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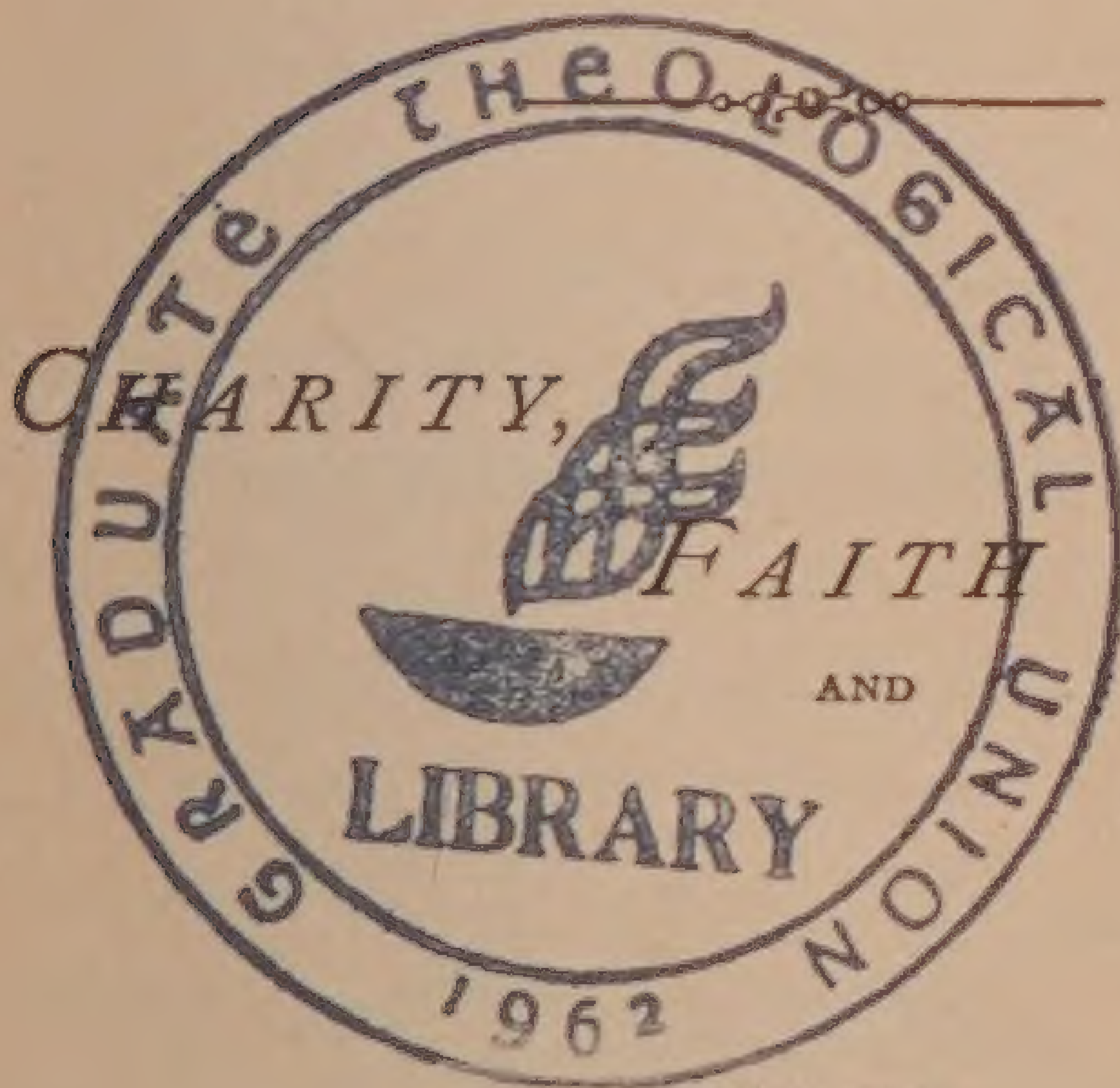
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EDITED BY

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EDITOR'S PREFACE.

THERE has been much controversy among Christians about the relative importance of the three great articles of religion treated of in the following pages. That this volume will end the controversy, is hardly to be expected.

The Editor believes, however, that in all the theological libraries of Christendom there cannot be found, within the same compass, half as much wholesome teaching or high and heavenly wisdom on these interesting and momentous themes, as these 224 small pages contain.

The reader will here get a complete view of what the New Theology teaches concerning Charity, Faith and Works; and will learn, too, not only the nature of each, spiritually regarded, but that neither is genuine, nor can even exist as a reality, apart from the other two. He will see that their union or coexistence is indispensable to angelhood and to all true manhood — indispensable, therefore, to the soul's salvation, or to the existence of that truly human life which the term implies.

It will further be seen that wherever this heavenly trine exists, there we have an image of the Divine Trinity. The love or charity in man's heart, images the Divine Love (the

Father); the truth or faith in his understanding images the Divine Wisdom or Word (the Son), which is the visible manifestation of that Love; and the good works thence proceeding, image the beneficent activity or constant operation of the Divine Love and Wisdom (the Holy Spirit).

And if a regenerate soul is one that has been "renewed after the image of Him that created him," then every such soul *ought* to be an image of the Divine Trinity. For it is the indwelling of the Lord Himself, or his vital union with the soul, that renews, saves and blesses. *He is* "the Resurrection and the Life." And since the Trine in Him cannot be divided, it is clear that each element or factor in that Trine, must dwell in every individual who is created anew in the Divine likeness.

Hence the inevitable union in every such soul, of this divine-human trine, Charity, Faith and good Works.

The heads of the chapters and paragraphs as well as the page-heads are the Editor's; all the rest is from Swedenborg. And nothing essential to a clear understanding of the author's doctrine on the subjects here treated, has been omitted.

B. F. B.

GERMANTOWN, PA.

May 1, 1880.





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CHARITY.





ABBREVIATIONS.

A. C.	stand for	Arcana Cœlestia.
T. C. R.	“	True Christian Religion.
A. E.	“	Apocalypse Explained.
D. L.	“	Doctrine of Life.
H. H.	“	Heaven and Hell.





CHARITY, FAITH

AND

WORKS.

I.

INTRODUCTORY.

IT is believed that charity toward the neighbor consists in giving to the poor, relieving the indigent, and doing good to every one. But genuine charity consists in acting prudently, and with a view to the promotion of good as an end. He who relieves an indigent villain does evil to his neighbor through him; for by the relief which he affords he confirms him in evil, and supplies him with the opportunity of doing evil to others. It is otherwise with him who gives support to the good.

But charity toward the neighbor extends itself much further than to the poor and indigent. It consists in doing what is right in every work, and what is due in every office. If a judge does what is just for the sake of what is just, he exercises charity toward his neighbor; if he punishes the guilty and acquits the guiltless, he exercises charity, for thus he provides for his fellow-citizens, his country and the Lord's kingdom.

By doing what is just for the sake of what is just, he provides for the Lord's kingdom; by acquitting the guiltless, for his fellow-citizens; and by punishing the guilty, for his country. The priest who teaches truth and leads to good for the sake of truth and good, exercises charity. But he who does such things for the sake of himself and the world, does not exercise charity, because he does not love his neighbor but himself.

The case is the same in all other instances, whether men be in any function or not; as with children toward their parents, and with parents toward their children; with servants toward their masters, and masters toward their servants; with subjects toward their king, and with a king toward his subjects. In these cases he who does what is due from a principle of what is due, and what is just from a principle of justice, exercises charity.

The reason why such things are of charity toward the neighbor is, that every man is our neighbor, but in a different way; a society smaller or greater is more a neighbor; a man's country still more; the church still more; the kingdom of the Lord still more; and the Lord above all. In a universal sense, the good which proceeds from the Lord is the neighbor, consequently also what is just and right.

Therefore he who does any good whatsoever for the sake of good, and anything just for the sake of justice, loves his neighbor and exercises charity;

for his doings are grounded in the love of what is good and just, and thus in the love of those who are principled in what is good and just. But he who does what is unjust for the sake of any gain whatsoever, hates his neighbor.

He who is in charity toward his neighbor from internal affection, is in charity toward him in all and singular the things which he thinks and speaks, and which he wills and does. It may be said that a man or angel, as to his interiors, is charity when good is his neighbor. So wide does charity toward the neighbor extend itself. (A. C. n. 820-824.)





II.

THREE UNIVERSAL LOVES.



HERE ARE THREE UNIVERSAL LOVES; THE LOVE OF HEAVEN, THE LOVE OF THE WORLD AND THE LOVE OF SELF.

A commencement is made with these three loves, because they are the universal and fundamental of all loves, and because charity has something in common with each of them.

For *the love of heaven* means love to the Lord and also love to the neighbor; and since either love regards use as an end, it may be called the love of uses.

The love of the world is not merely the love of wealth and property, but also of all that the world affords, and of all that delights the bodily senses, as beauty delights the eye, harmony the ear, fragrance the nostrils, delicacies the tongue, softness the skin, also graceful clothing, convenient houses and company; thus all the enjoyments arising from these and many other things.

The love of self is not merely the love of honor, glory, fame and eminence, but also of deserving and seeking office, and so of ruling over others. Charity has something in common with each of these three loves, because viewed in itself it is the love of use; for charity desires to do good to the neighbor, and

good is the same as use, and from those loves every one regards use as his end. The love of heaven regards spiritual uses, the love of the world natural uses which may be called civil, and the love of self corporeal uses which may also be called domestic, done for the sake of a man's self and his own.

These three loves reside in every man from creation and therefore from birth; and when they are rightly subordinated they perfect him, and when not, they pervert him.

It may serve for the present merely to state, that these three loves are rightly subordinated when the love of heaven forms the head, the love of the world the breast and abdomen, and the love of self the legs and feet.

The human mind is divided into three regions: From the highest region man regards God, from the second or middle region the world, and from the third or lowest himself. Such being the nature of the mind, it may be raised and may raise itself upward, because to God and heaven; it may be extended and may extend itself to the circumference in all directions, because into the world and nature; and it may be let downward and may let itself downward, because to earth and hell. In these respects the bodily sight emulates that of the mind; it also can look upward, round about, and downward. The human mind is like a house of three stories which communicate by stairs, in the highest of which dwell angels from

heaven, in the middle men from the world, and in the lowest *genii*.

The man in whom these three loves are rightly subordinated, may ascend and descend in this house at his pleasure. And when he ascends to the highest story, he is in company with angels as an angel; and when he descends from that to the middle story, he is in company with men as an angelic man; and when from this he descends still further, he is in company with *genii* as a man of the world, instructing, reproofing and subduing them.

In the man in whom these three loves are rightly subordinated, they are also co-ordinated thus: The supreme love which is the love of heaven, is interiorly within the second which is the love of the world, and through this within the third or lowest which is the love of self; and the love that is within also directs at will that which is without. Wherefore if the love of heaven resides interiorly within the love of the world, and through this within the love of self, the man performs uses in each from the God of heaven.

These three loves are, in their operation, like will, understanding and action; the will flows into the understanding, and there provides itself with the means whereby it produces action. But on these points more will be seen in the following article, where it will be demonstrated that these three loves, if rightly subordinated, perfect man; but if not, they pervert and invert him.

But in order that what follows may be presented in the light of reason so as to be clearly seen, it is necessary to premise something respecting *THE WILL AND UNDERSTANDING, GOOD AND TRUTH, LOVE IN GENERAL, THE LOVE OF THE WORLD AND SELF-LOVE IN PARTICULAR, THE EXTERNAL AND INTERNAL MAN, AND THE MERELY NATURAL AND SENSUAL MAN.*

These subjects must be explained, lest the rational sight of man in his perception of what follows further on, should be as it were beclouded, and in that state he should be like one wandering through the streets of a city until he knows not the way home. For what is theology without the understanding, and without the enlightenment of it while reading the Word, but like an unlighted lamp in the hand, such as were those of the five foolish virgins who had no oil. On each of these subjects therefore in their order.

WILL AND UNDERSTANDING.

Man has two faculties which constitute his life ; one is called the will and the other the understanding. They are distinct from each other, but so created as to be one ; and when they are one they are called the mind. Therefore they are the human mind, and in them resides the whole of man's life in first principles, and from them it resides in the body.

As all things in the universe which are according to order, relate to good and truth, so do all things in man

relate to the will and understanding, since in man good pertains to the will, and truth to the understanding; for these two faculties or these two lives of man are their receptacles and subjects — the will being the receptacle and subject of all the constituents of good, and the understanding that of all the constituents of truth. The goods and truths in man do not reside elsewhere, and therefore love and faith do not reside elsewhere, since love belongs to good and good to love, while faith belongs to truth and truth to faith.

The will and understanding also constitute man's spirit; for in them reside his wisdom and intelligence, also his love and charity, and in general his life. The body is merely obedience.

Nothing is more important than to know how the will and understanding make one mind. They make one mind as good and truth make one; for there is a marriage between the will and understanding like that between good and truth. The nature of that marriage will appear from what is shortly to be presented respecting good and truth — namely, that as good is the very being of a thing, and truth its existence therefrom, so is the will in man the very being of his life, while the understanding is its existence therefrom. For good which belongs to the will, takes form in the understanding, and there presents itself to view.

GOOD AND TRUTH.

All things in the universe that are in divine order, relate to Good and Truth. There is nothing in heaven or in the world that does not relate to these two. This is because both, good as well as truth, proceed from God from whom are all things.

From this it is plain that it is necessary for a man to know what good is and what truth is, how one looks to the other and how one is united to the other. But this is especially necessary for the man of the church, since, as all things in heaven relate to good and truth, so also do all things pertaining to the church; for the good and truth of heaven are also the good and truth of the church.

It is according to divine order that good and truth should be united instead of separate, that is, that they should be one and not two. For united they proceed from God; and they are united in heaven and must therefore be united in the church. The union of good and truth is called in heaven the heavenly marriage, for all who are there are in this marriage. For this reason heaven in the Word is compared to a marriage, and the Lord is called the bridegroom and husband, but heaven the bride and wife; and in like manner the church. Heaven and the church are so called, because those who are there receive the divine good in truths.

All the intelligence and wisdom of the angels are

derived from that marriage, and none of them from good separate from truth, or from truth separate from good. It is the same with the men of the church.

Since the union of good and truth is like a marriage, it is plain that good loves truth, and that truth in turn loves good; and that each desires to be united to the other. The man of the church who has not such love and desire, is not in the heavenly marriage. Therefore the church does not yet exist in him, since the union of good and truth constitutes the church.

Goods are manifold. In general there is spiritual good and natural good, and both united in genuine moral good. As goods are, so are truths; because truths belong to good, and are its forms.

As it is with good and truth, so it is also, by virtue of their opposition, with evil and falsity; for as all things in the universe which are in accordance with divine order relate to good and truth, so do all things contrary to divine order relate to evil and falsity. Again: as good loves to be united to truth, so does evil love to be united to falsity, and *vice versâ*. Again: as all intelligence and wisdom are born from the union of good and truth, so are all irrationality and foolishness born from the union of evil and falsity. The union of evil and falsity viewed interiorly is not marriage but adultery.

From the fact that evil and falsity are the opposites of good and truth, it is plain that truth cannot be united to evil, nor good to the falsity of evil. If truth is joined to evil it is no longer truth, but becomes fal-

sity because it is falsified; and if good is joined to the falsity of evil it is no longer good, but becomes evil because it is adulterated. But falsity that is not the falsity of evil, may be joined to good.

No one who is principled in evil and consequently in falsity by confirmation and life, can know what good and truth are, for he believes that his own evil is good, and therefore that his own falsity is truth; but every one who is principled in good and consequently in truth by confirmation and life, can know what evil and falsity are. This is because all good and its truth are in their essence heavenly, but all evil and its falsity are in their essence infernal; and everything heavenly is in light, but everything infernal in darkness.

LOVE IN GENERAL.

The very life of man is his love; and as his love is, such is his life, nay, such is the whole man. But it is the dominant or ruling love which makes the man. This love has many loves which are derivations subordinate to it. These derivations present a different aspect from, but yet are every one included in, the dominant love, and with it form one kingdom. The dominant love is like the king and head of the others; it directs them, and through them as mediate ends, its regard and intention are fixed upon its own end (which is the first and last of all), and this both directly and indirectly.

That which belongs to the dominant love, is what is loved above all things. What man loves above all things is constantly present in his thought, because it is in his will and constitutes his veriest life. For example: He who loves wealth above all things, whether money or possessions, is continually studying how to acquire it, is inmosty delighted when he gains, and inmosty grieved when he loses. His heart is in it. He who loves himself above all things, is mindful of himself in everything, thinks of himself, speaks of himself, acts for himself; for his life is the life of self.

What a man loves above all things is his end. This he regards in all things generally and particularly; it is in his will like the latent current of a river, which draws and bears him away even when he acts in other directions; for it is this which animates him. It is this which one man searches out in another, and also discovers, and through it either controls him or acts with him.

The nature of a man throughout is that of the dominant element of his life; by this he is distinguished from others; according to it is formed his heaven if he is good, and his hell if he is wicked. It is his very will, his selfhood, and his nature; for it is the very *esse* of his life. It cannot be changed after death, for it is the man himself.

Every one's delight, satisfaction and felicity spring wholly from his dominant love, and are in accordancy with it; for man calls that which he loves delightful,

because he feels it to be so. What he thinks about and yet does not love, he may also call delightful; but it is not the delight of his life. The delight of a man's love is to him what is good, and the opposite of this is to him evil.

There are two loves from which as from their very fountains spring all goods and truths; and there are two loves from which spring all evils and falsities. The two former loves are love to the Lord and love to the neighbor, while the two latter are the love of self and the love of the world. The two latter when predominant are totally opposed to the two former.

Love to the Lord and love to the neighbor constitute heaven in man, for they rule in heaven; and because they constitute heaven they also constitute the church in him; and the two loves from which spring all evils and falsities, which, as before said, are the love of self and the love of the world, constitute hell in man, for these rule in hell; consequently they also destroy the church in him.

THE LOVE OF SELF.

The love of self is to wish well to one's self only, and not to others except for the sake of self, not even to the church, one's country, human society in any form, or one's fellow-citizens; it is also to do good to them solely for the sake of one's own fame, honor and glory; and not seeing these in the good done to others, to say in one's heart, What matters it? Why should

I do this? What will I gain by it? — and so to leave it undone. From which it is plain that he who is in the love of self does not love the church, or his country, or society, or his fellow-citizens, or anything truly good, but only himself and his own.

A man is in the love of self when in what he thinks and does he regards not his neighbor, therefore not the public, still less the Lord, but only himself and his friends; consequently, when he does everything for the sake of himself and his friends; or if for the public, he acts for the sake of appearances only, or if for the neighbor, he acts to obtain his favor.

He is said to act for the sake of himself and his friends; for he who loves himself also loves his friends, who are especially his children and grandchildren, and in general all who make one with him, whom he calls his friends. To love these is also to love himself; for he regards them, as it were, in himself, and himself in them. Among those whom he calls his friends are also included all who laud and honor and worship him. All others he, indeed, looks upon with his bodily eyes as men, but with the eyes of his spirit he sees them as little else than spectres.

That man is in the love of self, who despises his neighbor in comparison with himself, who regards him as inimical if he does not favor, respect and worship him; still more is he in the love of self, who for these reasons hates his neighbor and persecutes him; and still more he who therefore burns with vindictiveness

against him, and desires his destruction ; such at length love cruelty.

The nature of the love of self may appear by a comparison with heavenly love. Heavenly love is the love of use for the sake of the use, or of good for the sake of the good, which a man performs for the church, his country, human society and his fellow-citizens ; but he who loves these things for his own sake, loves them only as he loves slaves, because they serve him. From this it follows that he who is in the love of self, wishes the church, his country, society and his fellow-citizens to serve him, instead of his serving them ; he places himself above them, and them beneath himself.

Again : so far as any one is in heavenly love, which is the love of use and good, and a hearty delight in promoting them, so far he is led by the Lord, because this is the love in which the Lord resides, and which is from Him ; and so far as any one is in the love of self, so far he is led by himself and his selfhood ; and man's selfhood is nothing but evil, for it is his hereditary evil, which is to love himself more than God, and the world more than heaven.

Moreover, the love of self is of such a nature, that so far as the reins are given to it, that is, so far as external bonds are removed, which are fear of the law and its penalties, of the loss of fame, honor, wealth, office and life, it rushes on until it would desire not only to rule over the whole world, but also over heaven, nay, over God himself. There is no limit or

end to it. This lies hidden in every one who is in the love of self, although it is not obvious to the world, where the aforesaid reins and bonds restrain it; and every such person, where impossibility is in the way, there rests until possibility presents itself. From all of which it is plain that the man who is principled in such love knows not that an insane and unlimited avidity of this kind is concealed within him. Nevertheless, that it is so, no one can help seeing in rulers and kings, to whom there are no such reins, bonds or impossibilities; they overrun and subjugate provinces and kingdoms, and being successful in their efforts they aspire to unlimited power and glory. Still more is it visible in those who extend their dominion to heaven, and transfer to themselves all of the Lord's divine power. These continually desire more.

TWO OPPOSITE KINDS OF DOMINION.

There are two kinds of dominion: one of love to the neighbor, and another of self-love. These are opposed to each other. He who exercises dominion from love to the neighbor, desires the good of all, and loves nothing better than to be useful, thus to serve others: this is his love, and the delight of his heart. He, on so far as he is elevated to dignity, also rejoices in it, not on account of the dignity, but of the use which he can then perform to a greater extent and in a higher degree. Such is the nature of dominion in heaven.

But he who exercises dominion from self-love, desires the good of none but himself and his own. The uses he performs are for the sake of his own honor and glory, which to him are the only uses. He serves others in order that he himself may be served and honored, and may enjoy dominion. He seeks dignity, not on account of the good he may promote, but in order that he may enjoy eminence and glory, and may thereby be in his heart's delight.

