the Prophets.

**16.** Without the spiritual sense no one would know why the prophet *Jeremiah* was commanded

To buy himself a girdle, and put it upon his loins, and not to draw it through water, and to hide it in a hole of the rock by the Euphrates. *Jer.* xiii 1-7;

why the prophet *Isaiah* was commanded

To loose the sackcloth from off his loins, to put off the shoe from his foot, and to go naked and barefoot three years. *Isa.* xx 2, 3;

why the prophet *Ezekiel* was commanded

To pass a razor over his head and over his beard, and then to divide the hairs, to burn a third part in the midst of the city, to smite a third part with the sword, and to scatter a third part to the wind; but to bind a little of them in his skirts, and finally to cast them into the midst of the fire. *Ezek.* v 1-4;

why the same prophet was commanded

To lie upon his left side three hundred and ninety days, and upon his right side forty days; to make himself a cake of wheat, and barley, and millet, and fitches, with cow's dung, and eat it; and in the meantime to cast a trench and mound against Jerusalem, and lay siege to it. *Ezek.* iv 1-15;

why the Prophet *Hosea* was commanded twice

To take himself a harlot to be his wife. *Hosea* i 2-9; iii 2, 3;

and many more things of a like nature.

Moreover, without the spiritual sense, who would know what is

signified by all the things of the tabernacle, as by the ark, the mercy-seat, the cherubim, the candlestick, the altar of incense, the shewbread on the table, the veils and its curtains? Without the spiritual sense who would know what is signified by the holy garment of Aaron, by his vest, his robe, the ephod, the urim and thummim, the mitre, and the many other things associated with him? Who also, without the spiritual sense, would know what is signified by all those things commanded relating to burnt-offerings, sacrifices, meat offerings, and drink offerings? and also by those relating to sabbaths and feasts? The truth is that not the least of these things was commanded which did not signify something relating to the Lord, to heaven and to the Church. From these few examples it may be clearly seen that there is a spiritual sense in all things of the Word in general and in particular.

**17.** That the Lord when He was in the world spoke by correspondences, and thus both spiritually and naturally at the same time, may appear from His parables, in which every single expression contains a spiritual sense. Take for example, the parable of the ten virgins. He said:

The kingdom of the heavens is like unto ten virgins, who took their lamps, and went forth to meet the bridegroom. Five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise. Give us of your oil; for our lamps are gone out. But the wise answered, saying (A.V. Not so;) lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came: and they that were ready went in with him to the marriage; and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us. But he answered and said; Verily I say unto you, I know you not. *Matt. xxv 1-12.*

That in every part of this parable there is a spiritual sense, and

consequently a Divine holiness, none can see but those who know that there is a spiritual sense, and are acquainted with the nature of it. In the spiritual sense by the kingdom of God is meant heaven and the Church; by the bridegroom, the Lord; by the wedding, the marriage of the Lord with heaven and the Church by means of the good of love and of faith. By the virgins are meant those who belong to the Church; by ten are meant all, and by five a certain part; by lamps are meant the truths of faith, and by oil, the good of love. By sleeping and waking are meant the natural life of man in the world, and his spiritual life after death. By buying is meant to procure for themselves; and by going to those that sell, and buying oil, is meant to procure for themselves after death the good of love from others. Because this can no longer be acquired after death, therefore, although they came to the marriage door with their lamps and the oil they had purchased, still the bridegroom said to them, "I know you not". This is because man, after his life in the world, remains such as he had been in the world.

From these things it is evident that the Lord spoke by pure correspondences, and this because He spoke from the Divine that was in Him and was His own. That the bridegroom signifies the Lord, and the kingdom of the heavens, the Church; that the wedding signifies the marriage of the Lord with the Church by means of the good of love and of faith; that virgins signify those who belong to the Church; that by ten are meant all, and by five a certain part; that sleeping means a natural state, and buying, procuring for themselves; that the door means entrance into heaven, and not to know, when spoken by the Lord, not to be in His love; all this may appear from many passages in the prophetic Word, where these expressions have a similar signification.

Because virgins signify those who belong to the Church, therefore, in the prophetic Word is there such frequent mention of virgin, and daughter of Zion, of Jerusalem and of Israel, and because oil signifies the good of love, that all the holy things of the Israelitish Church were anointed with oil. The case is the same with the other parables, and with all the words spoken by the Lord and recorded in

the Evangelists. For this reason the Lord declares that

His words are spirit and life. *John* vi 63.

It is the same with all the Lord's miracles These were Divine because they signified the various states of those with whom the Church was to be established by the Lord. Thus, when the blind received sight, it signified that those who were in ignorance of truth should receive understanding; when the deaf received hearing, it signified that those who had previously heard nothing concerning the Lord and the Word, should hear and obey; when the dead were raised, it signified that those who otherwise would have spiritually perished, should become alive; and so on. This is meant by the Lord's reply to the disciples of John when he sent them to inquire whether it was He who should come:

Go and tell *John* those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. *Matt.* xi 3-5.

Moreover, all the miracles recorded in the Word contain within them such things as relate to the Lord, to heaven and to the Church. On this account these miracles are Divine, and are distinguished from miracles not Divine. These few examples may serve to illustrate what the spiritual sense of the Word is, and to show that it is present in the whole of the Word, in general and in particular.

**18. iii.** *Because of the spiritual sense the Word is divinely inspired, and holy in every word.* It is asserted in the Church that the Word is holy, and this because Jehovah God spoke it. However, as its holiness is not apparent from the Letter alone, therefore, he who once has doubts about its holiness on that account, when he afterwards reads the Word, confirms his doubts by many things in it. For he then reflects, Is this holy? Is this Divine? Therefore, lest such thoughts should flow into the minds of many and ultimately prevail, and thereby conjunction of the Lord with the Church where the Word is should perish, it has pleased the Lord now to reveal its spiritual sense in order that it may be known where in the Word that holiness

lies concealed. Some examples may be given to illustrate this.

The Word sometimes treats of Egypt, sometimes of Assyria, sometimes of Edom, of Moab, the children of Ammon, Tyre and Sidon, and Gog. He who does not know that by those names things relating to heaven and the Church are signified, may be led into the error that the Word treats much of nations and peoples, and but little of heaven and the Church; thus much of earthly and little of heavenly things. When, however, he knows what is signified by these nations and peoples, or by their names, he may come out of his error into the truth.

In like manner, when it is observed that in the Word frequent mention is made of gardens, groves and woods; and also of their trees, as the olive, the vine, the cedar, the poplar and the oak; and also of the lamb, the sheep, the goat, the calf and the ox; and also of mountains, hills, valleys, and the fountains, rivers and waters in them; and much more of a similar nature; he who knows nothing of the spiritual sense of the Word cannot believe otherwise than that only these things are meant. For he does not know that by a garden, a grove and a wood are meant wisdom, intelligence, and knowledge; by the olive, the vine, the cedar, the poplar and the oak are meant the good and truth of the Church, celestial, spiritual, rational, natural and sensual; by the lamb, the sheep, the goat, the calf and the ox are meant innocence, charity and natural affection; by mountains, hills and valleys are meant the higher, the lower and the lowest things of the Church. Moreover, he does not know that by Egypt is signified knowledge; by Assyria, reason; by Edom, the natural; by Moab, the adulteration of good; by the children of Ammon, the adulteration of truth; by Tyre and Sidon, cognitions of truth and good; and by Gog, external worship without the internal. When, however, a man knows these things, he is then able to consider that the Word treats only of heavenly things, and that those earthly things are only the subjects (subjecta) in which are heavenly things.

An example from the Word may illustrate this also. We read in the *Psalms*:

The voice of Jehovah is upon the waters: the God of glory maketh



it to thunder: Jehovah is upon great waters. The voice of Jehovah breaketh the cedars; yea, Jehovah breaketh in pieces the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn. The voice of Jehovah divideth as a flame of fire. The voice of Jehovah shaketh the wilderness; the Lord shaketh the wilderness of Kadesh. The voice of Jehovah maketh the hinds to calve, and discovereth the forests: and in His temple doth everyone speak of His glory. *Ps. xxix 3-9.*

He who does not know that the particulars in this passage, even to every single word, are Divine and holy, may say within himself, if he is a merely natural man, What is this-that Jehovah sits upon the waters, by His voice breaks the cedars and makes them to skip like a calf, and Lebanon like a young unicorn, and makes the hinds to calve? and much more. He does not know that the power of Divine Truth, or of the Word, is described by these things in the spiritual sense. For in that sense by the voice of Jehovah, which is here called thunder, is meant Divine Truth, or the Word, in its power; by the great waters upon which Jehovah sits are meant the truths of the Word. By the cedars and by Lebanon which He breaks, and breaks in pieces, are meant the falsities of the rational man; by the calf, and the young unicorn, the falsities of the natural and of the sensual man. By the flame of fire is meant the affection of falsity; by the wilderness and the wilderness of Kadesh, the Church where there is not any truth and good. By the hinds which the voice of Jehovah makes to calve are meant the Gentiles who are in natural good; and by the forests which He discovers are meant the knowledges of natural and spiritual things which the Word opens up to him. The passage therefore continues, that in His temple everyone speaks of His glory. By this is meant that in all the particulars of the Word there are Divine truths; for the temple signifies the Lord, and consequently the Word, and also heaven and the Church; and glory signifies Divine Truth. Hence it is manifest that there is not a word in this passage which is not descriptive of the Divine power of the Word against falsities of every kind among natural men, and of the Divine power in reforming the Gentiles.

**19.** There is in the Word a sense still more internal, called the

celestial, concerning which something was said above in No. 6; but this sense can be explained only with difficulty, for it does not fall so much into the thought of the understanding as into the affection of the will. There is within the Word a still more internal sense called the celestial because from the Lord proceed Divine Good and Divine Truth, Divine Good from His Divine Love, and Divine Truth from His Divine Wisdom. Both of these are in the Word, for the Word is the Divine Proceeding, and because both are there, therefore the Word imparts life to those who read it reverently. Something, however, will be said on this subject in the chapter where it will be shown that in all the particulars of the Word there is the marriage of the Lord and the Church, and consequently the marriage of good and truth.

**20. iv.** *The spiritual sense of the Word has hitherto been unknown.* That all things in nature, both general and particular, and also all things in the human body, correspond to spiritual things is shown in the work *Heaven and Hell*, Nos. 87–105. What correspondence is, however, has hitherto been unknown; yet in most ancient times it was very well known, for to those who lived then the science of correspondences was the science of sciences, and was so universal that all their treatises and books were written by correspondences. The Book of Job, which is an ancient book, is full of correspondences.

The hieroglyphics of the Egyptians and the myths of antiquity were of a like nature. All the ancient Churches were representative of heavenly things; and their ceremonies and also the statutes on which their worship was founded, consisted of pure correspondences. Of a like nature were all the things of the Church established among the Children of Jacob; their burnt offerings and sacrifices with all the things connected with them were correspondences. So also was the tabernacle with every thing in it; and likewise their feasts, as the feast of unleavened bread, the feast of tabernacles, and the feast of the first fruits; and also the priesthood of Aaron and the Levites, and the holy garments of Aaron and his sons; and, moreover, all the statutes and judgments relating to their worship and life.

Now because Divine things manifest themselves in the world in

correspondences, therefore, the Word was written by pure correspondences. Therefore, also the Lord, since He spoke from His Divine, spoke by correspondences. For whatever proceeds from the Divine manifests itself in nature in such things as correspond to what is Divine; and these things then have stored up within them Divine things called celestial and spiritual.

**21.** I have been informed that the men of the Most Ancient Church, which existed before the Flood, were of so heavenly a genius that they conversed with the angels of heaven; and that they had the power to do so by correspondences. Consequently, their wisdom became such that, whatever they saw on earth they thought of not only naturally but also spiritually, thus also in conjunction with the angels. I was further informed that Enoch, who is mentioned in *Genesis* v 21–24, and his associates collected correspondences from their speech, and transmitted this knowledge to posterity. As a result of this the science of correspondences was not only known but was also cultivated in many kingdoms of Asia, particularly in the Land of Canaan, Egypt, Assyria, Chaldea, Syria, Arabia and in Tyre. Sidon and Nineveh. It was thence communicated from places on the coast to Greece; but it was there changed into fable, as may be seen from the literature of the oldest Greek writers.

**22.** When, however, in the course of time the representative things of the Church, which were correspondences, were turned into idolatry and also into magic, by the Divine Providence of the Lord the science of correspondences was gradually obliterated, and amongst the Israelitish and Jewish nation was completely lost and became extinct. The worship of that nation consisted indeed of pure correspondences, and consequently was representative of heavenly things; but the people themselves did not understand the representation of a single thing. For they were altogether natural men, and therefore they did not wish, nor indeed were they able, to know anything of spiritual things, nor, therefore, anything of correspondences.

**23.** The idolatries of nations in ancient times arose from a knowledge of correspondences because all things that appear on the

earth have a correspondence, as trees, cattle and birds of every kind, also fishes and all other things. The ancients who had a knowledge of correspondences made for themselves images corresponding to heavenly things, and they took delight in them because they signified things of heaven and consequently of the Church. These images, therefore, they set up, not only in their temples but also in their homes, not to worship them but that they might remind them of the heavenly thing which they signified. Thus, in Egypt and elsewhere there were effigies of calves, oxen, serpents, also children, old men and virgins; because calves and oxen signified the affections and powers of the natural man; serpents, the prudence of the sensual man; children, innocence and charity; old men, wisdom; and virgins, affections of truth; and so on. When, however, the knowledge of correspondences was lost, their posterity began to worship as holy, and at length as deities, the images and likenesses set up by the ancients, because these were in and about their temples.

So, too, with other nations; as with the Philistines in Ashdod, where Dagon was worshipped, concerning which see *1 Samuel* v 1 to the end. This image in the upper part was like a man, and in the lower part like a fish, and was so devised because a man signifies intelligence and a fish knowledge; and these make one. On account of their knowledge of correspondences also the ancients worshipped in gardens and groves, according to the different kinds of trees growing in them, and also on mountains and hills; because gardens and groves signified wisdom and intelligence, and every tree something that had relation to these. Thus, the olive signified the good of love; the vine, truth from that good; the cedar, rational good and truth; while a mountain signified the highest heaven, and a hill, the heaven beneath it.

The knowledge of correspondences remained among many eastern nations even until the Coming of the Lord. This may be seen from the story of the wise men from the East, who came to the Lord at His nativity.

A star went before them, and they brought with them gifts; gold, frankincense and myrrh. *Matt.* ii 1, 2, 9-11.

For the star which went before them signified knowledge from heaven; gold, celestial good; frankincense, spiritual good; and myrrh, natural good; and from these three all worship proceeds.

Still there was no knowledge whatever of correspondences among the Israelitish and Jewish nation, although all the particulars of their worship, all the judgments and statutes given to them through Moses, and everything contained in the Word were pure correspondences. The reason of this was that they were at heart idolaters and of such a nature that they were not even willing to know that any part of their worship had a celestial and spiritual meaning; for they desired that all those things and things connected with them should be holy of *themselves*. If, therefore, the celestial and spiritual things had been revealed to them, they would not only have rejected, but would even have profaned them. For this reason heaven was so closed to them that they hardly knew that there was a life eternal. That such was the case is very evident from the fact that they did not acknowledge the Lord, although the whole Sacred Scripture prophesied concerning Him, and foretold Him. They rejected Him for the sole reason that He taught them about a heavenly and not about an earthly kingdom; for they desired a Messiah who should exalt them above all the nations in the whole world, and not one who should make their eternal salvation His chief regard. Moreover, they declare that the Word contains within itself many arcana,<sup>6</sup> which they term mystic; but they have no desire to know that these relate to the Lord. They are, however, willing to know when it is said that they relate to gold.

**24.** The science of correspondences, by means of which the spiritual sense of the Word is communicated, was not disclosed at that time because the Christians of the primitive Church were extremely simple men, so that it could not be revealed to them; for if it had been revealed it would have been of no use to them, nor would it have been understood. After that time darkness came upon the whole Christian world, in consequence of papal dominion; and those

---

<sup>6</sup> Arcanum (plur. arcana), what is shut up, enclosed, from arceo to shut up, and arca, an ark, chest, or box. Usual connotation, hidden things.

who are subject to that, and have confirmed themselves in its falsities, are not able, nor are they willing, to entertain anything spiritual, nor consequently to apprehend what is the correspondence of natural with spiritual things in the Word. For thus they would be convinced that by Peter is not meant Peter, but the Lord as the Rock; and they would also be convinced that the Word even to its inmost things is Divine, and that a decree of the Pope is a matter of no account in relation to the inmost things of the Word. Moreover, after the Reformation heavenly truths were hidden from men because they began to separate faith from charity, and to worship God under three Persons, and thus three Gods whom they supposed to be one. For if these truths had been revealed, men would have falsified them and applied them to faith alone, applying not one of them to charity and love. Thus they would also have closed heaven to themselves.

25. The spiritual sense of the Word has at this day been disclosed by the Lord because the doctrine of genuine truth has now been revealed; and this doctrine, and no other, agrees with the spiritual sense of the Word. This sense also is signified by the appearing of the Lord in the clouds of heaven with glory and power, *Matthew xxiv 30, 31*; and this chapter treats of the consummation of the age, by which is meant the last phase of the Church. The opening of the Word as to its spiritual sense was promised also in the *Revelation*. It is there meant by the white horse and by the great supper to which all are invited, chapter xix 11–18. That for a long time the spiritual sense will not be acknowledged, and that this is owing entirely to those who are in falsities of doctrine, especially concerning the Lord, and who therefore do not admit truths, is meant in the *Revelation* by the beast and by the kings of the earth who were about to make war with Him that sat upon the white horse, chapter xix 19. By the beast are meant the Roman Catholics, as in chapter xvii 3; and by the kings of the earth are meant the Reformers, who are in falsities of doctrine.

26. *v. Henceforth the spiritual sense of the Word will be made known only to those who are in genuine truths from the Lord.* This is

because no one is able to see the spiritual sense except from the Lord alone, and unless he is in Divine truths from the Lord. For the spiritual sense treats only of the Lord and of His kingdom; and in the understanding of that sense are His angels in heaven, for that sense is the Divine Truth there. Man can violate Divine Truth, if he has a knowledge of correspondences and by it proceeds to explore the spiritual sense of the Word from his own intelligence; since by a few correspondences known to him he may pervert the spiritual sense, and even force it to confirm what is false. This would be to offer violence to Divine Truth, and also to heaven. Therefore, if anyone desires to discover that sense from himself and not from the Lord, heaven is closed to him; and when heaven is closed he either sees no truth, or becomes spiritually insane.

This is also because the Lord teaches everyone by means of the Word. Moreover, He teaches from those truths which a man already possesses: He does not directly impart new truths. Therefore, if a man is not principled in Divine truths, or if he has only acquired a few truths as well as falsities he may by their means falsify the truths. This is done by every heretic with regard to the sense of the Letter of the Word, as is well known. Lest therefore anyone should enter into the spiritual sense of the Word, and pervert genuine truth which belongs to that sense, guards are placed over it by the Lord, and guards in the Word are meant by the cherubim.

That guards were so placed was represented to me in the following manner:

“It was granted me to see large money-bags, in appearance like sacks, in which silver was stored up in great abundance; and as these were open, it seemed as if anyone might take out, or even steal, the silver deposited there; but near those bags sat two angels as guards. The place where the bags were laid looked like a manger in a stable. In an adjoining room were seen some modest maidens, in the company of a chaste married woman. Near the room were standing two children, who, I was told, were not to be played with as children but as wise persons.

Then there appeared a harlot, and a horse lying dead. When I had seen these things, I was informed that they represented the

sense of the Letter of the Word, within which is the spiritual sense. The large money-bags full of silver signified cognitions of truth in great abundance. The fact that they were open and yet guarded by angels, signified that everyone might take from them cognitions of truth, but that care must be taken lest anyone should violate the spiritual sense, in which are pure truths. The manger in the stable in which the purses lay signified spiritual instruction for the understanding. This is the signification of a manger, for a horse which eats from its signifies the understanding. The modest maidens who were seen in the adjoining room signified affections of truth; the chaste married woman, the conjunction of good and truth; and the children signified the innocence of wisdom therein. They were angels from the third heaven, who all appear like little children. The harlot, with the dead horse, represented the falsification of the Word by many at the present day, by which all understanding of truth perishes; a harlot signified falsification, and a dead horse, an understanding dead to all truth.”<sup>7</sup>

---

THE SENSE OF THE LETTER OF THE WORD IS THE BASIS, THE  
CONTAINANT, AND THE SUPPORT OF THE SPIRITUAL AND  
CELESTIAL SENSES

**27.** In every Divine work there is a first, a middle and a last; the first passes through the middle to the last, and so exists and subsists; consequently, the last is the basis. Again, the first is in the middle, and by means of the middle in the last, and thus the last is the containant; and because the last is the containant and the basis, it is also the support.

**28.** It will be comprehended by the learned that these three may be called end, cause and effect; also being, becoming and existing: the end is being, the cause is becoming and the effect is existing. Consequently, in everything that is complete there is a trine, called the first, the middle and the last; also, the end, the cause and the effect; and also being (*esse*) becoming, (*fieri*), and existing (*existere*).

---

<sup>7</sup> This passage is in quotation marks in the Original, and repeated elsewhere. (See T.C.R. 277; A.R. 255; and S.D. 3605a.)



When one understands these things then also does one understand that every Divine work is complete and perfect in its last; and also that the whole is in the last, which is a trine, because the prior things are simultaneously therein.

**29.** For this reason by three in the Word, in its spiritual sense, is understood what is complete and perfect, and thus all inclusive; and because this is the signification of that number it is used in the Word when such a meaning is intended, as in the following places:

Isaiah walked naked and barefoot three years. *Isa. xx 3.*

Jehovah called Samuel three times, and Samuel ran three times to Eli, and Eli understood the third time. *1 Sam. iii 1-8.*

Jonathan told David to hide himself in the field three days. Jonathan then shot three arrows at the side of the stone, and finally David bowed himself three times before Jonathan. *1 Sam. xx 5, 12-41.*

Elijah stretched himself three times on the widow's son. *1 Kings xvii 21.*

Elijah commanded them to pour water on the burnt offering three times. *1 Kings xviii 34.*

Jesus said, The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened. *Matt. xiii 33.*

Jesus said to Peter that he would deny Him thrice. *Matt. xxvi 34.*

Jesus said three times to Peter, Lovest thou me? *John xxi 15-17.*

Jonah was in the whale's belly three days and three nights. *Jonah i 17.*

Jesus said that they should destroy the temple, and that He Himself would build it in three days. *Matt. xxvi 61.*

Jesus prayed three times in Gethsemane. *Matt. xxvi 39-44.*

Jesus rose again on the third day. *Matt. xxviii 1.*

There are many other passages where the number three is mentioned; and it is used where a work finished and perfect is treated of because this is the meaning of that number.

**30.** These things are stated to introduce what follows, that this

may be comprehended intellectually; and now, at this point, that it may be understood that the natural sense of the Word, or the sense of the Letter, is the basis, the containant and the support of its spiritual and celestial sense.

**31.** It was stated above in Nos. 6, 19, that there are three senses in the Word; also, that the celestial sense is its first sense, the spiritual its middle sense, and the natural its last or lowest sense. Hence, the rational man may conclude that the first of the Word or the celestial, passes through its middle or the spiritual, to its last or the natural; and that thus its last is the *basis*. Also, that its first or the celestial is in its middle or the spiritual, and by means of this is in its last or the natural; and consequently that its last or the natural, which is the sense of the Letter of the Word, is the *containant*; and because it is the containant and the basis, it is also the *support*.

**32.** But how these things are brought about cannot be stated in a few words. They are, moreover, arcana which engage the angels of heaven, and they will be explained as far as possible in the treatises mentioned in the Preface to *The Doctrine of the Lord*. These will be explained from angelic wisdom, concerning *Divine Providence, Omnipotence, Omnipresence, Omniscience, Divine Love, and Divine Wisdom*, and also *Life*. It is sufficient for the present that we may conclude from what has been said above that the Word, which is an essentially Divine Work designed for the salvation of the human race, as to its lowest or natural sense, called the sense of the Letter, is the basis, the containant and the support of the two interior senses.

**33.** From this it follows that the Word without the sense of its Letter would be like a palace without a foundation, a palace in the air instead of on the ground, a mere shadow which would vanish away. Again, it would be like a temple, containing many sacred things, whose central shrine had no protecting roof or dividing wall, which are its containants. If these were wanting, or were taken away, its holy things would be carried off by robbers, and violated by the beasts of the earth and the birds of the air, and thus destroyed. It would be like the tabernacle (in the inmost of which was the Ark

of the Covenant, and in the centre the golden lampstand, the golden altar upon which was the incense, and the table upon which was the shewbread, which were its holy things) without its outermost things, namely, the curtains and the veils. Indeed, the Word without the sense of its Letter would be like the human body without its coverings, called skins, and without the support of its bones: without these all the inward parts would fall asunder. It would also be like the heart and lungs in the thorax without their covering, called the pleura, and their supports, called the ribs; and like the brain without its covering, called the dura mater, and without its general covering, containant, and support called the skull. Thus would it be with the Word without the sense of its Letter. Therefore, it is said in *Isaiah* that

Jehovah will create upon all the glory a covering. *Isa. iv 5.*

**34.** The case would be similar with the heavens where the angels are, without the world where men are. The human race is the basis, the containant and the support of the heavens; and the Word is with men and in them. For all the heavens are distinguished into two kingdoms, called the celestial kingdom and the spiritual kingdom: and these two kingdoms are founded upon the natural kingdom in which men are: likewise also the Word, which is with men and in men. That the angelic heavens are distinguished into two kingdoms, the celestial and the spiritual, may be seen in the work on *heaven and Hell*, Nos. 20–28.

**35.** It was shown in *The Doctrine Concerning the Lord* No. 28, that the prophets of the Old Testament represented the Lord as to the Word, and thereby signified the doctrine of the Church from the Word: and that they were therefore called Sons of man. From this it follows that by the various things which they suffered and endured they represented the violence inflicted by the Jews upon the sense of the Letter of the Word; as that

The prophet Isaiah was commanded to put off the sackcloth from his loins and his shoes from his feet, and to go naked and barefoot three years. *Isa. xx 2, 3.*

Likewise

The prophet Ezekiel was commanded to draw a barber's razor upon his head and upon his beard, to burn a third part [of the hair] in the midst of the city, to smite a third part with the sword and to scatter a third part to the wind; and to bind a little from these in his skirts, and finally to cast it into the midst of the fire and burn it. *Ezek.* v 1-4.

Because the prophets represented the Word, and consequently signified the doctrine of the Church from the Word, as was said above, and because by the head is signified wisdom from the Word, therefore, by the hair of the head and by the beard is signified the ultimate of truth. In consequence of this signification it was a mark of deep mourning, and also a great disgrace, for anyone to make himself bald, and also to appear bald. For this reason and no other the prophet was directed to shave off the hair of his head and his beard, that he might thereby represent the state of the Jewish Church as to the Word. For this reason and no other,

The forty-two children who called Elisha bald head were torn in pieces by two she-bears. *2 Kings* ii 23, 24;

for the prophet represented the Word, as was observed before, and baldness signified the Word without its ultimate sense.

The Nazirites represented the Lord as to the Word in its ultimates, as will be seen below, No. 49; and, therefore, it was a statute for them that they should let their hair grow and shave off none of it. Moreover, the term Nazirite in the Hebrew tongue signifies the hair of the head.

It was also a statute for the high priest that he should not shave his head. *Lev.* xxi 10.

Similarly for the head of a family. *Lev.* xxi 5.

Hence it was that for them baldness was a great disgrace, as may be evident from the following passages:

On all their heads shall there be baldness, and every beard cut off. *Isa.* xv 2; *Jer.* xlviii 37.

Shame shall be upon all faces and baldness upon all their heads.

*Ezek. vii 18.*

Every head was made bald, and every shoulder was peeled. *Ezek. xxix 18.*

I will bring up sackcloth upon all loins, and baldness upon every head. *Amos viii 10.*

Make thee bald, and poll thee for thy delicate children; enlarge thy baldness ... for they are gone into captivity from thee. *Micah i 16.*

Here by putting on and enlarging baldness is signified falsifying the truths of the Word in its ultimates; and when these are falsified, as was done by the Jews, the whole Word is destroyed. For the ultimates of the Word are its stays and supports; indeed, every word is a stay and support of its celestial and spiritual truths. As the hair signifies truth in its ultimates, therefore, in the spiritual world all who despise the Word and falsify the sense of its Letter appear bald; but those who honour and love it appear with becoming heads of hair. On this subject see also below, No. 49.

**36.** The Word in its ultimate or natural sense, which is the sense of its Letter, is also signified by the wall of the holy Jerusalem, the structure of which was jasper; and by the foundations of the wall, which were precious stones; and also by its gates, which were pearls, *Rev. xxi 18–21*. For by Jerusalem is signified the Church as to doctrine. However, more will be said of these things in a subsequent article. From what has been stated it may now appear that the sense of the Letter of the Word, the natural sense, is the basis, the containant and the support of its interior senses, namely, the spiritual and the celestial senses.

---

DIVINE TRUTH, IN THE SENSE OF THE LETTER OF THE WORD, IS  
IN ITS FULLNESS, ITS SANCTITY, AND ITS POWER

**37.** The Word, in its sense of the Letter, is in its fulness, its sanctity, and its power, because the two prior or interior senses, called the spiritual and the celestial, are simultaneously in the natural sense, which is the sense of the Letter, as was said above, No. 31 ; but how they are present simultaneously will now be told in a few words.

**38.** In heaven and in the world there are two kinds of order, a successive and a simultaneous order; in successive order one thing succeeds and follows after another, from the highest to the lowest; but in simultaneous order one thing exists side by side with another, from what is inmost to what is outmost. Successive order is like a column with steps from highest to lowest; while simultaneous order is like a work coherent in concentric circles from the centre even to the last surface. We will now state how successive order becomes in the ultimate or last form simultaneous order. It becomes so in this manner. The highest things of successive order become the inmost of simultaneous order, and the lowest things of successive order become the outmost of simultaneous order, just as if a column of steps were to sink down and form a coherent body in a plane.

Thus, the simultaneous is formed from the successive; and this is so in all things both in the natural and in the spiritual world, in general and in particular. For everywhere there is a first, a middle and a last, the first passing through the middle and proceeding to the last.

Apply this now to the Word. The celestial, the spiritual and the natural proceed from the Lord in successive order, and in the ultimate or last form they are in simultaneous order; thus, then, the celestial and the spiritual senses of the Word are simultaneously in its natural sense. When this is understood it may be seen how the natural sense of the word, which is the sense of the Letter, is the basis, the containant and the support of its spiritual and celestial senses; and also how the Divine Good and the Divine Truth are, in the sense of the Letter of the Word, in their fulness, their sanctity and their power.

**39.** From this it may be evident that the Word is the Word itself in its sense of the Letter, for within this there reside spirit and life; the spiritual sense is its spirit, and the celestial sense is its life. This is meant by what the Lord says:

The words that I speak unto you, they are spirit, and they are life.  
*John vi 63.*

The Lord spoke His words before the world, and in the natural sense.

The spiritual and celestial senses are not the Word, without the natural sense, which is the sense of the Letter; for they are like spirit and life without a body; and they are, as has been said above in No. 33, like a palace which has no foundation.

**40.** The truths of the sense of the Letter of the Word are, in some cases, not naked truths, but appearances of truth, being, as it were, similitudes and comparisons taken from such things as are in nature, accommodated and adequate to the apprehension of simple people and children; but because they are correspondences, they are the receptacles and abodes of genuine truth. They are like vessels which enclose and contain, as a crystal cup holds noble wine, or a silver dish nourishing food. They are like garments which serve as clothing, like swaddling clothes for an infant, and comely robes for a maiden. They are also like the knowledge of the natural man, which comprises the perceptions and affections of truth of the spiritual man. The truths themselves unveiled, which are included, contained, clothed and comprised, are in the spiritual sense of the Word, and goods unveiled are in its celestial sense.

This, however, may be illustrated from the Word:

Jesus said: 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 the platter that the outside of them may be clean also. *Matt. xxiii 25, 26.*

In this passage the Lord spoke by ultimate things which are containants, and used the words "cup and platter". By the cup is meant wine, and by wine, the truth of the Word; by the platter is meant food, and by food the good of the Word. To cleanse the inside of the cup and of the platter signifies to purify the interiors, which relate to the will and thought, and thus to love and faith, by means of the Word. That the outside may be clean also, signifies that the exteriors may be purified; and the exteriors are deeds and words, for these derive their essence from the interiors.

Again,

Jesus said: There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar, named Lazarus, who was laid at his gate, full of sores. *Luke xvi 19, 20.*

In this passage also the Lord spoke by natural things, which were correspondences, and contained spiritual things. By the rich man is meant the Jewish nation, called rich because they possessed the Word, which contains spiritual riches. By the purple and fine linen with which the rich man was clothed are signified the good and truth of the Word, by the purple its good, and by the fine linen its truth. By faring sumptuously every day is signified the delight of the Jewish nation in having the Word and reading it. By the beggar Lazarus are meant the Gentiles, who do not possess the Word. By Lazarus lying at the gate of the rich man, full of sores, is meant that the Gentiles were despised and rejected by the Jews.

The Gentiles are meant by Lazarus,

because the Lord loved the Gentiles as He loved Lazarus, whom He raised from the dead, *John xi 3, 5, 36*; who is called His friend, *John xi 11*; and who reclined at table with Him, *John xii 2.*

From these two passages it is evident that the truths and goods of the sense of the Letter of the Word are like vessels, and like the clothing of unveiled truth and good, which lie concealed in the spiritual and celestial senses of the Word.