His love of dominion also remains with every one after his life in the world; but to those who have exercised dominion from love to the neighbor there is also entrusted dominion in heaven; and then they do not exercise it, but do the use and good which they love; and when these latter rule, the Lord rules. But they who in the world exercised dominion from self-love, are made to abdicate and are reduced to servitude after their life in the world.

From these statements it may be known who are in the love of self. It matters not what they seem to be externally, whether haughty or humble, since such things reside in their internal man, this being concealed by most men, while the external is taught to counterfeit what belongs to the love of the public and the neighbor, thus the contrary of what is within. This also they do for the sake of self; for they know that to love the public and the neighbor interiorly affects all men, and so far renders themselves esteemed.

The love of the public and the neighbor so affects men, because heaven flows into this love.

The evils prevalent with those who are in self-love are, in general, contempt of others, envy, enmity toward those who do not favor them ; consequently hostility, hatred of various kinds, revenge, craft, deceit, unmercifulness, cruelty. And where such evils prevail, there is also a contempt of God, and of the divine things which constitute the truths and goods of the church. If they honor these things, it is with the lips only, not with the heart. And since such evils spring from self-love, similar falsities spring from it also ; for falsities arise from evils.

THE LOVE OF THE WORLD.

But the love of the world is to desire to appropriate the wealth of others by any means whatever, to set the heart upon riches, and to permit the world to withdraw and lead one away from spiritual love which is love to the neighbor, that is, from heaven. They are in the love of the world who long to appropriate the goods of others by various means, but especially those who wish to do so by craft and deceit, caring nothing for the good of the neighbor. They who are in that love, lust after the goods of others, and so far as they do not fear the law and the loss of fame, for the sake of gain deprive them of their goods, and even plunder them.

But the love of the world is not opposed to heavenly love to such a degree as the love of self, inasmuch as such gross evils are not concealed within it.

This love is manifold: there is a love of wealth for the sake of being raised to honours; a love of honours and dignities for the sake of acquiring wealth; a love of wealth for the sake of various uses which afford worldly pleasure; a love of wealth for the mere sake of wealth, which prevails with theavaricious; and so on. The end for the sake of which wealth is sought, is called use, and it is the end or use from which love draws its quality: for such as the end is for which any thing is done, such is the love; all else serves it as means.

In a word, the love of self and the love of the world are totally opposed to love to the Lord and the neighbour, and are therefore, as above described, infernal loves. Moreover they rule in hell, and also constitute hell in man. But love to the Lord and love to the neighbour are heavenly loves: moreover they rule in heaven, and also constitute heaven in man. (T. C. R. n. 394-439.)

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III.

WHAT PERFECTS AND WHAT PERVERTS MAN.



THESE THREE LOVES, IF RIGHTLY SUBORDINATED, PERFECT MAN; BUT IF NOT, THEY PERVERT AND INVERT HIM.

Something shall first be said of the subordination of the three universal loves, which are the love of heaven, the love of the world and the love of self; and then of the influx and insertion of one into the other; and finally of man's state according to that subordination.

These three loves are related to each other like the three regions of the body, the highest of which is the head, the intermediate the chest and abdomen, while the legs and feet and the soles of the feet form the third. When the love of heaven forms the head, the love of the world the chest and abdomen, and the love of self the feet with the soles of the feet, then man is in a perfect state according to creation, because the two lower loves then subserve the highest, as the body and all its parts subserve the head.

Therefore when the love of heaven forms the head, it flows into the love of the world, which is chiefly the love of wealth, and by means of this wealth performs uses; and through this latter love it flows mediately

into the love of self, which is chiefly the love of dignities, and by means of these latter it performs uses. Thus do these three loves conspire toward the promotion of uses by the influx of one into the other.

Who does not comprehend that when man desires to perform uses from spiritual love which is from the Lord and is what is meant by the love of heaven, the natural man performs them by means of his wealth and other goods (the sensual man co-operating in his function), and that it is to his honor to produce them? Who does not also comprehend that all the works which a man performs bodily, are performed according to the state of his mind in the head; and that if the mind is in the love of uses, the body by its members performs them? And this is so, because the will and understanding reside in their first principles in the head, and in their derivatives in the body, as the will in deeds, thought in speech, and comparatively like the prolific principle of the seed in the whole tree and in every part of it, through which parts it produces fruit which is its use. And it is like fire and light within a crystalline vase which thereby becomes warm and translucent.

Moreover, the spiritual sight of the mind, and at the same time the natural sight of the body, in him in whom those three loves are exactly and rightly subordinated, owing to the light that flows in through heaven from the Lord, may be likened to an African apple which is pellucid to the very centre where there

is the repository of the seeds. Something like this is meant by these words of the Lord: "The light of the body is the eye; if therefore thine eye be single" (that is, sound), "thy whole body shall be full of light," Matt. vi. 22; Luke xi. 34.

No man of sound reason can condemn wealth; for it is in the common body like the blood in a man; nor can he condemn the honors attached to office, for they are the hands of the king and the pillars of society, provided the natural and sensual love of them is subordinated to spiritual love.

There are also administrative offices in heaven and honors attached to them; but those who discharge the duties connected with them, love nothing better than to be useful, because they are spiritual.

WHEN LOVE OF THE WORLD IS SUPREME.

But man assumes an entirely different state if the love of the world or of wealth forms the head, that is, if it is the ruling love; for then the love of heaven is exiled from the head, and betakes itself to the body. The man who is in this state prefers the world to heaven; he worships God indeed, but from a merely natural love which places merit in all worship; he also does good to the neighbor, but for the sake of reward. To such, heavenly things are like clothing, clad in which they seem to men to walk in brightness, but to angels they seem obscure; for when the love of the

world possesses the internal man, and the love of heaven the external, the former then obscures all things belonging to the church, and hides them as it were under a veil.

But this love is of great variety, worse as it verges toward avarice; in this the love of heaven grows black; so also if it verges toward pride and eminence over others from self-love. It is different if it verges toward prodigality; and is less hurtful if it has in view as an end the splendors of the world, as palaces, ornaments, magnificent clothing, servants, horses and carriages pompously arrayed; and so on.

The character of every love is determined by the end which it regards and intends. This love may be compared to dark-colored glass, which absorbs the light and does not variegate it except into dark and evanescent colors. It is also like mists and clouds which take away the rays of the sun. It is also like unfermented wine, which tastes sweet but disturbs the stomach. Such a man, viewed from heaven, looks like a hunchback, walking with his head down looking at the ground, and when he raises it toward heaven he strains the muscles, and quickly drops his head down again. By the ancients in the church such men were called mammons, and by the Greeks Plutos.

WHEN THE LOVE OF SELF IS SUPREME.

But if the love of self, or the love of exercising dominion, forms the head, then the love of heaven passes

through the body to the feet; and so far as that love increases, the love of heaven descends through the ankles to the soles, and if it increases still further, it passes to the heels and is trodden upon.

There is a love of exercising dominion arising from the love of the neighbor, and another arising from the love of self. Those who are in the love of exercising dominion from the love of the neighbor seek dominion to the end that they may be of use to the public and to private individuals; and to them, therefore, is also entrusted dominion in heaven.

Emperors, kings, and noblemen, who have been born and educated to the exercise of dominion, if they humble themselves before God, are sometimes less deeply principled in that love than those who are of humble origin, and from pride seek for places of pre-eminence.

But to those who are in the love of dominion from the love of self, the love of heaven is like a bench on which, to please the people, they place their feet, but which, when the people are out of sight, they toss into a corner or out of doors. This is because they love themselves only, and consequently immerse their minds' thoughts and wishes in the selfhood, which viewed in itself is hereditary evil, and is diametrically opposed to the love of heaven. The evils that prevail with those who are in the love of exercising dominion from the love of self, are in general these: Contempt of others, envy, enmity against those who do not favor

them, consequently hostility, hatred, revenge, unmercifulness, ferocity and cruelty; and where such evils prevail, there also is contempt of God and divine things which are the truths and goods of the church. If such men honor these things it is with the mouth only; and this they do lest they should be denounced by the ecclesiastical order and vituperated by others.

But this love is one thing with the clergy and another with the laity. With the clergy it climbs upward when the reins are given to it, even until they wish to be gods; but with the laity until they wish to be kings,—to such an extent do the hallucinations of that love carry their minds.

Since the love of heaven holds the highest place in a perfect man, and forms, as it were, the head of all beneath, while the love of the world is beneath it and is like the chest beneath the head, and the love of self is beneath this again like the feet; it follows, that if this latter love were to form the head, it would completely invert the man. He would then appear to the angels like one lying bent up, with his head to the ground and his back toward heaven; and when worshipping, he would seem to be gamboling on his hands and feet like a panther's cub. Moreover, such men would appear under the forms of various beasts with two heads, one above having the face of a wild animal, and one below with a human face which would be constantly thrust forward by the upper one and compelled to kiss the earth. (T. C. R. n. 402–405.)



IV.

WHO IS OUR NEIGHBOR?



VERY INDIVIDUAL MAN IS THE NEIGHBOR WHO IS TO BE LOVED; BUT EACH ONE ACCORDING TO THE QUALITY OF HIS GOOD.

Man is not born for his own sake, but for the sake of others; that is, he is born not to live for himself alone but for others. Otherwise there would be no cohesive society, nor any good therein. It is a common saying that every man is his own neighbor; but the doctrine of charity teaches how this is to be understood, viz.: that every one should look out for the necessities of his own life, as food, clothing, a dwelling, and other things which in the civilized life he leads are necessarily required; and this not only for himself, but also for his family; nor for the present merely, but also for the future. For unless a man acquires for himself the necessities of life, he is not in a state to exercise charity, since he is in want of everything.

But how every man ought to be his own neighbor may be seen from the following comparison: Every man ought to provide his body with food; this must be first, but the end should be that he may have a sound mind in a sound body. And every man ought to pro-

vide his mind with food, viz., with such things as pertain to intelligence and judgment ; but the end should be that he may thereby be in a state to serve his fellow-citizens, society, his country, the church and thus the Lord. He who does this provides well for himself to eternity.

From this it is plain what is first in time and what is first in end ; and that the first in end is that to which all things look. The case is also like a man building a house. He first lays the foundation ; but the foundation must be for the house, and the house for a dwelling. He who believes himself to be in the first place or primarily his own neighbor, is like one who should regard the foundation, not the dwelling, as an end ; when yet the dwelling is the first and last end itself, and the house with its foundation is only a means to the end.

TRUE NEIGHBORLY LOVE.

What it is to love the neighbor shall be explained. To love the neighbor is not only to wish well and do good to a relation, a friend and a good man, but also to a stranger, an enemy and a wicked man. But charity is to be exercised toward the latter in one way, toward the former in another ; toward a relation and friend by direct benefits ; toward an enemy and a wicked man by indirect benefits which are conferred by exhortation, discipline, punishment and his consequent amendment.

This may be illustrated thus : A judge, who by law

and justice punishes an evil-doer, loves his neighbor; for so he makes him better, and consults the welfare of the citizens, that he may not do them harm. Every one knows that a father who chastises his children when they do wrong, loves them; and that, on the other hand, he who does not chastise them therefor, loves their evils, and this cannot be called charity.

Again: if a man repels an insulting enemy, and in self-defence strikes him, or delivers him to the judge, so as to prevent injury to himself, with a disposition, nevertheless, to befriend the man, he acts from a charitable motive. Wars, the object of which is to defend one's country and the church, are not contrary to charity. The end in view declares whether it is charity or not.

Since, therefore, charity in its origin is good will, and good will resides in the internal man, it is plain that when any one who has charity resists an enemy, punishes the guilty and chastises the wicked, he does so by means of the external man. Therefore, after he has done it, he returns to the charity that resides in his internal man; and then, so far as he can, and so far as it is advantageous, he wishes well to him, and from good will does good to him.

Those who have genuine charity have a zeal for what is good, and that zeal may appear in the external man like anger and flaming fire; but it dies out and is quieted so soon as his adversary returns to reason. It is different with those who have no charity: their zeal

is anger and hatred; for by these their internal man is heated and set on fire.

Before the Lord came into the world, scarcely any one knew what the internal man was or what charity was. Therefore in so many places He taught brotherly love, that is, charity; and this is the distinction between the Old Testament or covenant and the New. That men ought to do good to their adversaries and enemies from charity the Lord taught in Matthew:

“Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father who is in heaven,” v. 43–45. And when Peter asked Him how often he should forgive one sinning against him, whether he should do so until seven times, He replied: “I say not unto thee, until seven times, but until seventy times seven,” xviii. 21, 22.

And I have heard from heaven that the Lord forgives the sins of every one, and never takes vengeance nor even imputes sin, because He is Love itself and Goodness itself; but yet that sins are not thereby washed away, for this can be done only by repentance. For when He said to Peter, that he should forgive until seventy times seven, why not the Lord?

GOOD IS THE ESSENTIAL NEIGHBOR.

Since charity itself resides in the internal man to which belongs good will, and from that in the external man to which belong good deeds, it follows that the internal man is to be loved, and from that the external; consequently that a man is to be loved according to the character of the good that is in him. Therefore good itself is essentially the neighbor.

This may be illustrated thus: When any one selects for himself from among three or four a steward for his house, or a servant, does he not search his internal man, and choose a sincere and faithful person, and therefore love him? So also a king or magistrate from three or four persons would select one competent for office, and would refuse the incompetent, whatever his looks or however favorable his address.

Since, therefore, every man is the neighbor and the variety of men is infinite, and every one is to be loved as a neighbor according to his good, it is plain that there are genera and species, and again degrees, of love to the neighbor.

Now, as the Lord is to be loved above all things, it follows that the degrees of that love are to be measured by love to Him, that is, by how much of the Lord or from the Lord the other possesses in himself; for so far he also possesses good, because all good is from the Lord. But as these degrees reside in the internal man, and he rarely manifests himself in the world, it is sufficient that the neighbor be loved according to the

degrees that are known. But after death these degrees are clearly perceived; for there the will's affections and the consequent thoughts of the understanding form a spiritual sphere round about them, which is felt in various ways; while in the world this spiritual sphere is absorbed by the material body, and encloses itself within a natural sphere which then flows out from man.

That there are degrees of love to the neighbor, is plain from the Lord's parable of the Samaritan who showed mercy to the man wounded by thieves, whom the priests and Levites saw and passed by; and when the Lord asked which of those three seemed to have been the neighbor, He was answered, He who showed mercy. Luke x. 30-37.

It is written, Thou shalt love the Lord thy God above all things, and thy neighbor as thyself (Luke x. 27). To love the neighbor as one's self is, not to despise him in comparison with one's self, to deal justly with him, and not to judge evil of him.

The law of charity set forth and given by the Lord is this: "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; Luke vi. 31, 32. So do they love the neighbor who are in the love of heaven; while they who are in the love of the world love the neighbor from the world and for the sake of it; but they who are in the love of self, love the neighbor from self and for the sake of self. (T. C. R. n. 406-411.)



V.

DEGREES IN NEIGHBORLY LOVE.



THE COLLECTIVE MAN, WHO IS A SMALLER OR GREATER SOCIETY, AND THE COMPOSITE MAN FORMED OF SOCIETIES, WHO IS ONE'S COUNTRY, IS THE NEIGHBOR THAT IS TO BE LOVED.

They who do not know what the word neighbor means in the genuine sense, suppose that it means only the individual man; and that to confer benefits upon him is to love the neighbor. But the neighbor and love to him extend further, for they ascend as men are multiplied.

Who cannot understand that there is more love of the neighbor in loving several men in a body, than in loving one individual of a body? Therefore a smaller or greater society is the neighbor, because it is a collective man. It follows that he who loves a society loves those of whom the society consists; therefore he who wishes well and does good to a society consults the good of each individual.

A society is like one man; and those who enter into it also form as it were one body, and are distinct from each other like the members of one body. The Lord, and from Him the angels when they look down upon the earth, see an entire society as one man; and they

see its form from the character of those who constitute it.

It has been granted me, moreover, to see a certain society in heaven precisely as one man, in stature similar to that of a man in the world.

That love toward a society is an ampler love of the neighbor than love toward a single individual, is obvious from this, that dignities are dispensed according to the number of societies presided over, and honors are attached to offices according to the uses they promote. For there are in the world higher and lower offices, subordinated according to their more or less universal government over societies; and he is king whose government is the most universal; and each one, according to the extent of his duties, together with the good of use which he promotes, has remuneration, glory and the general love.

But the rulers of this age can perform uses and consult the good of society, and yet not love the neighbor, just like those who perform uses and consult the good of others on account of the world and of themselves, for the sake of appearances, or that they may deserve to be elevated to higher dignities. But such, although not discerned in the world, are yet discerned in heaven. Therefore those who have promoted uses from love to the neighbor, are also placed as rulers over heavenly societies, and there enjoy splendor and honor. Yet they do not set their hearts upon these things, but upon uses. The others, however, who have per-

formed uses from the love of the world and self, are rejected.

The distinction between love to the neighbor and the exercise of it toward man as an individual and a collective man or a society, is like that between the respective duties of a citizen, an officer and a general; and like that between him who traded with two talents and him who traded with five (Matt. xxv. 14–30); and like that between the value of a shekel and a talent, between the product of a vine and a vineyard, or of an olive-tree and an olive-yard, or of a tree and an orchard.

Moreover, love to the neighbor ascends more and more interiorly with man; and as it ascends he loves a society more than an individual, and his country more than a society.

Now since charity consists in good will and good deeds therefrom, it follows that it ought to be exercised toward a society almost the same as toward an individual man; but in one way toward a society of good men, and in another toward a society of wicked men. Toward the latter, charity is to be exercised according to natural equity; toward the former according to spiritual equity. But on these two kinds of equity something will appear elsewhere.

One's country is the neighbor more than a society, because it consists of many societies, and consequently love toward it is broader and higher. And, moreover, to love one's country is to love the public welfare. A

man's country is the neighbor, because it is a kind of parent ; for there the man was born. It has nourished and still nourishes him. It has protected and still protects him from injury.

Men ought to do good to their country from love, according to its necessities, some of which are natural and some spiritual. Natural necessities regard civil life and order, and spiritual necessities regard spiritual life and order.

That a man's country is to be loved, not as a man loves himself, but more than himself, is a law inscribed upon the human heart ; from which law has been promulgated this principle, which is affirmed by every true man, that if destruction should threaten one's country from an enemy or any other source, it is noble to die for it, and glorious for a soldier to shed his blood for it. This is a common saying, because one's country ought to be so much loved.

It must be known that those who love their country, and from good will do good to it, after death love the Lord's kingdom, for this in the spiritual world is their country. And they who love the Lord's kingdom love the Lord, because the Lord is the all-in-all of his kingdom. (T. C. R. n. 412-414.)





VI.

THE HIGHER DEGREES OF NEIGHBOR.



THE CHURCH IS THE NEIGHBOR WHO IS TO BE LOVED IN A STILL HIGHER DEGREE, AND THE LORD'S KINGDOM IN THE HIGHEST.

Since man is born for eternal life, and is introduced into it by the church, therefore the latter is to be loved as the neighbor in a higher degree; for it teaches man the means which lead to eternal life, and introduces him into it — leads him to it by the truths of doctrine, and introduces him into it by good of life.

It is not meant that the priesthood ought to be loved in a higher degree, and from it the church; but that the good and truth of the church are to be loved, and for the sake of them the priesthood. The latter merely serves [the former]; and as it serves, is to be honored. The church is the neighbor who is to be loved in a higher degree, therefore even above one's country, for the further reason that man is initiated by his country into civil life, but by the church into spiritual life, which distinguishes man's life from a merely animal life.

Moreover, civil life is a temporal life which has an end, and is then as if it had not been; but spiritual life, being endless, is eternal; therefore of the latter may be predicated being, but of the former non-being.

Their distinction is like that between the finite and the infinite, between which there is no ratio; for the eternal is infinite as to time.

NEIGHBORLY LOVE IN ITS FULLNESS.

The Lord's kingdom is the neighbor who is to be loved in the highest degree, because by the Lord's kingdom is meant the church in the whole world, which is called the communion of saints; and by it is also meant heaven. Wherefore he who loves the Lord's kingdom loves all in the whole world who acknowledge the Lord and believe in Him, and have charity toward the neighbor; and he also loves all in heaven. /

They who love the Lord's kingdom love the Lord above all things, and are consequently in love to God more than others, because the church in heaven and on earth is the Lord's Body; for its members are in the Lord and the Lord in them.

Love toward the Lord's kingdom is therefore love toward the neighbor in its fullness; for they who love the Lord's kingdom, not only love the Lord above all things, but also love their neighbor as themselves. For love to the Lord is a universal love, and consequently resides in all things general and particular pertaining to spiritual life, and also in all things general and particular pertaining to natural life; for that love resides in the highest regions in man, and what is highest flows into what is lower and vivifies it, as the will

flows into the whole of one's intention, and consequently of his action, and the understanding into the whole of his thought, and consequently of his speech. Therefore the Lord says: "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Matt. vi. 33.

That the kingdom of heaven is the Lord's kingdom is evident from the following in Daniel: "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 people, nations and languages should serve Him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," vii. 13, 14. (T. C. R. n. 415, '16.)





VII.

WHAT IS IT TO LOVE THE NEIGHBOR?



TO LOVE THE NEIGHBOR, VIEWED IN ITSELF, IS NOT TO LOVE THE PERSON, BUT THE GOOD THAT IS IN THE PERSON.

Who does not know that a man is not a man because he has a human face and a human body, but from the wisdom of his understanding and the good of his will? As the quality of his wisdom and good is exalted, he becomes the more a man. At birth man is more senseless than any animal; but he becomes a man through instruction, by the reception of which his mind is formed, from and according to which he is a man.

There are some beasts whose faces resemble man's, but they enjoy no faculty of understanding or of doing any thing from the understanding; instead of this, they act from the instinct which their natural love excites. The difference is that a beast expresses its love's affections by sounds, while man speaks them as brought forth to thought. Again, a beast with his face downward looks upon the ground, while man with head erect looks at the surrounding heavens. From which it may be inferred that man is a man so far as he speaks from sound reason, and looks forward to his abode in heaven; while he is not a man so far as he

speaks from perverted reason, and looks only to his abode in the world. Yet even such are men, not actually, however, but potentially; for every man enjoys the power of understanding truth and exercising good will; but so far as he does not wish to do good and understand truth, he may externally imitate man and play the ape.

Good is the neighbor, because good belongs to the will, and the will is the *esse* of man's life. The truth of the understanding is also the neighbor, but only so far as it proceeds from the good of the will; for this latter takes form in the understanding, and there renders itself visible in the light of reason.

That good is the neighbor is evident from all experience. Who loves a person but from the character of his will and understanding, that is, from what is good and just in him? As for example, who loves a king, a prince, a general, an officer, a consul, the person of any magistrate or judge, except for the justice and judgment from which they act and speak? Who loves a primate, a minister of the church or a canon, except for his erudition, his integrity and his zeal for the salvation of souls? Who loves the general of an army or any officer under him, except for bravery combined with prudence? Who loves a merchant, except for his sincerity? Who loves a workman or a servant, except for his fidelity? Nay, who loves a tree but for its fruit, the soil but for its fertility, a stone but for its preciousness? and so on.

And what is remarkable, not only does an upright man love what is good and just in another, but a man who is not upright does so also, because with him he has no fear of losing reputation, honor or wealth.

But the love of what is good in one who is not upright, is not love of the neighbor; for he does not interiorly love the other, except so far as he is of service to him. But to love what is good in another from the good in one's self, is genuine love to the neighbor; for goods then kiss and unite with each other.

The man who loves good because it is good, and truth because it is truth, eminently loves his neighbor, because he loves the Lord who is Good itself and Truth itself. There is no love of good and therefore none of truth, that is, of the neighbor, from any other source. Love to the neighbor is thus formed from a heavenly origin. Whether we say use or good, it is the same. Therefore to be useful is to do good; and according to the quantity and quality of use in good, so far in quantity and quality good is good. (T. C. R. 417-419.)

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VIII.

THE TRUE CHARITY.



TRUE CHARITY IS TO ACT JUSTLY AND FAITHFULLY IN THE OFFICE, BUSINESS AND EMPLOYMENT IN WHICH A MAN IS ENGAGED, AND WITH THOSE WITH WHOM HE HAS ANY DEALINGS.

For all that a man so does, is of use to society; and use is good, and good in a sense abstracted from person is the neighbor. (That not only an individual man, but also a society, and even a man's country, is the neighbor, has been shown above.)

For example: a king who sets his subjects an example of well-doing, who desires them to live according to the laws of justice, rewards those who do so, regards every one according to his merits, protects his subjects against injury and invasion, acts the part of a father to his kingdom and consults the general prosperity of his people; in his heart there is charity, and his deeds are good works.

The priest who teaches truths from the Word, and thereby leads to the good of life, and so to heaven, because he consults the good of the souls of his church, is eminently in the exercise of charity.

The judge who administers judgment according to law and justice, and not for reward, friendship and relation-

ship, consults the good of society, because it is thereby kept in obedience to law and in the fear of transgressing it; and of the individual, because justice thereby triumphs over injustice.

The merchant who acts from sincerity and not from fraud, consults the good of his neighbor with whom he has business; so also a workman or a tradesman, if he does his work rightly and sincerely, and not craftily and deceitfully. It is the same with all others, as with captains and sailors, with farmers and servants.

This is true charity, which may be defined as doing good to the neighbor daily and continually; not only to the neighbor individually, but also collectively; and this can only be accomplished by doing what is good and just in the office, business and employment in which a man is engaged, and to those with whom he has any dealings; for this work he does daily, and when he is not doing it, still it continually occupies his mind, and he thinks about it and intends to do it. The man who thus practices charity, becomes charity in form more and more; for justice and fidelity form his mind and his bodily exercises, and gradually, because of his form, he desires and thinks of only such things as pertain to charity.

Such become at length like those of whom it is said in the Word, that they have the law inscribed upon their hearts. Nor do they place merit in their works, because they do not think of it, but of duty,—that it becomes a citizen so to act.

But a man can by no means act of himself from spiritual justice and fidelity; for every man inherits from his parents a disposition to do what is good and just for the sake of himself and the world, and none to do it for the sake of what is good and just. Therefore only he who worships the Lord, and acts from Him when acting [as] from himself, attains to spiritual charity, and becomes imbued with it by the practice of it.

There are many who act justly and faithfully in their occupation; and although they thus promote works of charity, still they do not possess any charity in themselves. But these are they in whom the love of self and the world predominates, and not the love of heaven; or if perchance this latter is present, it is beneath the former like a servant under his master, a private soldier under his officer, or a doorkeeper standing at the door. (T. C. R. n. 422-424.)





IX.

ELEEMOSYNARY ACTS OF CHARITY.



THE ELEEMOSYNARY ACTS OF CHARITY ARE, GIVING TO THE POOR AND RELIEVING THE NEEDY, BUT WITH PRUDENCE.

We must distinguish between the offices of charity and its eleemosynary acts. By the offices of charity are meant those exercises of it which immediately proceed from charity itself, which relate primarily to every man's occupation, as shown above. But by eleemosynary acts are meant that assistance which is rendered over and above them.

They are called eleemosynary acts, because it is in the man's own free-will and pleasure to do them [or not]; and when they are done, they are regarded by the recipient only as eleemosynary acts, and they are bestowed according to the reasons and intentions which the benefactor revolves in his own mind.

It is the common belief that charity is only to give to the poor, to relieve the needy, to take care of widows and orphans, to contribute toward the building of hospitals, infirmaries, asylums, orphans' homes, especially temples, their decorations and income. But most of these things are not properly works of charity, but works extraneous to it.

They who make charity itself to consist of these eleemosynary acts, cannot but place merit in these works; and although with their mouth they declare that they do not wish them to be regarded as meritorious, still a belief in their merit lurks within. This is manifest from their conduct after death; they then enumerate their works, and demand salvation as a reward. But inquiry is then made into the origin of their works, and therefore into the nature of them. And if it is found that they proceeded from pride or a hunting after fame, from bare munificence, friendship, merely natural inclination, or hypocrisy, then from that origin the works are judged; for the nature of the origin resides in the works.

But genuine charity proceeds from those who are imbued with it by justice and judgment in works which they do without the object of remuneration, according to the Lord's words in Luke xiv. 12-14. They also call such things as are mentioned above, eleemosynary acts, as also duties, although they belong to charity.

It is known that some who perform these eleemosynary acts which to the world present the image of charity, entertain the opinion and belief that they have practised the works of charity; and they look upon them as many do upon papal indulgences, as means whereby they are purified from sin, and ought to be gifted with heaven as if regenerated; and yet they do not regard adultery, hatred, revenge, fraud, and in general the lusts of the flesh in which they indulge as

pleasure, as sins. But what are such good works but painted pictures of angels in company with devils, or boxes made of *lapis lazuli* containing hydras.

But it is quite otherwise if these eleemosynary acts are done by those who shun the evils above mentioned as hateful to charity. But on the other hand, these eleemosynary acts are advantageous in many ways, especially giving to the poor and to beggars; for by these means boys, girls, servants, and in general all simple-minded persons, are initiated into charity; for they are its externals whereby such become accustomed to the practice of charity, for they are its rudiments, and are then like unripe fruit. But with those who are afterwards perfected in a correct knowledge of charity and faith, they become like ripe fruit; and then they regard those former works which were done in simplicity of heart, only as duties.

A POPULAR MISTAKE ON THIS SUBJECT.

These eleemosynary acts are believed at this day to be the proper deeds of charity that are meant in the Word by good works, because charity is often described in the Word by giving to the poor, aiding those in want, and caring for widows and orphans.

But it has been hitherto unknown that the Word in its letter mentions only such things as form the externals, nay, the outermosts of worship; and that spiritual things which are internal are meant by them.

From which it is plain that by the poor, the needy, the widows and orphans there mentioned, are not meant such persons, but those who are spiritually such.

They who are by nature compassionate, and have not made their natural mercy spiritual by exercising it from genuine charity, believe that charity is to give to every poor person, and to relieve every one who is in want, without first inquiring whether the poor or needy person is good or bad; for they say that this is not necessary, since God looks only at the aid and alms. But after death these are discerned and separated from those who have performed eleemosynary acts of charity from prudence. For they who have performed them from that blind idea of charity, then do good to bad and good alike, and by their aid the wicked do evil and thereby injure the good. Such benefactors are therefore partly to blame for the injury done to the good.

For to do good to an evil-doer is like giving bread to the devil, which he turns into poison. For in the hands of the devil all bread is poison; or if it is not, he turns it into poison by using benefactions as allurements to evil. It is also like handing to an enemy a sword with which he may kill some one. It is like giving the shepherd's staff to a wolfish man to guide the sheep to pasture, who, after he has obtained it, drives them away from the pasture to a desert, and there slaughters them. And it is like giving public authority to a robber who studies and watches for plunder only. (T. C. R. n. 425-428.)



X.

THE DUTIES OF CHARITY.



THERE ARE DUTIES OF CHARITY, SOME PUBLIC, SOME DOMESTIC AND SOME PRIVATE.

By the duties of charity are not meant official duties in a kingdom or republic, as the duties of a minister to minister, of a judge to judge, and so on; but the duties of every man in whatever employment he may be engaged. They have therefore a different origin, and flow forth from a different will, and are therefore done from charity by those who have charity, and on the other hand from no charity by those who have no charity.

The public duties of charity are especially the payment of tribute and taxes, which ought not to be confounded with official duties. Those who are spiritual pay these with a different disposition of heart from that of those who are merely natural. The spiritual pay them from good-will, because they are collected for the preservation of their country, and for its protection and that of the church, also for the administration of government by officials and governors, to whom salaries and stipends must be paid from the public treasury.

Therefore they to whom their country and also the church are the neighbor, pay their taxes with a spon-

taneous and favorable will, and regard it as iniquitous to withhold them or to deceive in their payment. But they to whom their country and the church are not the neighbor, pay them with a reluctant and repugnant will, and at every opportunity defraud and pilfer; for to these their own house and their own flesh are the neighbor.

The domestic duties of charity are those of husbands and wives toward each other; of fathers and mothers toward their children, and of children toward their fathers and mothers; also those of masters and mistresses toward servants, and of the latter toward the former. These duties, because they are the duties of education and management at home, are so numerous that if recounted they would fill a book.

To the discharge of these duties every man is moved by a different love from that which moves him to discharge the duties of his employment. Husbands and wives are moved to their duties toward each other by and according to conjugal love; parents toward their children by the love implanted in every one called parental affection; and children toward their parents by and according to another love which is closely connected with obedience from duty. But the duties of masters and mistresses toward their servants are derived from the love of ruling; and this love is according to the state of each one's mind.

But conjugal love and the love of children, with their duties and the practice of them, do not produce

love to the neighbor like the practice of duties in one's employment; for the love called parental affection exists equally with the wicked and the good, and is sometimes stronger with the wicked; it also exists in birds and beasts in which no charity can be formed. That it exists with bears, tigers and serpents as much as with sheep and goats, and with owls as much as with doves, is known.

As to the duties of parents to children in particular, they are intrinsically different with those who are in charity and those who are not, but externally they appear alike. With those who are in charity, that love is connected with love to the neighbor and love to God; for by them their children are loved according to their morals, virtues, endeavors and qualifications for serving the public. But with those who are not in charity, there is no connection of charity with the love called parental affection. . .

The private duties of charity are also numerous, such as the payment of wages to workmen, payment of interest, the fulfillment of contracts, the guarding of securities, and so on; some of which are duties by statute law, some by common law, and some by moral law. These duties also are discharged by those who are in charity from another disposition of mind than by those who are not. Those who are in charity perform them justly and faithfully. . . But those who are not in charity discharge these same duties quite differently. (T. C. R. n. 429-432.)



XI.

THE ENTERTAINMENTS OF CHARITY.



THE ENTERTAINMENTS OF CHARITY ARE DINNERS, SUPPERS, AND COMPANY.

It is known that dinners and suppers are everywhere customary, and are instituted for various purposes; also that with most people they are given for the sake of friendship, relationship, enjoyment, gain and remuneration; and that they are means for corrupting men and drawing them over to certain parties; and that among the great they are given for the sake of honor, and in king's palaces for splendor.

But dinners and suppers of charity are given only among those who are in mutual love from similarity of faith. Among the Christians of the primitive church dinners and suppers had no other object, and they were called *Feasts*. They were instituted so that they might heartily enjoy themselves, and at the same time be united. *Suppers* with them signified association and union in the first state of the establishment of the church; for evening, when they took place, signified that state. But *Dinners* signified the same in the second state, when the church was established; for morning and day signified that state. At table they conversed on various subjects, both domestic and civil,

but especially on such as pertained to the church. And because they were feasts of charity, there was in their conversation on any subject charity with its delights and joys. The spiritual sphere governing at those feasts was a sphere of love to the Lord and the neighbor, which cheered the feelings of every one, softened the tone of every voice, and from the heart communicated festivity to all the senses. For there emanates from every man a spiritual sphere, which is a sphere of his love's affection and its thought, and it interiorly affects his associates, especially at feasts. This sphere emanates as well through the face as the respiration.

Inasmuch as that association of minds was signified by dinners and suppers, or feasts, therefore they are so frequently mentioned in the Word, and nothing else is there meant by them in the spiritual sense. Also in the supreme sense by the paschal supper among the children of Israel, and again by their banquets at other festivals, as also by their eating together of the sacrifices near the tabernacle. Union itself was then represented by the breaking and distribution of bread, and by drinking from the same cup and handing it to another.

As to *Social Parties*, they were composed in the primitive church of such as called themselves brethren in Christ. They were therefore parties of charity, because spiritual fraternity prevailed in them. They were also a consolation in the adversities of the church, an occasion of rejoicing on account of its increase, a

recreation of mind after study and labor, and at the same time afforded an opportunity for conversation on various subjects, which, as they issued from spiritual love as from a fountain, were rational and moral from a spiritual origin.

There are parties of friendship at this day, which regard as an end the delights of sociability, the exhilaration of the mind by conversation, the consequent expansion of the feelings and the liberation of imprisoned thoughts, and thus the rekindling of the sensual faculties and the renewal of their state. But there are as yet no parties of charity; for the Lord says that at the consummation of the age, that is, at the end of the church, iniquity will be multiplied and charity grow cold. (Matt. xxiv. 12.) This is because the church has not yet acknowledged the Lord God the Saviour as the God of heaven and earth, and approached Him immediately, from whom alone proceeds and inflows genuine charity. But parties where friendship emulative of charity does not unite the feelings, are nothing but pretences of friendship, deceptive attestations of mutual love, seductive insinuations into favor, and sacrifices to the delights of the body, especially the sensual, whereby people are carried away like ships by sails and favoring waves, sycophants and hypocrites standing in the stern and holding the helm. (T. C. R. n. 433, '4.)



XII.

THE DOOR TO THE DOCTRINE OF CHARITY.



THE FIRST THING OF CHARITY IS TO REMOVE EVILS; AND THE SECOND, TO DO GOOD THAT IS OF USE TO THE NEIGHBOR.

In the doctrine of charity this occupies the highest place: that the first thing of charity is, not to do evil to the neighbor; and to do good to him occupies the second place. This is, as it were, the door to the doctrine of charity.

It is known that evil resides in every man's will from his birth; and as all evil regards man as near itself or far from itself, and also society and one's country, it follows that hereditary evil is evil against the neighbor in every degree. A man may see from reason itself, that so far as the evil resident in his will is not removed, the good that he does is impregnated with that evil; for evil is then within the good, like a kernel in its shell or like marrow in a bone. Therefore although the good that is done by such a man seems to be good, still intrinsically it is not good; for it is like a healthy-looking shell containing a worm-eaten kernel, and like a white almond rotten inside, from which streaks of rottenness extend even to the surface.

An evil will and good deeds are essentially two op-

posites. For evil comes from hatred of the neighbor, and good from love to him; or evil is the neighbor's enemy and good is his friend. The two cannot exist in one mind, that is, evil in the internal man and good in the external; if they do, the good in the external is like a wound superficially healed, within which there is putrid matter. Man is then like a tree with a decayed root, which still produces fruit that outwardly looks like well-flavored and useful fruit, but is inwardly offensive and useless. He is also like scoriæ, which, being bright on the surface and beautifully colored, are sold for precious stones. In a word, he is like an owl's egg which men are made to believe is a dove's.

Man ought to know that the good which he does by means of his body proceeds from his spirit or internal man. The internal man is his spirit which lives after death. Therefore when [a wicked] man casts off the body which formed his external man, he is wholly in evils and takes delight in them; and he is averse to good as something inimical to his life.

That man cannot do good that is good in itself until evil has been removed, the Lord teaches in many places: "Do men gather grapes of thorns or figs of thistles? . . . neither can a corrupt tree bring forth good fruit." Matt. vii. 16-18. "Wo unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within [the inside of] the cup and

platter, that the outside of them may be clean also ;” xxiii. 25, 26. And in Isaiah, i. 16–18.

This may be further illustrated by the following comparisons : No one can visit a man who keeps a leopard and a panther shut up in his chamber, living safely with them himself because he feeds them, unless he first removes the wild beasts.

Who, when invited to the table of a king and queen, does not wash his hands and face before going ? Who does not purify ores by fire and separate the dross from them, before he obtains pure gold and silver ? Who does not separate the tares from the wheat, before he puts it into his granary ? . . . Who does not shake off the worms from the foliage of the trees in his garden, so that the leaves may not be consumed and the fruit thereby destroyed ? . . .

Man ought to purify himself from evils ; otherwise he is like a servant who should go to his master, his clothes besmeared with soot or dung, and should say to him, “ Master, wash me.” Would not his master answer him, You foolish servant, what are you saying ? See, there are water, soap and a towel. Have you not hands of your own and power to use them ? Wash yourself.

And so the Lord God will say : There are means of purification from me, and you have also a will and power from me. Therefore use these my gifts and endowments as your own, and you will be purified.

A COMMON MISTAKE.

It is believed at the present day that charity is simply to do good, and afterwards not to do evil; consequently that the first thing of charity is to do good, and its second to remove evil. But it is quite the reverse. The first thing of charity is to remove evil, and its second to do good; for it is a universal law in the spiritual world, and from that in the natural world also, that so far as any one does not desire evil he desires good; thus so far as he turns away from hell from which ascends all evil, so far he turns to heaven from which descends all good.

So far therefore as any one rejects the devil he is accepted by the Lord. No man can stand with his head vibrating between the two, and pray to both at once. For such are they of whom the Lord says, "I know thy works, 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 spue thee out of my mouth." Rev. iii. 15-16. Who can skirmish with his troop between two armies, favoring both? Who can be principled in evil against the neighbor, and at the same time in good toward him? Does not evil then lie hidden in the good? Although the evil that is so hidden does not appear in the man's acts, still it manifests itself in many things when they are reflected upon rightly. The Lord says: "No servant can serve two masters. . . Ye cannot serve God and mammon." Luke xvi. 13.

But no man can purify himself from evils by his own power and strength; and yet it cannot be done without the power and strength of man *as* his own. If they were not *as* his own, no man could fight against the flesh and its lusts, which every one is nevertheless commanded to do. Nay more, he could not think of any warfare, and so would let loose his passions into evils of every kind, and would be restrained from the actual commission of them only by the laws of justice existing in the world, and their penalties. And thus he would be inwardly like a tiger, a leopard and a serpent, that do not reflect at all upon the cruel delights of their loves. From this it is plain that man, because he is rational as wild beasts are not, ought to resist evils by the power and strength given him by the Lord, which in every sense seem to be his own. And this appearance is given by the Lord to every man for the sake of regeneration, imputation, conjunction and salvation. (T. C. R. n. 435–438.)





XIII.

A MORAL LIFE.



MORAL LIFE THAT IS ALSO SPIRITUAL, IS CHARITY.

Any one may see, upon reflection, that moral life is the same as the life of charity, which is to act well toward the neighbor and to guard against contamination from evil. But yet, in the first period of life, moral life is the life of charity in outermosts; that is to say, it is merely the exterior and anterior part of it, not the interior. For there are four periods of life through which man passes from infancy to old age. The *first* is when he acts from others according to instructions; the *second*, when he acts from himself under the guidance of the understanding; the *third*, when the will acts upon the understanding, and the understanding modifies the will; and the *fourth*, when he acts from confirmed principle and deliberate purpose.

But these periods of life are those of the man's spirit, not in like manner of his body; for the latter may act morally and speak rationally, and his spirit still desire and think the contrary. That such is the natural man is very plain from pretenders, flatterers, liars and hypocrites; that they possess a double mind, or that their mind is divided into two minds that are

them; for this is the law and the prophets." Matt. vii. 12. This same law is the universal law of moral life.

But to recount all the works of charity, and to compare them with those of moral life, would fill many pages. But let the six commandments of the second table of the decalogue serve for illustration. That they are the precepts of moral life is plain to every one; and they also include everything relating to love to the neighbor.

That charity is the fulfilling of all those precepts, is plain from the following in Paul: "Love one another; for he that loveth another hath fulfilled the law: for this, Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal: Thou shalt not bear false witness: Thou shalt not covet; And if there be any other commandment it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." Rom. xiii. 8-10.

He who thinks from the external man only, cannot but wonder that the seven commandments of the second table were promulgated by Jehovah on Mount Sinai with so great a miracle; when yet these same precepts in all the kingdoms of the world, consequently also in Egypt whence the children of Israel had lately come, were the precepts of the law of civil justice; for without them no kingdom can exist. But they were promulgated by Jehovah, and were, moreover, written by

His finger on tables of stone, because they were not only the precepts of civil society, and therefore of natural-moral life, but also of heavenly society, and therefore of spiritual-moral life; so that to act contrary to them, is not only to act contrary to men, but also to God.