**41.** Since this is the nature of the Word in the sense of the Letter, it follows that those who are principled in Divine truths, and who believe that the Word is interiorly holy and Divine, and especially those who believe that the Word is of this nature by virtue of its spiritual and celestial senses, see Divine truths in natural light, while they read the Word in a state of enlightenment from the Lord. For the light of heaven, in which is the spiritual sense of the Word, flows into the natural light in which is the sense of the Letter of the Word, and enlightens man's intellectual faculty, called the rational, enabling him to see and acknowledge Divine truths, both when they are manifest and when they are concealed. These truths, together with the light of heaven, flow into the minds of some men, even when



they are unaware of the fact.

**42.** Our Word in its inmost depths is from its celestial sense like a gentle flame which burns, and in its middle recesses is from its spiritual sense like a light which illumines; consequently the Word in its ultimate form from its natural sense, within which are the two interior senses, is like a ruby and a diamond; from its celestial flame like a ruby, and from its spiritual light like a diamond. Since this is the nature of the Word in the sense of the Letter from its transparency, therefore, the Word in this sense is meant by the following:

- i. The foundations of the wall of Jerusalem.
- ii. The Urim and Thummim on Aaron's ephod.
- iii. The Garden of Eden, in which the king of Tyre had been.
- iv. Also the curtains and veils of the Tabernacle.
- v. And the external things of the Temple at Jerusalem.
- vi. But in its glory, the Lord when He was transfigured.

**43. i.** *The truths of the sense of the letter of the Word are meant by the foundations of the wall of the New Jerusalem, Rev. xxi.* This follows from the fact that by the New Jerusalem is meant a New Church as to doctrine, as was shown in *The Doctrine of the Lord*, Nos. 62–63. Therefore, by its wall and by the foundations of the wall, nothing else can be meant but the external of the Word, that is, the sense of its Letter; for it is this sense from which there is doctrine, and by means of doctrine, the Church; and doctrine is like a wall with its foundations, that surrounds and secures the city. The following things are recorded in *Revelation* concerning the wall of the New Jerusalem and its foundations:

The angel measured the wall of the city Jerusalem, an hundred and forty-four cubits, which was the measure of a man, that is, of the angel ... And the wall had twelve foundations, garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth,

beryl; the ninth, a topaz; the tenth, a chrysopterus; the eleventh, a jacinth; the twelfth, an amethyst. *Rev.* xxi [i14], 17–20.

By the number one hundred and forty-four are signified all the truths and goods of the Church from doctrine derived from the sense of the Letter of the Word. The same is signified by twelve. By a man is signified intelligence; by an angel, Divine truth from which this is derived; by measurement is signified their quality; by the wall, and by its foundations, the sense of the Letter of the Word; and by the precious stones, the truths and goods of the Word in their order, from which is doctrine, and by means of doctrine, the Church.

**44. ii.** *The truths and goods of the sense of the letter of the Word are meant by the Urim and Thummim.* The Urim and Thummim were on Aaron's ephod, for by his priesthood the Lord was represented as to Divine Good and the work of salvation. By the garments of the priesthood, or of holiness, was represented Divine Truth from Divine Good. By the ephod was represented Divine Truth in its ultimate, and thus the Word in the sense of the Letter, for this is Divine Truth in its ultimate, as was said above. Therefore, by the twelve precious stones with the names of the Twelve Tribes of Israel, which were the Urim and Thummim, were represented Divine truths from the Divine Good in the whole complex.

Concerning these things it is thus written in Moses:

They shall make the ephod ... of blue, and of purple, of scarlet double-dyed and fine twined linen ... And they shall make the breastplate of judgment ... after the work of the ephod ... and thou shalt set it in settings of stone, even four rows of stones: the first row shall be a ruby, a topaz and an emerald: the second row shall be a chrysopterus, a sapphire and a diamond; the third row a lapis-lazuli, an agate and an amethyst; and the fourth row a beryl, a sardius and a jasper.... The stones shall be according to the names of the sons (A.V. Children) of Israel; the engravings of the signet shall be according to the name of every one for the twelve tribes.... And Aaron shall bear on the breastplate of judgment the Urim and Thummim ... and they shall be upon Aaron's heart, when he goeth in before Jehovah. *Exod.* xxviii 6, 15–21, [i29], 30.

What the garments of Aaron, his ephod, robe, coat, mitre and

girdle represented is explained in the *Arcana Coelestia* on this chapter of *Exodus*; where it is shown that by the ephod was represented Divine Truth in its ultimate. By the precious stones upon it were represented truths transparent from good; by the twelve precious stones, all ultimate truths transparent from the good of love, in their order. By the twelve tribes of Israel, all things of the Church; by the breastplate, Divine Truth from Divine Good; and by the Urim and Thummim, the brilliancy of Divine Truth from Divine Good in ultimates: for Urim is a shining fire, and Thummim brilliancy in the angelic language, and integrity in the Hebrew. It is also shown that responses were given by the variegations of light, and at the same time by tacit perception, or by a living voice; with many other particulars.

From this it may be evident that by these precious stones were also signified truths from good in the ultimate sense of the Word; and that by no other means are responses given from heaven, because in that sense is the Divine proceeding in its fulness.

That precious stones and diadems signify Divine truths in their ultimates, such as are the truths of the sense of the Letter of the Word, has been made clearly manifest to me from the precious stones and diadems in the spiritual world with angels and spirits there, whom I have seen wearing them; and I have also seen them in their caskets. It was granted me to know that these corresponded to truths in ultimates; indeed, that hence also they have their origin and appearance. Because of this signification of diamonds and precious stones they were also seen by *John*

Upon the head of the dragon. *Rev.* xii 3;

Upon the horns of the beast. *Rev.* xiii 1;

And there were precious stones on the harlot who sat on the scarlet beast. *Rev.* xvii 4.

These precious stones were seen upon them because by them are signified those in the Christian world with whom is the Word.

**45. iii.** *The truths of the sense of the letter of the Word are meant by the precious stones in the garden of Eden where, according to*

*Ezekiel, the king of Tyre is said to have been.* It is written in *Ezekiel*,

King of Tyre, thou sealest up thy sum, full of wisdom and perfect in beauty. Thou hast been in Eden, the Garden of God; every precious stone was thy covering, the ruby, the topaz and the diamond; the beryl, the sardonyx and the jasper; the sapphire, the chrysopterus and the emerald, and gold. *Ezek. xxviii 12, 13.*

By Tyre in the Word are signified the cognitions of truth and good; by the king is signified the truth of the Church; by the Garden of Eden are signified wisdom and intelligence from the Word; and by precious stones are signified truths translucent from good, such as are in the sense of the Letter of the Word. Because this is the signification of those stones therefore they are called his covering; and it may be seen in a preceding article that the sense of the Letter covers the interior things of the Word.

**46. iv.** *The sense of the letter of the Word is signified by the curtains and veils of the Tabernacle.* Heaven and the Church were represented by the tabernacle; therefore, the pattern of it was shown by Jehovah on Mount Sinai. Consequently, everything that was in the tabernacle, as the lampstand, the golden altar for incense, and the table on which was the shewbread, represented and therefore signified the holy things of heaven and the Church. The Holy of Holies, where was the Ark of the Covenant, represented and therefore signified the inmost of heaven and the Church. The Law itself, written on two tables of stone and enclosed in the Ark, signified the Lord as to the Word.

Now, because external things derive their essence from internal things, and both of these derive theirs from what is inmost, which in the tabernacle was the Law, therefore, the holy things of the Word were represented and signified by all things belonging to the tabernacle. It follows, therefore, that the ultimates of the tabernacle, namely, its curtains and its veils, thus its coverings and its containants, signified the ultimates of the Word, which are the truths and goods of the sense of the Letter. Because such things were signified, therefore:

All the curtains and veils were made of fine twined linen of blue

and purple, and scarlet double-dyed with cherubim. *Exod. xxvi 1, 31, 36.*

What was represented and signified, in general and in particular, by the tabernacle and everything in it, is explained in the *Arcana Coelestia* on this chapter of *Exodus*. It is there shown that the curtains and veils represented the external things of heaven and the Church, thus also the external things of the Word. Further, that fine linen signified truth from a spiritual origin; blue, truth from a celestial origin; purple, celestial good; scarlet double-dyed, spiritual good; and cherubim, the guards of the interiors of the Word.

**47. v.** *By the externals of the Temple at Jerusalem were represented the externals of the Word, which belong to its sense of the letter.* This is because the same was represented by the temple as by the tabernacle, namely, heaven and the Church, and thence also the Word. That the temple at Jerusalem signified the Divine Human of the Lord, He Himself teaches in *John*:

Destroy this temple, and in three days I will raise it up ... But He spake of the temple of His body. *John ii 19, 21;*

and where the Lord is meant, the Word also is meant, because He is the Word. Now, since the interior things of the temple represented the interior things of heaven and the Church, thus also of the Word, therefore its exterior things represented and signified the exterior things of heaven and the Church, thus also the exterior things of the Word, which belong to the sense of the Letter. Concerning the exterior things of the temple it is written:

That they were built of stone, whole and unhewn, and of cedar within; and that all its walls within were carved with cherubim, palm trees and open flowers; and that the floor was overlaid with gold. *1 Kings vi 7, 29, 30.*

By all these things are also signified the externals of the Word, which are the holy things of the sense of its Letter.

**48. vi.** *The Word in its glory was represented by the Lord, when He was transfigured.* Concerning the Lord's Transfiguration before Peter, James and *John* it is said:

That His face did shine as the sun, and His raiment became like light; And ... there appeared Moses and Elias talking with Him ... A bright cloud overshadowed the disciples; and a voice was heard out of the cloud, saying This is my beloved Son ... hear ye Him. *Matt. xvii* 1-5.

I have been informed that the Lord on this occasion represented the Word. His face, which shone as the sun, represented His Divine Good; His raiment, which became like light, His Divine Truth. Moses and Elias represented the historical and the prophetic Word—Moses, the Word written by him, and in general the historical Word; and Elias, the prophetic Word. The bright cloud, which overshadowed the disciples, represented the Word in the sense of the Letter. Therefore, out of this cloud a voice was heard, saying, This is my beloved Son ... hear ye Him, as all declarations and responses are only made by means of ultimates such as are in the sense of the Letter of the Word; for they are made in fulness from the Lord.

**49.** Thus far it has been shown that the Word in the natural sense, which is the sense of the Letter, is in its sanctity and in its fulness. Something shall now be said to show that the Word in that sense is also in its power. The greatness of the power of Divine Truth, and its nature, in the heavens and also on the earths, may be evident from what has been said in the work on *Heaven and Hell* concerning the power of the angels of heaven Nos. 228-233. The power of Divine Truth is directed especially against falsities and evils, thus against the hells. These must be combated by means of truths from the sense of the Letter of the Word. Moreover, by means of the truths that are with a man, the Lord has the power of saving him; for by means of truths from the sense of the Letter of the Word, a man is reformed and regenerated. He is then taken out of hell and introduced into heaven. This power the Lord assumed even as to His Divine Human, after He had fulfilled all things of the Word even to its, ultimates.

Therefore, when He was about to fulfil what yet remained, by the passion of the cross, He said to the chief priest:

Hereafter shall ye see the Son of Man sitting on the right hand of

power and coming in the clouds of heaven. *Matt. xxvi 64; Mark xiv 62.*

The Son of Man, is the Lord as to the Word; the clouds of heaven are the Word in the sense of the Letter; and sitting at the right hand of God means omnipotence through the Word; as also in *Mark xvi 19.*

In the Jewish Church the Nazirites represented the power of the Lord from the ultimates of truth. So also did Samson, of whom it is said that he was a Nazirite from his mother's womb; and that his power lay in his hair. Moreover, by Nazirite and Naziriteship is signified hair.

He himself made it clear that his strength lay in his hair when he said:

There hath not come a razor upon mine head: for I have been a Nazirite from my mother's womb: if I be shaven then my strength will go from me, and I shall become weak, and be like any other man. *Judges xvi 17.*

No one can know why the Naziriteship, by which is signified the hair, was instituted, and why Samson's strength was from his hair, unless he knows what is signified in the Word by the head. The head signifies heavenly wisdom which angels and men have from the Lord by means of Divine Truth. Consequently, the hair of the head signifies heavenly wisdom in ultimates, and also Divine Truth in ultimates.

Because this was signified by hair from correspondence with the heavens, it was therefore ordained as a law for the Nazirites,

That they should not shave the hair of their head, because it was the Naziriteship of God upon their head. *Num. vi 1-21.*

For the same reason it was also ordained

That the high priest and his son should not shave their head, lest they should die, and wrath should come upon the whole house of Israel. *Lev. x 6.*

Since the hair, on account of this signification grounded in correspondence, was so holy, therefore the Son of Man, who is the

Lord as to the Word, is described even to His hairs,

Which were white like wool, as white as snow. *Rev.* i 14.

So also the Ancient of Days is described in *Daniel*, vii 9.

On this subject something may also be seen above, No. 35. In short the power of Divine Truth, or the Word, is in the sense of the Letter, because the Word in that sense is in its fulness; and because the angels of the Lord's two kingdoms and men are simultaneously in that sense.

---

THE DOCTRINE OF THE CHURCH MUST BE TAKEN FROM THE SENSE OF THE LETTER OF THE WORD, AND BE CONFIRMED BY IT

**50.** It was shown in the previous article that the Word in the sense of the Letter is in its fulness, its sanctity and its power; and since the Lord is the Word, for He is the All of the Word, it follows that the Lord is eminently present in that sense, teaching and enlightening man from it. Proof of this will be given in due order as follows:

i. Without doctrine, the Word is unintelligible.

ii. Doctrine must be taken from the sense of the Letter of the Word.

iii. But Divine Truth, which is to be the source of doctrine, is manifest only to those who are enlightened by the Lord.

**51. i.** *Without doctrine, the Word is unintelligible.* This is because the Word in the sense of the Letter consists of pure correspondences, so designed that spiritual and celestial things may be simultaneously in it, and that every word of it may contain them and serve as their basis. For this reason in some places in the sense of the Letter truths are not unveiled but veiled, and being so, they are called appearances of truth. There are many truths accommodated to the perception of simple people, whose thoughts do not rise above what they see with their eyes. There are, moreover, some things which appear like contradictions, whereas there is not a single contradiction in the Word, when it is regarded in its own



light. In some parts of the Prophets also there are names of places and persons recorded from which no meaning can be gathered, as in the passages quoted above in No. 15. Since then this is the nature of the Word in the sense of the Letter, it may be evident that without doctrine it cannot be understood.

Some examples may make this clear. It is said.

That Jehovah repents. *Exod.* xxxii 12, 14; *Jonah* iii 9, iv 2;

It is also said

That Jehovah does not repent. *Num.* xxiii 19; *1 Sam.* xv 29.

These passages cannot be reconciled without doctrine. It is said

That Jehovah visits the iniquity of the fathers upon the children unto the third and fourth generation. *Num.* xiv 18;

and it is said

That a father shall not die for a son, neither a son for a father, but every one shall die in his own sin. *Deut.* xxiv 16.

In the light of doctrine these passages are not contradictory, but are in perfect agreement.

Jesus says:

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for everyone that asketh shall receive, and he that seeketh shall find, and to him that knocketh it shall be opened. *Matt.* vii 7, 8; xxi 21, 22.

Without doctrine it might be believed that everyone will receive what he asks; but from doctrine it is believed that what is given is whatever a man asks not of himself but from the Lord; for this also the Lord teaches:

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. *John* xv 7.

The Lord says:

Blessed are the poor, for theirs is the kingdom of God. *Luke* vi 20.

Without doctrine it might be supposed that heaven is for the poor,

and not for the rich; but doctrine teaches that the poor in spirit are meant, for the Lord says:

Blessed are the poor in spirit: for theirs is the kingdom of heaven.  
*Matt. v 3.*

The Lord says:

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged. *Matt. vii 1, 2; Luke vi 37.*

Without doctrine this might be quoted to prove that it ought not to be said of evil that it is evil, thus that judgment must not be passed that a wicked man is wicked; whereas according to doctrine one may pass judgment, provided it is just, for the Lord says:

Judge righteous judgment. *John vii 24.*

Jesus says:

Be not ye called teacher (A.V. Rabbi): for one is your teacher (A.V. Master), even Christ. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. *Matt. xxiii 8, 9, 10.*

Without doctrine it might appear that we may not call anyone teacher, father, or master; but from doctrine it is known that we may do so in the natural sense, but not in the spiritual.

Jesus said to the disciples:

When the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.  
*Matt. xix 28.*

From these words it might be concluded that the disciples were also to judge, whereas they cannot judge anyone. Doctrine therefore will explain this mystery (arcanum) by teaching that the Lord alone, who is omniscient and who knows the hearts of all, will judge and can judge; and that by His twelve disciples is meant the Church as to all the truths and goods which it possesses from the Lord by means of the Word; therefore doctrine concludes that it is these which will judge everyone, according to the Lord's words in *John iii 17, 18, xii 47—48.*

He who reads the Word without doctrine does not know how those things are consistent which are said in the Prophets concerning the Jewish nation and concerning Jerusalem. It is said that the Church is to remain with that nation, with its seat in that city, for ever; as in the following passages;

Jehovah will visit His flock, the house of Judah, and shall make them as His goodly horse in the battle. Out of Him came forth the corner [stone], out of Him the nail, and out of Him the battle-bow. *Zech. x 3, 4, 6, 7.*

Lo, I come, that I may dwell in the midst of thee. And Jehovah shall inherit Judah ... and shall choose Jerusalem again. *Zech. ii 10, 12.*

It shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk ... But Judah shall dwell for ever, and Jerusalem from generation to generation. *Joel iii 18, 20.*

Behold, the days come ... that I will sow the house of Israel and the house of Judah with the seed of man. That I will make a new covenant with the house of Israel and with the house of Judah ... And this shall be the covenant ... I will put my law in their inward parts and write it in their heart; and will be their God, and they shall be my people. *Jer. xxxi 27, 31, 33.*

In that day ... ten men, out of all the languages of the nations, shall take hold of the skirt of a man that is a Jew, saying, We will go with you; for we have heard that God is with you. *Zech. viii 23.*

So also elsewhere, as in *Isaiah xliv 24, 26; xlix 22, 23; lxxv 9; lxxvi 20, 22; Jeremiah iii 18; xxiii 5; 1, 19, 20; Nahum i 15; Malachi iii 4.*

These passages treat of the Coming of the Lord, and what would then come to pass.

But the contrary is said in many other places of which this passage only will be quoted:

I will hide my face from them, I will see what their end shall be: for they are a very forward generation, children in whom is no faith. I said, I would scatter them into the uttermost corners, I would make the remembrance of them to cease from among men; for they are a nation void of counsel, neither is there any understanding in them ... Their vine is of the vine of Sodom, and of the fields of Gomorrah:

their grapes are grapes of gall, their clusters are bitter; Their wine is the poison of dragons, and the cruel venom of asps. Is not this laid up in store with me, sealed up among my treasures? To me belongeth vengeance and recompence. *Deut.* xxxii 20–5.

Such are the things said of that nation; and similar things are said elsewhere;

as in *Isa.* iii 1, 2, 8; v 3, 6; *Deut.* ix 5, 6; *Matt.* xii 39.; xxiii 27, 28; *John* viii 44; and in *Jeremiah* and *Ezekiel* throughout.

These passages however, which seem to be contradictory, will appear to be in perfect accord from doctrine. For doctrine teaches that by Israel and by Judah in the Word are not meant Israel and Judah but the Church in two senses; in one sense, that it is devastated, and in another, that it is to be established by the Lord. There are other passages in the Word similar to these, and from them it is clearly manifest that the Word without doctrine is unintelligible.

**52.** It may therefore be evident that those who read the Word without doctrine, or who do not procure for themselves doctrine from the Word, are in obscurity concerning every truth. Their minds are wavering and unsettled, liable to errors and prone to heresies, which they also embrace if these are held in favour and supported by authority, and if their own reputation is not endangered. The Word to them is like a lampstand without a light, and they see many things, as it were, in the shade, yet understanding hardly anything, for doctrine alone is that which enlightens. I have seen such persons being examined by angels, and they appeared able to confirm from the Word whatever opinion they pleased, and to confirm what pertained to their own self-love and the love of those whom they befriended. But I have also seen them stripped of their garments, a sign that they were destitute of truths; for garments in the spiritual world are truths.

**53. ii.** *Doctrine must be taken from the sense of the letter of the Word, and be confirmed [by it].* This is because the Lord is present in that sense with man, and nowhere else, enlightening and teaching him the truths of the Church; for the Lord never acts except in

fulness, and the Word in the sense of the Letter if in its fulness, as was shown above; therefore doctrine must be taken from the sense of the Letter.

**54.** The Word by means of doctrine is not only understood, but it also as it were gives light; because without doctrine it is not understood, and it is like a lampstand without a light, as was shown above. The Word, therefore, by means of doctrine is understood, and is like a lampstand with its lamp lit. Man then sees more things than he had seen before, and he also understands those things which he had not understood before. Things obscure and out of agreement he either does not notice and passes over, or he sees and explains them as in agreement with doctrine. The experience of the Christian world testifies that the Word is understood from doctrine, and also that it is explained according to doctrine. For all the Reformers see the Word from their own doctrine and they explain the Word according to it; so too the Roman Catholics see it from their doctrine and they explain it accordingly; and even the Jews do likewise; thus falsities are seen from false doctrine, and truths from true doctrine. Hence it is evident that true doctrine is like a lamp in darkness and a signpost on the way. Doctrine, however, must not only be taken from the sense of the Letter of the Word, but it must also be confirmed by that sense. For if not confirmed by it, the truth of doctrine appears as if it were only man's intelligence in it and not the Lord's Divine Wisdom; and thus doctrine would be like a house in the air, and not on the ground, and consequently without a foundation.

**55.** The doctrine of genuine truth may also be fully drawn from the literal sense of the Word; for the Word in that sense is like a person clothed, but whose face and hands are uncovered. Everything in the Word pertaining to man's life, and thus to his salvation, is there unveiled. The rest is veiled; and in many places where it is veiled it shines through as the face appears through a thin veil of silk. Moreover, as the truths of the Word increase from the love of them, and are co-ordinated by love, they shine more and more clearly through their coverings and become more obvious. But this also is brought about by means of doctrine.

56. It may be supposed that the doctrine of genuine truth can be acquired by means of the spiritual sense of the Word which is obtained through a knowledge of correspondences. Doctrine, however, is not acquired by such means, but only illustrated and corroborated. For as was stated above in No. 26 no one comes into the spiritual sense of the Word by means of correspondences unless he is first in genuine truths from doctrine. If a man is not first in genuine truths, he may falsify the Word by means of some correspondences he may know, by connecting them together and explaining them to confirm what is firmly held in his mind from some principle which he has adopted. Moreover, the spiritual sense is not communicated to anyone except by the Lord alone; and He guards it as He guards heaven, for heaven is within it. It is important then that a man should study the Word in the sense of the Letter: from that sense only is doctrine derived.

57. *iii. Genuine truth, which is to be the source of doctrine, is manifest in the sense of the letter of the word only to those who are enlightened by the Lord.* Enlightenment comes from the Lord alone and is granted to those who love truths because they are truths, and who apply them to the uses of life; with others, there is no enlightenment in the Word. Enlightenment comes from the Lord alone, because the Lord is in all things of the Word. Enlightenment is granted to those who love truths because they are truths, and who apply them to the uses of life because they are in the Lord, and the Lord in them. For the Lord is His own Divine Truth; and when this is loved because it is Divine Truth-and this is loved when it is applied to use-then the Lord is present in it with man. These things the Lord also teaches in *John*:

At that day ye shall know ... that ye are in me, and I in you. He that hath my commandments, and keepeth them, he is it that loveth me ... and I will love him, and will manifest myself to him ... And I will come to him and make my abode with him. *John xiv 20, 21, 23;*

And in *Matthew*:

Blessed are the pure in heart: for they shall see God. *Matt. v 8.*

These are they who are enlightened when they read the Word, and with whom the Word is lucid and transparent.

**58.** The Word is lucid and transparent with them, because there is a spiritual as well as a celestial sense in every part of it, and these senses are in the light of heaven. Therefore, by means of these senses and their light, the Lord flows into the natural sense and into the light of this sense with man. Consequently, a man acknowledges the truth from an interior perception, and afterwards sees it in his own thought. This happens as often as he is in the affection of truth for its own sake; for perception comes from affection, and thought from perception; and thus arises that acknowledgment which is called faith. On this subject, however, more will be said in the following chapter, concerning the conjunction of the Lord with man by means of the Word.

**59.** With such men the first thing is to procure for themselves doctrine from the literal sense of the Word: thus they light a lamp for their further progress. After doctrine has been procured, however, and the lamp has been thus lit, they see the Word from it. But those who do not procure doctrine for themselves first enquire whether the doctrine given by others and generally received agrees with the Word; and to those things which agree with the Word they assent, but dissent from those which do not agree. In this way their doctrine is formed for them, and by means of the doctrine their faith. However, this takes place only with those who, not being distracted by the affairs of the world, are able to see; and those, if they love truths for their own sake and apply them to the uses of life, are enlightened by the Lord: others whose lives are in some measure regulated by truths can learn from them.

**60.** The contrary takes place with those who read the Word from the doctrine of a false religion, and more especially with those who confirm that doctrine from the Word, looking to their own glory and worldly wealth. With them the truth of the Word appears as in the shade of night, and falsity as in the light of day. They read the truth but they do not see it; and if they see the shadow of it they falsify it. These are they of whom the Lord says

That they have eyes, and see not, and ears, and do not understand. *Matt.* xiii 14, 15.

For nothing blinds man but his proprium and the confirmation of falsity. The proprium of man is self-love and consequent pride of self-intelligence; and the confirmation of falsity is thick darkness counterfeiting light. The light of such persons is merely natural, and their vision like that of one who sees spectres in the dark.

**61.** I have been permitted to converse with many after death who believed that they would shine like stars in heaven because, as they said, they had regarded the Word as holy and had often read it. They had gathered many passages from it by which they had confirmed the dogmas of their faith. They had therefore acquired the reputation in the world of being learned scholars, and in consequence they supposed they would be Michaels or Raphaels.

Several of these were examined as to the love from which they had studied the Word; and it was found that some had done so from self-love, that they might appear great in the world, and that they might be held in reverence as leaders of the Church; and others from love of the world, that they might acquire wealth. When these were examined as to what they knew from the Word, it was discovered that they did not know a single genuine truth, but only what may be called truth falsified, which in itself is falsity. They were informed that this was because they themselves and the world were the ends in view, or what is the same, their loves and not the Lord and heaven. For when themselves and the world are the ends in view, while they read the Word the mind is immersed in the things of self and the world, and therefore men constantly think from their proprium, which is in thick darkness respecting everything relating to heaven. In this state man cannot be withdrawn by the Lord from his proprium and so be raised into the light of heaven; and consequently he cannot receive any influx from the Lord through heaven.

I have also seen such persons admitted into heaven; when, however, they were discovered there to be without truths, they were cast out; but there still remained with them the conceit that they merited heaven. It is different with those who have studied the Word



from the affection of knowing the truth because it is truth, and because it is serviceable to the uses not only of their own life but also the life of their neighbour. I have seen these persons raised up into heaven and thus into the light in which Divine Truth is there, and then at the same time exalted into angelic wisdom and its happiness which is life eternal.

---

BY THE SENSE OF THE LETTER OF THE WORD THERE IS  
CONJUNCTION WITH THE LORD, AND ASSOCIATION WITH THE  
ANGELS

**62.** There is conjunction with the Lord by means of the Word because the Word treats of Him alone; and by it the Lord is the All in all things of the Word, and He is called the Word, as was shown in *The Doctrine of the Lord*. There is conjunction in the sense of the Letter because the Word in that sense is in its fulness, its sanctity and its power, as was shown above in its own chapter. The conjunction is not apparent to man; but it is in the affection of truth and in the perception of it, and thus in the love and faith of Divine Truth with him.

**63.** There is association with angels by means of the sense of the Letter because within that sense there are the spiritual and the celestial senses, and the angels are in those senses; the angels of the spiritual kingdom are in the spiritual sense of the Word, and the angels of the celestial are in its celestial sense. These senses are unfolded from the natural sense of the Word, which is the sense of the Letter, when a man principled in truth is in that sense. This unfolding is instantaneous, and thus also is his association [with angels].

**64.** It has been proved to me by much experience that the spiritual angels are in the spiritual sense of the Word, and the celestial angels in its celestial sense. It has been granted me to perceive that, while I was reading the Word in the sense of the Letter, communication was opened with the heavens, sometimes with one society of them, sometimes with another. What I

understood according to the natural sense, spiritual angels understood according to the spiritual sense, and celestial angels according to the celestial sense, and this instantly. As I have perceived this communication many thousands of times, I have not any doubt left concerning it. Moreover, some spirits dwelling under the heavens abuse this communication. They repeat some passages from the sense of the Letter of the Word, forthwith observing and making a note of the society with which communication is effected. I have frequently seen and heard this being done. Thus by actual experience it has been granted me to know that the Word, as to the sense of its Letter, is the Divine medium of conjunction with the Lord and with heaven. Concerning this conjunction by means of the Word see also what is adduced in the work *Heaven and Hell*, Nos. 303–310.

**65.** I will now also state in a few words how the unfolding of these senses is effected. In order that this may be understood it is necessary to recall what was said above in Nos. 6 and 38 concerning successive order and simultaneous order. It was there explained that the Celestial, the Spiritual and the Natural follow one after another in successive order from the highest things which are in heaven to the lowest or ultimate things which are in the world; that these are in the lowest degree, namely, the natural, in simultaneous order, one side by side with another, from what is inmost to what is outmost; and that in like manner the successive senses of the Word, the celestial and the spiritual, are simultaneously in the natural. When these things are comprehended, it may in some measure be explained to the understanding how the two senses, the spiritual and the celestial, are unfolded from the natural sense, when a man is reading the Word. For the spiritual angel then calls forth what is spiritual, and the celestial angel calls forth what is celestial; nor can they do otherwise, for the things are essentially the same, and in harmony with their own essential nature.

**66.** This may be illustrated first by comparisons from the three kingdoms of nature, namely, the animal, the vegetable and the mineral.

*From the animal kingdom:* When food has been converted into

chyle, the blood-vessels extract from it their blood, the nervous fibres their juices, and the substances which are the origins of fibres, their animal spirit.

*From the vegetable kingdom:* A tree with trunk, branches, leaves and fruit is supported by its root, by which it draws from the ground a grosser sap for the trunk, branches and leaves, a purer for the fleshy part of the fruit, and the purest for the seeds within the fruit.

*From the mineral kingdom:* In certain places in the bowels of the earth, there are mineral ores, impregnated with gold, silver and iron; and from exhalations hidden in the earth gold, silver and iron derives each its own element.

67. It may now be illustrated by example how spiritual and celestial angels draw their own sense from the natural sense, in which the Word is with men. For example, let us take five Commandments of the Decalogue:

*"Thou shalt honour thy father and thy mother."* By father and mother a man understands the father and mother on earth, as also all who are in the place of father and mother; and by honouring, he understands holding them in honour and obeying them. But a spiritual angel by father understands the Lord, and by mother the Church; and by honouring he understands loving. A celestial angel, however, understands by father the Lord's Divine Love, by mother His Divine Wisdom, and by honouring, doing good from Him.

*"Thou shalt not steal."* By stealing, a man understands stealing, defrauding, and depriving a neighbour of his property under any pretext whatever. A spiritual angel understands by stealing depriving others of the truths of their faith and the goods of charity, by means of falsity and evil. A celestial angel, however, by stealing understands attributing to oneself what belongs to the Lord, and claiming for oneself His righteousness and merit.

*"Thou shalt not commit adultery."* By committing adultery a man understands committing adultery, committing whoredom, indulging in obscene practices, lascivious conversation, and filthy thoughts. A spiritual angel understands by committing adultery, the adulteration of the good of the Word and the falsification of its truth.

A celestial angel, however, understands by committing adultery the denial of the Lord's Divinity and the profanation of the Word.

*"Thou shalt not kill."* By killing, a man understands also cherishing hatred and thirsting for revenge even to death. A spiritual angel understands for killing, acting like a devil, and destroying the soul of a man. A celestial angel, however, understands for killing, hating the Lord and those things which are the Lord's.

*"Thou shalt not bear false witness."* By bearing false witness, a man understands lying, and defamation. A spiritual angel understands, for bearing false witness, declaring and persuading that falsity is truth, and evil good, and the reverse. A celestial angel, however, understands, for bearing false witness, blaspheming the Lord and the Word.

From these examples it may be seen how the spiritual and the celestial are unfolded and drawn from the natural sense of the Word which contains them. And what is wonderful, the angels draw out their own senses without knowing what the man's thoughts are. Still, the thoughts of angels and men make one by correspondence, like end, cause and effect; for ends actually exist in the celestial kingdom, causes in the spiritual kingdom and effects in the natural kingdom. Conjunction itself by correspondences is such from creation. In this way, then, association with angels results through the instrumentality of the Word.

**68.** The association of man with angels is effected by the natural or literal sense of the Word, also because in every man from creation there are three degrees of life, the celestial, the spiritual and the natural. A man, however, is in the natural degree as long as he continues in this world. He is also in the spiritual degree only so far as he is in genuine truths, and in the celestial degree only so far as his life is in accordance with those truths. Still, he does not actually enter the spiritual or celestial degree itself until after death. But more will be said on this subject elsewhere.

**69.** From what has been said it may be evident that the Word alone, since by it there is conjunction with the Lord and association with angels, contains spirit and life, and the Lord teaches:

The words that I speak unto you, they are spirit and they are life. *John vi 63.*

The water that I shall give you (A.V. him) shall be a well of water springing up into everlasting life. *John iv 14.*

Man doth (A.V. shall) not live by bread alone, but by every word that proceedeth out of the mouth of God. *Matt. iv 4.*

Labour for that meat which endureth unto everlasting life, which the Son of Man shall give unto you. *John vi 27.*

---

### THE WORD IS IN ALL THE HEAVENS, AND IS THE SOURCE OF ANGELIC WISDOM

**70.** That the Word exists in the heavens has hitherto been unknown. Indeed, it could not be known as long as the Church was ignorant of the fact that angels and spirits are men, like men in the world, and that they have things similar in all respects to those which men have. The only difference is that angels, are spiritual and all things with them have a spiritual origin, while men in this world are natural, and all things with them have a natural origin. As long as men did not know this they could not know that the Word exists also in the heavens, and is read by angels there, as well as by spirits beneath the heavens. Lest this should remain unknown for ever, it has been granted me to be in the company of angels and spirits, to converse with them and to see their surroundings, and afterwards to relate the many things which I heard and saw. This I have done in the work *Heaven and Hell*, published in London in the year 1758. In that work it may be seen that angels and spirits are men, and that they are surrounded by all things in abundance which surround men in this world. That angels and spirits are men may be seen in that work, Nos. 73–77, and Nos. 453–456; and that they are surrounded by things similar to those which surround men in this world, Nos. 170–190. Also that they have Divine worship, and preaching in their temples. Nos. 221–227; with writings and books, Nos. 258–264; as well as the Word, No. 259.

**71.** As to the Word in heaven, it is written in the spiritual style,

which differs entirely from the natural style. The spiritual style consists of letters only, each of which involves a meaning; and there are points above the letters, which exalt the sense. The letters in use among the angels of the spiritual kingdom are similar to the letters used in printing in our world; and the letters among the angels of the celestial kingdom, each one of which also involves a complete meaning, are like old Hebrew letters, inflected variously, with marks above and within them.

Since the writing of angels is of this nature, there are therefore no names of persons and places in their Word as in ours; but instead of the names there are the things which these signify. Thus instead of Moses there is the historic Word and instead of Elias the prophetic Word; instead of Abraham, Isaac and Jacob, there is the Lord as to the Divine and the Divine Human; instead of Aaron, the priesthood and instead of David, the kingship, both of the Lord; instead of the names of the twelve sons of Jacob, or of the tribes of Israel, there are the various things pertaining to heaven and the Church; and there are similar things instead of the names of the twelve disciples.

Instead of Zion and Jerusalem there is the Church as to the Word and as to doctrine from the Word; instead of the Land of Canaan there is the Church; and instead of the cities there on this side and beyond Jordan there are various things pertaining to the Church and its doctrine; and so with all the other names. It is the same with numbers; these are not found in the copies of the Word in heaven, but instead of them, the things to which the numbers in our Word correspond. From this it may be evident that the Word in heaven is a Word corresponding to our Word, and therefore that they are one; for correspondences make one.

**72.** It is a wonderful circumstance that the Word in the heavens is so written that the simple understand it in simplicity, and the wise in wisdom. For there are many points and signs over the letters, which, as was said, exalt the sense. The simple neither regard nor understand these; but the wise pay attention to them, each according to his degree of wisdom, even to the wisest. A copy of the Word, written by angels under the Lord's inspiration, is kept by

every considerable society in its sacred repository, in case the Word elsewhere should suffer alteration in any point. Our Word indeed is like the Word in heaven in this respect that the simple understand it in simplicity, and the wise in wisdom; but this is effected in another manner.

**73.** The angels themselves confess that they derive all their wisdom from the Word, for the light in which they are varies with their understanding of the Word, light with them being Divine Wisdom, which is the light of heaven. In the sacred repository, where the copy of the Word is kept, the light is flaming and bright, surpassing every degree of light in heaven outside. The cause is the same as that stated above, that the Lord is in the Word.

**74.** The wisdom of celestial angels surpasses that of spiritual angels almost as much as the wisdom of spiritual angels surpasses that of men, because celestial angels are in the good of love from the Lord, and spiritual angels are in the truths of wisdom from the Lord; and where the good of love is, there is wisdom also; but where truths are, there is no more wisdom than there is also good of love. This is the reason why the Word in the celestial kingdom is written differently from the Word in the spiritual kingdom. For in the Word of the celestial kingdom are expressed the goods of love, and the signs indicate affections; while in the Word of the spiritual kingdom are expressed the truths of wisdom, and the signs indicate perceptions.

**75.** From this we may conclude what wisdom lies concealed in the Word which is in the world; for within it lies all angelic wisdom, and this is ineffable, for the Word is its containant. Into this wisdom after death the man comes whom the Lord makes an angel through the Word.

---

THE CHURCH EXISTS FROM THE WORD, AND IT IS SUCH AS IS ITS  
UNDERSTANDING OF THE WORD

**76.** There is no doubt that the Church exists from the Word; for the Word is Divine Truth itself Nos. 1-4; the doctrine of the Church

is from the Word Nos. 50–61; and conjunction with the Lord is effected by means of the Word. It may, however, be doubted that it is the understanding of the Word which constitutes the Church, as there are some who believe that they belong to the Church because they have the Word, read it or hear it read by a preacher and know something of the sense of the Letter, although they do not know how certain passages in it are to be understood; while some regard this of no importance. It will be necessary, then, to prove that it is not the Word, but the understanding of it, which constitutes the Church, and that the quality of the Church is according to the understanding of the Word with those who are in the Church. This is proved by the following considerations.

**77.** The Word is the Word according to the understanding of it with man, that is, as it is understood. If it is not understood, the Word is indeed called the Word, but with man it does not exist. The Word is truth according to the understanding of it; for the Word may not be truth, as it can be falsified. The Word is spirit and life according to the understanding of it; for the Letter without the understanding of it is dead. Since man has truth and life according to his understanding of the Word, according to that also he has faith and love, for truth is of faith and love is of life. Now, since the Church exists through faith and love and according to these, it follows that through the understanding of the Word and according to it, the Church is a Church—a noble Church if it is in genuine truths, an ignoble Church if it is not in genuine truths, and a Church destroyed if it is in falsified truths.

**78.** Moreover, the Lord is present and conjoined with man through the Word because the Lord is the Word, and He, as it were, converses in it with man; and further, because the Lord is Divine Truth itself, and the Word also is Divine Truth. From this it is evident that the Lord is present with man, and at the same time conjoined with him, according to his understanding of the Word; for, according to that, man has truth and consequently faith, and also love and consequently life. The Lord, however, is present with man through the reading of the Word; but He is conjoined with him through his



understanding of truth from the Word and according to it; and in the degree that the Lord is conjoined with man, the Church is in him. The Church is within man. The Church that is outside of him is the Church among the many within whom the Church exists. This is meant by the Lord's words to the Pharisees who asked when the kingdom of God should come:

The kingdom of God is within you. *Luke xvii 21.*

By the kingdom of God is here meant the Lord, and the Church from Him.

**79.** The Prophets in many passages treat of the understanding of the Word where the subject is the Church; and they teach that the Church exists only where the Word is rightly understood; and that the nature of the Church is according to the understanding of the Word with those who are in the Church. The Prophets also in many passages describe the Church among the Israelitish and Jewish nation as totally destroyed and brought to nought because they falsified the meaning or understanding of the Word; for nothing else destroys the Church.

The understanding of the Word, both true and false, is described in the Prophets, particularly in *Hosea*, by Ephraim; for the understanding of the Word is signified in the Word by Ephraim. Since the understanding of the Word constitutes the Church, therefore Ephraim is called

A dear son, and a pleasant child. *Jer. xxxi 20;*

The first born. *Jer. xxxi 9;*

The strength of the head of Jehovah. *Ps. lx 7; cviii 8;*

A mighty man. *Zech. x 7*

Filled with the bow. *Zech. ix 13*

And the sons of Ephraim are called

Armed, and shooters with the bow. *Ps. lxxviii 9;*

for a bow signifies doctrine from the Word fighting against falsities. For the same reason also

Ephraim was transferred to Israel's right hand and blessed; and accepted in place of Reuben. *Gen. xlviii 5, 11–15.*

For the same reason also

Ephraim with his brother Manasseh, under the name of their father Joseph, was exalted above all the rest by Moses in his blessing of the sons of Israel. *Deut. xxxiii 13–17.*

The nature of the Church when the understanding of the Word is destroyed is also described in the Prophets by Ephraim, particularly in *Hosea*; as is clear from the following passages:

Israel and Ephraim shall fall together ... Ephraim shall be desolate ... Ephraim is oppressed and broken in judgment. I will be unto Ephraim as a lion ... I will tear and go away; I will take away, and none shall rescue him. *Hosea v 5, 9, 11–14.*

O Ephraim, what shall I do unto thee? for your holiness (A.V. goodness) is as a morning cloud, and as the early dew it goeth away. *Hosea vi 4.*

They shall not dwell in the land of Jehovah; but Ephraim shall return to Egypt, and shall eat an unclean thing in Assyria. *Hosea ix 3.*

The land of Jehovah is the Church; Egypt is the scientific principle of the natural man, and Assyria is reasoning therefrom; by these two the Word as to the understanding of it is falsified; and therefore it is said that Ephraim shall return to Egypt, and shall eat an unclean thing in Assyria.

Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and he maketh (A.V. they do make) a covenant with the Assyrians, and oil is carried into Egypt. *Hosea xii 1.*

To feed on wind, to follow after the east wind and to increase lies and desolation, is to falsify truths and so destroy the Church.

The same is also signified by the whoredom. of Ephraim; for whoredom. signifies the falsification of the understanding of the Word, that is, of its genuine truth, as in these passages:

I know Ephraim ... he has altogether committed whoredom, and Israel is defiled. *Hosea v 3.*

I have seen an horrible thing in the house of Israel: there is the whoredom of Ephraim, and Israel is defiled. *Hosea vi 10.*

Israel is the Church itself, and Ephraim, the understanding of the Word from which and according to which the Church exists; therefore it is said that Ephraim commits whoredom and Israel is defiled.

As the Church among the Jews was totally destroyed by falsifications of the Word, therefore it is thus said of Ephraim:

I will give thee up, Ephraim, I will deliver thee up, Israel, I will make thee as Admah, I will set thee as Zeboim. *Hosea xi 8.*

Now since the Prophet Hosea, from the first chapter to the last, treats of the falsification of the Word and the consequent destruction of the Church, and since by whoredom is signified the falsification of truth in the Word, therefore he was commanded to represent this state of the Church. By taking a harlot for his wife, and begetting children by her. *Hosea i;* and again, by taking a woman who was an adulteress. *Hosea iii.*

These passages are quoted that it may be known and proved from the Word that the nature of the Church is according to its understanding of the Word-excellent and precious if its understanding is founded on genuine truths from the Word, but ruined and indeed defiled if founded on truths falsified. In confirmation that by Ephraim is signified the understanding of the Word, and in the opposite sense that understanding falsified from which results the destruction of the Church, the other passages where Ephraim is treated of may be consulted:

As *Hosea iv 17, 18; vii 1, 11; viii 9, 11; ix 11–13, 16; x 11; xi 3; xii 1, 8, 14; xiii 1, 12;*

*Isa. xvii 3; xxviii 1;*

*Jer. iv 15; xxxi 6, 18;*

*Ezek. xxxvii 16; xlvi 5;*

*Obad. 19;*

*Zech. ix 10.*

---

IN EVERY DETAIL OF THE WORD THERE IS THE MARRIAGE OF  
THE LORD AND THE CHURCH, AND CONSEQUENTLY THE  
MARRIAGE OF GOOD AND TRUTH

**80.** Hitherto it has been not recognized that there is in every detail of the Word the marriage of the Lord and the Church, and consequently the marriage of good and truth; nor could it be seen, because the spiritual sense of the Word had not been revealed till now, and this sense alone can make this marriage evident. For there are two senses in the Word, called the spiritual and the celestial, concealed within the sense of the Letter; what belongs to the spiritual sense has special reference to the Church, and what belongs to the celestial sense, to the Lord. The content also of the spiritual sense has reference to Divine Truth, and the content of the celestial sense to Divine Good; and consequently there is in the sense of the Letter of the Word this marriage. However, this is apparent only to those who, from the spiritual and celestial senses of the Word, know the signification of words and names, some words and names being predicated of good, some of truth, and some including both references. Therefore without a knowledge of this signification, this marriage in every detail of the Word cannot be seen, and consequently this *arcanum* has not hitherto been discovered.

**81.** Since there exists such a marriage in every detail of the Word, therefore double expressions frequently occur in it, which seem like repetitions of the same thing. They are, however, not repetitions; but one relates to good and the other to truth, and when both are taken together they effect the conjunction of good and truth, and so combine them into one. This also is the ground of the Divinity and sanctity of the Word; for in every Divine work there is a conjunction of good with truth, and of truth with good.

**82.** It is said that in every detail of the Word there is the marriage of the Lord and the Church, and consequently the marriage of good and truth; because where there is the marriage of the Lord and the Church, there is also the marriage of good and truth, the

latter resulting from the former. For when the Church, or a man of the Church, is principled in truths, the Lord then enters into those truths with good, and makes them live; or what is the same, when the Church, or a man of the Church, is in intelligence by means of truths, the Lord then enters his intelligence through the good of love and charity, and thus infuses life into it.

**83.** There are two faculties of life in every man, the understanding and the will, the understanding being the receptacle of truth, and thence of wisdom, the will being the receptacle of good, and thence of love. These two faculties ought to make one, that a man may be a member of the Church; and they are united when a man forms his understanding from genuine truths, apparently of himself, and when his will is filled with the good of love, which is done by the Lord. In this way a man has the life of truth and the life of good, the life of truth in his understanding from the will, and the life of good in his will through the understanding. This is the marriage of truth and good with man, and also the marriage of the Lord and the Church in him. But concerning this reciprocal conjunction, here called a marriage, more will be seen in *The Angelic Wisdom Concerning the Divine Providence, Concerning the Divine Love and Divine Wisdom, and Concerning Life*.

**84.** Those who read the Word attentively cannot help noticing the use of double expressions which seem like repetitions of the same thing; as for instance, brother [and companion, poor] and needy, wilderness and desert, void and emptiness, foe and enemy, sin and iniquity, anger and wrath, nation and people, joy and gladness, mourning and weeping, justice<sup>8</sup> [or righteousness] and judgment, and so on. These appear to be synonymous expressions, when in fact they are not. For the words brother, poor, wilderness, [void], foe, sin, anger, nation, joy, mourning and justice are used with reference to good, and in the opposite sense, to evil; while the words companion, needy, desert, emptiness, enemy, iniquity, wrath, people, gladness, weeping and judgment are used with reference to

---

<sup>8</sup> Justice, righteousness: Both these words are used, as in the A.V., to render the Latin word *Justitia*.

truth, and in the opposite sense, to falsity. Yet it seems to the reader who is ignorant of the truth involved that poor and needy, wilderness and desert, void and emptiness, foe and enemy, are one and the same thing; likewise sin and iniquity, anger and wrath, nation and people, joy and gladness, mourning and weeping, justice and judgment; whereas they are not one, but become one by conjunction.

In the Word also many other things are closely associated, as fire and flame, gold and silver, brass and iron, wood and stone, bread and water, bread and wine, purple and fine linen, and so on. This is because fire, gold, brass, wood, bread and purple signify good, while flame, silver, iron, stone, water, wine and fine linen signify truth. In like manner it is said that men should love God with all the heart and with all the soul; and also that God will create in man a new heart and a new spirit, for heart is used with reference to the good of love, and soul, of truth from that good. There are moreover some expressions which, because they partake of both good and truth, are used by themselves without the addition of others; but these and many other things are evident only to the angels, and to those who, while they perceive the natural sense, understand also the spiritual sense.

**85.** It would be tedious to show from the Word that such double expressions occur there, apparently repetitions of the same thing, for this would fill pages. But in order to remove all doubt, I will quote some passages where judgment and justice (or righteousness) are used together, then also nation and people, and also joy and gladness. The following are passages where judgment and justice are named together:

The city ... was full of judgment, and righteousness lodged in her.  
*Isa. i 21.*

Zion shall be redeemed in righteousness, and they that return of her in judgment. *Isa. i 27.*

Jehovah of hosts shall be exalted in judgment, and the holy God shall be sanctified in righteousness. *Isa. v 16.*

He shall sit upon the throne of David, and upon his kingdom ... to

establish it in judgment and in righteousness. *Isa. ix 7.*

Jehovah shall be exalted; for He dwelleth on high: He hath filled the earth (AN. Zion) with judgment and righteousness. *Isa. xxxiii 5.*

Thus saith Jehovah, Keep ye judgment, and do justice: for my salvation is near, that my righteousness may be revealed. *Isa. lvi 1.*

As a nation that did righteousness and forsook not the judgment of their God: they ask ... the judgments of justice. *Isa. lviii 2.*

Swear by the living Jehovah ... in judgment and in righteousness. *Jer. iv 2.*

Let him that glorieth glory in this ...that Jehovah doeth judgment and righteousness in the earth. *Jer. ix 24*

Execute ye judgment and righteousness ... Woe unto him that buildeth his house without righteousness, and his chambers without judgment. Did not thy father ... do judgment and justice, and then it was well with him? *Jer. xxii 3, 13, 15.*

I will raise unto David a righteous branch, and He shall reign as King... and shall execute judgment and justice in the earth. *Jer. xxiii 5; xxxiii 15.*

If a man be just, and do judgment and justice. *Ezek. xviii 5.*

If the wicked man turn from his sin, and do judgment and justice ... It shall not be mentioned unto him: he hath done judgment and justice; he shall surely live. *Ezek. xxxiii 14, 16, 19.*

I will betroth thee unto me for ever ... in righteousness and in judgment, and in loving-kindness, and in mercies. *Hosea ii 19.*

Let judgment run down as water, and righteousness as a mighty stream. *Amos v 24.*

Ye have turned judgment into gall, and the fruit of righteousness into hemlock. *Amos A 12.*

Jehovah will plead my cause, and execute judgment for me: He will bring me forth to the light, and I shall behold His righteousness. *Micah vii 9.*

O Jehovah, thy righteousness is like the mountains of God; thy judgments are a great deep. *Ps. xxxvi 6.*

Jehovah shall bring forth thy righteousness as the light; and thy judgment as the noon-day. *Ps. xxxvii 6.*

Jehovah shall judge His (AN. thy) people in righteousness and His

(A.V. thy) poor in judgment. *Ps. lxxii 2.*

Justice and judgment are the support (A.V. habitation) of thy throne. *Ps. lxxxix 14.*

When I shall have learned the judgments of thy righteousness... Seven times a day do I praise thee because of the judgments of thy righteousness. *Ps. cxix 7, 164.*

Gad executes the justice of Jehovah, and His judgment with Israel. *Deut. xxxiii 21.*

The spirit of truth will reprove the world ... of righteousness and of judgment. *John xvi 8, 10, 11; and elsewhere.*

Judgment and justice are so often mentioned because judgment is predicated of truths, and justice of good. Therefore by executing judgment and justice is also meant to act from truth and from good. The reason why judgment is predicated of truth and justice of good is, that the Lord's government in the spiritual kingdom is called judgment, and the Lord's government in the celestial kingdom is called justice. On this subject see the work *Heaven and Hell*, Nos. 214, 215. As judgment is predicated of truth, therefore in certain passages we read,

Truth (*veritas*) and righteousness (*justitia*). *Isa. xi 5; Ps. lxxxv 11; and elsewhere.*

**86.** That repetitions apparently of the same thing occur in the Word on account of the marriage of good and truth may be seen quite clearly from the following passages where nations and peoples are mentioned:

Woe to the sinful nation, a people laden with iniquity! *Isa. i 4.*

The people that walked in darkness have seen a great light ... Thou hast multiplied the nation. *Isa. ix 2, 3.*

O Assyrian, the rod of mine anger . . . I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge. *Isa. x 5, 6.*

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the nations (A.V. Gentiles) seek. *Isa. xi 10.*

Jehovah smote the people ... with a continual stroke, He that ruled



the nations in anger. *Isa. xiv 6.*

In that time shall the present be brought unto Jehovah Zebaoth of a people scattered and peeled ... a nation meted out and trodden underfoot. *Isa. xviii 7.*

Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. *Isa. xxv 3.*

Jehovah will destroy ... the face of the covering over all people, and the veil that is spread over all nations. *Isa. xxv 7.*

Come near ... ye nations: and hearken, ye people. *Isa. xxxiv 1.*

I ... have called thee ... for a covenant to the people, for a light of the nations (A.V. Gentiles). *Isa. xlii 6.*

Let all the nations be gathered together, and let the people be assembled. *Isa. xliii 9.*

Behold, I will lift up mine hand to the nations (AN. Gentiles), and set up my standard to the people. *Isa. xlix 22.*

Behold, I have given Him for a witness to the people, a Leader and Lawgiver to the nations. *Isa. lv 4.*

Behold, a people cometh from the north country, and a great nation ... from the sides of the earth. *Jer. vi 22.*

Neither will I cause thee to hear (A.V. men to hear in thee) the shame of the nations (A.V. the heathen) any more, neither shalt thou bear the reproach of the people any more. *Ezek. xxxvi 15.*

All people and nations ... should serve Him. *Dan. vii 14.*

Let not the nations (A.V. heathen) use a byword against them, and say among the people, Where is their God? *Joel ii 17.*

The residue of my people shall spoil them, and the remnant of my nation (A.V. people) shall possess them. *Zeph. ii 9.*

Many people and numerous (A.V. strong) nations shall come to seek Jehovah Zebaoth in Jerusalem. *Zech. viii 22.*

Mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the nations (A.V. Gentiles). *Luke ii 30, 32.*

Thou hast redeemed us... by the blood out of every people and nation. *Rev. v 9.*

Thou must prophesy again before...peoples and nations. *Rev. x 11.*

Thou hast made me the head of the nations (A.V. the heathen): a people whom I have not known shall serve me. *Ps. xviii 43.*

Jehovah bringeth the counsel of the nations (A.V. heathen) to nought; He maketh the devices of the people of none effect. *Ps. xxxiii 10.*

Thou makest us a byword among the nations (A.V.. the heathen), a shaking of the head among the people. *Ps xliv 14.*

Jehovah shall subdue the people under us, and the nations under our feet.... God reigneth over the nations (A.V. the heathen): the willing ones (A.V. princes) of the people are called together. *Ps. xlvii 3, 8, 9.*

Let the people praise thee ... and let the nations be glad and sing for joy: for thou shalt judge the people righteously, and lead the nations upon earth. *Ps. lxvii 3, 4, 5.*

Remember me, Jehovah, with the favour that thou barest unto my people ... that I may rejoice in the gladness of thy nations. *Ps. cvi 4, 5;*

and in other places.

Nations and peoples are mentioned together, because by nations are meant those who are in good, and in the opposite sense, those who are in evil; and by peoples those who are in truths, and in the opposite sense, those who are in falsities. For this reason those who belong to the Lord's spiritual kingdom are called peoples, and those who belong to His celestial kingdom are called nations; for all in the spiritual kingdom are in truths and consequently in wisdom, while all in the celestial kingdom are in good, and consequently in love.

**87.** Other expressions are used in this way like joy and gladness, as in the following passages:

Behold joy and gladness, slaying the ox. *Isa. xxii 13.*

They shall obtain joy and gladness, and sorrow and sighing shall flee away. *Isa. xxxv 10; li 11.*

Is not ... gladness and joy cut off from the house of our God? *Joel i 16.*

The voice of joy shall cease and the voice of gladness. *Jer. vii 34; xxv 10.*

The fast of the tenth month shall be to the house of Judah joy and gladness. *Zech.* viii 19.

That we may rejoice ... all our days. Make us glad. *Ps.* xc 14, 15.

Be glad in Jerusalem, and rejoice in her. *Isa.* lxvi 10.

Rejoice and be glad, O daughter of Edom. *Lam.* iv 21.

Let the heavens be glad (A.V. rejoice), and let the earth rejoice (A.V. be glad). *Ps.* xcvi 11.

Make me to hear joy and gladness. *Ps.* li 8.

Joy and gladness shall be found in Zion, confession (A.V. thanksgiving) and the voice of melody. *Isa.* li 3.

There shall be gladness, and many shall rejoice at His birth. *Luke* i 14.

I will cause to cease ... the voice of joy (A.V. mirth), and the voice of gladness, the voice of the bridegroom, and the voice of the bride. *Jer.* vii 34; xvi 9; xxv 10.

Again there shall be heard in this place ... the voice of joy, and the voice of gladness; the voice of the bridegroom and the voice of the bride. *Jer.* xxxiii 10, 11.

and elsewhere.

Both joy and gladness are mentioned in these passages because joy relates to good and gladness to truth; or, joy relates to love and gladness to wisdom. For joy pertains to the heart and gladness to the soul; that is, joy pertains to the will and gladness to the understanding. It is evident that the marriage of the Lord and the Church is also involved in these dual expressions, as mention is made of

The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride. *Jer.* vii 34; xvi 9; xxv 10; xxxiii 10, 11;

for the Lord is the bridegroom and the Church is the bride.

That the Lord is the bridegroom, may be seen in *Matt.* ix 15; *Mark* ii 19, 20; *Luke* v 35;

And that the Church is the bride, may be seen in *Rev.* xxi 2, 9; and xxii 17.

Therefore John the Baptist says of Jesus:

He that hath the bride is the bridegroom. *John* iii 29.

**88.** On account of the marriage of the Lord with the Church, or what is the same, the marriage of Divine Good and Divine Truth, in every part of the Word, Jehovah and God, and also Jehovah and the Holy One of Israel, so frequently occur, as if they were two, when yet they are one. For by Jehovah is meant the Lord as to Divine Good, and by God the Lord as to Divine Truth. Although Jehovah and God, and Jehovah and the Holy One of Israel, are spoken of in many passages in the Word, still one only is meant, and He is the Lord, as may be seen in *The Doctrine Concerning the Lord*, Nos. 34, 38 and 46.

**89.** Since in the whole Word and in every part of it there is the marriage of the Lord and the Church, it may be evident that all things of the Word, in general and in particular, treat of the Lord, as is shown in *The Doctrine of the Lord*, Nos. 1–7. The Church, which is likewise treated of, is also the Lord; for the Lord teaches that the man of the Church is in Him, and He in him, *John* vi 56; xiv 20, 21; xv 5, 7.

**90.** As the Divinity and Sanctity of the Word are here treated of, there may be added an experience worthy of note to what has already been said. There was once sent down to me from heaven a piece of paper covered with Hebrew characters, but written as they used to be among the Ancients, with whom those letters, which today are partly linear, were curved with little flourishes turning upwards. The angels who were then with me said that they understood a complete sense from the letters themselves, but a special sense from the curves and the upturned flourishes over any letter. They explained what the letters and the inflections signified, both separately and conjointly; and they said that the letter H, which was added to the names Abram and Sarai, signified the infinite and the eternal. They also explained to me the meaning of the Word in *Psalms* xxxii 2 from the letters or syllables alone; adding that the meaning of the letters with all the inflections included was, *that the Lord is merciful even to those who do evil.*

They informed me that writing in the third heaven consisted of

letters inflected and variously curved each of which contained a certain meaning; that the vowels there indicated sound, which corresponds to affection; that in that heaven they cannot pronounce the vowels i and e, but employ instead of them y and eu; and that the vowels a, o, and u are in use among them, because these have a full sound. They also said that they did not sound any consonants hard, but soft; and for this reason certain Hebrew letters had dots within them, as a sign that they should have a soft pronunciation. They added that a hardness in sounding letters was in use in the spiritual heaven, because there the angels are in truths, and truth admits of hardness; but good does not, in which are the angels of the celestial or third heaven. They said, moreover, that they had the Word among them written in letters inflected with the upturned flourishes (tittles) which have a meaning of their own. From this it was plain what is signified by these words of the Lord:

One jot or one tittle shall in no wise pass from the Law, till all be fulfilled. *Matt. v 18*;

and also:

It is easier for heaven and earth to pass, than one tittle of the Law to fail. *Luke xvi 17*.

---

#### HERESIES MAY BE FORMULATED FROM THE SENSE OF THE LETTER OF THE WORD, BUT IT IS HARMFUL TO CONFIRM THEM

**91.** It was shown above that the Word cannot be understood without doctrine, and that doctrine is like a lamp to make genuine truths visible. This is because the Word is written by pure correspondences; and consequently many things in it are appearances of truth, and not unveiled truths. Many of these are adapted to the comprehension of the natural, and indeed of the sensual man, yet in such a way that the simple can understand it in simplicity, the intelligent intelligently, and the wise in wisdom. Now since the Word is of this nature, appearances of truth, which are truths veiled, may be taken for unveiled truths; and when these are confirmed, they become falsities. This is done, however, by those

who consider themselves to be wise above others, when yet they are not wise; for being wise consists in seeing whether a thing is true before it is confirmed, but not in confirming whatever one pleases. The latter is the practice with those who are by nature strongly inclined to confirming, and who take pride in their own intelligence; but the former obtains with those who love truths and are affected by them because they are truths, and who apply them to the uses of life; for they are enlightened by the Lord and see truths from the light of truth, whereas the others are enlightened by themselves and see falsities from the light of falsities.

**92.** Appearances of truth, that is, veiled truths, may be taken from the Word for unveiled truths, and when confirmed, they become falsities. This may be evident from the many heresies which have been and still are prevalent in Christendom. Heresies themselves do not condemn men, but an evil life; and men are also condemned by confirming from the Word falsities which are inherent in heresy and by reasoning from the natural man. For everyone is born into the religion of his parents, and is initiated into it from infancy. He later adheres to it, nor can he of himself get rid of its falsities because of his business connections in the world. What does condemn is living an evil life, together with the confirmation of falsities to the utter destruction of genuine truth. That man is not sworn to falsity who adheres to his own form of religion and believes in God; and, if a Christian, who believes on the Lord, regards the Word as holy and from religious principles lives according to the Commandments of the Decalogue. Therefore when he hears the truth and perceives it according to his capacity, he can accept it, and thus be rid of his falsity. It is otherwise with the man who has confirmed the falsities of his religion, as a falsity confirmed remains, and cannot be eradicated. For after confirmation, a falsity is as though a man has sworn to it, especially if it agrees with his self-love, and consequently with the pride of his own wisdom.

**93.** I have conversed in the spiritual world with some who lived many ages ago, and who had confirmed themselves in the falsities of their religion; and I found that they still firmly adhered to them. I

have also conversed with some in that world who had been of the same religion and had entertained the same ideas as the others, but had not confirmed themselves in its falsities; and I learned that they, after being instructed by angels, had rejected the falsities and had acquired truths. These had been saved, but the others were not. Every man after death is instructed by angels, and those are received [into heaven] who perceive truths and, from truths, falsities; for everyone after death is granted to see truths spiritually. They see truths who have not confirmed themselves in falsities; but those who have so confirmed themselves do not wish to see truths; and if they are presented to them, they turn themselves away, and then either ridicule or falsify them.

**94.** This may be illustrated by an example. In many passages in the Word anger, wrath and revenge are attributed to the Lord: and it is said that He punishes, casts into hell, tempts and does many other things of a similar nature. He who believes this in simplicity, and therefore fears God, and takes care not to sin against Him, is not condemned for this simple faith. He, however, is condemned whose confirmed belief is that anger, wrath, revenge, thus such things as originate in evil, exist in the Lord; and that He punishes men and casts them into hell from anger, wrath and revenge. Such a man is condemned because he has destroyed the genuine truth, which is, that the Lord is Love itself, Mercy itself and Goodness itself; and being these, that He cannot be angry, wrathful and revengeful. These things are attributed to the Lord according to the appearance; and so in many other cases.

**95.** Many other things in the sense of the Letter are apparent truths, within which genuine truths lie concealed. It is not hurtful to think and to speak according to such apparent truths; but it is hurtful to confirm them so as to destroy the genuine truth concealed within them. This may be illustrated by an example from nature, adduced because what is natural instructs and convinces more clearly than what is spiritual.

To the eye, the sun appears to make a daily and also an annual revolution round the earth. Accordingly it is said in the Word that

the sun rises and sets; that it causes morning, noon, evening and night; and also the seasons of spring, summer, autumn, and winter, and consequently, days and years. But in reality the sun is stationary, being an ocean of fire round which the earth, revolving daily, is carried annually. The man who, in simplicity and ignorance, supposes that the sun revolves, does not destroy the natural truth that the earth rotates daily on her axis and makes an annual revolution in the ecliptic. But he who confirms the sun's apparent motion and course by the Word and by reasonings from the natural man, invalidates and even destroys the truth.

That the sun moves, is an apparent truth; that it does not move, is a genuine truth. Everyone may speak according to the apparent truth, and indeed does so speak; but to think according to it from confirmation (that is it true) blunts and obscures the rational understanding. It is similar with the stars of the starry heaven. The apparent truth is that they also, like the sun, make a daily revolution; and therefore it is said also of the stars that they rise and set. But the genuine truth is that the stars are fixed, and that their firmament is immovable. Nevertheless everyone may speak according to the appearance.

**96a.** It is hurtful to confirm the apparent truth of the Word so as to destroy the genuine truth concealed within; because all things in the sense of the Letter of the Word, both in general and in particular, communicate with heaven and open it, according to what was said above Nos. 62–69. When therefore a man applies that sense to confirm the loves of the world which are contrary to heavenly loves, then the internal of the Word is rendered false. Therefore, when its external, or sense of the Letter whose internal is rendered false, communicates with heaven, then heaven is closed; for the angels, who are in the internal of the Word, reject it. From this it is evident that a false internal, or truth falsified, destroys communication with heaven and closes it. This is why it is hurtful to confirm any heretical falsity.

**96b.** The Word is like a garden, a heavenly paradise, in which are delicacies and delights of every kind, delicacies in its fruits and



delights in its flowers. In the midst of it there are trees of life, and near by, fountains of living water with forest trees round about the garden. The man who is principled in Divine Truths from doctrine abides in the centre of the garden where are the trees of life, and is in the actual enjoyment of its delicacies and delights. He, however, who is principled in truths, not from doctrine but only from the sense of the Letter, lives in the outskirts of the garden, and sees only the forest; but he who is in the doctrine of a false religion and has confirmed its falsity in his own mind, dwells not even in the forest, but in a sandy plain beyond it, where there is not even grass. That such are the respective states of those men after death will be confirmed in its proper place.