Viewing moral life in its essence, it may be seen that it is a life according to both human and divine laws. Therefore he who lives according to those two laws as one, is a truly moral man, and his life is charity. Any one, if he will, may from external moral life understand the nature of charity. Only transcribe external moral life, such as prevails in civil communities, into the internal man, so that the latter in will and thought may be like and consistent with his acts in the external, and you will see the true type of charity. (T. C. R. n. 443–445.)





XIV.

DIFFERENT KINDS OF CHARITY. .



HERE IS A SPURIOUS CHARITY, A HYPOCRITICAL CHARITY AND A DEAD CHARITY.

There is no genuine, that is, living charity, but that which makes one with faith, and unless both unitedly look to the Lord. For these three, the Lord, charity and faith, are the three essentials of salvation; and when they make one, charity is charity, and faith is faith; and the Lord is in them and they are in the Lord. But on the other hand, when these three are not united, charity is either spurious, or hypocritical, or dead.

In the Christian church since the time it was founded, there have been various heresies; and they exist to-day also, in each of which these three essentials, God, charity and faith have been and are acknowledged; for without these three there is no religion.

As to charity in particular, it may be connected with any heretical belief, as with that of the Socinians, Enthusiasts, Jews, nay, even with that of idolators; and they may all believe that it is [true] charity, inasmuch as it resembles the latter in external form. But charity changes its nature according to the faith

with which it is connected or united, as may be seen in the chapter on Faith.

SPURIOUS CHARITY.

All charity that is not united to faith in one God in whom there is a Divine Trinity, is spurious. As for example, the charity of the present church, the faith of which is a belief in three persons of the same Divinity, following in rank one after the other, Father, Son and Holy Spirit; and because it is a belief in three persons, each one of whom is a self-subsistent God, it is a faith in three Gods; to which faith charity may be adjoined (as has also been done by its supporters), but can never be united; and charity merely adjoined to faith, is simply natural, and not spiritual. Therefore it is spurious charity.

So also of the charity of many other heresies, as that of those who deny the Divine Trinity, and therefore approach God the Father alone, or the Holy Spirit alone, or both without God the Saviour. To their faith charity cannot be united; or if it is united or connected with it, it is spurious.

HYPOCRITICAL CHARITY.

But HYPOCRITICAL charity is with those who in their temples and private dwellings humble themselves almost to the dust before God, devoutly pour forth long

prayers, put on a holy expression of countenance, kiss images of the cross and the bones of the dead, and again kneel beside sepulchres and there with their mouths mutter words expressive of a holy veneration for God, and yet in heart worship themselves, and wish to be adored as deities. Such are like those whom the Lord describes in these words :

“ When thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. . . And when thou prayest, thou shalt not be as the hypocrites ; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men,” Matt. vi. 2, 5. “ Woe unto you, . . hypocrites ; for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess,” xxiii. 13, 15, 25. “ Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me,” Mark vii. 6 ; Luke xi. 44, and elsewhere.

DEAD CHARITY.

But DEAD charity is with those who have a dead faith, since the charity is such as the faith is. That faith in those who are without works is dead, appears from the Epistle of James, ii. 17, 20. Faith is dead also in those who do not believe in God, but in living and dead men, and who worship images as holy in

themselves, as the Gentiles formerly did. The offerings of those who possess this kind of faith, which they make to their miracle-working images, as they call them, and count among the works of charity, are like nothing but the gold and silver that is put in the urns and monuments of the dead; nay, they are like the meat given to Cerberus, and the fee that souls pay to Charon for transporting them to the Elysian fields.

But the charity of those who believe that there is no God, but instead of Him Nature, is neither spurious, hypocritical nor dead, but is not charity at all, because it is not connected with any faith; for it cannot be called charity, since the nature of the latter is determined by faith. (T. C. R. n. 450-453.)





XV.

THE TWO GREAT COMMANDMENTS.



THE CONJUNCTION OF LOVE TO GOD AND LOVE TO THE NEIGHBOR.

It is known that the Law was promulgated from Mount Sinai, written upon two tables; that one of these related to God, and the other to men; that in the hands of Moses they were one table, the writing on the right side of which related to God, and that on the left, to men; and that when so presented to the eyes of men, the writing on both parts was seen at once, so that one part was in view of the other, like Jehovah talking to Moses and Moses to Jehovah, face to face. This was done in order that the tables so united might represent the conjunction of God with men, and the reciprocal conjunction of men with God. For which reason the written law was called a *Covenant* and a *Testimony*, — a covenant signifying conjunction, and a testimony, life according to the compact. From these two tables so united, may be seen the conjunction of love to God and love to the neighbor.

The first table involves all that pertains to love to God, which is, primarily, that man ought to acknowledge one God, the Divinity of his Humanity and the holiness of the Word, and that He is to be worshiped

by means of the holy things that proceed from Him. That this table involves these things, is evident from the commentary in the fifth chapter on the commandments of the decalogue.

The second table contains all that pertains to love to the neighbor — the first five commandments what pertains to action, and is called works; and the last to what pertains to the will, thus to charity in its origin. For in these last covetousness is forbidden; and when man does not covet what belongs to his neighbor, he wishes well to him. The ten commandments contain all things pertaining to love to God and love to the neighbor; and there is a conjunction of the two tables in those who are in charity.

It is otherwise with those who merely worship God, and do not at the same time perform good works from charity. Such are like those who violate covenants. It is different again with those who divide God into three persons and worship each one separately. And again with those who do not approach God in his Humanity; these are they who do not enter “by the door,” but “climb up some other way,” John x. 1–9. It is still different with those who from confirmation deny the Lord’s Divinity.

None of these have conjunction with God, and therefore they do not obtain salvation. Their charity is none other than spurious.

UNION WITH GOD—HOW EFFECTED.

How conjunction is effected shall also be stated in a few words. God flows into every man, into the man's knowledge of Him, with an acknowledgment of Himself, and at the same time inflows with his love to men. The man who receives in the former way only, and not in the latter, receives that influx in the understanding and not in the will, and remains in the knowledge of God without an interior acknowledgment of Him, and his state is like that of a garden in winter. But the man who receives in both ways, receives that influx into the will and from that into the understanding, thus into the whole mind; and he has an interior acknowledgment of God, which vivifies in him the knowledge of God. His state is like that of a garden in spring.

Conjunction is effected by charity, because God loves every man, and because He cannot do good to him immediately, but only mediately through men. Therefore He inspires them with his own love, as He inspires parents with love for their children. The man who receives this love has conjunction with God, and from God's love loves his neighbor. In him God's love resides within man's love for the neighbor, and produces in him the will and the power [to love his neighbor]. And as man does no good unless it appears to him as if the power, the will and the action were from himself, this appearance is therefore given him. And when

he does good from freedom as of himself, it is imputed to him, and is accepted as reciprocation, whereby conjunction is effected.

This is like the active and the passive, and the co-operation of the latter which is caused by the active in the passive. It is also like will in action and like thought in speech, the soul operating into both from the inmost. It is also like effort in motion; and like the prolific principle in seed, which from the interior acts in the juices, through which latter the tree grows even to fruit, and through fruit produces new seed. And it is like light in precious stones, which is reflected according to the texture of the parts; whence arise various colors apparently belonging to the stones, but in reality to the light.

This shows clearly the origin and nature of the conjunction of love to God and love to the neighbor, as being the influx of God's love for men, the reception of which by man and his co-operation therewith being love to the neighbor. In a word, conjunction takes place according to this saying of the Lord:

“At that day ye shall know that I am in my Father, and ye in me, and I in you,” John xiv. 20. Also according to this: “He that hath my commandments and keepeth them, he it is that loveth me, . . . and I will love him, and will manifest myself unto him: . . . and we will . . . make our abode with him,” xiv. 21–23.

The Lord's commandments all relate to love to the neighbor, which in the sum is, not to do evil but good

to him. That they who do so, love God, and that God loves them, is in accordance with these words of the Lord. Because such is the conjunction of these two loves, John says: "He that keepeth his commandments dwelleth in Him, and He in him," 1 John iii. 24. "If a man say, I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, That he who loveth God loveth his brother also," iv. 20, 21. (T. C. R. n. 456-458.)

THE GROUND AND CENTRE OF UNITY.

In the first Ancient Church, notwithstanding there were so many kinds of worship both internal and external, varying in their genera according to the number of nations, and in their species according to the number of families in each nation, and in their particulars according to the number of individuals in the church, still they had all one lip and their words were one; that is, they were all principled in one doctrine in general and in particular.

The doctrine is one when all are principled in mutual love and charity. Mutual love and charity are effective of unity or oneness even among varieties, uniting them into one; for let numbers be multiplied ever so many times, even to thousands and tens of thousands, if they are all principled in charity or mutual love,

they all have one end, viz., the common good, the kingdom of the Lord and the Lord himself. In which case the varieties in matters of doctrine and worship are like the varieties of the senses and viscera in man, as just observed, which contribute to the perfection of the whole. For then the Lord by means of charity enters into and operates upon all, with a difference of manner according to the particular temper of each; and thus arranges all and every one into order, as in heaven so on earth. And thus the will of the Lord is done on earth as it is done in heaven. (A. C. n. 1285.)

If love to the Lord and charity toward the neighbor were regarded as the essential things in religion, all heresies would disappear, and out of many churches there would be formed one church, whatever might be the difference in doctrines and rituals, either flowing from or leading to these essentials. . . In this case all would be governed as one man by the Lord; for they would all be as members and organs of one body which, although dissimilar in form and function, have nevertheless relation to one heart on which they all depend both in general and particular, be their respective forms ever so various. In this case, too, every one would say of another, in whatsoever doctrine or in whatsoever external worship he might be principled, This is my brother: I see that he worships the Lord, and that he is a good man. (A. C. n. 2385.)

If charity were in the first place and faith in the

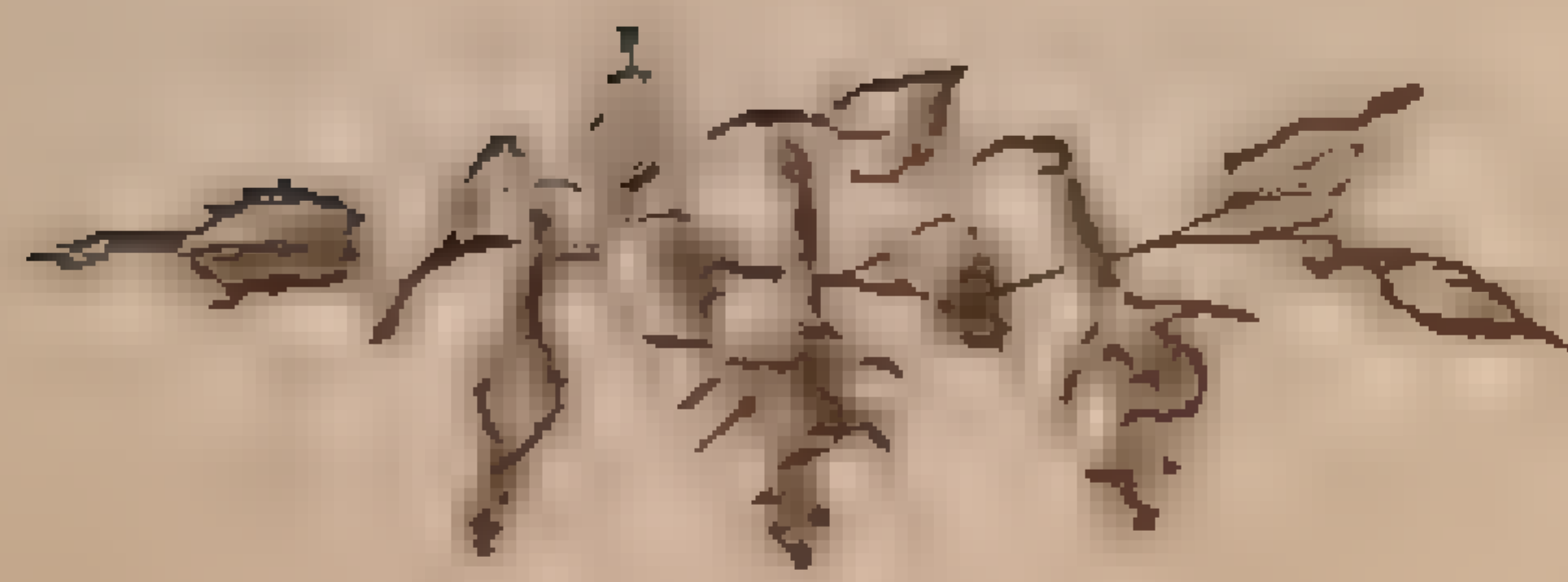
second, the church would have a different aspect from what it now has ; for then none would be called Christians but those who live according to the truths of faith, that is, who live the life of charity ; and then also it would be known what charity is. Then, too, there would not be many churches distinguished by their opinions concerning the truths of faith ; but the church would be called *one*, containing all who are in the good of life, not only those within Christendom, but those outside of it also. (A. C. n. 6269.)

When love to the Lord and charity toward the neighbor, that is, the good of life, are made the essentials with all and each, then churches, how many soever they be, make one ; and each is then one in the kingdom of the Lord. This, too, is the case in heaven, where there are innumerable societies all distinct from each other ; yet they constitute but one heaven, because all are principled in love to the Lord and the neighbor.

But the case is quite otherwise with churches which make faith the essential thing, imagining that if they know and think such and such things they shall be saved, and this without regard to the life. When this is the case, several churches do not make one, nor indeed are they churches. It is the *good* of faith which constitutes the church ; that is, *a real life of love or charity*. Doctrines are for the sake of life. This every one may know ; for what are doctrines but for some end ? and what is the end but life, that a man may become such as the doctrines teach him to be ? (A. C. n. 2982.)



FAITH.





I.

SAVING FAITH.

SAVING FAITH IS FAITH IN THE LORD GOD THE SAVIOUR, JESUS CHRIST.

Saving faith is faith in God the Saviour, because He is God and Man; and He is in the Father and the Father in Him; thus they are one. Therefore they who approach Him, at the same time approach the Father also, thus the one and only God; and there is no saving faith in any other.

That men ought to have faith in THE SON OF GOD, the Redeemer and Saviour, conceived of Jehovah, born of the Virgin Mary and called JESUS CHRIST, is evident from the commands so frequently repeated by Him, and afterwards by his apostles. That faith in Him was commanded by Himself, is plain from the following passages:

“And 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. “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,” iii. 36. “For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,”

iii. 15, 16. "Jesus said unto her, I am the resurrection and the life; he that believeth in me . . . shall never die," xi. 25, 26. "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life," vi. 47, 48. "He that cometh to me shall never hunger, and he that believeth on me shall never thirst," vi. 35. "Jesus stood and 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," vii. 37, 38. (Also John vi. 28, 29; xii. 36; iii. 18; viii. 24; xx. 31; xvi. 8, 9.)

THE FAITH OF THE APOSTLES.

That the faith of the Apostles was no other than a faith in the Lord Jesus Christ, is evident from many passages in their Epistles, from which I will adduce only the following:

"Nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh, I live by the faith of the Son of God," Gal. ii. 20. Paul testified "both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ," Acts xx. 21. The keeper of the prison said to Paul and Silas, "What must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," xvi. 30, 31. "We who are Jews by nature, and not sinners of the Gentiles,

knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ," Gal. ii. 15, 16. (Also 1 John v. 12, 13. Rom. iii. 22, 26. Phil. iii. 9. Gal. v. 6.)

From this appears the kind of faith meant by Paul in the saying now so often quoted in the church, "Therefore we conclude that a man is justified by faith without the deeds of the law," (Rom. iii. 28.)

It is believed in the church that its tripersonal faith is meant in that saying of Paul, for the reason that the church, during fourteen centuries, or ever since the Nicene Council, has acknowledged no other faith, and consequently has known no other, has therefore believed this to be the one only faith, and that no other was possible. Therefore wherever the word faith occurs in the New Testament, that faith is supposed to be meant, and to it everything there has been applied. Consequently the only saving faith which is a faith in God the Saviour, has perished; and therefore so many fallacies and so many paradoxes adverse to sound reason, have crept into the doctrines of the church. For every church doctrine that will teach and point out the way to heaven or to salvation, depends on faith. And because so many fallacies and paradoxes had crept into that faith, it was necessary to proclaim the dogma that the understanding must be kept in subjection to faith. . .

A VISIBLE OR AN INVISIBLE GOD?

Men ought to believe, that is, to have faith in God the Saviour Jesus Christ, because that is faith in a visible God within whom is the invisible. And faith in a visible God who is at once Man and God, enters into man; for faith in its essence is spiritual, but in its form natural. Therefore in man that faith becomes spiritual-natural.

For everything spiritual is received in what is natural in order that it may be a reality to man. The naked spiritual does indeed enter into man, but it is not received. It is like the ether which is influent into man and effluent from him without affecting him; since in order for it to affect him, there must be a perception and therefore a reception of it, both in his mind; and there is no such perception in man, except in his natural.

But on the other hand merely natural faith, or faith destitute of a spiritual essence, is not faith, but only persuasion or knowledge. Persuasion emulates faith in externals; but because there is no spirituality in its internals, neither is there anything saving in it. Such is the faith of all who deny the Divinity of the Lord's Humanity. Such was the Arian faith, and such also is the Socinian faith, because both reject the Lord's Divinity.

What is faith without an object toward which it is determined? Is it not like gazing into the universe,

where the sight falls, as it were, into vacuity and is lost? . . . Faith in an invisible God is actually blind, because the human mind does not see its God. And the light of that faith, because it is not spiritual-natural, is a fatuous light; and this light is like that of the glow-worm, and like that seen above marshes or sulphurous glebes at night, and like the phosphorescence of rotten wood. From this light exists only what springs from hallucination, under which the apparent is taken for reality, when yet it is not. Faith in an invisible God shines with no other light than this, especially when God is thought to be a Spirit, and spirit is thought to be like ether. What follows, but that man regards God as he does the ether, and therefore seeks Him in the universe; and when he does not find Him there, he believes the nature of the universe to be God. This is the origin of the predominant naturalism of the day.

Did not the Lord say that no one had ever heard the Father's voice or seen his shape (John v. 37)? and also, that no man had seen God at any time, but that the only begotten Son who is in the bosom of the Father had revealed Him (i. 18)? Again: "Not that any man hath seen the Father, save he who is of God, he hath seen the Father," vi. 46; and, "No man cometh unto the Father but by me," xiv. 6; and furthermore, that he sees and acknowledges the Father, who sees and acknowledges Him, xiv. 7-12.

But faith in the Lord God the Saviour is different.

He, being God and Man, may be approached and seen in thought; and faith in Him is not indeterminate, but has an object from which and to which it proceeds; and being once received it is permanent, as when any one has seen an emperor or king, whenever he remembers it his image returns. The sight of that faith is like that of one who sees a bright cloud, and in the midst of it an angel who invites the man to him, so that he may be elevated to heaven.

So does the Lord appear to those who have faith in Him. And He draws near to every man so far as the man recognizes and acknowledges Him. This man does so far as he knows and does the Lord's commandments, which are, to shun evils and do good. And at length the Lord comes into the man's house, and together with the Father who is in Him, makes his abode there, according to these words in John: "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him; . . . and we will come unto him, and make our abode with him," xiv. 21, 23.

The foregoing was written in the presence of the Lord's twelve apostles who were sent to me by the Lord while I was writing it. (T. C. R. n. 337-339.)





II.

THE SUM OF FAITH.

THE SUM OF FAITH IS, THAT HE WHO LIVES WELL AND BELIEVES ARIGHT IS SAVED BY THE LORD.

That man was created for eternal life, and that every man may inherit it provided he lives according to the means of salvation prescribed in the Word, every Christian and every heathen also who possesses religion and sound reason, admits.

The means of salvation, however, are manifold; but they are each and all referable to living well and believing aright, therefore to charity and faith — for to live well is charity, and to believe aright is faith. These two general means of salvation are not only prescribed to man in the Word, but also commanded him; and since they are commanded, it follows that by means of them man can provide for himself eternal life from the power implanted in him and given to him by God; and that so far as he uses that power and at the same time looks to God, so far God seconds his efforts and transfers all that belongs to natural charity to spiritual charity, and all that belongs to natural faith to spiritual faith. Thus God makes dead charity and faith alive, and the man also.

There are two things which must be together, before

man can be said to live well and believe aright: In the church these are called the internal and the external man. When the internal man's will is right, and the external acts rightly, then both make one, the external [acting] from the internal and the internal through the external, thus man from God and God through man. But on the other hand if the internal man's will is evil, and yet the external acts well, they both act none the less from hell; for the man's will is from hell, and his deeds are hypocritical; and in all his hypocrisy his will which is infernal, is interiorly concealed like a snake in the grass or a worm in a flower.

The man who not only knows that there is an internal and an external man, but also knows what they are, and that they may act as one in reality, and may also act as one apparently; and who knows, moreover, that the internal man lives after death, and the external is buried; possesses in potency the arcana of heaven and also of the world in abundance. And he who unites those two men in himself in good, becomes happy to eternity; while he who separates them, and still more he who unites them in evil, becomes unhappy to eternity.

SALVATION THROUGH RIGHT LIVING.

Believing that the man who lives well and believes aright is not saved, and that God is able to save and damn whom He will, freely and at his pleasure, the man who is lost may justly accuse God of unmerciful-

ness and inclemency, and even of ferocity; nay, he may deny that God is God. He may say, moreover, that in his Word God has spoken that which is without meaning, or has commanded things of no importance, or that are trifling. And again, if the man who lives well and believes aright is not saved, he may also accuse God of violating his covenant which He made on mount Sinai and inscribed upon the two tables with his own finger.

That God cannot but save those who live according to his commandments and have faith in Him, is evident from the Lord's words in John xiv. 21-24. And any one who possesses religion and sound reason, may confirm himself in this, when he reflects that God who is constantly in man, giving him life and also the faculty of understanding and loving, cannot do otherwise than love him who lives well and believes aright, and by love effect conjunction with him. Is not this principle inscribed by God on every man and every creature? Can a father and mother reject their children, or a bird or animal its young? Even tigers, panthers and serpents cannot do so. For God to do otherwise would be contrary to the order in which He is and according to which He acts; and also contrary to the order for which He created man.