97. Moreover, it should be known that the sense of the Letter of the Word is a guard for the genuine truths lying within it. It is a guard in this respect that it may be turned this way and that, and interpreted to one's own apprehension, without its interior content being injured or violated. It does no harm that the sense of the Letter of the Word is understood differently by different persons: but harm results when Divine truths, lying concealed within, are perverted, for in this way violence is inflicted on the Word. To prevent this, the sense of the Letter is a guard; and it acts as a guard with those who are in falsities from their religion, but who do not confirm these falsities, for such men do no violence [to the Word].

This guard is signified by the cherubim, and is also described by them in the Word. This is signified by the cherubim which, after the expulsion of Adam and his wife from the Garden of Eden, were placed at the entrance. Of these we read:

When Jehovah God drove out the man, He placed at (ab) the east of the Garden of Eden cherubim and a flaming sword which turned every way, to keep the way of the tree of life. *Gen. iii 23, 24.*

By the cherubim is signified a guard; by the way of the tree of life is signified access to the Lord, which men obtain through the Word; and by the flaming sword turning every way is signified Divine Truth in ultimates which, like the Word in the sense of the Letter, can be so turned.

The same is meant by

The cherubim of gold placed over the extremities of the mercy-seat which was above the ark in the tabernacle. *Exod. xxv 18–21.*

Because this was signified by the cherubim therefore

The Lord talked with Moses between the cherubim. *Exod. xxv 22; xxxvii 9; Num. vii 89.*

It may be seen above in Nos. 37–49 that the Lord does not speak with men except in fulness, and the Word in the sense of the Letter is Divine Truth in fulness; and consequently the Lord talked with Moses between the cherubim. Nothing else was signified by

The cherubim upon the curtains of the tabernacle and upon the veils there. *Exod. xxvi 1, 31.*

for the curtains and the veils of the tabernacle signified the ultimates of heaven and the Church, and consequently of the Word, as may be seen above No. 46. Nothing else was signified by

The cherubim in the midst of the temple at Jerusalem. *1 Kings vi 23, 28;*

Also by the cherubim carved on the walls and doors of the temple. *1 Kings vi 29, 32, 35;*

And also by the cherubim in the new temple. *Ezek. xli 18–20.*

See also above No. 47.

Since cherubim signified a guard lest the Lord, heaven and Divine Truth as it is interiorly within the Word, should be approached immediately instead of mediately through ultimates, therefore it is said of the King of Tyre:

Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the Garden of God; every precious stone was thy covering ... Thou, O cherub, art the spreading forth of the covering (A.V. art the anointed cherub that covereth) ... I have destroyed thee, O covering cherub, from the midst of the stones of fire. *Ezek. xxviii 12, 13, 14, 16.*

Tyre signifies the Church as to the cognitions of truth and good; and hence its king signifies the Word which is the source of cognitions. It

is evident that the king here signifies the Word in its ultimate, that is, the sense of the Letter, and the cherubim a guard, for it is said: "Thou sealest up the sum, every precious stone was thy covering; thou, O cherub, art the spreading forth of the covering"; and "O covering cherub". By the precious stones also mentioned here are signified the truths of the sense of the Letter of the Word, as may be seen above No. 45.

Since by the cherubim is signified the ultimate of Divine Truth, and also a guard, therefore it is said in the *Psalms*:

Jehovah bowed the heavens, and came down ... And he rode upon a cherub. *Ps. xviii* 9, 10.

O Shepherd of Israel ... thou that dwellest upon the cherubim, shine forth. *Ps. lxxxi* 1.

Jehovah sitteth on the cherubim. *Ps. xcix* 1.

To ride upon the cherubim, to dwell upon them and to sit on them, means on the ultimate sense of the Word.

Divine Truth in the Word and the nature of that Truth are described by the cherubim in *Ezekiel* i, ix, and x. But as no one can know what is signified by the particulars of their description except one to whom the spiritual sense has been opened, therefore it has been revealed to me what is signified in brief by all those things which are said of the cherubim in the first chapter of *Ezekiel*, as:

The external Divine sphere of the Word is described. v 4.

This is represented as a man. v 5.

As conjoined with spiritual and celestial things. v 6.

The nature of the natural of the Word. v 7.

The nature of the spiritual and the celestial of the Word conjoined with its natural. v 8, 9.

The Divine Love of celestial, spiritual and natural good and truth therein, separately and together. v 10, 11.

They look to one end. v 12.

The sphere of the Word from the Lord's Divine Good and Divine Truth, from which the Word lives. v 13, 14.

The doctrine of good and truth in the Word and from the

Word. v 15–21.

The Divine of the Lord above it and in it, v 22, 23;

And from it. v 24, 25.

The Lord is above the heavens. v 26.

And to Him belong Divine Love and Divine Wisdom. v 27,  
28.

These summaries have been compared with the Word in heaven, and are in conformity with it.

---

THE LORD CAME INTO THE WORLD THAT HE MIGHT FULFILL ALL THINGS OF THE WORD, AND THEREBY BECOME DIVINE TRUTH, OR THE WORD, EVEN IN ULTIMATES

**98.** The Lord came into the World that He might fulfil all things of the Word. This may be seen in *The Doctrine Concerning the Lord*, No. 8–11. That He thus became Divine Truth, or the Word, even in ultimates, is meant by the following passage in *John*:

The Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. *John* i 14.

To be made flesh is to become the Word in ultimates; and what the Lord was, as the Word in ultimates,

He showed to His disciples when He was transfigured, *Matt.* xvii 2–9; *Mark* ix 2–9; and *Luke* ix 28–36.

It is there said that Moses and Elias appeared in glory; and by Moses and Elias is meant the Word, as may be seen above No. 48.

The Lord as the Word in ultimates is also described by John in the *Revelation* i 13–16,

where all the details in the description of Him signify the ultimates of Divine Truth, or of the Word. Before this the Lord was indeed the Word, but in first principles; for it is said:

In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. *John* i 1, 2.

When, however, the Word was made flesh, then the Lord became the Word in ultimates also; and from this fact He is called:

The First and the Last. *Rev.* i 8, 11, 17; ii 8; xxi 6; xxii 12, 13.

**99.** By reason of the fact that the Lord also became the Word in ultimates, the state of the Church was entirely changed. All the Churches before His Coming were representative Churches, and these were not able to see Divine Truth, except in the shade. But after the Lord's Coming into the world, a Church was instituted by Him which saw Divine Truth in the light. The difference is as between evening and morning. The state of the Church before His Coming is also called evening, and the state of the Church after His Coming is called morning. Before His Coming into the world the Lord was indeed present with men of the Church, but mediately through heaven; whereas after His Coming into the world He is present with men of the Church immediately. For in the world He put on the Divine Natural also, in which He is present with men. The glorification of the Lord is the glorification of His Human, which He assumed in the world; and the glorified Human of the Lord is the Divine Natural.

**100.** Few understand how the Lord is the Word, for it is generally supposed that the Lord, by means of the Word, can enlighten and teach men, and yet He cannot, on this account, be called the Word. It should be known, however, that every man is his own love, and consequently his own good and his own truth. A man is a man for no other reason than this, and there is nothing else in him that is man. For the same reason that man is his own good and his own truth, angels and spirits also are men; and for all good and truth proceeding from the Lord, is in its own form, man. But the Lord is Divine Good itself and Divine Truth itself; thus He is Man Himself, from whom everyman is man. That all Divine Good and Divine Truth is, in its own form, man, may be seen in the work on *Heaven and Hell*, No. 460; and will appear more clearly in the works that are to follow, which will treat of *Angelic Wisdom*.

---

PREVIOUS TO THE WORD WHICH IS NOW IN THE WORLD, THERE  
WAS A WORD WHICH IS LOST

**101.** Previous to the Word which was given by Moses and the Prophets to the Israelitish nation worship by sacrifices was known, and men prophesied from the mouth of Jehovah. This is evident from what is recorded in the Books of Moses. That worship by sacrifices was known may be seen from the following references:

The Children of Israel were commanded to destroy the altars of the nations, break their images and cut down their groves. *Exod.* xxxiv 13; *Deut.* vii 5; and xii 3.

Israel in Shittim began to commit whoredom with the daughters of Moab; And they called the people unto the sacrifices of their gods, and the people ate with them, and bowed themselves down to their gods. And especially joined themselves to Baal-peor; and on that account the anger of Jehovah was kindled against Israel. *Num.* xxv 1-3.

And Balaam, who was from Syria, caused altars to be built, and sacrificed oxen and sheep. *Num.* xxii 40; xxiii 1, 2, 14, 29, 30.

That men also prophesied from the mouth of Jehovah is evident from the prophecies of Balaam. *Num.* xxiii 7-10, 18-24; xxiv 3-9, 16-24.

He also prophesied concerning the Lord, that a Star should rise out of Jacob, and a Sceptre out of Israel. *Num.* xxiv 17.

And he prophesied from the mouth of Jehovah. *Num.* xxii 13, 18; xxiii 3, 5, 8, 16, 26; xxiv i 13.

From these passages it is clear that among the nations there was Divine worship similar to that instituted by Moses among the Israelitish nation.

That such worship existed before the time of Abram is in some measure evident from the words of Moses in *Deut.* xxxii 7, 8; but it is more evident from what is said of Melchizedek, king of Salem:

He brought out bread and wine, and blessed Abram; and Abram gave him tithes of all. *Gen.* xiv 18-20;

and from the fact that Melchizedek represented the Lord, for he is called.

The priest of the most high God. *Gen.* xiv 18;

and it is said of the Lord in the *Psalms*:

Thou art a priest for ever after the order of Melchizedek. *Ps.* cx 4.

This was why Melchizedek brought forth bread and wine, as holy things of the Church, even as they are holy in the sacrament of the Holy Supper; and why he was able to bless Abram, and why Abram gave him tithes of all.

**102.** It was related to me by angels of heaven that there was a Word among the Ancients written by pure correspondences, but that it was lost; and I was told that it is still preserved among them, and is in use among the Ancients in their heaven who had that Word when they were in the world. Those Ancients, among whom that Word is still in use in heaven, were in part from the land of Canaan and from its neighbouring countries, as Syria, Mesopotamia, Arabia, Chaldea, Assyria, Egypt, Sidon, Tyre and Nineveh. The inhabitants of all these kingdoms were in representative worship, and consequently were versed in the science of correspondences. The wisdom of that time was derived from that science, and by its means they had interior perception and communication with the heavens. Those who had an interior knowledge of the correspondences of that Word were called wise and intelligent, but in later times, diviners and magi.

But because that Word was full of such correspondences as remotely signified celestial and spiritual things and consequently began to be falsified by many, therefore of the Lord's Divine Providence it gradually disappeared in course of time, and at length was lost; and another Word was given, written by correspondences not so remote; and this was given through the Prophets among the Children of Israel. In this Word, however, there were retained many names of places in the land of Canaan and in parts of Asia round about; and in this Word they signify the same things as in the Ancient Word. It was for this reason that Abram was commanded to go to

that land, and that his posterity from Jacob were introduced into it.

**103.** That a Word existed among the Ancients is evident from the writings of Moses in which he mentions it, and gives quotations from it *Num. xxi 14, 15, 27-30*. Its historical parts were called *The Wars of Jehovah*, and the prophetical parts *Enunciations*. From the historical parts of that Word Moses quotes the following:

Wherefore it is said in the Book of The Wars of Jehovah, Vaheb in Supha, to the brooks of Arnon, And to the water-course of brooks which turned away where Ar is inhabited, and which halted at the border of Moab.(A.V. What he did in the Red Sea-margin, Vaheb in Suphah-and in the brooks of Arnon, And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.) *Num. xxi 14,15.*

By the wars of Jehovah mentioned in that Word, as in ours, are meant and described the Lord's combats with hell and His victories over it, when He should come into the world. The same combats are also understood and described in many passages in the historical parts of our Word, as in the wars of Joshua with the nations of the land of Canaan, and in the wars of the Judges and kings of Israel.

From the prophetical parts of that Word Moses has quoted the following:

Wherefore the Enunciators say (A.V. they that speak in proverbs), Come into Heshbon, let the city of Sihon be built and prepared: For there is a fire gone out of Heshbon, a flame from the city of Sihon; it hath consumed Ar of Moab, and the lords of the high places of Arnon. Woe to thee, Moab! thou art undone. O people of Chemosh! he hath given his sons that escaped, and his daughters, into captivity unto Sihon, king of the Amorites. We have slain them with darts (A.V. We have shot at them): Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba. *Num. xxi 27-30.*

The translators render Enunciatores "composers of proverbs", but they should be called Enunciators, and their compositions "prophetical enunciations", as is evident from the signification of the word Moshalim in the Hebrew tongue, which means not only



proverbs, but also prophetic enunciations; as in *Numbers* xxiii 7, 18; and xxiv 3, 15. It is there said that Balaam uttered "his enunciation", (A.V. parable), which was also prophetic, concerning the Lord. His enunciation is called *Mashal* in the singular; moreover, what Moses quotes are not proverbs, but prophecies.

That Word like ours, was Divinely inspired, as is evident from a passage in *Jeremiah*, where almost the same language is used:

A fire has gone (A.V. shall come) forth out of Heshbon ... and a flame from the midst of Sihon, and has devoured the corner of Moab, and the crown of the head of the sons of uproar. Woe be unto thee, O Moab! the people of Chemosh hath perished: for thy sons are taken away into captivity, and thy daughters into captivity. *Jer.* xlvi 45-46.

In addition to these Books, mention is made by David and by Joshua of the prophetic Book of the Ancient Word, called the *Book of Jasher*, or the *Book of the Upright*. David refers to it in the following passage:

David lamented ... over Saul and over Jonathan ... Also he bade them teach the children of Judah the use of the bow: behold, it is written in the Book of Jasher. *2 Sam.* i 17, 18.

In *Joshua* it is mentioned in this passage:

Joshua said, Sun, stand thou still upon Gibeon: and thou, Moon, in the valley of Ajalon! Is not this written in the Book of Jasher? *Joshua* x 12, 13.

Moreover, I was informed that the first seven chapters of *Genesis*, are extant in that Ancient Word, and that not the least word is wanting.

---

BY MEANS OF THE WORD THOSE ALSO HAVE LIGHT WHO ARE  
OUTSIDE THE CHURCH, AND DO NOT POSSESS THE WORD

**104.** There cannot be conjunction with heaven unless there exists somewhere on the earth a Church in possession of the Word by means of which the Lord is known; for the Lord is the God of heaven and earth, and without Him there is no salvation. it is enough

that there is a Church in possession of the Word, even although it should consist of comparatively few persons; nevertheless, by means of the Word the Lord is present throughout the whole world, for it is the means by which conjunction is effected between heaven and the human race. Conjunction is by means of the Word, as may be seen above in Nos. 62–69.

**105.** It will now be shown how the Lord and heaven are present, and how conjunction with them is effected throughout the whole earth by means of the Word. The whole heaven is, in the sight of the Lord, as one man. So also is the Church; and that they actually assume the appearance of a man may be seen in the work *Heaven and Hell* Nos. 59–86. In this Man the Church, where the Word is read and by means of which the Lord is known, is like the heart and lungs; the celestial kingdom is like the heart, and the spiritual kingdom like the lungs.

As from these two fountains of life in the human body all the other members and viscera subsist and live, so also do all those throughout the world who have a religion, worship one God and live good lives, thereby forming part of this Man. They represent the members and viscera outside the chest in which are the heart and lungs, and they subsist and live from the union of the Lord and heaven with the Church by means of the Word. For the Word in the Church, although it is with comparatively few, is life to the rest [of the world] from the Lord through heaven just as the members and viscera of the whole body receive life from the heart and lungs. The manner of communication between them is also similar; and for this reason Christians among whom the Word is read constitute the breast of this Man. They are in the centre of all, and round about them are the Roman Catholics; around these again are the Mohammedans, who acknowledge the Lord to be the supreme Prophet and the Son of God. After these come the Africans, while the nations and peoples of Asia and the Indies form the outermost circumference. Some particulars of this arrangement of people may be seen in the little work *The Last Judgment* No. 48. All who are in this Man also look toward the center where the Christians are.

**106.** There is the greatest light in the center where are the Christians who have the Word; for light in the heavens is Divine Truth proceeding from the Lord as the Sun there; and because the Word is that Truth, the greatest light is where those are who have the Word. Light thence as from its center spreads around to all the boundaries, even to the outermost; and consequently nations and peoples outside the Church also receive enlightenment through the Word. It may be seen in the work *Heaven and Hell* Nos. 126–140, that light in the heavens is Divine Truth proceeding from the Lord, and that this light gives intelligence not only to angels but also to men.

**107.** That this is true of heaven as a whole may be concluded from the fact that a like state prevails in every society there; for every society is a heaven on a small scale, and is also in the human form. This may be seen in *Heaven and Hell*, Nos. 41–87. In every society of heaven those who are in the center in like manner represent the heart and lungs; and they enjoy the greatest light. This light, with the consequent perception of truth, diffuses itself from center to circumference in every direction, thus reaching all in the society and giving rise to their spiritual life. It was shown me that when those in the center, who constitute the province of the heart and lungs and with whom light was greatest, were removed, those round about them experienced obscurity, and their perception of truth became so feeble as to be hardly appreciable. As soon, however, as the others returned, light reappeared and their former perception of truth was restored.

**108.** The same may also be illustrated by the following experience. There were with me African spirits from Abyssinia. On a certain occasion their ears were opened that they might hear singing in a temple in the world from a Psalm of David. They were moved by this with such delight that they joined in the singing. However, soon their ears were closed so that they no longer heard anything from the temple. But they were then moved with a delight still greater because spiritual; and they were at the same time filled with intelligence, because that Psalm treated of the Lord and of redemption. The reason for their increased delight was that

communication was given them with that society in heaven which was in conjunction with those who were singing that Psalm in the world. From this experience and many others it was made evident to me that communication with the whole of heaven is effected through the Word. For this reason, by the Lord's Divine Providence, there is universal intercourse of the kingdoms of Europe, chiefly of those where the Word is read, with nations outside the Church.

**109.** This may be illustrated by comparison with the heat and light from the sun of this world which cause vegetation in trees and plants, even in those located towards the poles and in cloudy regions, provided the sun rises above the horizon and shows itself in the world. So it is with the light and heat of heaven proceeding from the Lord as the Sun there; for that light is Divine Truth from which angels and men derive all their intelligence and wisdom. It is said therefore of the Word:

That it was with God, and was God; That it lighteth every man that cometh into the world. *John* i 1, 9; And that this light shineth also in darkness. *John* i 5.

**110.** From these considerations it may be evident that the Word as it is in the Church of the Reformed, enlightens all nations and peoples by spiritual communication; and further, that the Lord provides that there should always be on earth a Church where the Word is read, and the Lord thereby made known. When therefore the Word was almost totally rejected by the Romish Church, through the Divine Providence of the Lord the Reformation took place, in consequence of which the Word was again received. It was also provided that the Word should be regarded as holy by an eminent nation among the Roman Catholics.

**111.** As without the Word there is no rational conception of the Lord, and thus no salvation, and when the Word with the Jewish nation was entirely falsified and defiled, and made as of none effect, it therefore pleased the Lord to descend from heaven; and, coming into the world, to fulfil the Word, and thus to renew and restore it, giving light again to the inhabitants of the earth, according to His own words:

The people which sat in darkness saw a great light (*lumen*); and to them which sat in the region and shadow of death light (*lux*) is sprung up. *Matt. iv 16; Isa. ix 2.*

**112.** It was foretold that, at the end of the present Church, darkness would arise from want of a rational conception and acknowledgement of the Lord as the God of heaven and earth, and from the separation of faith from charity. Lest therefore the genuine understanding of the Word should perish, it has pleased the Lord now to reveal the spiritual sense of the Word, and to show that the Word in that sense and from that in the natural sense, treats of the Lord and of the Church, and indeed of these alone; and to make many other revelations by means of which the almost extinct light of truth from the Word may be restored. That the light of truth would be almost extinguished at the end of the present Church is foretold in many passages of the *Revelation*, and is also meant by these words of the Lord in *Matthew*:

Immediately after the tribulation 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 ... they shall see the Son of Man coming in the clouds of heaven with glory and power. *Matt. xxiv 29, 30.*

The sun there means the Lord as to love; the moon, the Lord as to faith; the stars, the Lord as to the cognitions of good and truth; the Son of Man, the Lord as to the Word; a cloud, the sense of the Letter of the Word; glory, the spiritual sense and its transparence in the sense of the Letter.

**113.** It has been granted me to know from much experience that man has communication with heaven by means of the Word. When I was reading through the Word from the first chapter of *Isaiah* to the last of *Malachi*, and the *Psalms* of David, it was granted me to perceive clearly that every verse communicated with some society in heaven, and that in this way the entire Word communicated with the whole of heaven.

---

WITHOUT THE WORD NO ONE WOULD HAVE ANY KNOWLEDGE  
OF GOD, OF HEAVEN AND HELL, OF A LIFE AFTER DEATH, AND  
STILL LESS OF THE LORD

**114.** This follows as a general conclusion from all that has thus far been said and shown; as that: the Word is Divine Truth itself, Nos. 1—4; the Word is the medium of conjunction with the angels of heaven. Nos. 62–69; everywhere in the Word there is the marriage of the Lord and the Church, and consequently the marriage of good and truth, Nos. 80–89; the nature of the Church is according to its understanding of the Word. Nos. 76–79; the Word is also in the heavens, and from it the angels derive their wisdom, Nos. 70–75; through the Word also the nations and peoples outside the Church derive their spiritual light, Nos. 104–113; besides much more that might be mentioned. From these considerations it may be concluded that without the Word no one has spiritual intelligence, which consists in the knowledge of God, of heaven and hell and a life after death; nor has he any knowledge at all of the Lord, of faith and love to Him, and consequently of redemption, although this is the means of salvation. The Lord also says to His disciples:

Without me ye can do nothing. *John xv 5*;

and John said:

A man can receive nothing, except it be given him from heaven.  
*John iii 27.*

**115.** There are some men who maintain from firm conviction that without the Word a man can know of the existence of God, of heaven and hell, and also something of the other matters taught in the Word. They thereby weaken the authority and the holiness of the Word, if not with the mouth yet in the heart. Therefore, one may not argue with them from the Word, but from the light (*lumen*) of natural reason; for they do not believe in the Word but in themselves. Inquire then, by the light of reason, and you will find that there are two faculties of life in man, called the understanding and the will;

and that the understanding is subject to the will, and not the will to the understanding; for the understanding merely teaches and points out the way.

Inquire further and you will find that man's will is his proprium, and this when regarded in itself is entirely evil, and in consequence of this, that falsity arises in the understanding.

Having learned these things, you will perceive that a man of himself does not desire to understand anything but what comes from the proprium of his will; and that there is no possibility of doing this unless there were some other source of knowledge. Man from the proprium of his own will does not desire to understand anything but what relates to himself and the world; anything beyond this is in thick darkness to him. For instance, if, when looking at the sun, moon and stars, he should reflect on their origin, he could not but think that they are self-originated. He could not think any more profoundly that many of the learned men in the world who, although they know from the Word that God created all things, yet acknowledge nature [as creator]. Still more would they do so had they known nothing from the Word. Is it credible that Aristotle, Cicero, Seneca and other ancient sages who have written about God and the immortality of the soul first derived their knowledge from their proprium? No; they obtained it by tradition from others who first learned it from the [Ancient] Word. Nor do writers on natural religion derive their knowledge from themselves; they only confirm by rational deduction what they learn from the Church which has the Word; and it is possible that some of those who confirm truths do not believe them.

**116.** It has been granted me to see people, born in remote islands, who were rational in civil matters, and yet knew nothing about God. In the spiritual world they appear like apes and live almost like them; but being men, and consequently born with the capacity to receive spiritual life, they are instructed by angels; and they are made alive by means of cognitions concerning the Lord as a Man. What a man is of himself is very evident from those in hell, where there are also prelates and scholars, who do not wish even to

hear of God, and therefore cannot utter His name. I have seen these and conversed with some of them. I have also spoken with some who burned with anger and fury when they heard anyone speaking of God.

Consider, therefore, what that man would be like who never heard of God, when this is the character of some who have heard of God, and who have written and preached about Him. There are many such from among the Jesuits. That they are of such a character is from the will, which is evil; and the will, as was said before, leads the understanding and deprives it of any truth it may have from the Word. If man of himself could have known that there is a God and a life after death, why has he not discovered that a man is a man after death? Why does he imagine that his soul or spirit is like wind or ether, which neither sees with eyes, nor hears with ears, nor speaks with a mouth, until it is reunited with its own dead body and skeleton?

Imagine therefore, doctrine for worship derived from the light of reason alone; would it not teach that self should be worshipped, as has been done for ages, and is still done to-day by some who know from the Word that God alone is to be worshipped? No other worship can be derived from man's proprium, not even that of the sun and moon.

**117.** Religion has existed from the most ancient times, and the inhabitants of the world everywhere have had a knowledge of God, and some knowledge of a life after death. This has not originated from themselves or their own intelligence, but from the Ancient Word mentioned above Nos. 101-103; and in later times from the Israelitish Word. From these two Words forms of religion spread to the Indies and their Islands, through Egypt and Ethiopia to the kingdoms of Africa, from the maritime parts of Asia to Greece, and thence to Italy. However, as the Word could only be written by representatives, that is, by such things in the world as correspond to and signify heavenly things, therefore religion with many nations was turned into idolatry, and in Greece into mythology. Divine attributes and properties were turned into so many gods, and over



these men set one supreme deity whom they called Jove from Jehovah; while it is well known that they had some conception of Paradise, some knowledge of the Flood, the sacred fire, and the four ages from the first or golden age to the last or iron age, by which in the Word are signified the four states of the Church as described in *Daniel* ii 31–35. It is also known that the Mohammedan religion, which succeeded and destroyed the former religious systems of many nations, was taken from the Word of both Testaments.

**118.** Finally, let me describe what those become after death who ascribe all things to their own intelligence, and little, if anything, to the Word. They first become like drunken men, then like fools, and finally as idiots they dwell in darkness. Let everyone, therefore, beware of such madness.



THE  
DOCTRINE OF LIFE  
FOR THE  
NEW JERUSALEM  
FROM THE  
TEN COMMANDMENTS



## CONTENTS

ALL RELIGION HAS RELATION TO LIFE, AND THE LIFE OF RELIGION IS TO DO GOOD .....(n.1)

NO ONE CAN DO GOOD, WHICH IS GOOD, FROM HIMSELF.....(n.9)

SO FAR AS A MAN SHUNS EVILS AS SINS, SO FAR HE DOES WHAT IS GOOD NOT FROM HIMSELF, BUT FROM THE LORD..... (n.18)

i. *If a man wills and does what is good before he shuns evils as sins, the good things which he wills and does are not good ..... (n.24)*

ii. *If a man thinks and speaks pious things, and does not shun evils as sins, the pious things [which he thinks and speaks] are not pious..... (n.25)*

iii. *If a man has much knowledge and much wisdom, and does not shun evils as sins, he is nevertheless not wise..... (n.27)*

SO FAR AS ANY ONE SHUNS EVILS AS SINS, SO FAR HE LOVES TRUTHS..... (n.32)

SO FAR AS ANY ONE SHUNS EVILS AS SINS, SO FAR HE HAS FAITH, AND IS SPIRITUAL..... (n.42)

THE DECALOGUE TEACHES WHAT EVILS ARE SINS (n.53)

ALL KINDS OF MURDER, ADULTERY, THEFT, AND FALSE WITNESS, WITH THEIR LUST, ARE EVILS WHICH OUGHT TO BE SHUNNED AS SINS..... (n.62)

SO FAR AS ANY ONE SHUNS ALL KINDS OF MURDER AS SINS, SO FAR HE HAS LOVE TOWARDS THE NEIGHBOUR..... (n.67)

SO FAR AS ANY ONE SHUNS ALL KINDS OF ADULTERY AS SINS, SO FAR HE LOVES CHASTITY ..... (n.74)

SO FAR AS ANY ONE SHUNS ALL KINDS OF THEFT AS SINS, SO FAR HE LOVES SINCERITY ..... (n.80)

NO ONE CAN SHUN EVILS AS SINS, SO AS TO HOLD THEM  
INWARDLY IN AVERSION, EXCEPT BY COMBATS AGAINST THEM  
.....(n.92)

MAN OUGHT TO SHUN EVILS AS SINS, AND TO FIGHT AGAINST  
THEM, AS OF HIMSELF..... (n.101)

IF ANY ONE SHUNS EVILS FOR ANY OTHER REASON THAN  
BECAUSE THEY ARE SINS, HE DOES NOT SHUN THEM, BUT ONLY  
PREVENTS THEM FROM APPEARING BEFORE THE WORLD (n.108)

THE  
DOCTRINE OF LIFE  
FOR THE  
NEW JERUSALEM

---

ALL RELIGION HAS RELATION TO LIFE, AND THE LIFE OF  
RELIGION IS TO DO GOOD

1. Every one who has any religion knows and acknowledges that he who lives well will be saved, and that he who lives wickedly will be condemned; for he knows and acknowledges that he who lives well thinks well, not only concerning God but also concerning the neighbour; but not so he who lives wickedly. The life of man is his love; and what a man loves he not Only does willingly but also thinks willingly. The reason, therefore, why it is said that the life [of religion] is to do good is, because the doing of good unites with the thinking of good; and unless they act in unison in a man, they do not form part of his life. But these things will be demonstrated in what follows.

2. Every one who reads the Word perceives that religion has relation to life, and that the life of religion is to do good; and while he reads he acknowledges this. In the Word are the following passages:

Whosoever ... shall break the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever doeth and teacheth them, the same shall be called great in the kingdom of heaven. I say unto you, except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall not enter the kingdom of heaven. *Matt. v 19, 20.*

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. *Matt. vii 19, 20.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *Matt. vii 21.*

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? . . . and in thy name done many wonderful works? But then will I profess unto them, I never knew you depart from me, ye that work iniquity.... *Matt. vii 22, 23.*

Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock.... But every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand. *Matt. vii 24, 26.*

Jesus said, A sower went forth to sow ... some seed fell on the hard way-side. . . some upon stony places ... some among thorns ... and some on to good ground.... He that was sown on good ground is he that heareth the Word and giveth heed to it; who thereupon beareth fruit and bringeth forth, one a hundred fold, another sixty fold, and another thirty fold. When Jesus had said these words He called out, saying, Who hath ears to hear, let him hear. *Matt. xiii 3-9, 23.*

The Son of Man shall come in the glory of His Father . . . and then He shall reward every man according to his works. *Matt. xvi 27.*

The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. *Matt. xxi 43.*

When the Son of Man shall come in His glory ... then shall He sit upon the throne of His glory ... And He shall say to the sheep on His right hand, Come, ye blessed ... inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me to eat: I was thirsty, and ye gave me to drink: I was a stranger, and ye took me in: I was naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer Him, When saw we thee so? But the king shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it to me. Then shall the king speak in like manner to the goats on His left hand; And because they have not done such things, He shall say, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. *Matt. xxv 31-46.*

Bring forth therefore fruits worthy of repentance ... And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. *Luke iii 8, 9.*



Jesus said, Why call ye me, Lord, Lord, and do not the things which I say? Every one that cometh to me, and heareth my sayings, and doeth them ... is like a man who built a house, and laid the foundation on a rock ... But he that heareth, and doeth not is like a man, that without a foundation built an house upon the earth. *Luke vi 46-49.*

Jesus said, My mother and my brethren are these who hear the Word of God, and do it. *Luke viii 21.*

Then shall ye begin to stand without, and to knock at the door, saying, Lord open unto us; but He shall answer and say to them, I know you not whence ye are ... Depart from me, all ye workers of iniquity. *Luke xiii 25, 27.*

This is the judgment (A.V. condemnation), that light is come into the world, but men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light ... lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, since they are wrought in God. *John iii 19-21.*

And they that have done good shall come forth unto the resurrection [of life; and they that have done evil, unto the resurrection] of judgment (A.V. damnation). *John v 29.*

We know that God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him He heareth. *John ix 31.*

If ye know these things, blessed are ye if ye do them. *John xiii 17.*

He that hath my commandments, and keepeth them, he it is that loveth me ... and I will love him, and will manifest myself to him ... And I will come unto him, and make my abode with him. He that loveth me not keepeth not my sayings. *John xiv 21, 23, 24.*

Jesus said, I am the [true] vine, and my Father is the husbandman. Every branch in me that beareth not fruit He taketh away; and every branch that beareth fruit He will purge it, that it may bring forth more fruit. *John xv 1, 2*

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. *John xv 8.*

Ye are my friends, if ye do whatsoever I command you. ... I have chosen you ... that ye should bring forth fruit, and that your fruit should remain. *John xv 14, 16.*

The Lord said to *John*, Unto the angel of the Church of Ephesus write: I know thy works ... I have somewhat against thee, because thou hast left thy first love. Repent and do the first works; or else I will remove thy candlestick out of his place. *Rev. ii 1, 2, 4, 5.*

Unto the angel of the Church in Smyrna write; I know thy works. *Rev. ii 8, 9.*

To the angel of the Church in Pergamos write ... I know thy works ... Repent. *Rev. ii 12, 13, 16.*

Unto the angel of the Church in Thyatira write ... I know thy works, and charity ... and thy later works to be more than the first. *Rev. ii 18, 19.*

Unto the angel of the Church in Sardis write ... I know thy works, that thou hast a name that thou livest, but art dead. I have not found thy works perfect before God ... Repent. *Rev. iii 1, 2, 3.*

To the angel of the Church in Philadelphia write ... I know thy works. *Rev. iii 7, 8.*

Unto the angel of the Church of the Laodiceans write ... I know thy works ... Repent. *Rev. iii 14, 15, 19.*

I heard a voice from heaven saying, Write, Blessed are the dead which die in the Lord from, henceforth ... saith the Spirit, that they may rest from their labours; and their works do follow them. *Rev. xiv 13.*

A book was opened, which is the book of life: and the dead were judged according to those things which were written in the book, all according to their works. *Rev. xx 12.*

Behold, I come quickly; and my reward is with me, to give every one according to his works. *Rev. xxii 12.*

It is likewise written in the Old Testament:

Recompense them according to their work, and according to the doing of their own hands. *Jer. xxv 14.*

...Jehovah, whose eyes are open upon all the ways of men: to give every one according to his ways, and according to the fruit of his doings. *Jer. xxxii 19.*

I will punish him according to his ways and reward him his works. *Hosea iv 9.*

Jehovah hath dealt with us according to our ways, and according

to our works. *Zech.* i 6;

and in many places it is written that men should do the statutes, commandments and laws; as,

Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them. *Lev.* xviii 5.