Now as it is impossible for God to damn any one who lives well and believes aright, so on the other hand it is impossible for Him to save any one who lives wickedly, and therefore believes what is false.

This is also contrary to order, therefore contrary to God's omnipotence which cannot proceed except in the path of justice; and the laws of justice are truths that cannot be changed: for the Lord says, that "it is easier for heaven and earth to pass, than one tittle of the law to fail," Luke xvi. 17.

THE PRIMARY ARTICLE OF FAITH.

It has been shown that saving faith is faith in the Lord God the Saviour Jesus Christ. But the question arises, What is the first article of faith in Him? The answer is, *THE ACKNOWLEDGMENT THAT HE IS THE SON OF GOD.* This was the first article of faith which the Lord revealed and announced when He came into the world. For unless men had first acknowledged that He was the Son of God, and thus God from God, in vain would He himself and his Apostles after Him, have preached faith in Him.

Now as the case is somewhat similar at the present day — but with those who think from the selfhood, that is, from the external or natural man only, saying to themselves, How could Jehovah God beget a Son, and how can a man be God? — it is necessary to confirm and establish from the Word this first article of faith. The following passages shall therefore be adduced:

The angel said to Mary, "Thou shalt conceive in thy womb, and bring forth a son, and shalt call his

name JESUS: he shall be great, and shall be called the Son of the Highest. . . Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered: . . . 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. 31-35. When Jesus was being baptized, there came "a voice from heaven, saying, This is my beloved Son, in whom I am well pleased," Matt. iii. 16, 17; Mark i. 10, 11; Luke iii. 21, 22. Again: when Jesus was transfigured, there came a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased; hear ye him," Matt. xvii. 5; Mark ix. 7; Luke ix. 35. Jesus "asked his disciples, saying, Who do men say that I the Son of Man am? . . . Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; . . . and I say also unto thee, that . . . upon this rock I will build my church," Matt. xvi. 13-18. The Lord said that upon this rock, that is, upon the truth and the confession that He is the Son of God, He would build his church; for a rock signifies the truth, and also the Lord as to Divine truth; wherefore the church does not exist in him who does not confess this truth, that He is the Son of God. Therefore it is said above, that this is the first article of faith in Jesus Christ, and is thus faith in its origin. . .

“Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God,” iv. 15. And elsewhere, as in Matt. viii. 29 ; xiv. 33 ; xxvi. 63, 64 ; xxvii. 40, 43, 54 ; Mark i. 1 ; iii. 11 ; xiv. 61, 62 ; xv. 39 ; Luke viii. 28 ; John ix. 35 ; x. 36 ; xi. 4, 27 ; xix. 7 ; xx. 31 ; Rom. i. 4 ; 2 Cor. i. 19 ; Gal. ii. 20 ; Eph. iv. 13 ; Heb. iv. 14 ; vi. 6 ; vii. 3 ; x. 29 ; 1 John iii. 8 ; v. 10, 13, 20, 25 ; Rev. ii. 18.

There are many other passages also where He is called Son of Jehovah, and where He calls Jehovah God his Father, as in John v. 19–27, where it is said, that whatever the Father doeth, that the Son doeth likewise ; that, as the Father raiseth up the dead and quickeneth them, so doth the Son ; as the Father hath life in himself, so hath He given to the Son to have life in himself ; and that all men should honor the Son, even as they honor the Father. So elsewhere very often.

From the foregoing now comes this conclusion : That every one who wishes to be truly a Christian and to be saved by Christ, ought to believe that Jesus is the Son of the living God. He who does not believe this, but only that He is the son of Mary, implants in his mind various ideas respecting Him, which are hurtful and destructive of that salvation. Of such it may be said, as of the Jews, that instead of a royal crown, they put upon his head a crown of thorns, and also give Him vinegar to drink, and cry out, “If thou be the Son of God, come down from the cross ;” or as

said the tempter, the devil, "If thou be the Son of God, command that these stones be made bread;" or "If thou be the Son of God, cast thyself down," Matt. iv. 3, 6. Such men profane his church and temple, and make it a den of robbers. These are they who make the worship of Him like the worship of Mohammed, and do not distinguish between true Christianity, which is the worship of the Lord, and naturalism. . . (T. C. R. n. 340, '1, '2.)

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III.

HOW MAN ACQUIRES FAITH.



MAN ACQUIRES FAITH BY APPROACHING THE LORD, LEARNING TRUTHS FROM THE WORD, AND LIVING ACCORDING TO THEM.

Before I proceed to show how faith originates, namely, by man's approaching the Lord, learning truths from the Word and living according to them, it is necessary first to set forth the summaries of faith, from which may be obtained some general idea pervading its particulars; . . . for faith enters into all the parts and each part of a system of theology, as blood into the members of the body, and vivifies them. What the present church teaches respecting faith is known by the Christian world generally, and particularly by its ecclesiastical orders; inasmuch as the books on faith and faith alone fill the libraries of the doctors of divinity; for anything beyond this is hardly regarded as properly theological at the present day. But the general principles which the New Church teaches respecting its faith shall here be presented. They are the following:

The ESSE of the Faith of the New Church is: 1. Confidence in the Lord God the Saviour Jesus Christ. 2. Confidence that he who lives well and believes aright, is saved by Him.

The **ESSENCE** of the Faith of the New Church is Truth from the Word.

The **EXISTENCE** of the Faith of the New Church is :
 1. Spiritual sight. 2. Agreement of Truths. 3. Conviction. 4. Acknowledgment inscribed on the mind.

The **STATES** of the Faith of the New Church are :
 1. Infantile faith, adolescent faith, adult faith. 2. Faith in genuine truth, and faith in appearances of truth. 3. Faith of the memory, faith of the reason, faith of light. 4. Natural faith, spiritual faith, celestial faith. 5. Living faith, and faith founded on miracles. 6. Free faith, and forced faith.

The proper **FORM** of the Faith of the New Church, in both the general and particular conception of it, may be seen in T. C. R. n. 2, 3.

As the constituents of spiritual faith have been presented in a summary, so also shall those of merely natural faith, which is persuasion counterfeiting faith, and a persuasion of what is false, and is called heretical faith. Its denominations are : 1. Spurious faith, in which falsities are commingled with truths. 2. Meretricious faith from truths falsified, and adulterous faith from goods adulterated. 3. Closed or blind faith, which is a faith in things mystical that are believed, although it is not known whether they are truths or falsities, or whether they are above reason or contrary to it. 4. Wandering faith, which is a faith in several Gods. 5. Purblind faith, which is a faith in any other than the true God, and among Christians in any but

the Lord God the Saviour. 6. Hypocritical or pharisaic faith, which is a faith of the lips and not of the heart. 7. Visionary and preposterous faith, which is falsity made to appear like truth by an ingenious confirmation of it.

FAITH IS SPIRITUAL SIGHT.

It was said above that faith, as to its existence in man, is spiritual sight. Now as spiritual sight which is that of the understanding, and natural sight which is that of the eye, mutually correspond, therefore every state of faith may be compared with some state of the eye and its sight—a state of faith in what is true, with every perfect state of eyesight, and a state of faith in what is false, with every perverted state of eyesight. But we will compare the correspondences of these two kinds of sight, mental and bodily, as to their perverted states.

Spurious faith, in which falsities are commingled with truths, may be compared to that disease of the eye, and consequently of the sight, called specks on the cornea, which produces dimness of sight.

Meretricious faith which comes from truths falsified, and *adulterous faith* which is from goods adulterated, may be compared to that disease of the eye, and consequently of the sight, called *glaucoma*, which is a drying up and hardening of the crystalline humor.

Closed or blind faith, which is a faith in things

mystical that are believed, although it is not known whether they are truths or falsities, or whether they are above reason or contrary to it, may be compared to the disease of the eye called *gutta serena* and *amaurosis*, which is a loss of sight (while the eye still looks as though it saw perfectly) arising from an obstruction of the optic nerve.

Erratic faith, which is a faith in several Gods, may be compared to the disease of the eye called cataract, which is a loss of vision arising from a stoppage between the sclerotic coat and the uvea.

Purblind faith, which is a faith in any other than the true God, and among Christians in any but the Lord God the Saviour, may be compared to the disease of the eye called *strabismus*.

Hypocritical or pharisaic faith, which is a faith of the lips and not of the heart, may be compared with atrophy of the eye and consequent loss of sight.

Visionary and preposterous faith, which is falsity made to appear like truth by an ingenious confirmation of it, may be compared to the disease of the eye called *nyctalopia*, which is vision in darkness from an illusive light.

HOW FAITH IS FORMED.

But as to the *formation* of faith, it is effected by man's approaching the Lord, learning truths from the Word, and living according to them.

FIRST: *Faith is formed by man's approaching the*

Lord, because faith which is faith, that is, a saving faith, is from the Lord and in the Lord. That it is from the Lord, is plain from His words to his disciples, "Abide in me, and I in you; . . . for without me, ye can do nothing," John xv. 4, 5. That it is faith in the Lord, is evident from the passages adduced in abundance, (p. 99,) to the effect that men ought to believe in the Son. Now since faith is from the Lord and in the Lord, it may be said that the Lord is faith itself, for its life and essence are in Him, and thus from Him.

SECOND: *Faith is formed by man's learning truths from the Word*, because faith in its essence is truth; for all things that go to form faith are truths. Therefore faith is nothing but a complex of truths shining in the mind of man; for truths teach not only that man ought to believe, but also in whom he ought to believe, and what he ought to believe. Truths ought to be taken from the Word; for all truths which conduce to salvation are there, and there is efficacy in them because they are given by the Lord, and are therefore inscribed on the whole angelic heaven. Therefore when man learns truths from the Word, he comes into communion and consociation with angels beyond what he knows. Faith destitute of truths is like grain without inner substance, which when ground yields nothing but bran; while faith from truths is like useful grain which when ground yields flour. In a word, the essentials of faith are truths. If these truths do not reside in and constitute the faith, it is only like the

sbrill sound of a whistle ; but when they do reside in and constitute it, faith is like a voice of glad tidings.

THIRD: *Faith is formed by man's living according to truths*; for spiritual life is a life according to truths, and truths do not actually live until they are in deeds. Truths abstracted from deeds are matters of thought only, which, if they do not become of the will also, are only in the entrance to the man, and thus are not inwardly in him. For the will is the man himself, and the thought is so far the man as it adjoins to itself the will. He who learns truths and does not practice them, is like one who sows seed in a field and does not harrow it in ; consequently the grain becomes swollen by the rain, and worthless. But he who learns truths and practices them, is like one who sows and nurtures the seed, so that it grows by the rain to a crop, and is of use for food.

The Lord says, "If ye know these things, happy are ye if ye do them." John xiii. 17. And again: "He that received seed into the good ground, is he that heareth the Word and understandeth it, who also beareth fruit and bringeth forth," Matt. xiii. 23 ; and, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man who built his house upon a rock. . . And 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," vii. 24, 26. All the sayings of the Lord are truths.

THREE ESSENTIALS OF SAVING FAITH.

From the foregoing it is plain that there are three things by which faith is formed in man ; first, by approaching the Lord ; secondly, by learning truths from the Word ; and thirdly, by living according to them.

Now as these are three things, and as one is not the other, it follows that they may be separated ; for a man may approach the Lord, and not know any but historical truths respecting God and the Lord ; and a man may also know truths from the Word in abundance, and yet not live according to them.

But in the man in whom these three things are separated, that is, in whom there is one without the other, there is no saving faith ; but this faith arises when the three are united, and becomes such as their union is. Where these three things are separated, faith is like a sterile seed, which when dropped in the earth crumbles to dust ; but where the three are united, faith is like a seed in the ground which grows up to a tree, the fruit of which is according to their union. . . Faith in the Lord, destitute of truths, may be compared to a new star appearing in the expanse of heaven, which in time grows dim ; but faith in the Lord, together with truths, may be compared to a fixed star, which endures forever. . . Faith without truths is a wandering faith, but with them is fixed. Moreover, faith from truths shines in heaven like a star. (T. C. R. n. 343-348.)



IV.

HOW FAITH IS PERFECTED.



AN ABUNDANCE OF TRUTHS COHERENT, AS IT WERE, IN ONE BODY, EXALTS AND PERFECTS FAITH.

From the conception of faith which prevails at the present day, it cannot be recognized that faith in its compass is the complex of truths, still less that man can contribute anything toward acquiring faith for himself; when yet faith in its essence is truth for it is truth in its own light; and as truth may be acquired, so also may faith. Who cannot approach the Lord if he will? Who cannot collect truths from the Word if he will? And every truth in the Word and from the Word gives light; and truth in light is faith.

The Lord who is Light itself, flows into every man; and in him in whom there are truths from the Word, He causes them to shine and so to become truths of faith. And this is what the Lord teaches where He says that his disciples should abide in Him, and his words in them (John xv. 7). The Lord's words are truths. . .

THE TRUTHS OF FAITH MAY BE MULTIPLIED TO INFINITY. This is obvious from the fact that the wisdom of the angels of heaven increases to eternity. More-

over the angels say that there can never be an end to wisdom, since its source is no other than divine truths analytically distributed into forms by means of light influent from the Lord. Human intelligence, so far as it is truly intelligence, is from no other source.

Divine truths may be multiplied to infinity, because the Lord is Divine Truth itself, or Truth in its infinity, and draws all to himself. But angels and men being finite, cannot follow the current of the attraction beyond their own capacities, the effort to attract them persisting constantly to infinity. The Lord's Word is an abyss of truths from which is derived all angelic wisdom, although in the sight of a man who knows nothing of its spiritual and celestial sense, it seems to be no more than a pitcher of water.

The multiplication of the truths of faith to infinity may be compared to the seed of men, from one of whom may be propagated families to ages of ages. The proliferation of the truths of faith may be compared to that of the seeds in a field or garden, which may be propagated to myriads of myriads, and perpetually. Seed in the Word means nothing but truth, a field means doctrine, and a garden wisdom.

The human mind is like soil in which spiritual and natural truths are implanted like seeds, and may be endlessly multiplied. This, man derives from the infinity of God who is perpetually present with his heat and light and the faculty of generating.

TRUTHS DISPOSED IN SERIES.

THE TRUTHS OF FAITH ARE DISPOSED IN SERIES, THUS, AS IT WERE, IN FASCICLES. This has been hitherto unknown, because spiritual truths of which the whole Word is composed, owing to the mystical and enigmatical faith which forms every point of the present theology, could not appear, and therefore have been sunk in the earth like magazines.

To show what is meant by series and fascicles, we will explain : . . .

He who does not know that the human mind is organized, or that it is a spiritual organism terminating in a natural organism in and according to which the mind produces its ideas or thinks, cannot but suppose that perceptions, thoughts and ideas are nothing but radiations and variations of light influent into the head, and presenting the forms which man sees and acknowledges as reasons. But this is foolishness ; for every one knows that the head is full of brains, that the brains are organized, that the mind inhabits them, and that its ideas are fixed therein, and are permanent to the extent that they are accepted and confirmed.

The question is, therefore, What is the nature of that organization ? The answer is, It is the arrangement of all things in series, as it were in fascicles, and that the truths belonging to faith are so disposed in the human mind. That it is so, may be illustrated as follows : The brain consists of two substances, one of

which is glandular, and is called the cortical and cineritious substance, and the other fibrillous, and is called the medullary substance. The first or glandular substance is formed into clusters like grapes on a vine; those clustered formations are its series. The second or medullary substance consists of perpetual collections of little bundles of fibres issuing from the glandules of the former substance; these collections are its series. All the nerves proceeding from the brain and passing down into the body for the performance of various functions, are nothing but groups or bundles of fibres; so are all the muscles, and in general all the viscera and organs of the body. All these are of such a nature, because they correspond to the series in which the mental organism is arranged.

Moreover there is nothing in universal nature that is not formed into series composed of little bundles. Every tree, every bush, every shrub and plant, nay, every ear of corn and blade of grass in the whole and in every part, is so formed. The universal cause is, that such is the confirmation of divine truths; for we read that all things were created by the Word, that is, by Divine truth, and that the world also was created by it, John i. 1, and subsequent verses.

From the foregoing it may be seen, that unless there were such an arrangement of substances in the human mind, man would possess no power to reason analytically, which every one has according to the arrangement, thus according to the abundance in him, of truths

coherent, as it were, in a bundle; and the arrangement is according to his use of reason from liberty.

THE PERFECTING OF FAITH.

ACCORDING TO THE ABUNDANCE AND COHERENCE OF TRUTHS FAITH IS PERFECTED. This follows from the preceding statements, and is obvious to every one who collects reasons, and observes carefully what multiplied series of them effect, when they cohere as a unit; for then one series strengthens and confirms another, and together they constitute a form which when it is acted upon, exhibits one act.

Now, as faith in its essence is truth, it follows that, according to the abundance and coherence of truths, it becomes more and more perfectly spiritual, therefore less and less sensual-natural; for it is exalted to a superior region of the mind, from which it sees beneath it troops of confirmations of itself in the nature of the world. True faith by an abundance of truths coherent, as it were, in a bundle, becomes more lustrous, more perceptible, more evident and clearer. It also becomes more capable of conjunction with the goods of charity, consequently more capable of alienation from evils, and gradually more remote from the allurements of the eye and the lusts of the flesh, therefore in itself happier. Especially does it become more powerful against evils and falsities, and consequently more and more living and saving.

It was said above, that in heaven every truth gives light, and therefore that truth giving light is faith in its essence. Wherefore the beauty and comeliness of faith springing from this enlightenment, when its truths are multiplied, may be compared to various forms, objects and pictures made of different colors harmoniously combined; also to the precious stones of diverse colors in the breastplate of Aaron, which together were called the Urim and Thummim; in like manner to the precious stones of which the foundations of the wall of the New Jerusalem are built (Rev. xxi.). It may also be compared with the precious stones of many colors in a king's crown: Moreover, precious stones signify the truths of faith. It may also be compared to the beauty of the rainbow, of a field of flowers, or of a blooming garden in spring. The light and glory of faith formed of an abundance of agreeing truths, may be compared to the illumination of temples by numerous candelabrams, of houses by chandeliers, or of streets by lamps.

The exaltation of faith by an abundance of truths, may be illustrated by comparison with the increase of sound and melody arising from many instruments played in concert; also with the increase of fragrance arising from a collection of sweetly-exhaling flowers; and so on.

The power of faith, formed from a multiplicity of truths, against falsities and evils, may be compared to the firmness of a temple built of stones methodically

connected, with columns built into its wall and under its fretted roof. It may also be compared to a battalion formed in square, where the soldiers stand side by side, and so form and act as one force: also to the muscles of which the whole body is interwoven, which, although so numerous and so differently located, still in action constitute one power, and thus act with greater force; and so in other cases.

AGREEMENT OF MANY AND DIVERSE TRUTHS.

The truths of faith are various, and to man they seem diverse. For example, some respecting God the Creator; others the Lord the Redeemer; others the Holy Spirit and the Divine Operation; others faith and charity; others free will, repentance, reformation, regeneration, imputation and so on. Still they make one in the Lord, and with man from the Lord, like many branches on one vine (John xv. 1, and following verses). For the Lord unites scattered and separate truths into one form, as it were, in which they present one aspect and exhibit one action.

This may be illustrated by a comparison with the members, viscera and organs in one body, which although various, and in man's sight diverse, nevertheless a man who is their general form, does not feel them except as one, and when he acts from them all, he acts as if from one. It is the same with heaven which, although divided into innumerable societies,

still in the Lord's sight appears as one Man. . . It is similar with the truths of faith from the Lord, from which the church is the church.

To this must be added that man, owing to his worldly occupations, can only acquire to himself a few of the truths of faith ; but yet, if he approaches the Lord and worships Him alone, he acquires the power to know all truths ; therefore every true worshiper of God, as soon as he hears any truth of faith which he has not known before, sees, acknowledges and accepts it instantly. This is because the Lord is in him, and he in the Lord ; consequently the light of truth is in him, and he is in the light of truth ; for as before said, the Lord is light itself and truth itself. This may be corroborated by the following experience :

There appeared to me a spirit, who in company with others seemed simple ; because he had acknowledged the Lord alone as the God of heaven and earth, and had strengthened this his faith by truths from the Word, he was taken up to heaven among the wiser angels ; and it was told me that there he was equally as wise as they ; nay, that he spoke truths in abundance, of which he had before known nothing, altogether as of himself. Similar will be the state of those who shall come into the Lord's New Church.

It is the same state that is described in Jeremiah : " This shall be the covenant that I will make with the house of Israel : After those days . . I will put my law in their inward parts, and write it in their hearts ;

. and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them," xxxi. 33, 34. That state will also be such as is described in Isaiah: "And there shall come forth a rod out of the stem of Jesse; . . . righteousness shall be the girdle of his loins; . . . the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; . . . the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den; . . . for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea. And in that day there shall be a root of Jesse, . . . to it shall the Gentiles seek; and his rest shall be glorious," xi. 1, 5, 6, 8, 10. (T. C. R. n. 349--354.)





V.

*NO FAITH WITHOUT CHARITY, AND NO
CHARITY WITHOUT FAITH.*



FAITH WITHOUT CHARITY IS NOT FAITH, AND CHARITY WITHOUT FAITH IS NOT CHARITY, AND NEITHER IS LIVING EXCEPT FROM THE LORD.

That the present church would separate faith from charity, saying that faith alone justifies and saves without the works of the law, and so that charity cannot be united to faith, since faith is from God and charity from man so far as it is actually in works, never entered the mind of any of the apostles, as is evident from their epistles. But this separation and division was introduced into the Christian church when they divided God into three persons, giving to each equal Divinity. But that there is no faith without charity, nor any charity without faith, and that neither has life except from the Lord, will be illustrated in the following article.

MAN CAN ACQUIRE FAITH FOR HIMSELF.