Ye shall observe all my statutes and my judgments, to do them. *Lev.* xix 37; xx 8; xxii 31.

Blessings are pronounced, if they do the commandments, and curses if they do them not. *Lev.* xxvi 4–46.

The Children of Israel were commanded to make to themselves a fringe on the borders of their garments ... that they should remember all the commandments of Jehovah to do them. *Num.* xv 38, 39

and in a thousand other places.

That works are what make a man of the Church, and that he is saved according to them, the Lord also teaches in parables; and many of these imply that they who do good are accepted, and they who do evil are rejected, as in the parable concerning

The husbandmen in the vineyard. *Matt.* xxi 33–44.

The fig-tree which did not yield fruit. *Luke* xiii 6–9.

The talents and pounds with which the servants were to trade. *Matt.* xxv 14–31; *Luke* xix 13–25.

The Samaritan who bound up the wounds of him that was wounded by robbers. *Luke* x 30–37. The rich man and Lazarus. *Luke* xvi 19–31.

The ten virgins. *Matt.* xxv 1–12.

3. Every one who has any religion knows and acknowledges that he who lives well will be saved, and that he who lives wickedly will be condemned. This is because of the conjunction of heaven with the man who knows from the Word that there is a God, that there is a heaven and a hell, and that there is a life after death; and consequently there arises this general perception. Therefore in the doctrine of the Athanasian Creed concerning the Trinity, which is universally received in the Christian world, what is said in the conclusion is universally received also, namely:

“Jesus Christ, who suffered for our salvation, ascended into heaven, and sitteth at the right hand of the Father Almighty, whence He shall come to judge the quick and the dead; and then they who have done good shall enter into life eternal, and they who have done evil into everlasting fire.”

4. Yet there are many in Christian Churches who teach that faith alone is saving, and not any good of life, or good work; they add also, that evil of life, or evil work, does not condemn those who are justified by faith alone, because they are in God and in grace. But it is remarkable that, although they teach such doctrines, they still acknowledge, from a general perception derived from heaven, that they who live well are saved, and they who live wickedly are condemned. That they nevertheless acknowledge this, is evident from the *Exhortation* which is read in churches before the people who come to the Holy Supper not only in England, but also in Germany, Sweden and Denmark. It is well known that in these kingdoms there are some who teach faith alone. The *Exhortation* which is read in England before the people who come to the sacrament of the Supper is as follows: (In English in the original as here quoted.)

5. “The way and means to be received as worthy partakers of that Holy Table is, first, to examine your lives and conversations by the rule of God’s commandments, and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life; and if ye shall perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction, according to the utmost of your power, 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 you of your sins, or else come not to the 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.”

17. It was granted me to ask some of the English clergy who professed and preached faith alone, which was done in the spiritual world whether: when they were reading in their churches this *Exhortation* in which faith is not mentioned, they believed this to be so, namely, that if any do evil and do not repent, the devil will enter into them, as he entered into Judas, and destroy both body and soul? They replied that in the state in which they were when reading the *Exhortation* they knew and thought no other than that these things were religion itself. When, however, they were composing and rendering attractive their sermons or discourses they did not think so, because they thought of faith as being the only means of salvation, and of the good of life as being a moral accessory to it in promoting the public good. But still they agreed that they had a general perception that he who lives well is saved, and that he who lives wickedly is condemned; and that they had this perception when not dominated by their proprium<sup>2</sup>.

8. The reason why all religion has relation to life is, because every one after death is his own life. For every one's life remains the same as it had been in the world, and is not changed; as an evil life cannot be converted into a good life, nor a good life into an evil one because they are opposites, and conversion into an opposite is extinction; and thus, because they are opposites, a good life is called life, and an evil life is called death. Hence it is that religion has relation to life, and that the life [of religion] is to do good. That man after death is such as his life has been in the world, may be seen in the work on *Heaven and Hell* Nos. 470–484.

---

<sup>1</sup> The *Exhortation* in No. 5 is repeated in Latin as No. 6, which is therefore omitted.

<sup>2</sup> The Latin word proprium means “what is one's own”. It is used in a special sense involving “what is of the self”.

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

**9.** At this day scarcely any one knows whether the good which he does is from himself or from God, because the Church has separated faith from charity, and good has relation to charity. A man gives to the poor, assists the needy, endows churches and hospitals, promotes the welfare of the Church, of his country and of his fellow citizens, diligently attends places of worship and then devoutly listens and prays, reads the Word and books of piety, and thinks about salvation; and yet he knows not whether he does such things from himself or from God. It is possible that he may do the same things from God, and he may do them from himself. If he does them from God they are good; if from himself they are not good. Indeed, there are such good deeds done from self which obviously are evil, as hypocritical good deeds which are deceitful and fraudulent.

**10.** Good deeds done from God, and from self, may be compared with gold. Gold which is gold from its inmost and is called pure gold, is good gold; gold alloyed with silver is also gold, but it is good according to the alloy; while gold alloyed with copper is less good. Gold, however, artificially made and resembling gold only in colour is not good, as the substance of gold is not in it. There is also material gilded with gold; as gilded silver, copper, iron, tin, lead, and also gilded wood and stone, which superficially may also appear as gold; but as they are not gold, they are valued either according to the workmanship, or according to the price of the material gilded, or according to the value of the gold that may be scraped off. These articles differ in goodness from real gold as the garment differs from the man. It is possible also for rotten wood, dross and even dung to be overlaid with gold: such gold may be compared with Pharisaical good.

**11.** Man knows from science whether gold is good in substance, whether it is alloyed and counterfeit, and whether it is overlaid; but he does not know from science whether the good he does is good in itself. This only he knows, that good from God is good, and that good

from man is not good. Therefore, because it is of importance to his salvation to know whether the good he does is from God, or whether it is not from God, this must be revealed. But before it is revealed, something will be said concerning the kinds of good.

**12.** There is civil good, moral good and spiritual good. Civil good is that which a man does when acting in conformity with the civil law; and by this good and according to it a man is a citizen in the natural world. Moral good is that which a man does when acting in conformity with rational law; and by this good and according to it he is a man. Spiritual good is that which a man does when acting in conformity with spiritual law; and by this good and according to it a man is a citizen in the spiritual world. These goods follow in this order: spiritual good is the highest, moral good is the middle and civil good is the lowest.

**13.** The man who is principled in spiritual good is a moral man and also a civil man; while the man who is not principled in spiritual good, appears as if he were a moral and civil man, but still he is not so. The man who is principled in spiritual good is a moral and civil man, because spiritual good has in itself the essence of good, and from this it has moral and civil good. The essence of good cannot come from any other source than from Him who is Good itself. Give to thought its freest range, exert it to the utmost and inquire whence it is that good is good, and you will see that it is from its esse (that is, its very being), and that this is good which has in it the very being of good; consequently that this is good which is from Good itself, that is, from God; and consequently that good, which is not from God, but from man, is not good.

**14.** From what is said in *The Doctrine Concerning the Sacred Scripture* Nos. 27, 28, 38, it may be seen that the highest, the middle and the lowest make one, like end, cause and effect; and that, because they make one, the end itself is called the first end, the cause the middle end, and the effect the last end. Hence it will be evident that in the man who is principled in spiritual good, moral good in him is middle spiritual good, and civil good is lowest spiritual good. Hence then it is, as has been said above, that the man who is

principled in spiritual good is a moral man, and a civil man; and that the man who is not principled in spiritual good is neither a moral man nor a civil man, but only appears as if he were: he appears to be so to himself and also to others.

**15.** A man who is not spiritual can yet think and consequently speak rationally like a spiritual man, because man's understanding can be elevated into the light of heaven, which is truth, and can see by that light; but man's will cannot be similarly elevated into the heat of heaven, which is love, and act from that heat. Hence it is that truth and love do not make one in a man unless he is spiritual. Hence also it is that man can speak; and this also forms a distinction between man and beast. It is through this capability of the understanding to be elevated into heaven, (but not yet of the will), that man can be reformed and become spiritual; but he is first reformed and becomes spiritual when the will also is elevated. From this faculty belonging to the understanding over that of the will, a man can think, and thence speak, rationally like one who is spiritual, whatever his quality may be, even though he should be principled in evil. Nevertheless he is not rational, because the understanding does not lead the will, but the will the understanding, the latter only teaching and showing the way; as is stated in *The Doctrine of the Sacred Scripture* No. 115. As long, therefore, as the will is not in heaven along with the understanding, the man is not spiritual, and consequently not rational. For when he is left to his own will, or his own love, he rejects the rational ideas of his understanding concerning God, heaven and eternal life, and in their place he adopts such ideas as agree with the love of his will, and these he calls rational. But further consideration of these matters will be seen in the treatises on *Angelic Wisdom*.

**16.** In what follows, those who do good from themselves will be called natural men, since what is moral and civil with them is in essence natural; while those who do good from the Lord will be called spiritual men, since what is moral and civil with them is in essence spiritual.

**17.** That no one from himself can do any good which is good, the



Lord teaches in *John*:

A man can take (A.V. receive) nothing, except it be given him from heaven. *John iii 27*

and in the same:

He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. *John xv 5*.

“He that abideth in me, and I in him, the same bringeth forth much fruit,” means, that all good is from the Lord. Fruit denotes good, and, “Without me ye can do nothing,” means, that no one can do good from himself. Those who believe on the Lord and do good from Him are called

Sons (A.V. children) of light. *John xii 36; Luke xvi 8*

Sons of the bride-chamber. *Mark ii 19*

Sons of the resurrection. *Luke xx 36*

Sons of God. *Luke xx 36; John i 12*

Born of God. *John i 13*

and it is said that

They shall see God. *Matt v 8*;

The Lord will make His abode with them *John xiv 23*

They have the faith of God. *Mark xi 22*

Their deeds are wrought from God. *John iii 21*.

These things are summed up in the words:

As many as received Him [Jesus] to them gave He power to become the sons of God, even to them that believe on His name: Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. *John i 12, 13*.

To believe on the name of the Son of God, is to believe the Word and live according to it; the will of the flesh is the proprium of man’s will, which in itself is evil; and the will of man is the proprium of his understanding, which in itself is falsity from evil. They are “born of these” who will and act, think and speak from their proprium; while they are “born of God” who do these things from the Lord. In short,

that is not good which is from man, but that is good which is from the Lord.

---

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

**18.** Who does not know, or may not know, that evils prevent the Lord's entrance into man? For evil is hell, and the Lord is heaven, and hell and heaven are opposites; so far therefore as man is in one, so far he cannot be in the other; for one acts against and destroys the other.

**19.** While man is in the world, he is in the midst between hell and heaven: beneath is hell, and above is heaven; and he is kept in freedom to turn himself either to hell or to heaven. If he turns himself to hell, he turns away from heaven; but if he turns himself to heaven, he turns away from hell. Or, what is the same, while man is in the world, he stands in the midst between the Lord and the devil and is kept in freedom to turn himself either to the one or to the other. If he turns himself to the devil, he turns away from the Lord; but if he turns himself to the Lord, he turns away from the devil. Or, what is the same, while man is in the world, he is in the midst between evil and good, and is kept in freedom to turn himself either to the one or to the other. If he turns himself to evil, he turns away from good; but if he turns himself to good, he turns away from evil.

**20.** It is stated that man is *kept* in freedom to turn himself this way or that. Every man has this freedom not from himself but from the Lord; and therefore it is said that he is kept in it. Concerning the equilibrium between heaven and hell, and that man is in this equilibrium and consequently in freedom, see the work on *Heaven and Hell* Nos. 589–596 and Nos. 597—603. That every man is kept in freedom, and that freedom is taken away from no one, will be seen in the proper place.

**21.** From these considerations it is clearly manifest that so far as a man shuns evils, so far is he with the Lord and in the Lord; and so far as he is in the Lord, so far he does good, not from himself but

from the Lord. Hence results this general law: *So far as any one shuns evils, so far he does what is good.*

**22.** Two things, however, are requisite: the first is, that a man ought to shun evils because they are sins, that is, because they are infernal and diabolical, and consequently opposed to the Lord and contrary to Divine laws: the second is, that a man, as from himself, ought to shun evils as sins, but ought to know and believe that he does so from the Lord. But these two requisites will be treated of in the following articles.

**23.** From what has been said, these three consequences follow:

i. If a man wills and does what is good before he shuns evils as sins, the good things which he wills and does are not good.

ii. If a man thinks and speaks pious things, and does not shun evils as sins, the pious things [which he thinks and speaks] are not pious.

iii. If a man has much knowledge and much wisdom and does not shun evils as sins, he is nevertheless not wise.

**24. i.** *If a man wills and does what is good before he shuns evils as sins, the good things which he wills and does are not good.* This is because before that he is not in the Lord, as was said above. For example: if he gives to the poor, brings help to the needy, endows churches and hospitals, does good to the Church, his country and his fellow-citizens; teaches the Gospel and converts souls, acts justly in giving judgments, with sincerity in business transactions and with uprightness in his work; and yet makes light of evils as sins, as the evils of fraud, adultery, hatred, blasphemy and the like; in these circumstances he cannot do any good but such as is inwardly evil, for he does it from himself and not from the Lord. Consequently, he himself is in it and not the Lord; and good deeds in which man himself is are all defiled with his evils, and have himself and the world as their end in view. Yet these same deeds enumerated above are inwardly good if a man shuns evils as sins; as the evils of fraud, adultery, hatred, blasphemy and the like, for he does the from the Lord and they are said to be wrought in God. *John* iii 19–21

**25. ii.** *If a man thinks and speaks pious things, and does not shun evils as sins, the pious things [which he thinks and speaks] are not pious.* This is because he is not in the Lord. For example: if he frequently visits places of worship, listens devoutly to the preaching, reads the Word and books of piety, partakes of the sacrament of the Supper, and daily pours forth prayers; indeed, even if he thinks much concerning God and salvation, and yet makes light of evils which are sins, such as fraud, adultery, hatred, blasphemy and the like, then all the pious things which he thinks and speaks can be no other than such as are inwardly not pious: for the man himself with his evils is in them. This indeed he does not know at the time; but nevertheless they are there, lying hidden from him; for he is as a fountain whose water is impure from its source. His exercises of piety are either merely customary from habit, or they are merit-seeking, or they are hypocritical: they ascend indeed towards heaven, but they turn back in their course and fall down, like smoke in the air.

**26.** It has been granted me to see and hear many after death who recounted their good deeds and exercises of piety, such as those just mentioned above Nos. 24, 25, and many more. Among them I have also seen some who had lamps and no oil; but when inquiry was made whether they had shunned evils as sins, it was found that they had not. They were therefore told that they were wicked; and they were afterwards seen to enter caves where there were wicked spirits like them themselves.

**27. iii.** *If a man has much knowledge and much wisdom, and does not shun evils as sins, he is nevertheless not wise.* The reason for this is similar to that given before, namely, that he is wise from himself, and not from the Lord. For example: if he knows the doctrine of his Church and all that relates to it, perfectly; if he knows how to confirm it all by the Word and by reasonings; if he knows the doctrines of all the Churches throughout the ages, and also the decrees of all the Councils; indeed, if he knows truths, and also sees and understands them; if, for instance, he knows what faith is, and charity, piety, repentance and the remission of sins, regeneration, baptism and the Holy Supper, the Lord, redemption and salvation, still he is not wise

if he does not shun evils as sins. For his knowledge is without life, because it is of his understanding only, and not at the same time of his will; and because it is of this nature it perishes in course of time, for the reason mentioned above No. 15. Moreover, after death the man himself rejects this knowledge, for it does not agree with the love of his will. Still, however, cognitions<sup>1</sup> are most necessary, because these teach how a man should act; and when he brings them into act, then they live in him; but not before.

**28.** All that has been said so far is taught in the Word in many places; but only the following passages will be adduced. The Word teaches that no one can be in good and at the same time in evil; or what is the same thing, that no one as to his soul can be in heaven and at the same time in hell. It teaches this in the following passages:

No man can serve two masters for either he will hate the one, and love the other or else he will hold to the one and despise the other. Ye cannot serve God and mammon. *Matt.* vi 24.

How can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things. *Matt.* xii 34, 35.

A good tree bringeth not forth corrupt fruit neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. *Luke* vi 43, 44.

**29.** The Word teaches also that no one can do good from himself, but from the Lord.

Jesus said: I am the [true] vine, and my Father is the husbandman

---

<sup>1</sup> The term *cognitiones*, here used in the Latin, is translated “cognitions” to distinguish these knowledges from those that are meant by the Latin *scientifica* also used in the Heavenly Doctrine for the New Church. Two of the meanings most commonly associated with *cognitiones* are, (i) a particular species of knowledge, as knowledges of the Word, of good and truth, or of spiritual things (A.C. 24, 3665, 9945; N.J.H.D. 51; H.H. 111, 351, 469, 474, 517, 518); and (ii) a higher type of knowledge which is from understanding and perception (A.C. 1486–7; H.H. 353).

Every branch in me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. ... Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather it, and cast it into the fire, and it is burned. *John xv 1, 2, 4-6.*

**30.** The Word teaches also that, so far as a man is not purified from evils, his good deeds are not good, nor are his pious acts pious, neither is he wise; and the converse. This it teaches in the following passages:

Woe unto you, scribes and Pharisees, hypocrites for ye make yourselves like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous ... but within ye are full of hypocrisy and iniquity. *Matt. xxiii 27, 28.*

Woe unto you ... for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside may be clean also. *Matt. xxiii 25, 26.*

Also from these words in *Isaiah*:

Hear the word of Jehovah, ye rulers of Sodom give ear unto the law of our God, ye people of Gomorrah: To what purpose is the multitude of your sacrifices unto me? Bring no more vain oblations; incense is an abomination unto me; the new moon and sabbath . . . I cannot endure the iniquity ... Your new moon and your appointed feasts my soul hateth ... And when ye stretch forth your hands, I will hide mine eyes from you yea, when ye make many prayers, I will not hear your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil. ... Though your sins be as scarlet, they shall be white as snow; though they be red ... they shall be as wool. *Isa. i 10, 11, 13-18.*

These words in brief mean, that unless a man shuns evils, none of his acts of worship, and likewise none of his works, are good; for it is

said, I cannot endure the iniquity ... Make you clean, put away the evil of your doings, cease to do evil.

So in *Jeremiah*:

Return ye every man from his evil way, and amend your doings.  
*Jer.* xxxv 15.

That such persons are not wise is taught in *Isaiah*:

Woe unto them that are wise in their own eyes, and prudent in their own sight! *Isa.* v 2 1.

In the same:

For there shall perish the wisdom of their wise men, and the understanding of their prudent. Woe unto them that are profoundly wise, and whose works are done in the dark. *Isa.* xxix 14, 15

and elsewhere in the same:

Woe to them that go down to Egypt for help, and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong: but they look not unto the Holy One of Israel, neither seek Jehovah ... But He will arise against the house of the evil-doers, and against the help of them that work iniquity. For Egypt is not God, and his horses are flesh, and not spirit. *Isa.* xxxi 1-3.

Thus is described self-intelligence: Egypt denotes natural knowledge (*scientia*); the horse denotes the understanding thence derived; the chariot denotes doctrine thence derived; and the horseman denotes intelligence from the same source. Of all these it is said, Woe to them that look not unto the Holy One of Israel, neither seek Jehovah. Their destruction by evils is meant by the words, He will arise against the house of the evil-doers, and against the help of them that work iniquity. That these things are from the proprium, and consequently have no life in them, is meant by Egypt being man and not God, and his horses being flesh and not spirit. Man and flesh denote man's proprium, while God and spirit denote life from the Lord, and the horses of Egypt denote self-intelligence. There are in the Word many such passages concerning intelligence derived from oneself and that derived from the Lord, which become clear only by

means of the spiritual sense.

It is evident from the following passages that no one will be saved through the good deeds that he does from self, because they are not good:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father... Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. *Matt. vii 21-23*

and elsewhere:

Then shall ye begin to stand without, and to knock at the door, saying, Lord, open unto us ... Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquity. *Luke xiii 25-27.*

For such persons are like the Pharisee

Who stood and prayed in the temple, saying that he was not as other men, an extortioner, unjust, an adulterer; that he fasted twice in the week, and gave tithes of all that he possessed. *Luke xviii 11-14;*

and they are also those who are called

unprofitable servants. *Luke xvii 10.*

**31.** It is a truth that no man can do good, which is good, from himself; but to destroy, by applying this truth, all the good of charity that a man does who shuns evils as sins, is gross wickedness; for it is diametrically contrary to the Word, which enjoins man to do good. It is also contrary to the precepts of love to God and love towards the neighbour, on which commandments hang the Law and the Prophets; and it undermines and overturns the whole of religion; for every one knows that religion consists in doing good, and that every one will be judged according to his deeds. Every man by nature is such that he can shun evils, as of himself, from the Lord's power, if



he implores it; and what he does after this, is good from the Lord.

---

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

**32.** There are two universals that proceed from the Lord, Divine Good and Divine Truth: Divine Good is of His Divine Love, and Divine Truth is of His Divine Wisdom. These two in the Lord are one, and consequently proceed from Him as one; but they are not received as one by angels in the heavens and by men on earth. There are angels and men who receive more of Divine Truth than of Divine Good, and there are those who receive more of Divine Good than of Divine Truth. Hence it is that the heavens are distinguished into two kingdoms, one of which is called the celestial kingdom and the other the spiritual kingdom: the heavens that receive more of the Divine Good constitute the celestial kingdom, while those that receive more of the Divine Truth constitute the spiritual kingdom. Concerning these two kingdoms into which the heavens are distinguished, see the work on *Heaven and Hell* Nos. 20–28.

Still, however, the angels of all the heavens are so far in wisdom and intelligence as the good with them unites with truth. The good which does not unite with truth is to them not good; and on the other hand, the truth which does not unite with good is to them not truth. From this it is evident that good conjoined with truth constitutes love and wisdom with angel and man; and since an angel is an angel from the love and wisdom with him, and similarly a man is a man, it is evident that good conjoined with truth makes an angel to be an angel of heaven, and a man to be a man of the Church.

**33.** Since good and truth are one in the Lord and proceed as one from Him, it follows that good loves truth and truth loves good, and that they desire to be one. The like is true of their opposites, that evil loves falsity and falsity evil, and that they desire to be one. In the following pages the conjunction of good and truth will be called the heavenly marriage, and the conjunction of evil and falsity, the infernal marriage.

**34.** It follows from these considerations that so far as any one shuns evils as sins, so far he loves truths; for so far he is principled in good, as was shown in the article immediately preceding. On the other hand, also, it follows that so far as any one does not shun evils as sins, so far he does not love truths, because so far he is not principled in good.

**35.** A man who does not shun evils as sins, may indeed love truths. He does not, however, love them because they are truths, but because they promote his reputation, which to him is a source of honour or gain; and therefore, if they do not serve this end, he does not love them.

**36.** Good relates to the will, truth to the understanding. From the love of good in the will proceeds the love of truth in the understanding; from the love of truth proceeds the perception of truth from the perception of truth, the thought of truth and from these comes the acknowledgment of truth, which is faith in its genuine sense. This is the progression from the love of good to faith, as will be shown in the treatise on *The Divine Love and the Divine Wisdom*.

**37.** Since good is not good, as was said above, unless it is united with truth, it follows that good does not exist before it is so united. Nevertheless it continually wills to exist; and therefore, in order that it may exist, it desires truths and procures them for itself; and from them it derives its nourishment and its form. This is the reason that, so far as any one is principled in good, so far he loves truths; and similarly, he so far loves truths as he shuns evils as sins, for so far he is principled in good.

**38.** So far as any one is principled in good, and from good loves truths, so far he loves the Lord, for the Lord is Good itself and Truth itself. The Lord is therefore with man in good and in truth; and if truth is loved from good then the Lord is loved, and not otherwise. This the Lord teaches in *John*:

He that hath my precepts, and keepeth them, he it is that loveth me ... But he that loveth me not keepeth not my words, *John* xiv 21, 24;

and elsewhere:

If ye keep my commandments, ye shall abide in my love. *John xv*  
10.

The precepts, words and commandments of the Lord are truths.

**39.** That good loves truth may be illustrated by taking for example a priest, a soldier, a merchant and an artisan.

*A priest:* If he is principled in the good of the priesthood, which consists in providing for the salvation of souls, in teaching the way to heaven and in leading those whom he teaches-so far as he is principled in this good from love of it and ardent desire-he procures for himself truths which he may teach and by which he may lead. A priest, however, who is not principled in the good of the priesthood, but who is in the delight of his office from the love of self and the world, which to him is the only good, also from love of it and ardent desire, procures for himself those truths in abundance according to the influence of the delight which constitutes his good.

*A soldier:* If he is in the love of military service, and perceives his good to be the protection of his country or the seeking of reputation, he procures for himself from that good and according to it the knowledge relating to it; and if he is an officer, the intelligence pertaining to it. These are as truths by which the delight of his love, which is his good, is nourished and formed.

*A merchant:* If he has devoted himself to trade from the love of it, he acquires with pleasure all those things which, as means, enter into and compose that love. These also are as truths, whilst trading is his good.

*An artisan:* If he zealously applies himself to his work, and loves it as the good of his life, he purchases tools and makes himself proficient by such things as relate to the knowledge of his work and thereby he causes his work to be his good.

From these instances it is evident that truths are the means by which the good of love exists and becomes a reality; and consequently that good loves truths in order that it may exist. Hence, in the Word, by doing truth is meant, causing good to exist. This is

meant by

Doing truth. *John* iii 21

Doing the Lord's sayings. *Luke* vi 47

Doing His precepts. *John* xiv 24

Doing His sayings. *Matt.* vii 24

Doing the Word of God. *Luke* viii 21; and

Doing His statutes and judgments. *Lev.* xviii 5.

This also is meant by doing good and bearing fruit; for good or fruit is that which comes forth into existence.

**40.** That good loves truth and wills to be conjoined with it, may also be illustrated by comparison with meat and drink, or with bread and wine; there must be the one as well as the other. Meat or bread alone does not suffice for nourishment in the body, but with water or wine; and therefore the one seeks and ardently desires the other. Moreover, by meat or bread in the Word, in the spiritual sense, is meant good, and by water and wine is meant truth.

**41.** From what has been said it may now be evident, that he who shuns evils as sins loves truths and desires them; and that the more he shuns evils, the more he loves and desires truths, because he is the more principled in good. He thus comes into the heavenly marriage, or the marriage of good and truth, in which heaven is, and in which the Church shall be.

---

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

**42.** Faith and life are distinct from each other, like thinking and doing; and as thinking has relation to the understanding and doing to the will, it follows that faith and life are distinct from each other, like the understanding and the will. He who knows the distinction between the latter, also knows the distinction between the former; and he who knows the conjunction of the latter, also knows the conjunction of the former. Therefore something must be premised concerning the understanding and the will.

**43.** Man has two faculties, one called the will and the other the understanding. They are distinct from each other, but they are so created that they may be one; and when they are one, they are called the mind. The human mind then, consists of these two faculties, and the whole life of man resides therein. As all things in the universe which are according to Divine order have relation to good and truth, so all things with man have relation to the will and the understanding, for good with man pertains to his will and truth with him pertains to his understanding. For these two faculties are the receptacles and subjects of good and truth: the will is the receptacle and subject of all things belonging to good, and the understanding is the receptacle and subject of all things belonging to truth. Goods and truths with man reside nowhere else; nor, consequently, do love and faith, since love has relation to good, and good to love, while faith has relation to truth and truth to faith.

Nothing is of greater importance to know than how the will and the understanding constitute one mind. They make one mind as good and truth make one; for there is between the will and the understanding a marriage similar to that between good and truth. The nature of this marriage was stated in some measure in the preceding article; and to this it should be added that, as good is the very being (*esse*) of a thing and truth is its consequent existing (*existere*), so the will with man is the very being (*esse*) of his life and the understanding is its consequent existing (*existere*); for good, which is of the will, forms itself in the understanding, and in a certain manner renders itself visible.

**44.** It was shown above, Nos. 27, 28, that a man may know, think and understand many things, and yet not be wise; and since it is of faith to know and to think, and still more to understand that a thing is so, it is possible for a man to believe that he has faith, and yet not to have it. Such a man does not have faith because he is in evil of life: and the evil of life and the truth of faith can never act as one. Evil of life destroys the truth of faith, because evil of life has relation to the will and the truth of faith to the understanding, and the will leads the understanding and causes it to act in unity with itself. Therefore if

there is anything in the understanding that is not in harmony with the will, when man is left to himself and thinks from his evil and its love, he either casts out the truth which is in his understanding, or by falsification forces it into unity. It is otherwise with those who are principled in the good of life. They, when left to themselves, think from good, and they love the truth which is in the understanding because it harmonises with the will. Thus there is effected a conjunction of faith and life, like the conjunction of truth and good, each resembling the conjunction of the understanding and the will.

**45.** From these considerations, then, it follows that in proportion as man shuns evils as sins, he has faith, because in that proportion he is principled in good, as was shown above. This is confirmed also by its contrary, that he who does not shun evils as sins has not faith, because he is in evil, and evil inwardly hates truth; outwardly indeed it may act as its friend, and endure, even love, that truth should be in the understanding. When, however, the outward is put off, as is the case after death, then truth, regarded as a friend in the world, is first rejected, then denied to be truth, and finally is held in aversion.

**46.** The faith of a wicked man is an intellectual faith, in which there is nothing of good from the will. Thus it is a dead faith, which is like the respiration of the lungs without its animation from the heart. The understanding moreover corresponds to the lungs and the will to the heart. It is also like a beautiful harlot, adorned even with purple and gold, who is inwardly full of malignant disease. A harlot moreover corresponds to the falsification of truth, and consequently signifies that in the Word. Again, it is like a tree abounding with leaves and yielding no fruit, which the gardener cuts down. A tree moreover signifies man, its leaves and blossoms the truths of faith, and its fruit the good of love. But it is otherwise with faith in the understanding in which there is good from the will. This faith is alive and is like the respiration of the lungs in which there is animation from the heart; and it is like a beautiful wife whom chastity endears to her husband; and it is like a tree that bears fruit.

**47.** There are many truths which appear to pertain to faith only;

as, that there is a God, that the Lord, who is God, is the Redeemer and Saviour; that there is a heaven and a hell; that there is a life after death; and many others, of which it is not said that they are to be done, but that they are to be believed. These truths which pertain to faith are also dead with the man who is principled in evil, but alive with the man who is principled in good. The reason is, that the man who is principled in good does well from the will, and also thinks well from the understanding not only before the world but also before himself, when he is alone. It is otherwise with the man who is principled in evil.

**48.** It was stated that these truths appear to pertain to faith only; but the thought of the understanding derives its existence (existere) from the love of the will, and this love is the being (esse) of the thought in the understanding, as was said above in No. 43. For whatever any one wills from love, that he wills to do, wills to think, wills to understand and wills to speak; or what is the same thing, what any one loves from the will, this he loves to do, loves to think, loves to understand and loves to speak. Moreover, when a man shuns evil as sin, he is then in the Lord, as was shown above, and the Lord works all things. Therefore, to those who asked Him what they should do that they might work the works of God, the Lord said:

This is the work of God, that ye believe on Him whom He hath sent. *John* vi 28, [i29].

To believe on the Lord is not only to think that He is, but also to do His words, as He teaches elsewhere.

**49.** That those who are in evils have no faith, however they may imagine that they have, has been shown by instances of such in the spiritual world. They were conducted to a heavenly society from which the spiritual principle of the faith of the angels entered into the interiors of the faith of those who had been conducted thither; and by this the angels perceived that they had only a natural or external principle of faith and not its spiritual or internal principle.

Therefore they themselves confessed that they had no faith at all; and that they had persuaded themselves when in the world, that to think that a thing is so, for any reason, was to believe, or to have

faith. But the faith of those who were not principled in evil was perceived to be something quite different.

**50.** From these considerations it may be seen what spiritual faith is, and what the faith is which is not spiritual. Faith is spiritual with those who do not commit sins; for those who [do not] commit sins do good not from themselves but from the Lord, as may be seen above Nos. 18–31; and by faith they become spiritual. Faith with them is the truth (*veritas*). This the Lord thus teaches in *John*:

This is the judgment, that light is come into the world, but men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. *John* iii 19–21.

**51.** What has been said thus far is confirmed by the following passages in the Word:

A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. *Luke* vi 45; *Matt.* xii 35. By heart in the Word is meant the will of man; and because from this man thinks and speaks, it is said that of the abundance of the heart his mouth speaketh. *Luke* vi 45; *Matt.* xii 35

By heart in the Word is meant the will of man; and because from this man thinks and speaks, it is said that of the abundance of the heart his mouth speaketh.

Not that which goeth into the mouth defileth a man; but . . . that which cometh forth from the heart, this defileth the man. *Matt.* xv 11, [i18].

By the heart here is also meant the will. [bq] Jesus said concerning the woman who washed His feet with ointment, that her sins were remitted, for she loved much. And later He said,

Thy faith hath saved thee. *Luke* vii 46–50.

From this it is evident that when sins are remitted, that is, when



they cease, faith saves. That those are called sons of God, and born of God, who are not in the proprium of their own will, and consequently not in the proprium of their own understanding, that is, who are not in evil, and falsity thence derived, and that those are they who believe on the Lord, He Himself teaches in *John* i 12, 13. For an explanation of this passage in *John* see above No. 17, at end.