Unless man were able to acquire for himself faith, all that is commanded in the Word respecting faith would be useless. We there read that it is the will of the Father that men should believe in the Son; and

that whosoever believeth in Him hath eternal life, and he who believeth not shall not see life. We read also that Jesus was to send the Paraclete, who would convince the world of sin, because it believed not on Him; and moreover, that all the apostles preached faith in the Lord God the Saviour Jesus Christ. What meaning is there in all this, if a man were to stand with hanging hands, like a sculptured statue with flexible joints, and await influx, the joints meanwhile (except their being able to apply themselves to receive it) being intrinsically excited to something that has no relation to faith?

For the present orthodoxy in that part of the Christian world that is separate from Roman Catholicism, teaches as follows: That man is altogether corrupt and dead to good; so that since the fall there does not remain or abide in his nature before regeneration even a spark of spiritual strength, whereby he is capable of preparing himself for God's grace, or of apprehending it when proffered, or of retaining it of and by himself; nor can he of himself, in things spiritual, understand, believe, embrace, think, will, commence, carry out, act, operate, co-operate or apply or adapt himself to grace, or do anything toward his own conversion, wholly, or by halves, or in the smallest part. And that in spiritual things, which regard the salvation of the soul, he is like the statue of salt of Lot's wife, and like a stock or stone wanting life, which has no use of eyes, or mouth, or any other sense. That he nevertheless has the power

of motion, or of governing his external members, and can go to public meetings and hear the Word and the gospel. This is the faith of the Evangelical churches as set forth in their *FORMULA CONCORDIÆ*, in the Leipsic edition of 1756, pp. 656–658; 661–663; 671–673; to which book, consequently to which faith, the ministers swear at their inauguration.

The Reformed churches profess a similar faith. But who that has reason and religion does not hiss at such statements as absurd and ridiculous? For he says to himself, If it is so, what is the Word, what is religion or the priesthood or preaching but mere inanity, or sound about nothing? Tell some pagan who has any judgment and whom you wish to convert, that he is such with regard to conversion and faith, and would he not look upon Christianity as one would look upon an empty vase? For take from man all power of believing as of himself, and what else is he?

MAN CAN ACQUIRE CHARITY FOR HIMSELF.

The case here is similar to that of faith; for what does the Word teach but faith and charity, since these two are the essentials of salvation? For we read, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and . . . thou shalt love thy neighbor as thyself,” Matt. xxii. 34–39. Jesus said, “A new commandment I give unto you, that ye love one another. By this shall all men know that ye are

my disciples, if ye have love one to another," (John xiii. 34, 35; so again, xv. 9; xvi. 27;) also that man ought to bring forth fruit like a good tree; that he who does good shall be rewarded in the resurrection; besides other statements of the same kind.

What would be the use of all this, if man could not of himself exercise charity, and in some measure acquire it for himself? Can he not give alms? aid the needy? do good in his own house and in his employment? Can he not live according to the commandments of the Decalogue? Has he not a soul from which he can do these things, and a rational mind whereby he can lead himself to act for this or that end? Can he not think that he ought to do these things, because they are commanded in the Word, thus by God? This power is wanting to no man; and it is not wanting, because the Lord gives it to every one; and He gives it as something that is the man's own; for who, in exercising charity, knows otherwise than that he does it of himself?

HE CAN ALSO ACQUIRE THE LIFE OF BOTH.

Man acquires for himself the life of faith and charity when he approaches the Lord who is Life itself. And the way to Him is closed to no man, for the Lord continually invites every one to come to Him; for He says, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst; . . . and him

that cometh to me I will in no wise cast out," John vi. 35-37. "Jesus stood and cried, saying, If any man thirst, let him come unto me and drink," vii. 37. (Also Matt. xxii. 1-9.) Does not every man know that the invitation or call is universal, and also the grace of reception?

Man obtains life by approaching the Lord, because the Lord is Life itself, not only the life of faith, but also that of charity. That the Lord is that life, and that man possesses it from Him, appears from the following passages:

"In the beginning was the Word; . . . in Him was life, and the life was the light of men," John i. 1-4. "For as the Father hath life in himself, so hath He given to the Son to have life in himself," v. 26. "The bread of God is He that cometh down from heaven, and giveth life unto the world," vi. 23. "The words that I speak unto you, they are spirit and they are life," vi. 63. "He that followeth me . . . shall have the light of life," viii. 12. "I am come that they might have life, and that they might have it more abundantly," x. 10. "He that believeth in me, though he were dead, yet shall he live," xi. 25. "I am the way, the truth and the life," xiv. 6.

NOTHING OF FAITH OR CHARITY FROM MAN.

YET NO PART OF FAITH OR OF CHARITY OR OF THE LIFE OF EITHER, IS FROM MAN, BUT FROM THE LORD

ALONE. For we read that "A man can receive nothing except it be given him from heaven," John iii. 27. And again, Jesus said, "He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing," xv. 4. But this is to be understood thus: That a man of himself can acquire for himself none but natural faith, which is a persuasion that a thing is so because some man of authority has said so; nor can he acquire any but natural charity, which is an endeavor after favor for the sake of some remuneration; in which faith and charity there is the man's selfhood, and no life as yet from the Lord. Still man by both of these prepares himself to be a receptacle of the Lord. And so far as he prepares himself, the Lord enters and causes his natural faith to become spiritual, also his charity, and so makes both alive; and this is done when man approaches the Lord as the God of heaven and earth.

Because man was created an image of God, he was created an abode of God. Therefore the Lord says, "He that hath my commandments and keepeth them, he it is that loveth me; and I will love him, . . . and we will come unto him and make our abode with him," John xiv. 21, 23; and again, "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.

From all of which comes this conclusion, that as man prepares himself naturally to receive the Lord, so

does the Lord enter and make all that is within him spiritual internally, and so alive. But so far as man does not prepare himself he removes the Lord from him and does everything from his own self. And what man himself does from himself has no real life in it.

It is said above that faith at its commencement in man is natural, and that as man draws near to the Lord it becomes spiritual; so also with charity. But no man has known as yet the distinction that exists between natural and spiritual faith and charity. This great arcanum must therefore be disclosed.

There are two worlds, a natural and a spiritual. And in each world there is a sun, and from each sun proceed heat and light. But the heat and light from the Sun of the spiritual world have life within them, which life is from the Lord who is in the midst of that Sun; while the heat and light from the sun of the natural world have no life in them, but serve the former heat and light as receptacles for the conveyance of them to man, as instrumental always subserve their principal causes. It must be known, therefore, that it is the heat and light of the Sun of the spiritual world, from which come all things spiritual, and that heat and light are spiritual because they have spirit and life in them; while it is the heat and light of the sun of the natural world from which come all things natural, which viewed in themselves are without spirit and life. . .

Evidently, therefore, as spiritual light is inwardly in natural light as in its receptacle or casket, and spiritual heat in like manner within natural heat, so also is spiritual faith inwardly in natural faith, and spiritual charity within natural charity; and this is effected in the degree that man progresses from the natural to the spiritual world; and this he does as he believes in the Lord who is Light itself, the Way, the Truth and the Life, as He himself teaches. This being so, it is plain that when man is in spiritual faith, he is also in natural faith; for, as before said, spiritual faith resides within natural faith. . .

When it is thus known that the spiritual resides within the natural in those who are in faith in the Lord, and at the same time in charity toward the neighbor, and that therefore the natural in them is transparent, it follows that man, so far as this is the case, is wise in spiritual things, and consequently in natural things; for he sees interiorly in himself when he thinks of or hears or reads anything, whether it is the truth or not. This he perceives from the Lord, from whom spiritual light and heat flow into the higher region of his understanding.

So far as faith and charity in a man become spiritual, he is withdrawn from his selfhood, and looks not to himself, to reward or remuneration, but only to the delight of perceiving the truths of faith and of doing the good works of love. And so far as this spirituality increases, does that delight become blessedness;

from this springs his salvation which is called eternal life.

This state of man may be compared with the most beautiful and charming things in the world, and also is compared with them in the Word, as with fruitful trees and the gardens in which they are, with blooming fields, with precious stones, with delicacies, with nuptials, with festivities and rejoicings.

But when the reverse is the case, that is to say, when the natural is inwardly in the spiritual, and thence the man is in his internals a devil but in his externals like an angel, he may be compared to a dead man in a coffin of gilded and costly wood; . . . nay, his internal may be compared to a nest of serpents in a cavern, and his external to butterflies whose wings are tinted with all kinds of colors, which nevertheless stick dirty eggs to the leaves of trees, and so destroy the fruit. (T. C. R. n. 355–361.)





VI.

THINGS HITHERTO UNKNOWN.



THE LORD, CHARITY AND FAITH MAKE ONE, LIKE LIFE, WILL AND UNDERSTANDING IN MAN; AND IF THEY ARE DIVIDED, EACH PERISHES LIKE A PEARL REDUCED TO POWDER.

The things heretofore unknown are as follows: That man is a mere organ of life; that life with all belonging to it inflows from the God of heaven, who is the Lord; that in man there are two faculties called the will and understanding; and that the will is the receptacle of love, and the understanding the receptacle of wisdom; so that the will is also the receptacle of charity, and the understanding the receptacle of faith; that all of man's volitions and intelligence inflow from without him — the goods which pertain to love and charity, and the truths pertaining to wisdom and faith, from the Lord, while all that is contrary to them inflows from hell; that it is provided by the Lord that man should feel in himself as his own that which inflows from without him, and should therefore produce it from himself as his own, although none of it is his; that nevertheless it is imputed to him as his on account of his free-will in which reside his volition and thought, and on account of the knowledge of good and truth

given him, owing to which he can freely choose whatever conduces to his temporal and eternal life.

The man who looks askance at these truths, or with half an eye only, may draw from them many irrational conclusions; but he who looks directly and fairly at them may draw from them many wise conclusions.

THE INFLUENT DIVINE LIFE.

THE LORD WITH ALL OF HIS DIVINE LOVE AND ALL OF HIS DIVINE WISDOM, THUS WITH ALL OF HIS DIVINE LIFE, FLOWS INTO EVERY MAN. In the book of Creation we read that man was created an image of God, and that God breathed into his nostrils the breath of lives (Gen. i. 27; ii. 7), which describes man as being an organ of life, and not life. For God could not create another Being like Himself. If He could have done so, there would be as many Gods as there are men. Nor could he create life (just as light cannot be created); but He could create man a form of life, as He created the eye a form of light; nor could God divide his essence, for it is one and indivisible.

Since, therefore, God alone is life, it follows indubitably that from his life He vivifies every man, and that man without that vivification would be, as to his flesh, a mere sponge, and as to his bones a mere skeleton, having no more life within him than a clock which is set in motion by a pendulum together with a weight or spring. This being so, it also follows that God flows

into every man with all of his Divine Life, that is, with all of his divine love and divine wisdom, which two constitute his Divine Life; for the Divine is indivisible.

But how God inflows with all of his Divine Life, may in some measure be perceived by an idea similar to that by which the sun of the world with its whole essence, which is heat and light, is perceived to inflow into every tree, shrub and flower, and into every stone both common and precious. The sun does not distribute its heat and light, dispensing a part to this object and a part to that; but each object draws its own portion from the common influx.

It is similar with the Sun of heaven, from which proceed divine love as heat and divine wisdom as light; these two flow into human minds (as the heat and light of the sun of the world flow into their bodies), and vivify them according to the nature of their forms, each form taking what is necessary for itself from the common influx. To this are applicable the following words of the Lord: "Your Father . . . maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," Matt. v. 45.

Moreover, the Lord is omnipresent; and where He is present, there He is with his whole essence, and it is impossible for Him to abstract anything from that essence, and to give a part of it to one and part to another; but He gives it all, and to man the ability to

take either little or much. He says, moreover, that He makes his abode with those who keep his commandments; also that the faithful are in Him and He in them. In a word, all things are full with God, and from that fullness each one receives his portion.

It is similar with everything general, as with the atmospheres and the oceans. The atmosphere is alike in *minima* and in *maxima*. It does not contribute a part of itself for man's respiration, another part to birds for flying, another to the sails of vessels, and another to the fans of windmills; but each of these takes from the atmosphere its own measure, and applies to itself so much as is sufficient.

The heat and light proceeding from the Lord as a Sun, contain in their bosom all the infinities that are in the Lord—the heat, all the infinities of his Love, and the light all the infinities of his Wisdom; thus also in infinity all the good pertaining to charity and all the truth pertaining to faith. This is because that Sun itself is everywhere present in its heat and light, and is the circle most closely surrounding the Lord, emanating from both his divine love and wisdom; for the Lord is in the midst of that Sun.

From this it is plain that there can be no possible lack of anything to render man capable of acquiring from the Lord (for He is omnipresent) all the good belonging to charity and all the truth belonging to faith. That nothing of the kind is lacking, is obvious from the love and wisdom which the angels of

heaven possess from the Lord, in that they are ineffable, and to a natural man incomprehensible, and are also capable of being multiplied to eternity.

That infinite things are included in the heat and light that proceed from the Lord, although they are perceived simply as heat and light, may be illustrated by various things in the natural world; as for example, the sound of a man's voice and speech is heard merely as a simple sound; yet when the angels hear it, they perceive therein all the affections of his love, and also show what they are and the nature of them. That these things are hidden within the tone of the voice, even man can perceive in some measure from the tone of one speaking to him; he can tell whether there is contempt, or sarcasm, or hatred in it, as also whether there is charity, benevolence, gladness or other affections in it. Similar things are hidden in the beams of the eye when it looks at any one. It may be illustrated also by the fragrances arising from a large garden, or from extended plains covered with flowers. The fragrant odor exhaled from them consists of thousands and even myriads of different odors yet they are perceived as one. It is similar with many other things, which although they appear uniform extrinsically, are yet intrinsically manifold.

Sympathies and antipathies are no other than exhalations of affections from the mind, which affect another according to similitudes, and cause aversion according to dissimilitudes. These, although innumerable, and

unperceived by any bodily sense, are still perceived by the sense of the soul as one ; and all conjunctions and consociations in the spiritual world are effected according to them. . .

RECEPTION IS ACCORDING TO FORM.

WHAT INFLOWS FROM THE LORD IS RECEIVED BY MAN ACCORDING TO HIS FORM. By form is here meant man's state with reference to his love and wisdom together, consequently with reference to his affection for the goods of charity, together with his perception of the truths of faith.

God is one, indivisible, and the same from eternity to eternity ; not the same simply but infinitely ; and all variation arises from the subject in which He dwells. That the form or recipient state induces variations, may appear from the life of infants, children, youths, adults and aged persons. The same life, because the same soul, resides in each from infancy to old age ; but as his state is varied according to age and circumstances, so also is his perception of life.

The life of God resides in all fullness, not only in good and pious men, but also in the wicked and impious ; in like manner both in the angels of heaven and in the spirits of hell. The difference is, that the wicked obstruct the way and shut the door, lest God should enter the lower regions of their minds, while the good clear the way and open the door, and also invite God

to enter into the lower regions of their minds as He inhabits the highest regions. And thus they form a state of the will favorable to the influx of love or charity, and a state of the understanding favorable to the influx of wisdom or faith, consequently to the reception of God.

But the wicked obstruct that influx by various lusts of the flesh and spiritual defilements, which bestrew and clog its passage; yet God with all his Divine essence resides in the highest regions of their minds, and gives to them the faculty of desiring good and understanding truth—a faculty belonging to every man, and which he could by no means possess were there not life from God in his soul. That even the wicked possess this faculty, it has been granted me to know from much experience.

That every one receives life from God according to his form, may be illustrated by comparisons with all kinds of vegetables. Every tree, shrub, shoot, and blade of grass receives the influx of heat and light according to its form; not only those which have a good but those also which have an evil use. The sun with its heat does not change their forms, but the forms change its effects in themselves.

It is the same with the subjects of the mineral kingdom. Each one of them, the valuable and the common alike, receives influx according to the form of the texture of parts composing it; thus one stone differently from another, one mineral differently from

another, one metal differently from another. Some of them are variegated with most beautiful colors, some transmit the light without variegation, and some blur and suffocate it in themselves.

From these few examples it may be seen that, as the sun of the world with its heat and light is equally present in all objects, but their recipient forms vary its operations, so the Lord (from the Sun of heaven in the midst of which He is), with his heat which in its essence is love, and with his light which in its essence is wisdom [is present in all men]; but man's form which is induced upon him by the states of his life, varies His operations; consequently that the Lord is not the cause that man is not born again and saved, but man himself.

NON-RECEPTIVE FORMS.

BUT THE MAN WHO SEPARATES THE LORD, CHARITY AND FAITH, IS NOT A FORM RECEPTIVE BUT DESTRUCTIVE OF THEM. For he who separates the Lord from charity and faith, separates life from them; which being done, charity and faith either cease to exist, or are abortions.

He who acknowledges the Lord and separates charity from his acknowledgment, does it with his lips only. His acknowledgment and confession is cold, within which there is no faith; for it lacks spiritual essence, since charity is the essence of faith. But he who practises charity and does not acknowledge the Lord as the God of heaven and earth, one with the

Father (as He himself teaches), practises merely natural charity within which there is no eternal life.

The man of the church knows that all good which is essentially good is from God, consequently from the Lord, who is "the true God and eternal life" (1 John v. 20); so also with charity, because good and charity are one. Faith separate from charity is not faith, because faith is the light of man's life, and charity is the heat of it. Therefore the separation of charity from faith is like the separation of heat from light. Man's state then becomes like that of the world in winter, when everything on the earth dies. . . .

Separating charity from faith, is like separating essence from form. In the learned world it is known that essence without form, or form without essence, is nothing; for essence has no quality except from form, nor is form a subsistent entity except from essence; consequently nothing can be predicated of either separate from the other. Charity is also the essence of faith, and faith is the form of charity, just as good is the essence of truth, and truth is the form of good.

These two, good and truth, are in all things general and particular which essentially exist. Therefore charity, because it relates to good, and faith, because it relates to truth, may be illustrated by comparisons with many things in the human body, and with many things on the earth. They may be fitly compared with the respiration of the lungs and the systolic motion of the heart; for charity can no more be separated

from faith than the heart from the lungs; for when the pulsation of the heart ceases, immediately the respiration of the lungs ceases; and when the respiration of the lungs ceases, all the senses faint, all the muscles are deprived of motion, and in a short time the heart stops also, and the whole of life is gone. This is a true comparison, inasmuch as the heart corresponds to the will and therefore to charity also, and the respiration of the lungs to the understanding, and therefore to faith also; for charity resides in the will, and faith in the understanding; nor is anything else meant in the Word by the heart and spirit. . .

This will suffice to demonstrate the two points of this chapter: First, That faith without charity is not faith, that charity without faith is not charity, and that neither is living except from the Lord: Secondly, That the Lord, charity and faith make one, like life, will and understanding in man; and if they are divided each perishes, like a pearl reduced to powder. (T. C. R. n. 362-367.)





VII.

SALVATION IS CONJUNCTION WITH GOD.



THE LORD IS CHARITY AND FAITH IN MAN, AND MAN IS CHARITY AND FAITH IN THE LORD.

That the man of the church is in the Lord and the Lord in him, appears from the following passages in the Word: "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," John xv. 4, 5. "He that eateth my flesh and drinketh my blood, dwelleth in me and I in him," vi. 56. "At that day ye shall know that I am in my Father, and ye in me, and I in you," xiv. 20. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God," 1 John iv. 15. Yet man himself cannot be in the Lord, but the charity and faith that are in him from the Lord, from which two he is essentially man.

BY CONJUNCTION WITH GOD MAN HAS SALVATION AND ETERNAL LIFE. He was so created as to be capable of such conjunction. For he was created a native of heaven and also of the world; and so far as he is a native of heaven he is spiritual, while so far as he is a native of the world he is natural. And the spiritual man can think of God and perceive such things as are of God; he can also love God, and be affected

with what is from Him ; from which it follows that he is capable of conjunction with God.

That man can think of God and perceive such things as are of God, is beyond all chance of doubt ; for he can think of the unity of God, . . . of the immensity and eternity of God, of the Divine Love and Wisdom (which constitute the essence of God), of God's omnipotence, omniscience and omnipresence ; of the Lord the Saviour his Son, and of redemption and mediation ; then again of the Holy Spirit ; and finally of the Divine Trinity ; all of which are of God, yea, are God. Moreover, he can think of the operations of God, which are chiefly faith and charity, and of other things which proceed from these two.

That man can not only think of God, but also love Him, appears from the two commandments of God himself, which read : "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself," Matt. xxii. 37-39 ; Deut. vi. 5. That man can obey God's commandments, and that this is to love Him and to be loved by Him, is evident from the following : "He that hath my commandments and keepeth them, he it is that loveth me ; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself unto him," John xiv. 21.

Furthermore, what is faith but conjunction with

God by means of truths which belong to the understanding and thence to thought? And what is love but conjunction with God by goods which belong to the will and thence to affection? God's conjunction with man is a spiritual conjunction within the natural; and man's conjunction with God is a natural conjunction derived from the spiritual. For the sake of this conjunction as an end, man was created a native both of heaven and the world. As a native of heaven he is spiritual, as a native of the world he is natural.

And thus, if man becomes spiritual-rational and spiritual-moral, he has conjunction with God, and through that conjunction salvation and eternal life. But on the other hand, if he is merely natural-rational and also natural-moral, there is indeed a conjunction of God with him, but not of him with God; this brings upon him spiritual death, which viewed in itself is natural life without spiritual life; for in him the spiritual, in which there is the life of God, is extinct.

CONJUNCTION WITH THE DIVINE-HUMAN.

CONJUNCTION WITH GOD THE FATHER IS NOT POSSIBLE, BUT WITH THE LORD, AND THROUGH HIM WITH GOD THE FATHER. This the Scripture teaches, and reason sees. The Scripture teaches that God the Father has never been seen or heard, and cannot be; consequently that He cannot operate at all in man from Himself, as He is in his own Being and Essence.

For the Lord says, that no man "hath seen the Father, save he who is of God, he hath seen the Father," John vi. 46. "Neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him," Matt. xi. 27. "Ye have neither heard his voice at any time nor seen his shape," John v. 37. This is because He resides in the primaries or first principles of all things, thus pre-eminently above every sphere of the human mind. For He is in the primaries or first principles of all that pertains to wisdom and love, with which primaries there is no conjunction possible to man. Wherefore if He himself should draw near to man, or man to Him, man would be consumed and would melt away like wood in the focus of a powerful sun-glass, or rather like an image thrown into the sun itself. It was therefore said to Moses, who longed to see God, that man could not see Him and live, Ex. xxxiii. 20.

But that God the Father may effect conjunction with man through the Lord, is evident from the passages just quoted, that not the Father, but the only begotten Son who is in the bosom of the Father and sees Him, has brought to view and revealed those things which are of God and from God; and moreover from the following:

"At that day ye shall know that I am in my Father, and ye in me, and I in you," John xiv. 20. "And the glory which thou gavest me, I have given them, that they may be one, even as we are one; I in them, and

thou in me," xvii. 22, 23 ; also 26. Jesus said "I am the way, the truth and the life ; no man cometh unto the Father but by me." And then Philip wished to see the Father, and the Lord said to him, "He that hath seen me, hath seen the Father ;" and, "If ye had known me, ye should have known my Father also," xiv. 6, 7, 9. Again, in xii. 45, "He that seeth me, seeth Him that sent me." . .

When God became man, and thus also became Man-God, then being accommodated to man He could draw near to him and effect conjunction with him as God-Man and Man-God. There are three things which follow in order: Accommodation, Application and Conjunction. There must be accommodation before there is application ; and there must be accommodation and application both together before there is conjunction. Accommodation on God's part was that He became man. Application on God's part is perpetual so far as man applies himself in return ; and so far as this is done, conjunction is effected

CONJUNCTION IS RE IPROCAL.

CONJUNCTION WITH THE LORD IS A RECIPROCAL CONJUNCTION, WHICH IS SUCH THAT THE LORD IS IN MAN AND MAN IN THE LORD. That conjunction is reciprocal, the Scripture teaches and reason also sees. Of his conjunction with the Father the Lord teaches that it is reciprocal, for He says to Philip, "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. 10, 11. "That ye may know and believe that the Father is in me, and I in Him," x. 38. Jesus said, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee," xvii. 1. "All mine are thine, and thine are mine," xvii. 10.

Of His conjunction with man the Lord teaches the same, that is, that it is reciprocal; for He says, "Abide in me and I in you; . . . he that abideth in me and I in him, the same bringeth forth much fruit," xv. 4, 5. "He that eateth my flesh and drinketh my blood, dwelleth in me and I in him," vi. 56. "At that day ye shall know that I am in my father, and ye in me, and I in you," xiv. 20. Also 1 John iii. 24, iv. 15; Rev. iii. 20.

From these plain utterances it is evident that the conjunction of the Lord and man is reciprocal; and because it is so, it follows that man ought to conjoin himself to the Lord in order that the Lord may conjoin Himself to him; and that otherwise conjunction is not effected, but withdrawal and a consequent separation. Yet this, not on the Lord's part, but on man's.

In order that such reciprocal conjunction may exist, there is given to man freedom of choice, owing to which he can walk in the way to heaven or in the way to hell. From this freedom given to man, flows his reciprocity that enables him to effect conjunction with the Lord, and also with the devil. . .

It is mournful that the reciprocal conjunction of the Lord and man, although it stands out so clearly in the Word, is unknown in the Christian church. This is because of the prevalent hypotheses respecting faith and free-will; which hypotheses are, that faith is bestowed upon man without his contributing anything toward the acquisition of it, or adapting and applying himself, any more than a stock, to the reception of it; and that he does not possess a single grain of free-will in spiritual things.

There are two kinds of reciprocation by which conjunction is effected: one is *alternate* and the other *mutual*. The *alternate* reciprocation by which conjunction is effected, may be illustrated by the action of the lungs in breathing; the man inhales the air, and thereby expands the chest; presently he expels the inhaled air, and thereby contracts the chest. This inhalation and the consequent expansion is effected by means of the superincumbent air according to the weight of its column; while this expulsion and the consequent contraction is effected by means of the ribs from the power of the muscles. Such is the reciprocal conjunction of the air and the lungs, and on it depends the life of all bodily sense and motion, for these latter faint when respiration ceases.

The reciprocal conjunction that is effected by alternation may also be illustrated by the conjunction of the heart with the lungs and the lungs with the heart. The heart from its right chamber pours the blood into

the lungs, and the lungs pour it back again into the left chamber of the heart; thus is effected that reciprocal conjunction on which the life of the whole body is altogether dependent. . .

There is no such reciprocal conjunction, however, of the Lord and man, but a mutual conjunction which is not effected by action and reaction, but by co-operation. For the Lord acts, and man receives action from Him, and operates as if from himself, nay, of himself from the Lord. This operation of man from the Lord is imputed to him as his own, inasmuch as he is held constantly in freedom of will by the Lord. The free-will resulting from this is the power to exercise will and thought from the Lord, that is, from the Word, and also from the devil, that is, contrary to the Lord and the Word. This freedom the Lord gives to man that he may be able to effect a reciprocal conjunction of himself with the Lord, and thereby to be gifted with eternal life and beatitude — for this, without reciprocal conjunction, is not possible.

This reciprocal conjunction which is mutual, may also be illustrated by various things in man and in the world. Such is the conjunction of soul and body in every man. Such is the conjunction of will and action, also of thought and speech. Such is the mutual conjunction of the two eyes, the two ears and the two nostrils. That the mutual conjunction of the two eyes is in its degree reciprocal, is plain from the optic nerve, in which are interwoven fibres from both hemispheres

of the cerebrum, and so interwoven they extend to both eyes. It is the same with the ears and nostrils. There exists a similar reciprocal and mutual conjunction between light and the eye, sound and the ear, odor and the nose, taste and the tongue, touch and the body. . .

HOW THIS CONJUNCTION IS EFFECTED.

THIS RECIPROCAL CONJUNCTION OF THE LORD AND MAN IS EFFECTED BY MEANS OF CHARITY AND FAITH. It is known at the present day that the church constitutes the body of Christ, and that every one in whom the church is, occupies some member of that body, according to Paul (Eph. i. 23 ; 1 Cor. xii. 27 ; Rom. xii. 4, 5). But what is the body of Christ but Divine Good and Truth? This is meant by the Lord's words in John, "He that eateth my flesh and drinketh my blood dwelleth in me and I in him," vi. 56. By the Lord's flesh, as also by bread, is meant Divine Good, and by his blood, as also by wine, is meant Divine Truth.

From this it follows, that so far as man is in the goods of charity and the truths of faith, he is in the Lord and the Lord is in him; . . for the Lord is spiritual charity and faith in man's natural charity and faith; and man is natural charity and faith from the Lord's spiritual charity and faith—which two united produce a spiritual-natural charity and faith. (T. C. R. n. 368–372.)



VIII.

DIFFERENT KINDS OF FAITH.



THE Christian church began in its cradle to be infested and divided by schisms and heresies, and in the course of time to be torn and mutilated almost as it is written of the man who went down from Jerusalem to Jericho; he was surrounded by thieves, who stripped him and beat him and then left him half dead (Luke x. 30).

From this it has come to pass, as it is written of the church in Daniel, "For the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate" (ix. 27); and according to these words of the Lord: "Then shall the end come, when ye . . . shall see the abomination of desolation spoken of by Daniel the prophet," Matt. xxiv. 14, 15.

The lot of the church may be compared to that of a vessel laden with valuable merchandise, which is driven about by storms as soon as she has left port, and a little after is wrecked and sunk in the sea, her merchandise being partly destroyed by the waters, and partly scattered about by fishes. That the Christian church has been so vexed and torn from her infancy, is evident from ecclesiastical history. . .

The causes of so many divisions and separations in the church are principally three: First, the Divine Trinity has not been understood: Second, there has been no correct knowledge of the Lord: Third, the passion of the cross has been taken for redemption itself. So long as men are ignorant of these three things, which nevertheless are the very essentials of faith from which the church exists and is called the church, it cannot be but that all things pertaining to the church will be turned aside out of their true course, and finally opposite to it,—the church still believing that it possesses true faith in God, and faith in all the truths relating to God. Men in this state are like persons who bandage their eyes with a cloth, and so fancy themselves to be walking in a straight line, although they depart from it step by step, and at length go in the opposite direction where there is a cave into which they fall. . .

THE ONLY TRUE FAITH.

THE TRUE FAITH IS THE ONE ONLY FAITH, WHICH IS A FAITH IN THE LORD GOD THE SAVIOUR JESUS CHRIST, AND IS POSSESSED BY THOSE WHO BELIEVE HIM TO BE THE SON OF GOD, THE GOD OF HEAVEN AND EARTH, AND ONE WITH THE FATHER.* The true faith is the one only faith, because faith is truth; and truth can-

* We are not to infer from this, that all who profess or intellectually accept this one only true faith, are really in it; nor that all who seemingly or professedly reject it, do so at heart or

not be broken up and cut to pieces so that one part turns to the left and another to the right, and still remain its own truth.

Faith in a general sense consists of innumerable truths, for it is the complex of them. But those innumerable truths form, as it were, one body, and in that body the truths are what constitute its members, some of the members dependent on the chest, as the arms and hands; and other members dependent on the loins, as the legs and feet. But interior truths constitute the head, and the truths first proceeding from them, the sensories located in the face.

Interior truths constitute the head, because when the term interior is used, we also mean superior; for in the spiritual world all that is interior is also superior. So is it with the three heavens there; of this body and all its members, the Lord God the Saviour is the life and soul. Therefore Paul called the church the body of Christ, and the men of the church, according to their states of charity and faith, constitute its members. . .

That this is the most important of all the truths that enter into and form faith, is evident from the Lord's

in reality. Such is not the author's meaning. On the contrary he repeatedly assures us that all who shun evils as sins, and live righteously, are at heart in this true faith; while those whose lives are evil, are really in the denial of it, however they may profess it, and think that they accept it (see Vol. III. of this series, pp. 239-242). — ED.

words to Peter when he said, "Thou art the Christ, the Son of the living God," "Blessed art thou, Simon Barjona; . . . and I say also unto thee, . . . upon this rock I will build my church, and the gates of hell shall not prevail against it," Matt. xvi. 16-18. By a rock here, as elsewhere in the Word, is meant the Lord as to divine truth, and also divine truth from the Lord. That this truth is primary, and is like a diadem on the head and a sceptre in the hand of Christ's body, is evident from the Lord's saying, that upon this rock He would build his church, and the gates of hell should not prevail against it. That this is the chief article of faith, is also evident from these words in John, "Whoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God," 1 Epistle iv. 15.

Besides this characteristic of their being in the true faith, which is the one only faith, there is also another, which is: that they believe the Lord to be the God of heaven and earth. This follows from the former belief (that He is the Son of God), and from the statements that in Him dwelleth all the fullness of Divinity, Col. ii. 9; that He is the God of Heaven and earth, Matt. xxviii. 18; that all which the Father hath is His, John iii. 35; xvi. 15.

A third sign that they who believe in the Lord are interiorly in faith in Him, thus in the true faith which is the only one, is that they believe the Lord to be one with God the Father. That He is one with God the Father, and that He is the Father himself in the Hu-

manity, is very evident from the words of the Lord himself, That the Father and He are one, John x. 30; that the Father is in Him and He in the Father, x. 38; xiv. 10, 11; He said to his disciples that henceforth they had seen and known the Father; and He looked at Philip and said, that he (Philip) then saw and knew the Father, xiv. 7-10. . . .

They who possess these three jewels of faith are in both its internals and its externals; it is therefore not only a treasure in their hearts, but also a jewel in their mouths. It is otherwise with those who do not acknowledge the Lord as the God of heaven and earth, or as one with the Father. They interiorly also look to other gods who possess similar power, which, however, is to be exercised by the Son, either vicariously or as one who on account of redemption deserves to reign over those whom He has redeemed. But these persons break the true faith in pieces by the division of God's unity; which being done, there is no longer any faith, but only the shadow of it, which when seen naturally looks like some image of it, but seen spiritually becomes a chimera. Who can deny that the true faith is faith in one God who is the God of heaven and earth, consequently a faith in God the Father in human form, that is, in the Lord?

These three marks, testimonies and indications that faith in the Lord is faith itself, are like the touchstones by which gold and silver are proved; and they are like stones or finger-posts by the wayside, pointing the

way to the temple where the one true God is worshiped; and like lights on rocks in the sea, by which those who are sailing at night know where they are, and to what quarter to direct their vessels. The first characteristic of faith, which is that the Lord is the Son of the living God, is like the morning star to all who enter his church.

SPURIOUS FAITH.

SPURIOUS FAITH IS ALL FAITH THAT DEPARTS FROM THE TRUE, WHICH IS THE ONE ONLY FAITH; AND IT PREVAILS WITH THOSE WHO CLIMB UP SOME OTHER WAY, AND REGARD THE LORD NOT AS GOD BUT AS A MERE MAN. This is self-evident; for since the only faith is truth, it follows that what departs from it is not truth.

All the good and truth pertaining to the church are propagated by the marriage of the Lord and the church; thus all that is essentially charity and all that is essentially faith, is from that marriage; and on the other hand, all charity and faith that is not from that marriage, is not from a legitimate but an illegitimate bed. . . Therefore such faith is called spurious.

The Lord also calls those who profess such faith adulterers, in many places, and they are also meant by thieves and robbers, in John x. 1, 9; "Verily I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber; . . I am the door; by me if

any man enter in, he shall be saved." To enter into the sheepfold is to enter into the church, and likewise into heaven. That it is also to enter into heaven, is because heaven and the church make one, and nothing makes heaven but the church therein. Therefore as the Lord is the bridegroom and husband of the church, so is He also the bridegroom and husband of heaven. . .

Faith is both spurious and adulterous with those who regard the Lord not as God but merely as a man. The truth of this is very evident from the two abominable heresies, Arianism and Socinianism, which are anathematized in and excommunicated from the Christian church, because they deny the Lord's Divinity and climb up some other way. But I am afraid these abominations lie concealed at this day in the general spirit of the men of the church.

It is remarkable that the more any one deems himself superior to others in learning and judgment, the more prone he is to seize upon and appropriate to himself the idea that the Lord is a man and not God; and that because He is a man He cannot be God. And any one appropriating to himself these ideas, introduces himself into companionship with Arians and Socinians, who in the spiritual world are in hell. Such is the spirit in general of the men of the church at the present day, because there is with every man an associate spirit; otherwise man could not think analytically, rationally and spiritually, and therefore would not be

a man but a brute; and every man attaches to himself a spirit similar to the affection of his own will and the consequent perception of his understanding.

To the man who introduces himself into good affections by means of truths from the Word and a life according to them, there is adjoined an angel from heaven; while to him who introduces himself into evil affections by the confirmation of falsities and a wicked life, an evil spirit from hell adjoins himself; which being done, the man enters more and more, as it were, into fraternity with satans, and then confirms himself more and more in falsities contrary to the truths of the Word, and in the Arian and Socinian abominations against the Lord. This is because no satan can bear to hear any truth from the Word, or to name Jesus; or if they hear them, they become furious, as it were, and run about and blaspheme; and then if light from heaven flows-in they throw themselves headlong into caverns and into their own darkness, in which there is light to them as there is to owls at night, or to cats in cellars watching for mice.

All become such after death, who in heart and faith deny the Divinity of the Lord and the holiness of the Word. Their internal man is of this nature, however the external may play the mimic and feign to be Christian. I know that this is true, because I have seen and heard it.

The mouth of all who honor the Lord as the Redeemer and Saviour with the lips only, while in heart

and spirit they regard Him as a mere man when they speak of these things and teach them, is like a bag of honey, and their heart like a bag of gall. Their words are like cakes of sugar, and their thoughts like emulsions of aconite. They are also like rolls of pastry containing snakes. If such persons are priests, they are like pirates on the sea, who hoist the flag of a peaceful nation; but when a ship sailing near hails them as friends, they raise a piratical flag in place of the former, capture the ship and carry those on board away into captivity. They are also like serpents of the tree of the knowledge of good and evil, who approach like angels of light, carrying in their hands apples from that tree painted with golden colors, as if plucked from the tree of life. . . They are meant also by the man who came to the marriage without a wedding garment, and was cast into outer darkness, Matt. xxii. 11–13. The wedding garment is faith in the Lord as the Son of God, the God of heaven and earth, and one with the Father.

They who worship the Lord with the mouth and lips only, but in heart and spirit regard Him as a mere man, if they disclose their thoughts and persuade others, are spiritual murderers, and the worst of them are spiritual cannibals. For man's life comes from love to the Lord and faith in Him. But if this essential of faith and love, that the Lord is God-Man and Man-God, is taken away, his life becomes death; so that the man is thereby killed and devoured as a kid by a wolf.

HYPOCRITICAL FAITH.

HYPOCRITICAL FAITH IS NO FAITH. Man becomes a hypocrite when he thinks much about himself and prefers himself to others; for so he directs his mind's thoughts and affections to his body, immerses them in it, and unites them with its senses. He therefore becomes a natural, sensual and corporeal man, and then his mind cannot be withdrawn from the flesh to which it adheres, and raised to God, and cannot see anything of God in the light of heaven, that is, anything spiritual. And because he is a carnal man, anything spiritual that enters him seems to him only like something spectral, like down floating in the air. . . Therefore in heart he ridicules it: for that the natural man looks upon what pertains to the spirit, or upon spiritual things, as hallucinations, is known.

Among natural men the hypocrite is the lowest; for he is sensual, inasmuch as his mind is closely bound to his bodily senses, and therefore does not love to see anything but what his senses suggest; and the senses, being in nature, compel the mind to think of everything from nature, and so of whatever pertains to faith. If such a hypocrite becomes a preacher, he retains in his memory such things as he had heard about faith during his childhood and youth. But as there is nothing spiritual but only what is natural within those things, when he presents them to a congregation they are nothing but lifeless words; their sounding as

if they had life in them arises from the delight of the love of self and the world, which makes them ring according to the eloquence of the speaker, and soothe the ear almost like the harmony of a song.

When a hypocritical preacher returns home after his sermon, he laughs at everything he has advanced to the congregation respecting faith and from the Word, and perhaps says to himself, I have cast my net into the lake and have caught flat-fish and shell-fish,—for such to his fancy seem all who are in true faith. A hypocrite is like a sculptured image with two heads, one within the other; the internal head being connected with the trunk or body, and the external, which rotates about the former, being painted before with colors exactly like those of the human face, not unlike the wooden heads displayed at the shops of hair-dressers. . .

Hypocritical ministers are finished comedians, mimics and players who can personate kings, leaders, archbishops and bishops; and as soon as they have doffed their theatrical robes, they visit brothels and consort with harlots. They are also like doors hung upon hinges that allow them to open either way. Such is their mind, for it may be opened toward hell or toward heaven, and when opened to one it is closed to the other; because (which is extraordinary) when they administer in sacred things and teach truths from the Word, they do not know but that they believe in them; for the door is then closed toward hell. But the mo-

ment they return home they believe nothing, for the door is then closed toward heaven.

Among consummate hypocrites there is an intestine hostility against truly spiritual men; for it is like that of satans against the angels of heaven. They are not sensible of this while they live in the world, but it manifests itself after death, when their external by which they assumed the appearance of spiritual men, is taken away, since it is their internal man which is so satanic.

But I will tell how spiritual hypocrites, who are such as walk "in sheep's clothing, but inwardly they are ravening wolves" (Matt. vii. 15) appear to the angels of heaven: They appear like jugglers walking on the palms of their hands and praying in words, and from the heart crying to demons and kissing them, but cracking their shoes together in the air, and so making a noise to God. But when they stand on their feet, their eyes look like those of a leopard, they step like wolves, their mouths are fox-like, their teeth like those of a crocodile, and in faith they are like vultures. (T. C. R. n. 378-381.)

PERSUASIVE, HISTORICAL AND SPIRITUAL FAITH.

They who are in the doctrine of faith alone, have no real faith, that is, no spiritual faith which is the faith of the church. Yet they possess natural faith, which is also called persuasive faith. For they believe that

the Word is divine; they believe in eternal life; they believe also in the remission of sins, and in many other things. But such faith, with those who are without charity, is merely persuasive faith which, regarded in itself, does not differ from a faith of things unknown which are heard from others in the world, and are believed although neither seen nor understood, but because they are said by some one whom such persons think worthy of credit. Thus it is only the faith of another in themselves, and not their own.

And this faith which is not made their own by sight and understanding, is not unlike the faith of one born blind concerning colors and objects of sight in the world, who has also a dulness in the sense of touch, concerning which things he has an extraneous idea which no one knows but himself. This faith is what is called historical faith, and is by no means spiritual, such as the faith of the church ought to be.

Spiritual faith, or [the genuine] faith of the church, is wholly derived from charity, so that in its essence it *is* charity. Also things spiritual which are believed, appear in light to those who are in charity. This I declare from experience; for every one, who has lived in charity during his abode in the world, sees in the other life his own truth which he believes; whereas they who have been in faith alone, see nothing at all. (A. E. n. 232.)

The first faith with every one is historical faith,

which afterwards becomes saving when the man by his life becomes spiritual. For it is first of all to be believed that the Lord is the God of heaven and earth, and that He is omnipotent, omnipresent, omniscient, infinite, and one with the Father. These things are necessary to be known, and so far as they are only known, they are historical; and historical faith causes the Lord to be present, because it is an intuition of Him from the quality of his Divinity. But still that faith does not save, until a man lives the life of faith, which is charity; for he then wills and does the things which he believes; and to will and do is of the love, and love conjoins Him whom faith causes to be present. (A. E. n. 815.)