52. From these considerations the conclusion follows, that there is not with man a grain of truth more than there is good; and consequently not a grain of faith more than there is life. There may be in the understanding the thought that a thing is so, but not the acknowledgment amounting to faith, unless there is concurrence in the will. Thus do faith and life proceed together step by step. From these considerations then it is evident that so far as any one shuns evils as sins, so far he has faith, and is spiritual.

---

#### THE DECALOGUE TEACHES WHAT EVILS ARE SINS

53. What nation throughout the whole world does not know that it is evil to steal, to commit adultery, to commit murder, and to bear false witness? If nations did not know this, and by laws did not prevent these evils from being committed, they would cease to exist, for a society, state or kingdom without these laws would perish. No one can suppose that the Israelitish nation was, beyond all others, so stupid as not to know that these were evils. One may wonder then that these laws, universally known throughout the world, should have been promulgated in so miraculous a manner from Mount Sinai by Jehovah Himself. But note: the reason why they were so miraculously promulgated was that men might know that these laws were not only civil and moral but also spiritual laws; and that to act contrary to them was not only to do evil against one's fellow citizen and the state, but also to sin against God. Therefore these laws, by their promulgation from Mount Sinai by Jehovah, became also laws of religion. For it is evident that whatever Jehovah God commands, He commands as a principle of religion; and that it ought to be done for His sake, and for man's sake that he may be saved.

54. These laws were the first principles of the Word, and consequently the first principles of the Church which was to be established among the Israelitish nation. They were moreover in short summary form an epitome of the whole of religion by which is effected the conjunction of the Lord with man, and of man with the Lord; consequently they were holy above all else.

55. Their supreme holiness may appear from the following circumstances. Jehovah Himself, that is, the Lord, attended by angels, descended upon Mount Sinai in fire, and thence promulgated them by word of mouth. For three days the people prepared themselves to see and to hear. Bounds were set about the Mount lest any one should approach and die. Neither the priests nor the Elders drew near, but Moses only. The laws were written on two tables of stone by the finger of God. The face of Moses shone when he brought them down the second time from the Mount. The tables were afterwards deposited in the ark, and this was placed in the inmost sanctuary of the tabernacle. Over the ark was placed the mercy-seat, above which were placed the golden cherubim. This sanctuary was the most holy thing of their Church, and was called the Holy of holies. Outside the veil, within which was this Holy of holies, were placed many objects representing the holy things of heaven and the Church, as the golden lampstand with seven lamps, the golden altar of incense, the table overlaid with gold on which was the shewbread, with the curtains round about, made of fine linen, purple and scarlet. The holiness of the whole of this tabernacle was derived solely from the Law which was in the ark.

On account of the holiness of the tabernacle, arising from the Law in the ark, all the people of Israel were commanded to encamp about it in order, according to their tribes, and to march in order after it, when a cloud was over it by day, and a fire by night. On account of the holiness of the Law, and the presence of the Lord in it, the Lord talked with Moses from over the mercy-seat between the cherubim, and the ark was called "The Presence of Jehovah." Further, Aaron was not permitted to enter within the veil, except with sacrifices and incense. Because the Law was the very holiness of the

Church, therefore the ark was introduced into Zion by David; and it was afterwards placed in the midst of the temple at Jerusalem and constituted its sanctuary.

On account of the presence of the Lord in and about the Law, miracles were also wrought by the ark, within which was the Law. Thus the waters of Jordan were divided, and while the ark rested in the midst of the river, the people passed over on dry ground. The walls of Jericho fell because the ark was carried round them. Dagon, the god of the Philistines, fell down before it, and afterwards lay at the threshold of his temple, with his head cut off. The Bethshemites, to the number of many thousands, were smitten on account of it; besides other miracles. All these took place solely from the presence of the Lord in His Ten Words, which are the Precepts of the Decalogue.

**56.** Such power and holiness resided in the Law because it comprised all things of religion; for it consisted of two tables, one of which contains all things relating to God, and the other, all things relating to man. Therefore the precepts of the Law are called the Ten Words. They are so called because ten signifies all. But how the Law comprises all things of religion will be seen in a following article.

**57.** Since there is conjunction of the Lord with man, and of man with the Lord, by means of the Law, it is called the Covenant and the Testimony; the Covenant because it conjoins, and the Testimony because it bears witness. On this account there were two tables, one for the Lord and the other for man. Conjunction is effected by the Lord, but only when man does what is written on his table. For the Lord is continually present and operative, and desires to enter; but it is man's part, from the freedom which he has from the Lord, to open; for He says:

Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. *Rev. iii 20.*

**58.** On the other table, which is for man, it is not said that man must do this or that good but it is said that he must not do this or that evil as, Thou shalt not kill; Thou shalt not commit adultery; Thou

shalt not steal; Thou shalt not bear false witness; Thou shalt not covet. The reason is, that man cannot do any good from himself; but when he does not do evils, then he does good, not from himself, but from the Lord. That man is able to shun evils as from himself, by the Lord's power, if he implores it, will be seen in what follows.

**59.** What has been said above in No. 55, concerning the promulgation, holiness and power of the Law will be found in the following passages in the Word:

Jehovah descended in fire on Mount Sinai, and then the mountain smoked and trembled, and there were thunders and lightnings, a thick cloud and the voice of a trumpet. *Exod. xix 16-18; Deut. iv 11; v 22-26.*

The people, before the descent of Jehovah, prepared and sanctified themselves three days. *Exod. xix 10, 11, 15.*

Bounds were set round about the Mount, lest any one should approach or touch the border of it, and die; and not even the priests were permitted to approach, but Moses only. *Exod. xix 12, 13, 20-24; xxiv 1, 2.*

The Law was promulgated from Mount Sinai. *Exod. xx 2-17; Deut. v 6-21.*

The Law was inscribed on two tables of stone, by the finger of God. *Exod. xxxi 18; xxxii 15, 16; Deut. ix 10.*

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

The tables were deposited in the ark. *Exod. xxv 16; A 20; Deut. x 5; I Kings viii 9.*

The mercy-seat was put over the ark, and the cherubim of gold placed over the mercy-seat. *Exod. xxv 17-21.*

The ark with the mercy-seat and the cherubim formed the inmost of the tabernacle; the golden candlestick, the golden altar of incense, and the table overlaid with gold, on which was the shewbread, formed the outer part of the tabernacle; and the curtains of fine linen, purple and scarlet, formed its outermost part. *Exod. xxv 1 to end; xxvi 1 to the end; xl 17-28.*

The place where the ark was, was called the Holy of holies. *Exod. xxvi 33.*

The whole of the people of Israel encamped round about the tabernacle in order, according to their tribes, and marched in order after it. *Num. ii 1 to the end.*

Then there was a cloud over the tabernacle by day, and fire by night. *Exod. xl 38; Num. ix 15 to end; xiv 14; Deut. i 33.*

The Lord spoke with Moses above the ark between the cherubim. *Exod. xxv 22; Num. vii 89.*

The ark, because of the Law which was in it, was called The Presence of Jehovah; for when the ark set forward, Moses said, Rise up, Jehovah, and when it rested, Return, Jehovah. *Num. x 35, 36; and see further 2 Sam. vi. 2; Ps. cxxxii 7, 8.*

On account of the holiness of the Law it was not lawful for Aaron to enter within the veil, except with sacrifices and incense. *Lev. xvi 2-14 and following verses.*

The ark was introduced by David into Zion with sacrifices and jubilation. *2 Sam. vi 1-19.*

Uzzah died because he touched the ark. *2 Sam. vi 7.*

The ark was placed in the midst of the temple at Jerusalem, where it constituted the sanctuary. *I Kings vi 19 and following verses; viii 3-9.*

Because of the presence of the Lord's power in the Law which was in the ark, the waters of Jordan were divided, and while it rested in the middle, the people passed over on dry ground. *Joshua iii 1-17; iv 5-20.*

When the ark was carried about the walls of Jericho they fell down. *Joshua vi 1-20.*

Dagon, the god of the Philistines, fell to the ground before the ark, and afterwards lay upon the threshold of his temple, with his head cut off. *I Sam. v 1-4.*

The Bethshemites, to the number of many thousands were smitten on account of the ark. *I Sam. vi 19,*

**60.** The tables of stone, on which the Law was written, were called The Tables of the Covenant, and the ark was called from them The Ark of the Covenant, and the Law itself The Covenant,

as may be seen in *Num. x 33; Deut. iv 13, 23; v 2, 3; ix 9; Joshua iii 11; I Kings viii 21; Rev. xi 19; and in many other places.*

The Law was called a Covenant because a covenant signifies conjunction. Therefore it is said of the Lord that

He will be for a covenant to the people. *Isa. xlii 6; xlix 8.*

He is also called

The angel of the covenant. *Mal. iii 1*

and His blood,

The blood of the covenant. *Matt. xxvi 28; Zech. ix 11; Exod. xxiv 4-10.*

Therefore the Word is called The Old Covenant and The New Covenant; for covenants are entered into for the sake of love, of friendship, of association, and thus of conjunction.

**61.** The Commandments of the Law are called The Ten Words, as may be seen in *Exod. xxiv 28; Deut. iv 13; x 4*. They are so called because ten signifies all, and words signify truths; for there were more than ten. Because ten signifies all, therefore

There were ten curtains of the tabernacle. *Exod. xxvi 1*

The Lord said, that a man about to receive a kingdom called ten servants, and gave them ten pounds to trade with. *Luke xix 13;*

The Lord likened the kingdom of heaven to ten virgins. *Matt. xxv 1;*

The dragon is described as having ten horns, and upon his horns ten diadems. *Rev. xii 3;*

and in like manner the beast coming up out of the sea. *Rev. xiii 1.*  
and also another beast. *Rev. xvii 3, 7*

and likewise the beast in *Daniel vii 7, 20, 24.*

The like is signified by ten, in *Lev. xxvi 26; Zech. viii 23;* and elsewhere.

Hence there are tithes, by which is signified something from all.

---

ALL KINDS OF MURDER, ADULTERY, THEFT, AND FALSE  
WITNESS, WITH THEIR LUST, ARE EVILS WHICH OUGHT TO BE  
SHUNNED AS SINS

**62.** It is well known that the Law of Sinai was written upon two

tables, and that the first table contains those things which relate to God and the other, those things which relate to man. That the first table contains all things relating to God, and the other, all things relating to man, does not appear in the Letter. Nevertheless all things are in them; and therefore they are also called the Ten Words, by which are signified all truths in epitome, as may be seen just above, No. 61. But how all things are therein cannot be explained in a few words. It may, however, be comprehended from what was adduced in *The Doctrine Concerning the Sacred Scripture* No. 67, which should be referred to. Hence it is said, *all kinds of murder, adultery, theft, and false witness.*

**63.** A religious persuasion has prevailed that no one can fulfil the Law; and the Law is, not to kill, not to commit adultery, not to steal, and not to bear false witness. Every civil and moral man can fulfil these precepts of the Law from civil and moral life; but that he can fulfil them from spiritual life this religious persuasion denies. Thus it follows that his abstinence from doing these evils is merely to avoid punishments and losses in the world, and not to avoid punishments and losses after he has left the world. Hence it is that the man with whom the above-mentioned religious persuasion prevails, thinks these evils lawful in the sight of God, but unlawful in the sight of the world.

On account of this thought, from this religious persuasion of his, the man is in the lust of all these evils, and only refrains from doing them on account of the world. Such a man, therefore, after death, although he had not committed murder, adultery, theft and false witness, still lusts to do them; and further, he does them when the external which he had in the world is taken away from him. Every lust remains with man after death. Hence it is that such persons act in unity with hell, and cannot but have their lot with those who are in hell.

Another lot, however, awaits those who, because to do these things is against God, do not will to kill, to commit adultery, to steal and to bear false witness. After some combat against these evils they do not will them, and consequently they do not lust to do them,

saying in their hearts that they are sins, in themselves infernal and diabolical. These, after death, when the external which they had for use in the world is taken away from them, act in unity with heaven; and because they are in the Lord, they also come into heaven.

**64.** It is a common maxim in every religion that a man ought to examine himself, to do repentance, and to desist from sins; and that if he does not do so he is in a state of damnation. That this is common in every religion may be seen above, Nos. 4–8. It is also common in the whole Christian world to teach the Decalogue, and thereby to initiate children into the Christian religion; for the Decalogue is in the hands of all children and young people. Their parents and teachers tell them that to do these evils is to sin against God; indeed, while they are talking with the children, they do not know anything else. Who cannot wonder then that the same parents and teachers, and also the children when they become adults, think that they are not under the Law, and that they cannot do the things required by that Law? Can there be any other reason why they learn to think thus, than that they love evils, and consequently the falsities which favour them? These, therefore, are they who do not make the precepts of the Decalogue precepts of religion. That the same persons live without religion will be seen in *The Doctrine Concerning Faith*.

**65.** Among all nations throughout the world with whom there is religion, there are precepts similar to those in the Decalogue; and all who live according to them from religion are saved while all those who do not live according to them from religion are damned. Those who live according to them from religion, being instructed after death by angels, receive truths and acknowledge the Lord. The reason is, that they shun evils as sins, and hence are in good; and good loves truth, and from the desire of love receives it. This is meant by the Lord's words to the Jews:

The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. *Matt.* xxi 43

and also by these words:



When the Lord of the vineyard cometh ... He will . . . destroy the wicked ones, and will let out His vineyard unto other husbandmen who shall return Him the fruits in their time. *Matt. xxi 40, 41*

and by these:

I say unto you that many shall come from the east and the west ... and from the north and the south ... and shall recline in the kingdom of God; but the sons of the kingdom shall be cast out into outer darkness. *Matt. viii 11, 12; Luke xiii 29.*

**66.** We read in *Mark* that

A certain rich man came to Jesus, and asked Him what he should do to inherit eternal life: to whom Jesus replied, Thou knowest the commandments: Thou shalt not commit adultery; thou shalt not kill; thou shalt not steal; thou shalt not bear false witness; thou shalt not defraud; honour thy father and mother. He answering said, All these have I kept from my youth. Jesus looked upon him, and loved him; and yet He said . . . One thing thou lackest; go, sell whatsoever thou hast and give to the poor; thus thou shalt have treasure in the heavens; and come, take up the cross, and follow me. *Mark x 17–22.*

It is said that Jesus loved him. This was because he said that he had kept the commandments from his youth. But, because he lacked three things, namely, that he had not removed his heart from riches, that he had not fought against lusts, and that he had not yet acknowledged the Lord to be God, therefore the Lord said that he should sell all that he had, by which is meant that he should remove his heart from riches; that he should bear the cross, by which is meant that he should fight against lusts; and that he should follow Him, by which is meant that he should acknowledge the Lord to be God. The Lord spoke these words, as He did all His words, by correspondences (see the *Doctrine Concerning the Sacred Scripture*, No. 17). For no one can shun evils as sins unless he acknowledges the Lord and approaches Him; and unless he fights against evils, and thereby removes lusts. But more will be said on this subject in the article concerning combats against evils.

---

SO FAR AS ANY ONE SHUNS ALL KINDS OF MURDER AS SINS, SO FAR HE HAS LOVE TOWARDS THE NEIGHBOUR

**67.** By all kinds of murder are meant also all kinds of enmity, hatred, and revenge, which breathe a murderous purpose, for in them murder lies concealed, as fire in wood beneath the ashes. Infernal fire is nothing else; and hence come the expressions, to be inflamed with hatred and to burn with revenge. This is murder in the natural sense. But in the spiritual sense, murder means every method of killing and destroying the souls of men; and these methods are varied and manifold. In the supreme sense, however, by murder is meant to hate the Lord. These three kinds of murder make one and are closely linked together; for whoever wills to kill the body of a man in the world, wills also to kill his soul after death. He also wills to kill the Lord, for he burns with anger against Him and desires to blot out His name.

**68.** These kinds of murder lie concealed inwardly with man from his birth; but even from childhood he learns to cover them with the principles of civil and moral life which he must needs practise among men in the world; and so far as he loves honour and gain, he is watchful lest they appear. This way of life becomes his external, while these evils form his internal: such is the real nature of man in himself. Now, as he lays aside his external with the body when he dies, and retains his internal, it is evident what a devil he would be unless he were reformed.

**69.** Since the kinds of murder mentioned above lie concealed inwardly with man from birth, as was said, and also every kind of theft, and every kind of false witness, with their lusts about which something will be said presently, it is evident, that unless the Lord had provided the means of reformation, man could not but perish eternally. The means of reformation provided by the Lord are these: Man is born in mere ignorance; whilst an infant he is kept in a state of external innocence, soon after in a state of external charity, and then in a state of external friendship; but as he comes to exercise

thought from his own understanding, he is kept in a certain freedom of acting according to reason. This is the state which was described above, No. 19; and the description will be repeated here on account of what follows:

While man is in the world, he is in the midst between hell and heaven: beneath is hell, and above is heaven; and he is kept in freedom to turn himself either to hell or to heaven. If he turns himself to hell, he turns away from heaven; but if he turns himself to heaven, he turns away from hell. Or, what is the same, while man is in the world, he stands in the midst between the Lord and the devil, and is kept in freedom to turn himself either to the one or to the other. If he turns himself to the devil, he turns away from the Lord; but if he turns himself to the Lord, he turns away from the devil. Or, what is the same, while man is in the world, he is in the midst between evil and good, and is kept in freedom to turn himself either to the one or to the other. If he turns himself to evil, he turns away from good; but if he turns himself to good, he turns away from evil.

This is No. 19 above. See also Nos. 20–22 which follow there.

**70.** Now as evil and good are two opposites, precisely like hell and heaven, or like the devil and the Lord, it follows that if man shuns an evil as sin, he comes into the good that is an opposite to the evil. The good opposite to the evil which is meant by murder, is the good of love towards the neighbour.

**71.** Since this good and that evil are opposites, it follows that the latter is removed by the former. Two opposites cannot exist together, as heaven and hell cannot exist together. If they were together there would exist that Lukewarm state concerning which it is written in the *Revelation*:

I know . . . that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. *Rev.* iii 15, 16.

**72.** When man is no longer in the evil of murder, but in the good of love towards the neighbour, then whatever he does is a good of that love, and consequently it is a good work. A *priest* who is

principled in that good, as often as he teaches and leads, does a good work, because he acts from the love of saving souls. A *magistrate* who is principled in that good, as often as he sums up and pronounces judgment, does a good work, because he acts from the love of consulting the good of his country, of the society to which he belongs, and of his fellow-citizens. In like manner a *merchant* does a good work; if he is in that good, every one of his commercial transactions is a good work. There is in it the love of the neighbour, and the neighbour is his country, his society, his fellow-citizens, and also his servants, whose welfare he cares for with his own. A *workman* also who is principled in that good, under its influence works faithfully for others as for himself, fearing his neighbour's loss as his own. Their deeds are good works because so far as any one shuns evil, so far he does good, according to the general law stated above, No. 21; and he who shuns evil as sin, does good, not from himself but from the Lord, Nos. 18–31.

It is otherwise with him who does not regard as sins every kind of murder, such as enmity, hatred, revenge, and many others. Whether he is a priest, a magistrate, a merchant, or a workman, whatever he does is not a good work, because his every deed partakes of the evil which is within him. For it is his internal which produces the work: the external may be good, but only for others, not for himself.

**73.** The Lord teaches the good of love in many passages in the Word; and He teaches it by enjoining reconciliation with the neighbour in *Matthew*:

If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary ... whiles thou art in the way with him; lest ... the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto you, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. *Matt. v 23–26.*

To be reconciled to a brother is to shun enmity, hatred and revenge; and it is clear that it is to shun it as a sin. The Lord also teaches in

*Matthew:*

All things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets. *Matt.* vii 12.

Thus, you should not do evil. He teaches this frequently in other places. The Lord also teaches that to kill means to be angry with a brother or a neighbour without a cause, and to account him an enemy. *Matt.* v 21, 22.

---

SO FAR AS ANY ONE SHUNS ALL KINDS OF ADULTERY AS SINS, SO FAR HE LOVES CHASTITY

**74.** In the sixth commandment of the Decalogue, by committing adultery in the natural sense is meant not only to commit whoredom, but also to commit obscene acts, to speak lascivious words, and to think filthy thoughts. But in the spiritual sense, by committing adultery is meant to adulterate the goods of the Word and to falsify its truths; while in the supreme sense, by committing adultery is meant to deny the Lord's Divinity and to profane the Word. These are all the kinds of adultery. The natural man may know from rational light (*lumen*) that by committing adultery is also meant to commit obscene acts, to speak lascivious words and to think filthy thoughts; but he does not know, that by committing adultery is also meant to adulterate the goods of the Word and to falsify its truths; still less does he know that it means to deny the Lord's Divinity and to profane the Word. Consequently he does not know that adultery is so great an evil that it may be called devilishness itself; for whoever is in natural adultery is also in spiritual adultery, and conversely. That this is so will be shown in a particular treatise on *Marriage*.<sup>1</sup> But they who do not regard adulteries as sins, both in faith and in life, are at the same time in adulteries of every kind.

**75.** So far as any one shuns adultery, so far he loves marriage,

---

<sup>1</sup> *De Conjugio*, a little work, written c. 1767, and first published in 1860. An English translation appears in *Posthumous Theological Works* Vol. II. The work *De Amore Conjugiali* (Conjugal Love) was published in 1768.

or, what is the same, so far as any one shuns the lasciviousness of adultery, so far he loves the chastity of marriage. This is because the lasciviousness of adultery and the chastity of marriage are two opposites; and therefore so far as a man is not in the one, so far he is in the other. It is precisely as was stated above No. 70.

**76.** No one can know what the chastity of marriage is, unless he shuns the lasciviousness of adultery as sin. A man may know that in which he is, but he cannot know that in which he is not. If from description or thought he knows something in which he is not, still he knows it only as something in the shade, and uncertainty adheres to it. Therefore he does not see it in the light and free from uncertainty, as when he experiences it; and so this is to know, but the other is to know and yet not to know. It is a truth that the lasciviousness of adultery and the chastity of marriage are to each other just as hell and heaven are to each other; and that the lasciviousness of adultery makes hell with man, and the chastity of marriage makes heaven with him. However, the chastity of marriage is only possible with the man who shuns the lasciviousness of adultery as sin. See below, No. 111.

**77.** From these considerations it may be concluded and seen without doubt whether a man is a Christian or not: indeed, whether a man has any religion or not. He who does not regard adulteries as sins, both in faith and in life, is not a Christian, neither has he any religion. But on the other hand, he who shuns adulteries as sins, and especially he who on that account holds them in aversion, and still more he who on that account abominates them, has religion, and if he is in the Christian Church he is a Christian. But more will be seen on this subject in the treatise on *Marriage*. Meantime see what is said concerning it in the work on *Heaven and Hell* Nos. 366–386.

**78.** That by committing adultery is also meant to commit obscene acts, speak lascivious words, and think filthy thoughts, is evident from the Lord's words in *Matthew*:

Ye have heard that it was said to them of old time, Thou shalt not commit adultery; But I say unto you, that whosoever looketh on a strange woman (A.V. a woman) to lust after her hath committed

adultery with her already in his heart. *Matt. v 27, 28.*

**79.** That in the spiritual sense by committing adultery is meant to adulterate the good of the Word and to falsify its truth, is evident from the following passages:

Babylon ... made all nations drink of the wine ... of her fornication. *Rev. xiv 8.*

The angel said ... I will show unto you the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication. *Rev. xvii 1, 2.*

Babylon hath made all nations drink of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her. *Rev. xviii 3.*

God hath judged the great whore, which did corrupt the earth with her fornication. *Rev. xix 2.*

Fornication is spoken of in relation to Babylon, because by Babylon are meant those who arrogate to themselves the Lord's Divine power, and profane the Word by adulterating and falsifying it. Therefore also Babylon is called

The mother of fornications and abominations of the earth. *Rev. xvii 5.*

The same is signified by whoredom in the Prophets; as in *Jeremiah:*

I have seen also in the prophets of Jerusalem an horrible stubbornness: they commit adultery, and walk in lies. *Jer. xxiii 14.*

In *Ezekiel:*

Two women, the daughters of one mother, committed whoredoms in Egypt; they committed whoredoms in their youth ... One played the harlot when she was mine; and she doted on her lovers, on the Assyrians her neighbours . . . she bestowed her whoredoms upon them . . . Neither left she her whoredoms brought from Egypt. The other corrupted her love more than the former, and her whoredoms more than the whoredoms of her sister. ... She increased her whoredoms . . . she loved the Chaldeans ... the Babylonians came to her into the bed of love, and they defiled her with their whoredom. *Ezek. xxiii 2-17.*

These words relate to the Israelitish and Jewish Church, which are here called the daughters of one mother. By their whoredoms are meant the adulterations and falsifications of the Word; and as in the Word by Egypt is signified knowledge, by Assyria reasoning, by Chaldea the profanation of truth, and by Babylon the profanation of good, therefore it is said that they committed whoredom with those nations.

The like is said concerning, Jerusalem, by which is signified the Church as to doctrine, in *Ezekiel*:

Jerusalem, thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by ... Thou hast committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredom ... Thou hast played the whore also with the Assyrians because thou wast insatiable; yea, thou hast played the harlot with them ... Thou hast multiplied thy fornication unto Chaldea, the land of merchandise ... An adulterous wife which taketh strangers instead of her husband. They all give their gift to their whores; but thou givest thy gifts to all thy lovers . . . that they may come unto thee on every side for thy whoredom. Wherefore, O harlot, hear the word of Jehovah. *Ezek. xvi 15, 26, 28, 29, 32, 33, 35.*

That by Jerusalem is meant the Church may be seen in *The Doctrine Concerning the Lord* Nos. 62, 63. The like is signified by whoredoms in

*Isa. xxiii 17 18; lviii 3; Jer. iii 2, 6, 8, 9; v 1 7; xiii 27 xxi 23; Micah i 7; Nahum iii 4; Hosea iv 10, 11 Lev. xx 5; Num. xiv 33; xv 39; and elsewhere.*

For the same reason also the Jewish nation was called by the Lord

An adulterous generation. *Matt. xii 39; xvi 4; Mark viii 38.*

---

SO FAR AS ANY ONE SHUNS ALL KINDS OF THEFT AS SINS, SO FAR  
HE LOVES SINCERITY

**80.** By stealing, in the natural sense, is meant not only to commit theft and robbery, but also to defraud, and under any pretence to



take away from another his goods. But by stealing, in the spiritual sense, is meant to deprive another of the truths of his faith and the goods of his charity. In the supreme sense, by stealing is meant to take away from the Lord what is His and to attribute it to oneself, and thus to claim for oneself righteousness and merit. These comprise all kinds of theft; and they also make one, as do all kinds of adultery and murder, spoken of above. They make one, because one kind is involved in the other.

**81.** The evil of theft enters more deeply into man than any other evil, because it is united with cunning and deceit; and cunning and deceit insinuate themselves into the spiritual mind of man, which is the seat of thought combined with understanding. That man has a spiritual mind and a natural mind, will be seen below.

**82.** So far as any one shuns theft as sin, so far he loves sincerity, because theft is also fraud, and fraud and sincerity are two opposites. Therefore, so far as any one is not in fraud, he is in sincerity.

**83.** By sincerity is also meant integrity, justice, fidelity, and uprightness. Man cannot be principled in these virtues of himself, so as to love them from them and for the sake of them. But he who shuns fraud, cunning and deceit as sins, is thus principled in these virtues not of himself but from the Lord, as was shown above Nos. 18–31. This is true in regard to every one in his office and occupation, as in regard to a priest, a magistrate, a judge, a merchant and a workman.

**84.** The Word teaches this in many places, of which the following are examples:

He that walketh in righteousness and speaketh uprightly; he that despiseth oppression for gain, that shaketh his hands from holding a bribe; that stoppeth his ears from hearing bloods, and shutteth his eyes from seeing evil; He shall dwell on high. *Isa.* xxxiii 15, 16.

Jehovah, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness ... He that backbiteth not with his tongue, nor doeth evil to his neighbour. *Ps.* xv 1–3.

Mine eyes shall be upon the faithful of the land, that they may dwell with me he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight. I will in the morning destroy all the wicked of the land; that I may cut off all wicked doers from the city. *Ps. ci 6-8.*

Unless a man is inwardly sincere, just, faithful and upright, he still remains insincere, unjust, unfaithful and not upright. This the Lord teaches in these words:

Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. *Matt. v 20.*

By the righteousness that exceeds the righteousness of the scribes and Pharisees, is meant interior righteousness in which the man is principled who is in the Lord. That such a man is in the Lord, He Himself teaches in *John*:

The glory which thou gavest me I have given them that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one ... That the love wherewith thou hast loved me may be in them, and I in them. *John xvii 22, 23, 26.*

From this it is evident that they are perfect when the Lord is in them. These are they who are called

The pure in heart, who shall see God; and, the perfect, as their Father which is in heaven. *Matt. v 8, 48.*

**85.** It was said above, No. 81, that the evil of theft enters more deeply into man than any other evil, because it is united with cunning and deceit; and cunning and deceit insinuate themselves even into the spiritual mind of man, which is the seat of thought combined with understanding. Something therefore will now be said concerning the mind of man. That his understanding and will together constitute the mind of man, may be seen above, No. 43.

**86.** Man has a natural mind and a spiritual mind: the natural mind is beneath, and the spiritual mind is above. The natural mind is his worldly mind, and the spiritual mind is his heavenly mind. The

natural mind may be called the animal mind, and the spiritual mind the human mind. Man is also distinguished from the animal by this circumstance, that he has a spiritual mind, by which he is capable of being in heaven while he is in the world. By virtue of this mind also man lives after death.

As to his understanding a man may be in his spiritual mind, and thence in heaven; but as to his will he cannot be in his spiritual mind, and thence in heaven, unless he shuns evils as sins. Moreover, if he is not in heaven as to his will also, he is still not in heaven; for the will draws the understanding downwards, and causes it to be just as natural and animal as itself.

Man may be compared to a garden, the understanding to light, and the will to heat. During winter a garden is in light and not at the same time in heat; but during summer it is in light and heat together. The man therefore who is only in the light of the understanding is like a garden in wintertime; but he who is in the light of the understanding, and at the same time in the warmth of the will, is like a garden in summer-time. Moreover, the understanding enjoys wisdom from spiritual light, and the will loves from spiritual heat; for spiritual light is Divine Wisdom, and spiritual heat is Divine Love.

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

So long as the lusts of evils close up the interiors of the natural mind, as was just said, so long a man is in hell; but as soon as these lusts are dispersed by the Lord, the man is in heaven. Moreover, so long as the lusts of evils close up the interiors of the natural mind, so long is he a natural man; but as soon as these lusts are dispersed by the Lord, he becomes a spiritual man. Further, so long as the lusts of evils close up the interiors of the natural mind, so long a man is an animal, differing only in this respect that he can think and speak,

even of such things as he does not see with his eyes, a power which he derives from the faculty of elevating the understanding into the light of heaven; but as soon as these lusts are dispersed by the Lord, the man is a man, because he then thinks what is true in the understanding, from what is good in the will. Again, so long as the lusts of evils close up the interiors of the natural mind, so long man is like a garden in winter-time; but as soon as these lusts are dispersed by the Lord, he is like a garden in summer-time.

The conjunction of the will and the understanding in man is meant in the Word by the heart and soul, and by the heart and spirit; as where it is said that God should be loved.

With all the heart, and with all the soul. *Matt. xxii 37*;

and that God would give

A new heart, and a new spirit. *Ezek, xi 19; xxxvi 26, 27*;

where by the heart is meant the will and its love; and by the soul and spirit, the understanding and its wisdom.

---

SO FAR AS ANY ONE SHUNS ALL KINDS OF FALSE WITNESS  
AS SINS, SO FAR HE LOVES WHAT IS TRUE (*veritas*)

**87.** By bearing false witness, in the natural sense, is meant not only to act as a false witness, but also to practise lying and defamation. By bearing false witness, in the spiritual sense, is meant to say and to persuade others that what is false is true, and that what is evil is good, and conversely. But in the supreme sense, by bearing false witness is meant to blaspheme the Lord and the Word. These are what constitute bearing false witness in the threefold sense. That they make one in the man who testifies falsely, who tells a lie, and who defames another, may be evident from what was shown in *The Doctrine Concerning the Sacred Scripture*, Nos. 5–7 and following numbers, and No. 57, regarding the threefold sense of all that is contained in the Word.

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

**89.** So far as any one loves truth, so far he desires to know it, and so far he is affected in heart when he finds it; nor does any other attain to wisdom. Moreover, so far as he loves to do the truth, so far is he sensible of the pleasantness of the light in which truth is. It is similar with the other virtues mentioned above; as with sincerity and justice with him who shuns all kinds of theft; with chastity and purity with him who shuns all kinds of adultery; and with love and charity with him who shuns all kinds of murder; and so on. But he who is immersed in their opposites knows nothing of these virtues, when yet everything is in them.

**90.** It is truth that is meant by the seed in the field, concerning which the Lord speaks in these words:

A sower went out to sow ... and as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it. And some fell upon stony places; and as soon as it was sprung up, it withered away, because it had no root. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. *Luke* viii 5-8; *Matt.* xiii 3-8; *Mark* iv 3-8.

The sower here is the Lord, and the seed is His Word, thus truth; the seed by the way-side is with those who do [not] care about truth; and the seed upon stony places is with those who care for truth, but not for its own sake, and thus not interiorly. The seed among thorns is with those who are in the lusts of evil; but the seed in the good ground is with those who from the Lord love the truths which are in the Word, and who from Him practice them, and thus bring forth fruit. That this is the meaning of these things is evident from the Lord's explanation of them, *Matthew* xiii 19-23; *Mark* iv 14-20; and *Luke* viii 11-15.

From these considerations it is clear that the truth of the Word cannot take root with those who do not care about truth; nor with those who love truth outwardly but not inwardly; nor with those who are in the lusts of evil; but with those in whom the lusts of evil have been dispersed by the Lord. With these the seed, that is, truth, becomes rooted in their spiritual mind; concerning this see above,

No. 86 at the end.

**91.** It is a common opinion at this day that the way of salvation is to believe this or that which the Church teaches; and that it does not consist in keeping the commandments of the Decalogue, which are, not to kill, not to commit adultery, not to steal, and not to bear false witness, both in a restricted and in a wider sense. For it is asserted that works are not regarded, but faith from God; when yet, so far as any one is in those evils, so far he is without faith; as may be seen above, Nos. 42–52. Consult reason, and consider whether a murderer, an adulterer, a thief or a false witness can have faith, so long as he is in the lust of those evils; and further, whether their lust can be dispersed otherwise than by not willing to do them because they are sins, that is, because they are infernal and diabolical. Whoever therefore supposes that the way of salvation is to believe this or that which the Church teaches, and yet remains in his evil lust, must needs be foolish according to the Lord's words in *Matthew* vii 26. When a Church is of this nature it is thus described in *Jeremiah*:

Stand in the gate of the house of Jehovah, and proclaim there this word ... Thus saith Jehovah Zebaoth, the God of Israel, Amend your ways and your doings ... Trust ye not in lying words, saying, The temple of Jehovah, The temple of Jehovah, The temple of Jehovah, are these ... Will ye steal, murder, and commit adultery, and swear falsely ... And come and stand before me in this house, whereon is called my name, and say, We are delivered, to do all these abominations? Is this house ... become a den of robbers ... ? Behold, even I have seen it, saith Jehovah. *Jer.* vii 2–4; 9–11.

---

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

**92.** Every one knows from the Word and from doctrine thence derived, that the proprium of man is evil from birth; and consequently from innate lust he loves evils, and is borne along into them, from the desire to revenge, to defraud, to defame, and to commit adultery. Moreover, if he does not think that these evils are sins, and does not resist them on that account, he commits them as

often as occasion presents itself and his reputation and interest are not endangered. Further, if a man has no religious principles, he commits these evils from a feeling of delight.

**93.** Since this proprium of man constitutes the first root of his life, it is evident what sort of a tree a man would become if this root were not extirpated and a new root implanted. He would be a rotten tree, of which it is said that it is to be cut down and cast into the fire, *Matt.* iii 10; vii 19. This root is not removed and a new one implanted in its stead, unless a man regards the evils which constitute the root as hurtful to his soul, and on that account desires to remove them. But since they belong to his proprium and are consequently delightful to him, he cannot remove them except unwillingly and by struggling against them, and thus by combat.

**94.** Every one engages in combat who believes that there is a hell and a heaven, and that heaven is eternal happiness and hell eternal unhappiness; and who believes further that those who do evil go to hell, and those who do good go to heaven. Moreover, he who engages in combat acts from an interior principle and in opposition to that lust which constitutes the root of evil; for he who fights against anything does not will it, and to lust is to will. Hence it is evident that the root of evil is only removed by combat.

**95.** So far, therefore, as any one fights against evil and thus removes it, so far good succeeds in its place, and from the good, he so far looks evil in the face, and then sees that it is infernal and horrible; and because it is so, he not only shuns it, but also holds it in aversion, and at length abominates it.

**96.** The man who fights against evils cannot but fight as of himself; for he who does not fight as of himself does not fight, but stands like an automaton, seeing nothing and doing nothing; and from the evil in which he is, he continually thinks in favour of evil, and not against it. But still it should be clearly understood that the Lord alone fights in man against evils, and that it only appears to man as if he fought from himself; and that the Lord wills that it should so appear to man, since without this appearance there could be no combat and consequently no reformation.

**97.** This combat is not grievous, except for those who have relaxed all restraints upon their lusts, and who have deliberately indulged them; and also for those who have confirmed themselves in rejecting the holy things of the Word and the Church. For others, however, it is not grievous; let them resist evils in intention only once a week, or twice in a month, and they will perceive a change.

**98.** The Christian Church is called the Church militant, and it can be called militant only as fighting against the devil, thus against evils which are from hell; for hell is the devil. This combat is temptation, which the man of the Church undergoes.

**99.** Combats against evils, which are temptations, are treated of in many places in the Word, and are meant by these words of the Lord:

I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. *John* xii 24;

also by these words:

Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life (anima) shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it. *Mark* viii 34–35.

By the cross is meant temptation, as also in *Matt.* x 38; xvi 24; *Mark* x 21; *Luke* xiv 27; by life is meant the life of man's proprium, as also in *Matt.* x 39; xvi 25; *Luke* ix 24; and especially in *John* xii 25; which is also the life of the flesh that profiteth nothing, *John* vi 63. Concerning combats against evils and victories over them, the Lord speaks to all the Churches in the *Revelation*:

To the Church in Ephesus: To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God. *Rev.* ii 7.

To the Church in Smyrna: He that overcometh shall not be hurt of the second death. *Rev.* ii 11.

To the Church in Pergamos: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the



stone a new name written, which no man knoweth saving he that receiveth it. *Rev. ii 17.*

To the Church in Thyatira: He that overcometh, and keepeth my works unto the end, to him will I give power over the nations ...

... and the morning star. *Rev. ii 26–28.*

To the Church in Sardis: [He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels. *Rev. iii 5.*

To the Church in Philadelphia]: Him that overcometh will I make a pillar in the temple of my God ... and I will write upon him the name of my God, and the name of the city of God, which is the New Jerusalem, which cometh down out of heaven from God, and my new name. *Rev. iii 12.*

To the Church in Laodicea: To him that overcometh will I grant to sit with me in my throne. *Rev. iii 21.*

**100.** These combats, which are temptations, may be seen particularly treated of in *The Doctrine of the New Jerusalem*, published in London, in the year 1758, Nos. 187–201; their origin and nature Nos. 196–197; how and when they take place No. 198; what good they effect No. 199; that the Lord fights for man No. 200; and concerning the Lord's combats or temptations No. 201.

---

MAN OUGHT TO SHUN EVILS AS SINS, AND TO FIGHT  
AGAINST THEM, AS OF HIMSELF

**101.** It is of Divine order that man should act from freedom according to reason, since to act from freedom according to reason is to act from oneself. Nevertheless these two faculties, Freedom and Reason, are not man's own, but are the Lord's within him; and so far as he is a man, they are not taken away from him, since without them he cannot be reformed; for without them he cannot do the work of repentance, he cannot fight against evils, and afterwards bring forth fruits worthy of repentance. Now, since man has freedom and reason from the Lord, and man acts from them, it follows that he does not

act from himself, but as from himself<sup>1</sup>.

**102.** The Lord loves man, and desires to dwell with him; yet He cannot love him and dwell with him unless He is received and loved reciprocally; and this is the only possible ground of conjunction. For this cause the Lord has given to man freedom and reason, freedom to think and will as of himself, and reason according to which he may think and will. To love any one and to be conjoined with any one with whom there is no reciprocation is not possible; nor is it possible to enter into and remain with any one with whom there is no reception. Since reception and reciprocity are in man from the Lord, therefore the Lord says:

Abide in me, and I in you. *John xv 4.*

He that abideth in me, and I in him, the same bringeth forth much fruit. *John xv 5.*

At that day ye shall know that [I am in my Father, and] ye in me, and I in you. *John xiv 20.*

That the Lord is in the truths and in the goods which man receives, and which are in him, He also teaches:

If ye abide in me, and my words abide in you... If ye keep my commandments, ye shall abide in my love. *John xv 7, 10.*

He that hath my commandments, and keepeth them, he it is that loveth me ... and I will love him ... and will make my abode with him. *John xiv 21, 23.*

Thus the Lord dwells in what is His own with man, and man in those things which are from the Lord, and thus in the Lord.

**103.** Since there is with man from the Lord this power to reciprocate, and the converse, and since there is this consequent

---

<sup>1</sup> "a" usually means "from" or "by"; but when used of man it may be translated "of", as "a se", "of himself". That man has freedom from the Lord may be seen above Nos. 19–20; and in the work on *Heaven and Hell* Nos. 589–596, 597–603. What freedom is may be seen in *The Doctrine of the New Jerusalem*, published in London, 1758, Nos. 141–149.

faculty of mutual cooperation, therefore the Lord says that man should repent; and no one can repent except as of himself:

Jesus said, Except ye repent, ye shall all perish. *Luke* xiii 3, 5.

Jesus said, The kingdom of God is at hand: repent ye, and believe the Gospel. *Mark* i 15.

Jesus said, I came to call... sinners to repentance. *Luke* v 32.

Jesus said to the Churches, Repent. *Rev.* ii 5, 16, 21; 22; iii 3

also:

They repented not of their deeds. *Rev.* xvi 11.

**104.** Since there is with man from the Lord power to reciprocate, and the converse, and since there is this consequent faculty of mutual cooperation, therefore the Lord says that man should do the commandments, and should bring forth fruits:

Why call ye me, Lord, Lord, and do not the things which I say? *Luke* vi 46-49.

If ye know these things, happy are ye if ye do them. *John* xiii 17.

Ye are my friends if ye do whatsoever I command you. *John* xv 14.

Whosoever shall do and teach them shall be called great in the kingdom of heaven. *Matt.* v 19.

Every one who heareth these sayings of mine and doeth them, I will liken him unto a wise man. *Matt.* vii 24.

Bring forth...fruits meet for repentance. *Matt.* iii 8.

Make the tree good, and his fruit good. *Matt.* xii 33.

The kingdom ... shall be given to a nation bringing forth the fruit thereof. *Matt.* xxi 43.

Every tree that bringeth not forth [good] fruit is hewn down, and cast into the fire. *Matt.* vii 19;

and repeated many times elsewhere.

From these passages it is evident that man ought to act of himself, but from the power of the Lord, for which he should pray, and this is to act *as* from himself.

**105.** Since there is with man from the Lord this power to

reciprocate, and the converse, and since there is this consequent faculty of mutual cooperation, therefore man is to render an account of his works, and to be recompensed according to them; for the Lord says:

The Son of Man shall come ... and reward every man according to his works. *Matt. xvi 27.*

They shall come forth that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. *John v 29.*

Their works do follow them. *Rev. xiv 13.*

They were judged every man according to their works. *Rev. xx 13.*

Behold I come ... and my reward is with me, to give every man according to his work. *Rev. xxii 12.*

If there were not with man the power to reciprocate, there could be no imputation.

**106.** Since there is with man the power to receive and to reciprocate, therefore the Church teaches that man should examine himself, confess his sins before God, desist from them, and lead a new life. That every Church in the Christian world teaches this, may be seen above, Nos. 3–8.

**107.** If man did not have the faculty of reception and also of thinking as of himself, nothing could have been said about faith, for neither does faith originate with man. Without this faculty man would be like chaff in the wind, and would stand as if lifeless with mouth open and hands hanging down, waiting for influx, thinking nothing and doing nothing in those matters which concern his salvation. He indeed does nothing in those matters, but yet he does respond as of himself. But these subjects will be set in still clearer light in the treatises on *Angelic Wisdom*.

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

**108.** There are moral men who keep the commandments of the Second table of the Decalogue, who do not defraud, who do not blaspheme who do not revenge, who do not commit adultery; and such of them as confirm in themselves that these things are evil, because they are hurtful to the state and so are contrary to the laws of humanity, also practise charity, sincerity, justice and chastity. However, if they do these good works and shun those evils only because they are evils and not at the same time because they are sins, they are still merely natural men; and with those who are merely natural, the root of evil remains implanted, and is not removed. Therefore, the good works which they do are not good, because they are of themselves.

**109.** It is possible for the moral natural man to appear before men in the world exactly like the moral spiritual man, but not before the angels in heaven. If the moral natural man is principled in what is good, he appears before the angels in heaven as an image of wood, and if he is principled in what is true, as an image of marble, in both of which there is no life. It is otherwise with the moral spiritual man; for the moral natural man is externally moral, and the moral spiritual man is internally moral; and the external without the internal is not alive: it lives indeed, but not the life which is called life.

**110.** The lusts of evil, which form the interiors of man from his birth, are not removed except by the Lord alone. For the Lord flows in from the spiritual into the natural, but man from himself flows from the natural into the spiritual. Now this, influx is contrary to order, and does not Operate upon lusts to their removal, but shuts them in more and more closely as it establishes itself. Further, since hereditary evil, thus shut in, remains concealed, therefore after death, when man becomes a spirit, it bursts the covering in which it had been hidden, and breaks forth as a corrupt discharge from an ulcer that had only been superficially healed.

**111.** There are various and manifold causes which operate to make man moral in an external form; but if he is not also moral in an internal form, he is still not moral. For example: If any one abstains from adultery and fornication through fear of the civil law and its penalties; through fear of the loss of reputation and thus of honour; through fear of diseases contracted from these evils; through fear of quarrels at home raised by his wife, and the consequent discordant life; through fear of revenge by the husband or relatives; through poverty or avarice; through inability arising either from disease, or from abuse, or from age, or from impotence; indeed, if he abstains from these evils from any natural or moral law, and not at the same time from a spiritual law, he is still inwardly an adulterer and fornicator; for he none the less believes that they are not sins, and consequently in spirit he makes them not unlawful before God; and thus in spirit he commits them, although not before the world in the body. Therefore after death, when he becomes a spirit, he speaks openly in favour of them. From these considerations it is evident that a wicked man may shun evils as hurtful; whereas no one but a Christian can shun evils as sins.

**112.** The case is similar, with all kinds of theft and fraud; with all kinds of murder and revenge; and with all kinds of false witness and lies. No one can be cleansed and purified from these of himself; for in every lust there are infinite things which man does not see except as one simple entity, but the Lord sees in most particular detail the things in every series. In a word, man cannot regenerate himself, that is, form in himself a new heart and a new spirit, but the Lord alone [can effect this], who is Himself the Reformer and Regenerator. Therefore if a man seeks to make himself anew from his own prudence and intelligence, it is only like putting rouge on a deformed face and applying a superficial wash to a part affected with inward putrefaction.

**113.** Therefore the Lord says in *Matthew*:

Thou blind Pharisee, cleanse first the inside of the cup and platter, that the outside ... may be clean also. *Matt. xxiii 26*;

and in *Isaiah*:

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil ... Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. *Isa. i 16, 18.*

**114.** To what has been said above the following may be added:

i. With every one, Christian charity consists in his performing faithfully the duties of his calling; for thus, if he shuns evils as sins, he daily does what is good, and is himself his own use in the common body; thus also the common good is provided for, as well as that of each individual in particular.

ii. Other works are not properly works of charity, but are either its signs, or its benefactions, or its obligations.





THE DOCTRINE  
OF THE  
NEW JERUSALEM  
CONCERNING  
FAITH



# CONTENTS

FAITH IS AN INTERNAL ACKNOWLEDGMENT OF TRUTH .....(n.1)

AN INTERNAL ACKNOWLEDGMENT OF TRUTH, WHICH IS FAITH,  
CANNOT EXIST WITH ANY BUT THOSE WHO ARE IN CHARITY  
..... (n.13)

COGNITIONS OF TRUTH AND GOOD ARE NOT RELATED TO FAITH  
BEFORE MAN IS IN CHARITY; BUT THEY ARE A STORE FROM  
WHICH THE FAITH OF CHARITY CAN BE FORMED..... (n.25)

THE CHRISTIAN FAITH IN ITS UNIVERSAL IDEA..... (n.34)

THE FAITH OF THE PRESENT DAY IN ITS UNIVERSAL IDEA .. (n.38)

THE NATURE OF FAITH SEPARATED FROM CHARITY ..... (n.44)

THEY WHO ARE IN FAITH SEPARATED FROM CHARITY ARE  
REPRESENTED IN THE WORD BY THE PHILISTINES..... (n.49)

THEY WHO ARE IN FAITH SEPARATED FROM CHARITY ARE  
MEANT BY THE DRAGON IN THE *REVELATION*..... (n.55)

THEY WHO ARE IN FAITH SEPARATED FROM CHARITY ARE  
MEANT BY THE GOATS IN *DANIEL* AND IN *MATTHEW*..... (n.61)

- i. *They who are in faith separated from charity, are meant in the  
Word by goats. This is shown from experience in the spiritual  
world..... (n.63)*
- ii. *They who are in faith separated from charity, are meant in the  
Word by goats. This appears from the Last Judgment and those  
upon whom it was executed..... (n.64)*
- iii. *They who are in faith separated from charity, are meant in the  
Word by goats. This appears from the description of the  
combat between the ram and the he-goat in Daniel..... (n.65)*
- iv. *They who are in faith separated from charity, are meant by the  
goats. This appears from the neglect of charity on the part of  
those mentioned in Matthew..... (n.68)*

FAITH SEPARATED FROM CHARITY DESTROYS THE CHURCH AND  
ALL THINGS RELATING TO IT ..... (n.69)

THE DOCTRINE OF THE NEW JERUSALEM  
CONCERNING  
FAITH

---

FAITH IS AN INTERNAL ACKNOWLEDGMENT OF TRUTH

1. By faith at the present day is understood nothing more than the mental presumption that a thing is so, because it is taught by the Church, and because it is not evident to the understanding. For it is said: Believe, and do not doubt. If you answer, I do not comprehend it, you are told that this is the reason why it must be believed. The faith of the present day, therefore, is a faith in what is not known, and may be called a blind faith; and as it is the dictate of one person passed on to another, it is an historical faith. That this is not spiritual faith will be seen in what follows.

2. Faith itself is an acknowledgment that a thing is so, because it is true. For he who is in real faith thinks and speaks to this effect: "This is true, and therefore I believe it." For faith is related to truth, and truth to faith. Moreover, if he does not comprehend a thing to be true, he says: "I do not know whether this is true or not; and therefore I do not yet believe it. How can I believe what I do not comprehend? It may possibly be false."

3. But, as is commonly said, no one can comprehend spiritual, that is, theological matters because they are supernatural. Spiritual truths, however, are as capable of being comprehended as natural truths; and although the comprehension of them may not be clear, still when they are heard they fall so far within the perception of the hearer that he can discern whether they are truths or not; and this is especially the case with those who are affected by truths. This has been granted me to know from much experience. It has been granted me to converse with those who are ignorant, obscure and dull; and also with those who had been born within the Church and who had heard something about the Lord, about faith and about charity, yet who were immersed in falsities and in evils. It was also granted me

to speak with them concerning arcana<sup>1</sup> of wisdom; and they comprehended them all and acknowledged their truth; but they were then in the light of understanding which every man possesses, and at the same time in the glory of being intelligent. These things however occurred in my intercourse with spirits.

Many who were present with me were convinced by these experiences that spiritual things are as capable of being comprehended as natural things, that is, when they are heard or read; but they are comprehended with difficulty by the man himself when he is thinking from himself. The reason that spiritual things can be comprehended is, because man as to his understanding is capable of being elevated into the light of heaven, in which light appear none but spiritual things which are truths of faith: for the light of heaven is spiritual light.

4. Hence it is now that those who are in the spiritual affection of truth have an internal acknowledgment of it. As the angels are in that affection they utterly reject the dogma that the understanding should be kept in subjection to faith; for they say, What is it to believe a thing, and not to see whether it is true? If any one declares that still it must be believed, they reply, Do you think that you are God whom I ought to believe, or that I am mad to believe an assertion in which I do not see any truth? Cause me therefore to see it. So the dogmatic one retires. Angelic wisdom consists solely in this, that angels see and comprehend what they think.

5. There is a spiritual idea of which few people have any knowledge, which flows into those who are in the affection of truth, and which interiorly pronounces that what they hear or read is true or not. This idea is present with those who read the Word in enlightenment from the Lord: and to be in enlightenment is nothing else than to be in the perception and consequently in the internal acknowledgment that this or that is true. Those who are in this enlightenment are they who are said to be taught of Jehovah, Isaiah

---

<sup>1</sup> Arcanum (plur. arcana) what is shut up, enclosed, from arceo to shut up, and arca, an ark, chest or box. Usual connotation, hidden things.

liv 13; *John* vi 45; and of whom it is said in *Jeremiah*:

Behold, the days come . . . that I will make a new covenant . . . This shall be the covenant . . . I will put my law in their inward parts, and write it in their hearts . . . And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me. *Jer.* xxxi 31, 33, 34.

6. From these considerations it is evident that faith and truth are one. This also is the reason that the ancients, who from affection thought about truths much more than the men of our time, instead of faith used the word truth. For the same reason in the Hebrew language truth and faith are expressed by the same word, namely, *Amuna* or *Amen*.

7. The reason why faith is mentioned by the Lord in the *Gospels* and in *Revelation* was because the Jews did not believe it to be true that the Lord was the Messiah foretold by the Prophets; and where truth is not believed, there faith is mentioned. Still, it is one thing to have faith and to believe on the Lord, and another thing to have faith and believe any man. The difference will be explained below.

8. Faith separated from truth entered and invaded the Church with the Papal dominion, because the chief safeguard of that religion was ignorance of the truth. Therefore, the reading of the Word was also forbidden: otherwise their leaders could not have been worshipped as deities, nor could their saints have been invoked, nor idolatry introduced to such an extent that their dead bodies, bones and sepulchres should be regarded as holy, and be converted into sources of gain. From this it is manifest what enormous falsities blind faith can produce.

9. A blind faith continued afterwards among Protestants also, because they separated faith from charity. For those who separate these cannot but be in ignorance of the truth, and give the name of faith to the mere thought that a thing is so, apart from the internal acknowledgment that it is so. With these also ignorance is the safeguard of their dogmas; for as long as ignorance reigns, together with the persuasion that theological matters transcend the understanding, they can talk without being contradicted, and others

can believe that their dogmas are true, and that they themselves understand them.

**10.** The Lord said to Thomas:

Thomas, because thou hast seen me, thou has believed: blessed are they that have not seen, and yet have believed. *John xx 29.*

By this is not meant a faith separate from the internal acknowledgment of truth, but that they are blessed who do not see the Lord with their eyes, as Thomas did, and yet believe that He is; for this is seen in the light of truth from the Lord.

**11.** Since the internal acknowledgment of truth is faith, and since faith and truth are one, as was said above Nos. 2, 4, 5, 6, it follows that an external acknowledgment without an internal acknowledgment is not faith; and also that a persuasion of what is false is not faith. An external acknowledgment without an internal acknowledgment is a faith in what is unknown; and faith in what is unknown is merely knowledge which is a matter of the memory; and if it is confirmed, it becomes a persuasion. Those who are in this faith and this persuasion think that a thing is true because someone has said so, or they think it is true from having confirmed it: and yet a falsity may be as easily confirmed as a truth, and sometimes more strongly. By thinking that something is true from having confirmed it, is meant thinking that what another says is true and merely confirming it without previous examination.

**12.** If any one thinks within himself, or says to another, "Who can have that internal acknowledgment of truth which is faith? I cannot," I will tell him how he may have it: Shun evils as sins, and approach the Lord, and you will have as much as you desire.

That he who shuns evils as sins is in the Lord, may be seen in *The Doctrine of Life for the New Jerusalem* Nos. 18–31; that he loves truth and sees it Nos. 32–41 *ibid.*; and that he has faith Nos. 42–52 *ibid.*



---

AN INTERNAL ACKNOWLEDGMENT OF TRUTH, WHICH IS FAITH,  
CANNOT EXIST WITH ANY BUT THOSE WHO ARE IN CHARITY

**13.** It was stated above what faith is; here it will be explained what charity is. Charity in its first origin is the affection of good; and as good loves truth, the affection of good produces the affection of truth, and by the affection of truth, the acknowledgment of truth, which is faith. By these in their series, the affection of truth<sup>2</sup> manifests itself, and becomes charity. This is the progression of charity from its origin, which is the affection of good, through faith which is the acknowledgment of truth, to its end in view, which is charity: its end is action. From these considerations it is evident how love, which is the affection of good, produces faith, which is the same thing as the acknowledgment of truth, and by this produces charity, which is the same thing as the act of love through faith.

**14.** But this will be set out more clearly. Good is nothing else than use; therefore charity in its first origin is the affection of use. And as use loves the means [necessary for its existence], the affection of use produces the affection of means, whence arises the knowledge of what they are. Through these in their series the affection of use manifests itself, and becomes charity.

**15.** The progression of these in their series is like the progression of all things belonging to the will through the understanding into acts in the body. The will produces nothing from itself without the understanding, and the understanding nothing from itself without the will: they must act in conjunction in order that anything may exist. Or, what is the same: affection which is of the will, produces nothing from itself except by means of thought, which is of the understanding; and conversely: they must act in conjunction in order that anything may exist. For consider: if from thought you remove the affection which is related to some love or other, can you think? or if from affection you remove thought, can

---

<sup>2</sup> It has been suggested that veri should read boni.

you be affected by anything? or, what is the same, if from thought you remove affection, can you speak? or if from affection you remove thought or understanding, can you do anything? It is the same with charity and faith.

**16.** This may be illustrated by comparison with a tree. A tree in its first origin is a seed, in which there is an endeavour to produce fruit. This endeavour, being excited by heat, first produces a root, and from it a shoot or stem with branches and leaves, and lastly fruit: and thus the endeavour to bear fruit is brought into existence. From this it is evident that the endeavour to produce fruit is continuous in the whole of the progression until it is brought into existence; for were it to cease, vegetative power would instantly perish.

The application is this. The tree is man. The endeavour to produce means is with man from the will in the understanding; the shoot or stem with branches and leaves are, with man, the means by which [the will proceeds into effect], and are called truths of faith; and the fruits, which are the ultimate effects of the endeavour in a tree to bear fruit, are in man, uses. His will manifests itself in uses [as effects]. From this it may be seen that the will to produce uses by means of the understanding is continuous in the whole progression, until it manifests itself. Respecting the will and the understanding, and their conjunction see *The Doctrine of Life for the New Jerusalem* No. 43.

**17.** From what has now been said it is evident that charity, so far as it is the affection of good or of use, produces faith as the means by which it may manifest itself; consequently, that charity and faith act conjointly in performing uses; and also that faith does not produce good or use from itself, but from charity; for faith is charity as to its means of operation. It is therefore a fallacy to suppose that faith produces good as a tree does fruit. The tree is not faith, but man is the tree.

**18.** It should be known that charity and faith make one, as the will and the understanding do, since charity has relation to the will and faith to the understanding. It should likewise be known that charity and faith make one, as affection and thought do, since

affection has relation to the will and thought to the understanding; likewise that charity and faith make one as good and truth do, for good has relation to affection, which belongs to the will, and truth has relation to thought, which belongs to the understanding.

In a word, charity and faith make one, like essence and form, since the essence of faith is charity, and the form of charity is faith. Hence it is evident that faith without charity is like a form without an essence, which is not anything; and that charity without faith is like an essence without form, which likewise is not anything.

**19.** It is with charity and faith in man precisely as it is with the motion of the heart called systole (contraction) and diastole (dilation), and the motion of the lungs called respiration. There is, moreover, a complete correspondence of these organs with the will and the understanding of man, and thus with charity and faith. Therefore, the will and its affection are meant in the Word by the heart, and the understanding and its thought by the soul (anima), and also by spirit (spiritus). Hence, to yield up the soul means to be no longer alive and to give up the spirit means no longer to breathe. From this it follows that there cannot be faith without charity, nor charity without faith; and that faith without charity is like the breathing of the lungs without the heart, which cannot take place in any living creature but only in an automaton; and that charity without faith is like a heart without the lungs, from which no sense of living is perceived: consequently, that charity performs uses by means of faith as the heart performs its functions by means of the lungs.

So great indeed is the likeness between the heart and charity, and between the lungs and faith, that in the spiritual world it is known solely by every one's breathing what is the nature of his faith, and by the beat of his heart what is the nature of his charity. For angels and spirits live by the heart's action and by respiration just as men do; and hence it is that they, like men in the world, feel, think, act and speak.

**20.** Since charity is love towards the neighbour it will now be stated what is meant by the neighbour. The neighbour in the natural

sense is man, collectively and individually. Man collectively is the Church, one's country, and society; and man individually is a fellow citizen, who in the Word is called a brother and a companion. But the neighbour in the spiritual sense is good; and as good consists in use, the neighbour in the spiritual sense is use. Every one will acknowledge that use is the spiritual neighbour. For who loves a man merely as a person? He surely loves him because of something in him by virtue of which he is what he is, and therefore because of his character, for that is the man. This character or quality which is loved is his use, and is called good; therefore, this is the neighbour. As the Word in its inmost being is spiritual, therefore, in its spiritual sense loving good is what is meant by loving the neighbour.

**21.** It is one thing, however, to love the neighbour from the good or use that is in him towards oneself, and another thing to love the neighbour from the good or use in oneself towards him. To love the neighbour from the good or use towards oneself is what even a bad man can do; but to love the neighbour from the good or use in oneself towards him is what none but a good man can do. For he loves good from good, or he loves use from the affection of use. The difference between these is described by the Lord in *Matthew* v 42–47.

Many say, I love such a one because he loves me and does good to me. But to love him for that reason only is not to love him interiorly, unless he that so loves is himself principled in good and consequently loves the goodness of the other. The one is in charity; but the other is only in friendship, which is not charity. He who loves the neighbour from charity unites himself with the good of the neighbour, and not with his person except so far and so long as he is principled in good. Such a man is spiritual, and loves the neighbour spiritually. He, however, who loves another from friendship only unites himself with the person and at the same time with his evil. Such a one after death cannot without difficulty be separated from the person who is in evil; but the other can. Charity effects this by means of faith, because faith is truth; and the man who is in charity examines and discovers by means of truth what ought to be loved,

and in loving and in conferring benefits he has regard to the nature of the other's use.

**22.** Love to the Lord is love properly so called, and love towards the neighbour is charity. There does not exist in man any love to the Lord except in charity, and in this the Lord conjoins Himself with man. Since faith in its essence is charity, it follows that no one can have faith in the Lord unless he is in charity. From this, by means of faith, there is conjunction: by charity, conjunction of the Lord with man; and by faith, conjunction of man with the Lord. That the conjunction is reciprocal may be seen in *The Doctrine of Life for the New Jerusalem* Nos. 102–107.

**23.** In brief: So far as any one shuns evils as sins and looks to the Lord, so far he is in charity, and therefore, so far he is in faith. That so far as any one shuns evils as sins and looks to the Lord, so far he is in charity, may be seen in *The Doctrine of Life for the New Jerusalem* Nos. 67–73; also Nos. 74–91; and so far he has faith Nos. 42–52. What charity is in the proper sense may be seen in No. 114 of the same work.

**24.** From all that has thus far been said it may be evident that saving faith, which is an internal acknowledgment of truth, cannot exist in any but those who are in charity.

---

COGNITIONS OF TRUTH AND GOOD ARE NOT RELATED TO FAITH  
BEFORE MAN IS IN CHARITY; BUT THEY ARE A STORE FROM  
WHICH THE FAITH OF CHARITY CAN BE FORMED

**25.**<sup>3</sup> Man from his earliest childhood has the affection of knowing. By it he learns many things which will be of use to him, and

---

<sup>3</sup> The term *cognitiones*, here used in the Latin, is translated “cognitions” to distinguish these knowledges from those that are meant by the Latin *scientifica* also used in the *Heavenly Doctrine for the New Church*. Two of the meanings most commonly associated with *cognitiones* are, (i) a particular species of knowledge, as knowledges of the Word, of good and truth, or of spiritual things (A.C. 24, 3665, 9945; N.J.H.D. 51; H.H. 111, 351, 469, 474, 517, 518); and (ii) a higher type of knowledge which is from understanding and perception (A.C. 1486–7; H.H. 110, 353).

many things which will be of no use. When he grows up, by application to some business he takes in the particulars relating to his business, which then becomes his use; and by it his affections are disposed. Thus begins the affection of use; and this produces an affection of the means by which he progresses in his business, which has become his use.

This progression takes place with every one in the world; because every one has some business, to the acquiring of which he proceeds from the use which is his end in view, through certain means leading to that use which is the ultimate effect. Since, however, this use, together with the means of attaining it, is for the sake of the life in this world, its love is natural.

**26.** Yet every man does not regard uses solely for the sake of life in this world. He must also regard them for the sake of life in heaven, for he will enter into this after his life in the world, and will live therein to eternity. Therefore, every one from his childhood acquires for himself from the Word, or from the doctrine of the Church, or from preaching, cognitions of what is true and good which will be of service in that life. This knowledge he stores up in his natural memory in larger or smaller measure according to his innate love of knowing, and according as this is increased by various incentives.

**27.** But all these cognitions, whatever their number and nature, are only a store out of which the faith of charity may be formed: and this faith is not formed except in proportion as a man shuns evils as sins. If he shuns evils as sins, then these cognitions become related to a faith in which there is spiritual life. If, however, he does not shun evils as sins, these cognitions are merely cognitions and do not become related to a faith in which there is any spiritual life.

**28.** This store of cognitions is especially necessary, because without it faith cannot be formed. For the cognitions of what is true and good enter into and form faith. If these are wanting, faith does not come into existence, for a faith entirely empty and void is not possible. If they are few, the faith is slight and poor; but if they are abundant, the faith is rich and full according to their abundance.

**29.** It should be known, however, that the cognitions which

compose faith are cognitions of genuine truth and good, and not at all cognitions of what is false. For faith is truth, as was said above Nos. 5–11 ; and falsity, because it is opposite to truth, destroys faith. Neither can charity exist where there are merely falsities; for, as was said above No. 18, charity and faith make one, just as good and truth make one. From this it also follows that no cognitions of genuine truth and good form no faith; that a few form a faith of a sort; and that many form a faith enlightened according to their fulness. A man's intelligence is such as is his faith originating in charity.

**30.** There are, moreover, many who do not have an internal acknowledgment of truth, and yet have the faith of charity. They are those who have looked to the Lord in their life, and who from religious principles have avoided evils. But they have been kept from thinking about truths by cares and business in the world, and also by a want of truth on the part of their teachers. Nevertheless, however, they are interiorly, that is, in their spirit, in the acknowledgment of truth, because they are in the affection of it. Therefore, after death, when they become spirits and are instructed by angels, they acknowledge truths and receive them with joy. But it is otherwise with those who in their life have not looked to the Lord, and who have not avoided evils from religious principles. These interiorly, or in their spirit, are not in any affection of truth, and consequently are not in any acknowledgment of it. Therefore, after death, when they become spirits and are instructed by angels, they are unwilling to acknowledge truths and consequently they do not receive them. For evil of life interiorly hates truths, but good of life interiorly loves them.

**31.** The cognitions of truth and good which precede faith appear to some persons as though they were related to faith; but yet they are not. Their thinking and saying that they believe is no proof that they do believe, nor that these cognitions are related to faith; for they consist only in the thought that it is so, but not in an internal acknowledgment that they are truths; and the belief that they are truths, while it is not known that they are, is a kind of persuasion far removed from internal acknowledgment. But as soon as charity is

implanted then those cognitions become principles of faith, but only so far as charity is in the faith.

In the first state, before charity is perceived, faith appears to such persons as in the first place, and charity in the second; but in the next state, when charity is perceived, faith ranks in the second place and charity in the first. The first state is called reformation, and the second regeneration. When a man is in this latter state, wisdom grows in him daily, and good daily multiplies truths and makes them fruitful. The man is then like a tree which bears fruit, and in its fruit lays up seeds from which new trees are produced, and at length a garden is formed. He then becomes truly a man, and after death an angel, in whom charity constitutes the life and faith the form, which is beautiful according to the quality of the charity; but his faith is then no longer called faith, but intelligence.

From these considerations it may be evident that the all of faith is from charity, and nothing of it from itself; and also that charity produces faith, and not faith charity. The cognitions of truth which precede are precisely like provisions stored in a barn, which do not nourish a man unless, in his desire for food, he takes out the grain.

**32.** Further, it will now be explained how faith is formed from charity. Every man has a natural mind and a spiritual mind, a natural mind for the world and a spiritual mind for heaven. Man as to understanding is in both; but not as to his will before he shuns and turns himself away from evils as sins. When he does this, his spiritual mind is then opened with respect to the will also; and when it has been opened, there flows from it into the natural mind spiritual heat from heaven. This heat in its essence is charity and it gives life to the cognitions of truth and good which are in the natural mind, and out of them it forms faith.

This is similar to what takes place in a tree. It does not receive vegetative life before heat from the sun flows in and unites with light, as happens in the spring time. There is, moreover, a full parallel between the quickening of man with life and the vegetation of a tree in this respect, that the latter is effected by the heat of this world, and the former by the heat of heaven: for this reason also man is so



often likened to a tree by the Lord.

**33.** From these few considerations it may be evident that cognitions of truth and good are not related to faith before a man is in charity; but that they are a store out of which the faith of charity may be formed. Cognitions of truth become truths in a regenerate man, as also do cognitions of good, for the knowledge of good is in the understanding, but the affection of good is in the will; and what is in the understanding is called truth, and what is in the will is called good.

---

#### THE CHRISTIAN FAITH IN ITS UNIVERSAL IDEA

**34.** The Christian faith in its universal idea is this: The Lord from eternity, who is Jehovah, came into the world to subjugate the hells and to glorify His Human; and without this no mortal could have been saved; and they are saved who believe on Him.

**35.** This is called the Christian faith in its *universal* idea because this is the universal of faith, and the universal of faith is that which must be in all things of it, in general and in particular. It is a universal of faith that God is one in Person and in Essence, in whom there is a Trinity, and that the Lord is that God. It is a universal of faith that no mortal could have been saved unless the Lord had come into the world. It is a universal of faith that He came into the world to remove hell from man; that He removed it by combats against it and by victories over it; and that He thus subjugated it, and reduced it to order and under obedience to Himself. It is also a universal of faith that He came into the world to glorify the Human which He assumed in the world, that is, to unite it to the originating Divine; and that, having subjugated hell, He thus keeps it in order and under obedience to Himself to eternity. As neither of these purposes could have been effected except by temptations, even to the last of them which was the passion of the cross, He therefore endured that also. These are the universals of the Christian faith concerning the Lord.

**36.** The universal of the Christian faith on man's part is that he should believe on the Lord. For by believing on Him conjunction with

Him is effected and this is the means of salvation. To believe on Him is to have trust that He will save: and because no one can have such trust but he who lives a good life, therefore, this also is meant by believing on Him.

**37.** These two universals of the Christian faith have been treated of in detail; the first, which relates to the Lord, in *The Doctrine of the New Jerusalem Concerning The Lord*; and the second, which relates to man, in *The Doctrine of Life for the New Jerusalem*. There is therefore no need to discuss them further here.

---

### THE FAITH OF THE PRESENT DAY IN ITS UNIVERSAL IDEA

**38.** The faith of the present day in its universal idea is this: God the Father sent His Son to make satisfaction on behalf of mankind; and by reason of this the Son's merit, He has mercy and saves those who believe this. Others add: who believe this and at the same time do good works.

**39.** But in order that it may be seen more clearly what the nature of this faith is, I will state in order the various tenets which it affirms. The faith of the present day affirms:

1. God the Father and God the Son are two, both from eternity.
2. God the Son came into the world by the will of the Father, to make satisfaction for mankind, who otherwise would have perished in eternal death in satisfaction of Divine justice, which is also called avenging justice.
3. The Son made satisfaction by fulfilling the law, and by the passion of the cross.
4. The Father was moved to mercy by these deeds of the Son.
5. The Son's merit is imputed to those who believe this.
6. This imputation is instantaneous; and therefore it may take place, if not before, even at the very hour of death.
7. There is some temptation, and then deliverance through that faith.
8. These especially have trust and confidence.

9. These especially have justification, the plenary grace of the Father for the sake of the Son, the remission of all sins, and thus salvation.

10. The more learned affirm that there is with such persons an effort towards good which operates secretly, and does not manifestly move the will; others affirm a manifest operation; while both affirm it is by the Holy Ghost.

11. Of those who confirm themselves in the idea that no one of himself can do good which is good and not merit-seeking, and that they are not under the yoke of the Law, the majority omit the practice of good and give no thought to evil and good of life. For they say within themselves that no good work saves, and no evil condemns, because faith alone does everything.

12. In general, they affirm that the understanding is under obedience to this faith, and call that which is not understood a matter of faith.

**40.** It is, however, unnecessary to examine and weigh carefully these propositions severally to ascertain whether they are true or not. This is plainly manifest from what has been said above; and especially from what has been demonstrated from the Word and at the same time rationally confirmed in *The Doctrine of the New Jerusalem Concerning the Lord*, and *The Doctrine of Life for the New Jerusalem*.

**41.** But yet, that it may be seen what the nature of faith is when separated from charity, and what its nature is when not separated from charity, I will communicate what I heard from an angel of heaven. He said that he had conversed with many of the Reformed, and had heard what the nature of their faith was. He related his conversation with one who was in faith separated from charity, and with another who was in faith not so separated, and what he had heard from both. He said that he had put questions to them, and that they returned answers. As these conversations may throw light on this subject, I will here relate them.

**42.** The angel said that with him who was in faith separated from charity, he discoursed as follows: "My friend, what are you?"

He replied, "I am a Reformed Christian." "What is your doctrine, and the religion you form from it?" He replied that it was faith. He then asked, "What is your faith?" and he answered, "This is my faith: God the Father sent His Son to make satisfaction for mankind, and they are saved who believe this." The angel then asked him, "What more do you know respecting salvation?" He replied that salvation was through that faith alone. The angel further asked, "What do you know respecting redemption?" He replied that this was effected by the passion of the cross, and that the merit of the Son is imputed through that faith. The angel then asked, "What do you know of regeneration?" He replied that this is effected by that faith. Again, "What do you know of repentance and the remission of sins?" and he answered that they are effected by that faith. Then the angel said, "Tell me what do you know about love and charity?" and he answered that they are that faith. Again, "Tell me what do you know about good works?" and he answered that they are that faith. Again he said, "What do you think about all the commandments in the Word?" and he replied that they are included in that faith. Then the angel said, "You will therefore do nothing?" To this he replied, "What can I do? I cannot do good, which is good, of myself." Again he asked "Can you have faith of yourself?" and he replied that he could not. The angel thereupon asked, "How then can you have faith?" to which he replied, "This I do not inquire into. I must have faith." At length the angel said, "Surely you know something more respecting salvation?" and he answered, "What more should I know when salvation is effected by that faith alone?" Then the angel said, "You answer like one who plays but one note on his pipe: I hear nothing but faith. If you know this and no more, you know nothing. Go and behold your companions." He went away and found them in a desert place where there was no grass. He asked why that was so, and the answer he received was, "Because there is nothing of the Church in them."

**43.** The angel's discourse with him who was in faith not separated from charity was as follows: "My friend, what are you?" He replied, "I am a Reformed Christian." "What is your doctrine and the religion you form from it?" He replied that it was faith and

charity. He said, "These are two," and the other replied that they cannot be separated. He asked, "What is faith?" and the answer was, "Believing what the Word teaches." He then asked, "What is charity?" and was answered, "Doing what the Word teaches." He then said, "Have you only believed these things or have you also acted up to them?" and the other replied, "I have also acted up to them." Then the angel of heaven, looking upon him said, "My friend, come with me and dwell with us."

---

#### THE NATURE OF FAITH SEPARATED FROM CHARITY

**44.** In order that it may be seen what the nature of faith is when separated from charity, I will set it forth in its nakedness as follows: God the Father, being angry with mankind, cast them out from His presence, and to satisfy justice resolved to be revenged by their eternal damnation. He said to the Son: Go down, fulfil the Law and take upon thyself the damnation destined for them: and then perchance I will have mercy. Therefore, He descended, fulfilled the Law, and suffered Himself to be hung on the cross, and cruelly put to death. When this was done, He returned to the Father and said, I have taken upon myself the damnation of mankind: now be merciful. Thus, He interceded for them. But He received for answer: For their own sake I cannot; but as I saw thee on the cross and then beheld thy blood, I am moved to compassion. Nevertheless I will not pardon them. I will however, impute to them thy merit, but only to those who acknowledge this. This shall be the faith by which they may be saved.

**45.** Such is that faith in its stark reality. Who that is in any light of reason does not see in it inconsistencies which are contrary to the Divine Essence itself? as, that God, who is Love itself and Mercy itself, could out of anger and consequent vengefulness condemn men and devote them to hell? also that He should desire to be moved to compassion by the condemnation being laid upon His Son, and by beholding His passion on the cross and His blood? Who that is in any light of reason does not see that God could not say to a God who was

His equal, I do not pardon them, but I impute to them thy merit? as also, Now let them live as they please: only let them believe this and they shall be saved? besides many other inconsistencies.

**46.** The reason, however, why these things have not been seen is, because they have induced a blind faith, and by means of it have closed men's eyes and stopped their ears. If you close men's eyes and stop their ears, that is, if you cause them not to think and exercise their understanding; and if you then tell those who are impressed with any idea whatever of eternal life, anything you please, they will believe it: even though you should tell them that God can be angry and breathe vengeance; that God can inflict eternal damnation upon any one; that God desires to be moved to compassion by the blood of His Son; that He will impute and attribute this to man as a merit of his own, and will save him by the mere thinking so; and further, that one God could stipulate with another God of one Essence with Himself, and enjoin such things upon Him; with other inconsistencies of a similar kind. But open your eyes and unstop your ears, that is, think about these things with understanding and you will see how discordant they are with the truth itself.

**47.** If you close men's eyes and stop their ears, and cause them not to think with understanding, could you not induce them to believe that God has given all His power to a man, that he might be as God upon earth? Could you not induce them to believe that dead men ought to be invoked? that people ought to uncover their heads and bend their knees before their images? and that their dead bodies, their bones and their sepulchres are sacred and ought to be venerated? If, however, you open your eyes and unstop your ears, that is, if you think about these things with any degree of understanding, will you not view them as enormities which human reason must abominate?

**48.** When these things, and others like them, are received by a man whose understanding has been closed up by his religious views, may not the temple in which he performs worship be compared to a den or cavern underground, where he does not know what the objects are which he sees? May not his religion be compared to living

in a house in which there are no windows? and the language employed in his worship to sound and not to speech? With such a man an angel of heaven cannot converse, because the one does not understand the speech of the other.

---

THEY WHO ARE IN FAITH SEPARATED FROM CHARITY ARE  
REPRESENTED IN THE WORD BY THE PHILISTINES

**49.** In the Word, by all the names of nations and peoples, as well as of persons and places, are signified things relating to the Church. The Church itself is signified by Israel and Judah, because it was established among their people; and various religious persuasions are signified by the nations and peoples round about them, the religions in harmony with the Church itself being signified by the good nations, and those not in harmony, by the wicked nations.

There are two evil religious persuasions into which every Church degenerates in course of time, one which adulterates its good principles and the other which falsifies its truths. That religion which adulterates the goods of the Church derives its origin from the love of rule; and the other, which falsifies the truths of the Church, derives its origin from the pride of self-intelligence. The religious persuasion which derives its origin from the love of rule, is meant in the Word by Babylon; and the religious persuasion which derives its origin from the pride of self-intelligence, is meant in the Word by Philistia. It is well known who they of Babylon are at the present day; but it is not known who they of Philistia are. They are of Philistia who are in faith and not in charity.

**50.** That they are of Philistia who are in faith and not in charity may appear from various things which are said of the Philistines in the Word, when understood in the spiritual sense: as from their disputes with the servants of Abraham and Isaac, which are recorded in *Genesis* xxi and xxii, and from their wars with the Children of Israel, recorded in the Book of *Judges*, and in the Books of *Samuel* and *Kings*; for all the wars described in the Word in their spiritual sense involve and signify spiritual wars. Moreover, because

this religious persuasion, which consists of faith separated from charity, continually desires to invade the Church, therefore the Philistines remained in the land of Canaan, and frequently molested the Children of Israel.

**51.** Because the Philistines represented those who are in faith separated from charity, therefore they were called the Uncircumcised. By the uncircumcised are meant those who are without spiritual love and consequently are in natural love only, for spiritual love is charity. The reason why these were called the Uncircumcised is because by the Circumcised are meant those who are in spiritual love.

That the Philistines were called the Uncircumcised may be seen in *1 Samuel* xvii 26, 36; *2 Samuel* i 20; and in other places.

**52.** That they who are in faith separated from charity were represented by the Philistines may appear, not only from their wars with the Children of Israel, but also from many other things which are recorded of them in the Word: as from what is related of Dagon their idol, from the emerods and mice with which they were smitten and infested for placing the ark in the temple of their idol and from the other things which occurred at the same time and are mentioned in *1 Samuel* v and vi; and also from what is related on Goliath, who was a Philistine and was slain by David, as noted in *1 Samuel* xvii. For Dagon their idol, was above like a man and below like a fish. By this was represented their religion which, by reason of faith, was as it were spiritual, but from having no charity, was merely natural. By the emerods with which they were smitten were signified their filthy loves; by the mice with which they were infested, was signified the devastation of the Church by falsifications of the truth; and by Goliath who was slain by David, was represented the pride of their own self-intelligence.

**53.** That they who are in faith separated from charity were represented by the Philistines, is also evident from the prophetic parts of the Word, where they are treated of, as from the following passages:

In *Jeremiah*:



Against the Philistines ... Behold, waters rise up out of the north, and shall be an over-flowing flood, and shall overflow the land and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl ... Jehovah will lay waste (A.V. spoil) the Philistines. *Jer.* xlvii, 1, 2, 4.

The waters rising up out of the north, are falsities from hell; which shall be an overflowing flood, and shall overflow the land and all that is therein, signifies a devastation by them of all things of the Church. The city and them that dwell therein, signifies the devastation of all things of its doctrine. Then the men shall cry and all the inhabitants of the land shall howl, signifies a want of all truth and good in the Church. Jehovah will lay waste the Philistines, signifies their destruction.

*In Isaiah:*

Rejoice not thou, all Philistia (A.V. Palestina), because the rod that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent. *Isa.* xiv 29.

Rejoice not thou, all Philistia, signifies, Let not those who are in faith separated from charity rejoice that they still remain. For out of the serpent's root shall come forth a cockatrice, signifies the destruction of all truth with them from the pride of self-intelligence. And his fruit shall be a fiery flying serpent, signifies reasonings from the falsities of evil against the truths and goods of the Church.

**54.** That by circumcision is represented purification from the evils of purely natural love, is evident from these passages:

Circumcise your heart ... and take away the foreskins of your heart ... lest my fury come forth like fire ... because of the evil of your doings. *Jer.* iv 4.

Circumcise the foreskin of your heart, and be no more stiff-necked. *Deut.* x 16.

To circumcise the heart, or the foreskin of the heart, is to purify oneself from evils. Consequently, on the other hand, by one uncircumcised, or one with the foreskin, is meant one who is not

purified from the evils of merely natural love, and therefore one who is not in charity; and because the unclean at heart are meant by the uncircumcised it is said:

No [stranger] uncircumcised in heart, and uncircumcised in flesh, shall enter into my sanctuary. *Ezek. xlv 9*;

No uncircumcised person shall eat of the passover. *Exod. xii 48*.

That such are damned. *Ezek. xxviii 10; xxxi 18; xxxii 19*.

#### THEY WHO ARE IN FAITH SEPARATED FROM CHARITY ARE MEANT BY THE DRAGON IN THE *REVELATION*

**55.** It was said above that every Church in the course of time declines into two general evil religiosities, one proceeding from the love of rule, and the other from the pride of self-intelligence; and that the former is, in the Word, meant and described by Babylon, and the latter by Philistia. Now since the *Revelation* treats of the state of the Christian Church, and especially of its nature at its end, therefore these two evil religiosities are there treated of, both in general and in particular. That meant by Babylon is described in chapters xvii, xviii, xix, and is the harlot sitting upon the scarlet beast; and that meant by Philistia is described in chapters xii and xiii, and is the dragon, and the beast that rose out of the sea, and also the beast that rose out of the earth. It could not be known before this time that this religiosity is meant by the dragon and his two beasts, because the spiritual sense of the Word was not opened before this, and consequently the Book of *Revelation* was not understood; and especially because the religion of faith separated from charity was so prevalent in the Christian world that nobody could see that it was there described; for every evil religiosity blinds the eyes.

**56.** That the religious persuasion of faith separated from charity is meant and described in the *Revelation* by the dragon and his two beasts, has not only been told me from heaven, but was also shown me in the world of spirits which is beneath heaven. I saw those who were in faith separated from charity assembled in a company as a great dragon with its tail extended towards heaven;

and I have seen others of the same persuasion, separately, like dragons in appearance. For in that world such appearances are seen from the correspondence which exists between spiritual and natural things; and therefore the angels of heaven call them dragonists. There are, moreover, many kinds of them. Some of them constitute the head of the dragon, some its body and some its tail. They who constitute its tail are those who have falsified all the truths of the Word. It is therefore said of the dragon in the *Revelation* that with its tail it drew down the third part of the stars of heaven. By the stars of heaven are signified the cognitions of truth, while by the third part are signified all.

**57.** Now since by the dragon in the *Revelation* are meant those who are in faith separated from charity, and as this has hitherto been unknown and has also remained hidden for want of a knowledge (cognitio) of the spiritual sense of the Word, therefore a general explanation will be given here of what is said concerning the dragon in chap. xii.

**58.** It is there recorded concerning the dragon:

And there appeared a great sign in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she being with child cried, travailing in birth and pained to be delivered. And there appeared another sign in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man-child, who was to rule (pasturus) all nations with a rod of iron: and her child was caught up unto God, and to His throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two hundred and threescore days. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. *Rev.* xii 1-8.

And when the dragon saw that he was cast unto the earth, he

persecuted the woman which brought forth the man-child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman: and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. *Rev. xii 13-17.*

**59.** The explanation of these words is as follows: "A great sign was seen in heaven" signifies a revelation from the Lord concerning the future Church, and concerning the reception of its doctrine, and concerning those by whom it would be attacked. "A woman clothed with the sun, and the moon under her feet," signifies the Church which, from the Lord, is in love and in faith. "And upon her head a crown of twelve stars," signifies wisdom and intelligence in those who belong to the Church from Divine truths. "And she being with child," signifies the birth of doctrine. "Cried, travailing in birth, and pained to be delivered," signifies resistance from those who are in faith separated from charity. "And there appeared another sign in heaven," signifies further revelation. "And behold, a great red dragon," signifies faith separated from charity, the dragon being called "red" from merely natural love. "Having seven heads," signifies a false understanding of the Word. "And ten horns," signifies power in consequence of its reception by many. And seven crowns upon his heads, signifies falsified truths of the Word. "And his tail drew the third part of the stars of heaven, and did cast them to the earth," signifies the destruction of all cognitions of truth. "And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born," signifies their hatred of, and their desire to destroy, the doctrine of the Church at its birth. "And she brought forth a man-child," signifies doctrine. "Who was to rule all nations with a rod of iron," signifies that this doctrine will convince by the power of natural truth derived

from spiritual truth. "And her child was caught up unto God, and to His throne," signifies the protection of the child by the Lord from heaven. "And the woman fled into the wilderness," signifies the Church among a few. "Where she hath a place prepared of God," signifies its state while provision is meanwhile being made for it among many. "That they should feed her there a thousand, two hundred and threescore days," signifies until it grows to its appointed stature. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels," signifies the dissension and combat of those who are in faith separated from charity against those who are in the doctrine of the Church concerning the Lord and concerning the life of charity. "And prevailed not," signifies that they succumbed. "Neither was their place found any more in heaven," signifies that they were cast down. *Rev. xii 1-8.*

"And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child," signifies the infestation of the Church by those who are in faith separated from charity, on account of its doctrine. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place," signifies circumspection while the Church as yet is among few. "Where she is nourished for a time, and times, and half a time, from the face of the serpent," signifies until the Church grows to its appointed stature. "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood," signifies their reasonings from falsities in abundance to destroy the Church. "And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth," signifies that their reasonings, because they were from falsities, fell to the ground of themselves. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed," signifies their persistent hatred. "Which keep the commandments of God, and have the testimony of Jesus Christ," signifies against those who live a life of charity and believe on the Lord. *Rev. xii 13-17.*

**60.** The next chapter in the *Revelation*, the thirteenth, treats of the dragon's two beasts, one of which was seen to rise out of the sea, and the other out of the earth: the former is treated of from verses 1 to 10, and the latter from verses 11 to 18. That they are the dragon's beasts is evident from verses 2, 4, 11 of this chapter. By the first beast is signified faith separated from charity, as to the confirmations of it drawn from the natural man; and by the second is signified faith separated from charity, as to the confirmations of it drawn from the Word, which are, moreover, falsifications of the truth. But I pass over the explanation of these passages because they contain argumentations, which it would be too tedious to draw out at length. I will only explain the concluding verse:

Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred, threescore and six. *Rev. xiii 18.*

Let him that hath understanding count the number of the beast, signifies, let those who are enlightened inquire into the nature of the confirmations of that faith drawn from the Word. For it is the number of a man, signifies that its nature is that of self—intelligence. And its number is six hundred and sixty-six, signifies that every truth of the Word is falsified.

---

THEY WHO ARE IN FAITH SEPARATED FROM CHARITY ARE  
MEANT BY THE GOATS IN *DANIEL* AND IN *MATTHEW*

**61.** By the he-goat in *Daniel* chapter viii, and by the goats in *Matthew* chapter xxv, are meant those who are in faith separated from charity. This may appear from the circumstance that they are opposed to the ram and the sheep there mentioned. By the ram and the sheep are meant those who are in charity: for the Lord in the Word is called the Shepherd, the Church the sheepfold, and men of the Church in general are called the flock, and specifically sheep. Since sheep are those who are in charity, therefore goats are those who are not in charity.

**62.** That they who are in faith separated from charity are meant

by goats will be shown:

- i. From experience in the spiritual world;
- ii. From the Last Judgment and those upon whom it was executed;
- iii. From the description of the combat between the ram and the he-goat in *Daniel*;
- iv. And lastly, from the neglect of charity on the part of those mentioned in *Matthew*.

**63. i.** *They who are in faith separated from charity, are meant in the Word by goats. This is shown from experience in the spiritual world.* In the spiritual world there appear all the things which are seen in the natural world. There appear houses and palaces; paradises and gardens, and in them all kinds of trees; fields and fallow lands, also plains and shrubberies, and likewise herds and flocks: all exactly resembling those which are upon our earth. Nor is there any difference between them, except that the latter are from a natural origin, and the former from a spiritual origin. Therefore, angels, because they are spiritual, see those objects which are from a spiritual origin, just as men see those which are from a natural origin.

All the things which appear in the spiritual world are correspondences; for they correspond to the affections of the angels and spirits. For this reason they who are in the affection of good and truth, and consequently in wisdom and intelligence, dwell in magnificent palaces, surrounded by paradises full of trees which are correspondent; and around these again are fields and meadows where flocks repose; and these are appearances. But with those who are in evil affections, there are correspondences of an opposite character. Those spirits are either in the hells, where they are confined in workhouses without windows, but in which nevertheless there is light (lumen) like that from an ignis fatuus; or they are in desert places and live in huts, round about which all things are barren, where there are serpents, dragons, owls and many other things which correspond to their evils.

Between heaven and hell there is an intermediate place, which is called the world of spirits. To this comes every one immediately after death; and here spirits have intercourse with one another similar to the intercourse which men have with each other upon earth. All things which appear there also are correspondences. There appear there likewise gardens, groves, woods with trees and shrubs, and also fields flower-decked and green; and at the same time animals of various kinds, tame and wild, all according to their correspondence with the affections of the spirits. There I have often seen sheep and goats, and also combats between them, similar to that combat which is described in *Daniel* chapter viii.

I have seen goats with horns bent forwards, and bent backwards; and I have seen them rush furiously upon the sheep. I have seen goats with two horns with which they violently struck the sheep; and when I looked to see what was the matter, I saw some spirits disputing with one another about charity and faith. From this it was plain that faith separated from charity was what appeared like a goat: and that charity from which faith proceeds was what appeared like a sheep. As I have witnessed such scenes frequently, it has been given me to know with certainty that they who are in faith separated from charity are meant in the Word by goats.

**64. ii.** *They who are in faith separated from charity, are meant in the Word by goats. This appears from the Last Judgment and those upon whom it was executed.* The Last Judgment was executed upon no others but such as were moral in externals, and not spiritual or very slightly so, in internals. Those, however, who were evil both in externals and in internals, were cast into hell long before the Last Judgment; and those who were spiritual in externals and at the same time in internals, were raised up into heaven long before the Last Judgment. For judgment was not executed upon those who were in heaven, nor upon those who were in hell, but upon those who were in the intermediate state between heaven and hell, and who had there made for themselves, as it were, heavens.

That the Last Judgment was executed upon them, and upon no others, may be seen in the little work on *The Last Judgment* Nos. 59



and 70; and it will be further seen in *The Continuation Concerning the Last Judgment*, particularly in what there relates to the judgment upon the Reformed. Of the Reformed, those who at that time were in faith separated from charity, not only in doctrine but also in life, were cast into hell; while those who were in the same faith as to doctrine only, but yet were in charity as to life, were raised up into heaven. From these things it was evident that no others were meant by the goats and the sheep mentioned by the Lord in *Matthew* chapter xxv, where He speaks of the Last Judgment.

65. iii. *They who are in faith separated from charity, are meant in the Word by goats. This appears from the description of the combat between the ram and the he-goat in Daniel.* All things in the Book of *Daniel* treat in the spiritual sense of the things of heaven and the Church; as do all things in the whole Sacred Scripture, which was shown in *The Doctrine of the New Jerusalem Concerning the Sacred Scripture* Nos. 5–26. Such consequently is the case with what is said in *Daniel* concerning the combat of the ram and the he-goat, which is as follows:

I saw in a vision ... a ram which had two high horns ... but the higher came up last. With the horn he pushed westward, and northward, and southward ... and became great. Then I saw a he-goat coming from the west, on the face of the whole earth ... which had a horn between his eyes. And he ran unto the ram in the fury of his power ... And brake his two horns ... but he cast him down to the ground, and stamped upon him ... The great horn of the he-goat was broken; and for it came up four horns. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant [land] ... And even to the host of heaven; and it cast down some of the host and some of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the Prince of the host, and from Him the daily sacrifice was taken away, and the place of His sanctuary was cast down. Because he cast down the truth to the ground ... Then I heard one saint saying ... How long shall be this vision, the daily sacrifice, and the wasting transgression, to give the sanctuary and the host to be trodden under foot? And he said, Until the evening and the morning; then shall the sanctuary be cleansed (A.V. marg. justified).

*Dan. viii 2-14.*

**66.** It is clearly evident that this vision foretells future states of the Church. For it is said that the daily sacrifice was taken away from the Prince of the host, that the habitation of His sanctuary was cast down, and that the he-goat cast down the truth to the earth; also that the saint said, How long shall be this vision, the daily sacrifice, and the wasting transgression, to give the sanctuary and the host to be trodden under foot? and that it was until the evening and the morning when the sanctuary will be cleansed. For by evening is meant the end of the Church, when there will be a new Church.

The same is meant later in that chapter by the kings of Media and Persia, as by the ram; and the same by the king of Greece, as by the he-goat. For the names of kingdoms, nations and peoples, as also of persons and places, in the Word, signify things relating to heaven and the Church.

**67.** The explanation of these verses is as follows:

The "ram which had two high horns, of which the higher came up last," signifies those who are in faith originating in charity. "With the horn he pushed westward, northward and southward," signifies the dispersion of evil and falsity. "And became great," signifies increase.

"A he-goat coming from the west, on the face of the whole earth," signifies those who are in faith separated from charity, and the invasion of the Church by them. The "west" denotes the evil of the natural man. "Which had a horn between his eyes," signifies self-intelligence. "And he ran unto the ram in the fury of his power," signifies that he vehemently attacked charity and its faith. "And brake his two horns, and cast him down to the ground, and stamped upon him," signifies that he completely dispersed both charity and faith; for he who disperses the one disperses the other also, because they form one. "The great horn of the he-goat was broken," signifies that there was no appearance of self-intelligence. "And in its place came up four horns," signifies application of the sense of the Letter of the Word in confirmation. "Out of one of them came forth a little horn," signifies the reasoning that no one can fulfil the Law and do

good, of himself. "That horn increased toward the south, toward the east and toward the pleasant [land]," signifies insurrection by it against all things of the Church. "And even to the host of heaven; and it cast down some of the host, and some of the stars, and stamped upon them," signifies destruction in this way of all the cognitions of good and truth which related to charity and faith. "He magnified himself even to the Prince of the host, and from Him was taken away the daily sacrifice, and the place of His sanctuary," signifies that thus were laid waste all things relating to the worship of the Lord and to His Church. "Because he cast down the truth to the ground," signifies that this principle falsified the truths of the Word. By "evening and morning, when the sanctuary shall be cleansed," is signified the end of that Church and the beginning of a new Church.

**68. iv.** *They who are in faith separated from charity, are meant by the goats. This appears from the neglect of charity on the part of those mentioned in Matthew.* That no others are meant by the goats and the sheep in *Matthew* chapter xxv 31–46, but those who are meant by the he-goat and the ram in *Daniel*, is plain from this circumstance, that unto the sheep are enumerated the works of charity, and it is said that they did them; and that unto the goats are enumerated the same works of charity, and it is said that they did them not and were therefore condemned. For with those who are in faith separated from charity, there is neglect of works, in consequence of their denying that there is anything of salvation and of the Church in them: and when charity, which consists in works, is thus removed, faith also falls, because faith has its origin in charity; and when there is no charity and faith, damnation ensues.

If all the wicked had been meant there by the goats, there would not have been enumerated the works of charity which they did not perform, but the evils which they did. Such persons are also meant by the goats in *Zechariah*:

Mine anger was kindled against the shepherds, and I will punish the goats. *Zech.* x 3;

And in *Ezekiel*:

Behold, I judge between cattle and cattle, between the rams and the he-goats. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? Ye have pushed all the feeble sheep with your horns, till ye have scattered them abroad; Therefore will I save my flock, and they shall no more be a prey. *Ezek. xxxiv 17, 18, 21, 22.*

---

FAITH SEPARATED FROM CHARITY DESTROYS THE CHURCH AND ALL THINGS RELATING TO IT

**69.** Faith separated from charity is no faith, because charity is the life, the soul and the essence of faith; and where there is no faith because there is no charity, *there* is no Church. Therefore the Lord says,

When the Son of Man cometh, shall He find faith on the earth?  
*Luke xviii 8.*

**70.** I have sometimes heard the goats and the sheep disputing upon this point, Whether they who have confirmed themselves in faith separated from charity, have any truth; and as they said that they had much truth, the matter was examined. They were then questioned whether they knew what love is, what charity is, and what good is; and because these were what they had separated, they could not but answer that they did not know. They were asked, What is sin? What is repentance? and What is the remission of sins? As they answered, that they who are justified by faith have their sins remitted so that these no longer appear, they were told that this is not the truth.

Being asked, What is regeneration? they replied, that it is either baptism, or the remission of sins through faith; but they were told that this is not the truth. When they were asked, What is the spiritual man? they replied, "He is one who is justified by the faith which we profess;" and they were again told that this is not the truth. They were further questioned about redemption, about the union of the Lord and the Father, and about the unity of God; and they gave answers which were not truths. Many other subjects were also

mentioned; and after the questions and answers a conclusion was reached. It was, that they who have confirmed themselves in faith separated from charity have not any truth.

**71.** That this is the case cannot be believed by them when in the world; because they who are in falsities see no other than that falsities are truths; and they think it is of no great consequence to know anything more than what relates to their own faith. Their faith is separated from their understanding, for it is a blind faith: and, therefore, they make no inquiries. This, moreover, is a matter that can only be inquired into from the Word by means of an enlightenment of the understanding. Therefore, the truths which are in the Word they turn into falsities by thinking of faith when they see mention made of love, repentance, remission of sins, and many other things which are related to a man's actions.

**72.** Such in very truth is the character of those who have confirmed themselves in faith alone, both in doctrine and in life; but not of those who, although they have heard and believed that faith alone saves, have nevertheless shunned evils as sins.