Knowledges of truth are not really in a man while in his memory only. . . The faith of knowledges before it becomes that of the life, is merely historical faith, which is, that a thing is believed to be so because another has said it. This, before it becomes the man's own, is the property of another in him. Another characteristic of such faith is, that it is a faith of things unknown; for it is said, that such things are to be believed, although they are not understood; yea, that they are not to be searched into by the understanding; when yet the nature of spiritual faith is such, that truths themselves are seen in it, and so are believed. No one in heaven believes any truth unless he sees or has seen it. For there they say, Who can

believe that it is so, unless he sees it? Possibly it may be false. . . The reason why the angels see truths, is, that the light of heaven in which they are, is the divine truth proceeding from the Lord. Hence all in the world also to whom that light pertains, have the sight of truth. (A. E. n. 242.)

SOLIFIDIANS WHO LIVE RIGHTEOUSLY.

There are some who make profession of faith and think nothing of charity, by reason that they are so instructed by their teachers; and who do not know what charity is, imagining it to consist only in giving what is their own to others, and in having pity on all; also because they do not know what is meant by the neighbor who is the object of charity, imagining that all without distinction are to be so regarded; yet these same persons live the life of charity toward their neighbor, because they live the life of good. It is no injury to such that they make profession of faith, and consider it [alone] to be saving, like others; for in their faith there is charity, whereby is signified all the good of life both in general and in particular. (A. C. n. 2388.)

AMONG DRAGONS, BUT NOT OF THEM.

“And the earth helped the woman,” means that they who are of the church which is not in truths, afford assistance, and do not receive the subtle reasonings of those who are principled in faith separate from charity. . . It is said that the woman fled into the

wilderness where she hath a place prepared of God, and afterwards that she got the wings of an eagle and flew to her own place; by which is meant that the church which is called the New Jerusalem, is to tarry among those who are in the doctrine of faith separate from charity, while it is growing to fullness, until provision is made for its reception among greater numbers. But in that church [in the wilderness] there are dragons who separate faith from good works, not only in doctrine but also in life; whereas the rest in the same church, who live the life of faith which is charity, are not dragons although among them; for they think that it is agreeable to doctrine that faith produces the fruits which are good works, and that the faith which justifies and saves is to believe those things which are in the Word, and do them. But the dragons are altogether of another way of thinking; but what the sentiments of these latter are, the former do not comprehend; and since they do not comprehend neither do they receive them. From which it is manifest that the church consisting of those who are not dragons, is understood by the earth which helped the woman, and swallowed up the stream which the dragon cast out of his mouth. (A. E. n. 764.)

BETTER THAN THEIR CREED.

Something shall now be said of those who, although they are in the churches where faith alone is acknowl-

edged, do not falsify the Word. Such are they who do not separate faith from life but conjoin them, believing that they make one like affection and thought, or like heat and light in summer-time, from the conjunction of which arises all germination. . . The faith of such persons is so far spiritual as they know truths from the Word, and live according to them; for faith becomes spiritual from the life, and so far as man is thence made spiritual, heaven is opened to him.

Neither do they falsify the Word who neither know nor desire to know that faith is any other than to believe those things which are in the Word and do them. For they see that to believe and do is faith; but that to believe and not to do is faith of the lips only, and not of the heart, thus without the man and not within him. Such persons think that faith consists in believing that there is a God, a heaven and hell and a life after death, and that the love of God and their neighbor consists in doing the commandments in the Word; likewise that so far as they desist from evils, and shun them because they are sins, they do those commandments from God and not from themselves. They also believe that the Lord came into the world to save those who believe in Him and practice what He taught; . . and they perceive that merely to believe this, and not to live the life of faith, which is charity, rather condemns than justifies. (A. E. n. 800.)



WORKS.





I.

CHARITY AND FAITH MUST BE EMBODIED IN WORKS.



CHARITY AND FAITH ARE ONLY MENTAL AND PERISHABLE THINGS, UNLESS THEY ARE DETERMINED TO WORKS AND CO-EXIST IN THEM WHEN IT IS POSSIBLE.

There is nothing in the mind to which there does not correspond something in the body; and that which corresponds may be called its embodiment. Therefore so long as charity and faith occupy the mind only, they are not embodied in the man, and may be likened to those aerial beings called spectres, or to Fame as painted by the ancients, with a laurel about her head and a trumpet in her hand. Men who are of such a spectral character and still possess the power of thought, cannot but be agitated by fancies almost as marsh reeds are shaken by the wind, while shells lie at the bottom of the pond beneath them and frogs croak on its surface.

Who cannot see that such things come to pass, when men merely know something about charity and faith from the Word, but do not practice them? Moreover, the Lord says, "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house upon a rock. . . And 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 ;” or “ that, without a foundation built a house upon the earth,” Matt. vii. 24, 26 ; Luke vi. 47, 49.

Charity and faith with their factitious ideas, when man does not put them in practice, may also be compared to butterflies in the air, which a sparrow no sooner sees than he darts upon and devours them. The Lord also says : “ A sower went forth to sow ; and when he sowed some seeds fell by the wayside, and the fowls came and devoured them up,” Matt. xiii. 3, 4. That charity and faith are of no advantage to man so long as they remain only in his head and are not fixed in works, is evident from a thousand passages in the Word. . .

THE WHOLE MAN IS IN HIS WORKS.

In every work that proceeds from a man, there is the whole man such as he is in his disposition or essentially. By the disposition is meant his love’s affection and thought therefrom. These form his nature, in general his life. If we look at works in this way, they are like mirrors of the man. This may be illustrated by what is similar in brutes and wild beasts. In all their actions a wolf is a wolf, a tiger is a tiger, a fox is a fox, and a lion is a lion. The same is true of a sheep and a kid in all their actions.

It is similar with a man; but he is such as he is in his internal man. If in this he is like a wolf or a fox, then all his work is interiorly wolfish and fox-like, but the reverse if he is like a lamb or a kid. But that such is the man in all his works does not appear in his external man, because this assumes various forms around the internal; still it is concealed within the latter. The Lord says: "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." And again: "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. 44, 45.

That man, in all that proceeds from him both in general and in particular, is such as he is in his internal man, he manifests in himself after death to the very life, since he then lives an internal and no longer an external man. There is good in man, and every work that proceeds from him is good, when the Lord, charity and faith reside in his internal man. . .

RELATION OF CHARITY AND WORKS.

Charity and works are distinct from each other like will and action, like the mind's affection and the body's operation, therefore also like the internal man and the external; and these latter are related to each other as cause and effect, since the causes of all things are

formed in the internal man, and from this result all effects in the external. Therefore charity, because it belongs to the internal man, is good-will; and works, because they belong to the external man, are good deeds from good-will. There is, however, an infinite diversity of good-will in different persons; for every thing that one person does to favor another is believed or appears to flow forth from good-will or benevolence; but still it is not known whether the good deeds are from charity or not, still less whether they are from genuine or spurious charity.

This infinite diversity of good-will in men, originates in the end, intention and purpose [from which they act]; these are inwardly concealed in the will to do good; the character of the will in every one is from them. The will also searches the understanding for the means and modes of attaining its ends, which are effects; and there it betakes itself to the light, so that it may see not only the reasons but also the opportunities for determining itself to action in the proper time and manner, and so producing its effects which are works. . . Thus does charity descend into good works.

This may be illustrated by comparison with a tree. Man himself, in all that constitutes him, is like a tree. In the seed of this tree there lies concealed, as it were, the end, intention or purpose of producing fruit; in these respects the seed corresponds to the will in man, which contains those three things, as stated above.

Again, the seed from its interiors shoots up from the earth, clothes itself with branches, branchlets and leaves, and so provides itself with means to its end, which is the fruit: in this the tree corresponds to the understanding in man. Finally, when the time comes and there is opportunity for determination, the tree blossoms and bears fruit: in this it corresponds to good works in man. That they belong essentially to the seed, formally to the branchlets and leaves, and actually to the wood of the tree, is evident.

This may also be illustrated by comparison with a temple. Man is the temple of God, according to Paul, 1 Cor. iii. 16, 17; 2 Cor. vi. 16; Eph. ii. 21, 22. The end, purpose and intention of man as a temple of God, are salvation and eternal life; in this respect there is a correspondence with the will, which contains those three things. Afterwards he acquires the doctrinals of faith and charity from parents, teachers and preachers, and when he comes into the exercise of his own judgment, from the Word and dogmatic books, all of which are means to the end. In this there is a correspondence with the understanding. Finally there takes place a determination to use (according to doctrinals as means), which is effected by bodily actions, which are called good works.

Thus the end through mediate causes produces effects, which belong essentially to the end, formally to the doctrines of the church, and actually to use

Thus does man become a temple of God. (T. C. R. n. 373-375.)

WHAT ARE GOOD WORKS?

Good works are all things which a man does, writes, preaches, yea, which he speaks, not from himself but from the Lord; and he does, writes, preaches and speaks from the Lord, when he lives according to the laws of his religion.

The laws of our religion are, that one God is to be worshiped; that adulteries, thefts, murders and false testimonies are to be shunned; so likewise frauds, unlawful gains, hatreds, revenges, lies, blasphemat^{ions} and several other things which are not only mentioned in the decalogue but in many other parts of the Word, and are called sins against God, and also abominations. When a man shuns these things because they are against the Word and therefore against God, and because they are from hell, then he lives according to the laws of his religion; and in proportion as he lives according to religion he is led of the Lord; and in proportion as he is led of the Lord, his works are good: for he is then led to do goods and to speak truths for the sake of goods and truths, and not for the sake of self and the world. Uses are then his enjoyments, and truths are his delights. Every day also he is taught of the Lord what to do and to speak, likewise what to preach or what to write; for evils being removed he is continually under the Lord's auspices and

in illustration. But he is led and taught not immediately by any dictate, or by any perceptible inspiration, but by influx into his spiritual affection and delight, whence he has illustration and perception according to the truths of which his understanding is composed; and when he acts from these, he appears to act from himself, but nevertheless acknowledges in heart that it is from the Lord. All the angels are in this state; and all infants in heaven are led in this way.

But the case is otherwise with man when he abstains from evils and shuns them on account of the civil laws, and of the injury he would suffer in his reputation. In this case he does not shun them from any spiritual but from a natural ground; whence he does indeed perform works which outwardly appear good, but which inwardly are evil, being like pictures made of dirt, but colored so as to appear beautiful to the sight; or like harlots who appear beautiful in form, and adorned in white raiment, with diadems upon their foreheads and jewels in their ears, while they are full of filthiness.

Consider now what is the quality of the Christian world at this day! How few there are who shun adulteries, frauds, unlawful gains, hatreds, revenges, lies and blasphemations because they are against the Word and so against God, although many may shun them because they are against civil laws, and through fear of the loss of fame, honor and gain in the world. Then search deeply into the cause of this, and you will

perceive that it is because there is no real belief in the existence of heaven and hell, or in a life after death. From these considerations it is evident, that whatever a man does, be it small or great, which he does not from religion, and with us from the Word, is an evil work.

It is however to be observed that he who shuns evils because they are against the divine laws in the Word, also shuns them because they are against civil and moral laws in the world; for man thinks from the latter when he is in a natural state, but from the former when he is in a spiritual state. From this it follows, that to shun evils and do goods for the sake of fame and honor is not hurtful, provided the Word and religion thence derived keep the superior place and constitute the head, and self and the world the inferior place and constitute the feet. Otherwise religion is trampled under foot, and the world worshiped with the head. (A. E. n. 825.)





II.

RELIGION HAS RELATION TO LIFE.



ALL RELIGION HAS RELATION TO LIFE; AND THE LIFE OF RELIGION IS TO DO GOOD.

Every one who has any religion, knows and acknowledges that whoever lives well will be saved, and whoever lives wickedly will be damned; for he knows and acknowledges that whoever lives well, thinks well, not only concerning God, but also concerning his neighbor. But it is otherwise with him 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, that doing good and thinking rightly make one; and unless they do make one with man, they do not belong to his life. But these things are to be proved in what follows.

That religion has relation to life, and that the life thereof is to do good, is manifest to every one who reads the Word, and is acknowledged by every one while he is reading it. It is written in the Word:

“Whosoever shall break the least of these commandments, and shall teach men so, shall be called least in the kingdom of heaven; but he who doeth and teach-

eth them, the same shall be called greatest in the kingdom of heaven. I say unto you, Except your righteousness shall exceed that of the scribes and Pharisees, ye shall not enter into the kingdom of heaven," Matt. v. 19, 20.

"Every tree which 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 who is in heaven," Matt. vii. 21.

"Every one who heareth my words and *doeth* them, I will liken unto a prudent man who built his house upon a rock; but every one who heareth my words and doeth them *not*, shall be likened to a foolish man who built his house upon the sand," Matt. vii. 24, 26.

"Jesus said: A sower went forth to sow; and some seeds fell on the hard way; some on stony ground; some among thorns; and some on good ground. That which was sown on good ground, is he who hears the Word, and attends to it; who consequently *beareth fruit*, and brings forth, some an hundred-fold, some sixty-fold, and some thirty-fold. When Jesus said these words, he cried, 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 shall he render to every one according to his *deeds*," Matt. xvi. 27.

“Jesus said, Why call ye me Lord, Lord, and *do not* the things which I say? Every one who cometh to me, and heareth my words, 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 building a house on the ground without a foundation,” Luke vi. 46–49.

“Jesus said, My mother and my brethren are they who hear the Word of God and *do* it,” Luke viii. 21. “Then shall ye begin to stand and knock at the door, saying, Lord, open to us: but he shall 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, that light is come into the world, but men loved darkness rather than light, because their *deeds* were evil; for he that doeth evil hateth the light, lest his deeds should be reprovèd; but he who doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God,” John iii. 19–21.

“We know that God heareth not sinners; but if any one worship God and *do his will*, him He heareth,” John ix. 31. “If ye know these things, happy are ye if ye *do* them,” xiii. 17.

“He that hath my commandments and *doeth* them, he it is that loveth me, and I will love him, and will manifest myself to him; and I will come to him and make my abode with him. He that loveth me not, keepeth *not* my words,” John xiv. 15, 21–24.

“Jesus said, I am the vine, and my Father is the vine-dresser. Every branch in me that *beareth not fruit*, he taketh away; but every branch that beareth fruit, he will prune it, that it may bear more fruit,” John xv. 1, 2.

“Ye are my friends, if ye *do* whatsoever I command you. I have chosen you, that ye may bear much fruit, and that your fruit may remain,” John xv. 14, 16.

“The Lord said to John, Write to the angel of the church at Ephesus, I know thy *works*: I have against thee, that thou hast left thy former charity; repent, and do the former works; but otherwise, I will remove thy candlestick out of its place,” Rev. ii. 1, 2, 4, 5. “To the angel of the church of Smyrna write: I know thy *works*,” Rev. ii. 8. (Also verses 13, 16, 19: iii. 1, 2, 3, 7, 8, 9, 14, 15.)

“I heard a voice from heaven saying, Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their *works* do follow them,” Rev. xiv. 13.

“A book was opened, which is that of life; and the dead were judged out of those things which were written in the book, according to their *works*,” Rev. xx. 12, 13. “Behold, I come quickly, and my reward is with me, that I may give to every one according to his *works*,” xxii. 12.

In like manner it is written in the Old Testament:

“Jehovah, whose eyes are open upon all the ways of men, to give to every one according to his ways.

and according to the fruit of his *doings*," Jer. xxxii. 19. "I will visit him according to his ways, and recompense him according to his *works*," Hosea iv. 9.

So there are many places in which it is required that men should do the statutes, commandments and laws; as in the following: "Ye shall observe my statutes and my judgments, which if a man *do*, he shall live by them," Levit. xviii. 5. "Ye shall observe all my statutes and my judgments, to *do* them," Levit. xix. 37; xx. 8; xxii. 31. Blessings are pronounced, if they *do* the commandments, and curses if they do them *not*, Levit. xxvi. 4-46. . . . Not to mention a thousand other passages to the same purport. (See Matt. vii. 22, 23; xxi. 43; xxv. 31-46. Luke iii. 8, 9. John v. 29; xv. 8. Jer. xxv. 14. Zech. i. 6. Deut. xxii. 12.)

That works are what constitute man a member of the church, and that he is saved according to his works, the Lord also teaches in his parables, several of which imply that they who do good are accepted, and that they who do evil are rejected. (See Matt. xxi. 33-44; xxv. 1-12, 14-34. Luke xiii. 6; xix. 13-25; x. 30-37; xvi. 19-31.)

Nevertheless, there are many in Christian churches, who teach that faith alone is saving, and not any good of life or good works. They add also that evil of life or evil works do not condemn those who are justified by faith alone, because they are in God and in grace. But it is extraordinary that, although they teach such

doctrines, still they acknowledge (which is in consequence of a general perception derived from heaven) that those are saved who live well, and those condemned who live wickedly. That they acknowledge this, is evident from the EXHORTATION which is publicly read in all churches in England, Germany, Sweden and Denmark, previous to the celebration of the Holy Supper. That in those kingdoms there are some who teach the doctrine of faith alone, is well known.

The EXHORTATION which is publicly read in England previous to the celebration of the sacrament of the Lord's supper, is as follows:

“The way to be received as worthy partakers of that holy table, is: First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended either by will, word or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life; and if ye shall perceive your offences to be such as are not only against God, but also against your neighbors, then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction, according to the 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. There-

fore 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 with all iniquity, and bring you to destruction both of body and soul." . . .

The reason why all religion has relation to life is, that every one after death is his own life, for his life remains the same as it was in the world, and is in no respect changed; for an evil life cannot then be converted into a good life, nor a good life into an evil one, these being opposites; and conversion into an opposite is extinction. It is on account of this opposition that 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 thereof is to do good. (D. L. n. 1-8.)

*WORKS MUST BE GOOD INTERNALLY AS WELL AS
EXTERNALLY.*

But by the works according to which a man is judged, are not meant such works as are merely exhibited in the external form, but such also as they are internally. For every deed proceeds from man's will and thought; if it were otherwise, his deed would be mere motion, like that of an automaton. Therefore a deed or work in itself considered, is nothing but an effect which de-

rives its soul and life from the will and thought, inso-much that it is will and thought in effect or in an external form.

Hence it follows that such as are the will and thought which produce a deed, such also is the deed. If the thought and will are good, the works are good; but if the thought and will be evil, the works are evil, although outwardly they may appear alike. A thousand men may act alike; that is, they may exhibit a similar deed,—so similar, that as to the outward form their deeds can scarcely be distinguished; and yet the deeds may all be essentially unlike, because they proceed from dissimilar wills.

Take, for example, the case of acting sincerely and justly with the neighbor. One man may act sincerely and justly with him, in order that he may appear to be sincere and just for the sake of himself and his own honor; another, for the sake of the world and of gain; a third, for the sake of reward and merit; a fourth, for the sake of friendship; a fifth, through fear of the law, or the loss of reputation and employment; a sixth, that he may draw some one to his own side,—wrong though it be; a seventh, that he may deceive; and others from other motives.

But the deeds of all these, although they appear good, are inwardly evil, since they are not done for the sake or from love of sincerity and justice, but for the sake of self and the world. These are the objects which are really loved; and outward sincerity and

justice are subservient to this love, as servants to a master who despises and dismisses them when they are not serviceable to him.

The sincere and just conduct of those who act from the love of sincerity and justice, appears similar in the external form to that of the others. Some of these act from the truth of faith, or from obedience, because it is so commanded in the Word; some from the good of faith or from conscience, because from religious principle; some from the good of charity toward the neighbor, because his good ought to be consulted; and some from the good of love to the Lord, because good ought to be done for its own sake, and therefore also sincerity and justice. They love sincerity and justice because these are from the Lord, and because the Divine which proceeds from the Lord is in them; and thence, viewed in their very essence, they are divine. The deeds or works of these are interiorly good, and therefore also they are exteriorly good. (H. H. n. 472.)





III.

GOOD WORKS FROM ONE'S SELF, IMPOSSIBLE.



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

At this day scarcely any one knows whether the good he does be from himself or from God. The reason is, that the church has separated faith from charity, and good is of charity. A man gives to the poor, relieves the needy, endows churches and hospitals, promotes the good of the church, of his country and fellow-citizens, frequents places of public worship, listens attentively to what is said there, is devout in his prayers, 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 he may do them from God, and it is possible he may do them from himself. If he does them from God, they are good; if from himself, they are not good. . .

Good works done from God and from man's self, may be compared with gold. Gold which is real gold from its inmost ground, and is called sterling gold, is good gold. Gold mixed with silver, is also gold, but its goodness is according to the mixture. It is still less good when mixed with copper. But gold artificially made, and only resembling gold in color, is not good, for the substance of gold is not in it. . .

Man is able to discern whether gold is substantially good, whether it is mixed and counterfeit, and whether it is only a covering of gold. But he has not the ability to discern whether the good which he does is in itself good. This only he knows, that good from God is good, and that good from man is not good. Therefore, it being important to salvation to know whether the good which he does be from God or not, it is expedient that it be revealed. But first it may be necessary to speak of the various kinds of good.

There is civil good, moral good and spiritual good. Civil good is that which a man does while acting under the influence of civil law; by which good and according to it, he is a citizen in the natural world. Moral good is that which he does while acting under the influence of the law of reason; by which good and according to it, he is a man. Spiritual good is what he does while acting under the influence of a spiritual law; by which good and according to it, he is a citizen in the spiritual world. These three kinds of good follow in this order: spiritual good is the supreme, moral good is the middle, and civil good is the ultimate or lowest.

The man who is principled in spiritual good, is a moral man and also a civil man; whereas the man who is not principled in spiritual good, appears like a moral and civil man, but is not so in reality. The reason why he who is principled in spiritual good is a moral and civil man, is, that spiritual good has the

essence of good in it, and consequently moral and civil good also. The essence of good cannot possibly originate in any other but in Him who is Good itself. Give to thought its utmost range, call forth all its powers, and inquire whence it is that good is good, and you will perceive that it is from its *Esse*, and that that is good which has in it the *esse* of good; consequently that that is good which is from Good itself, that is, from God; consequently that good not from God but from man, is not good.

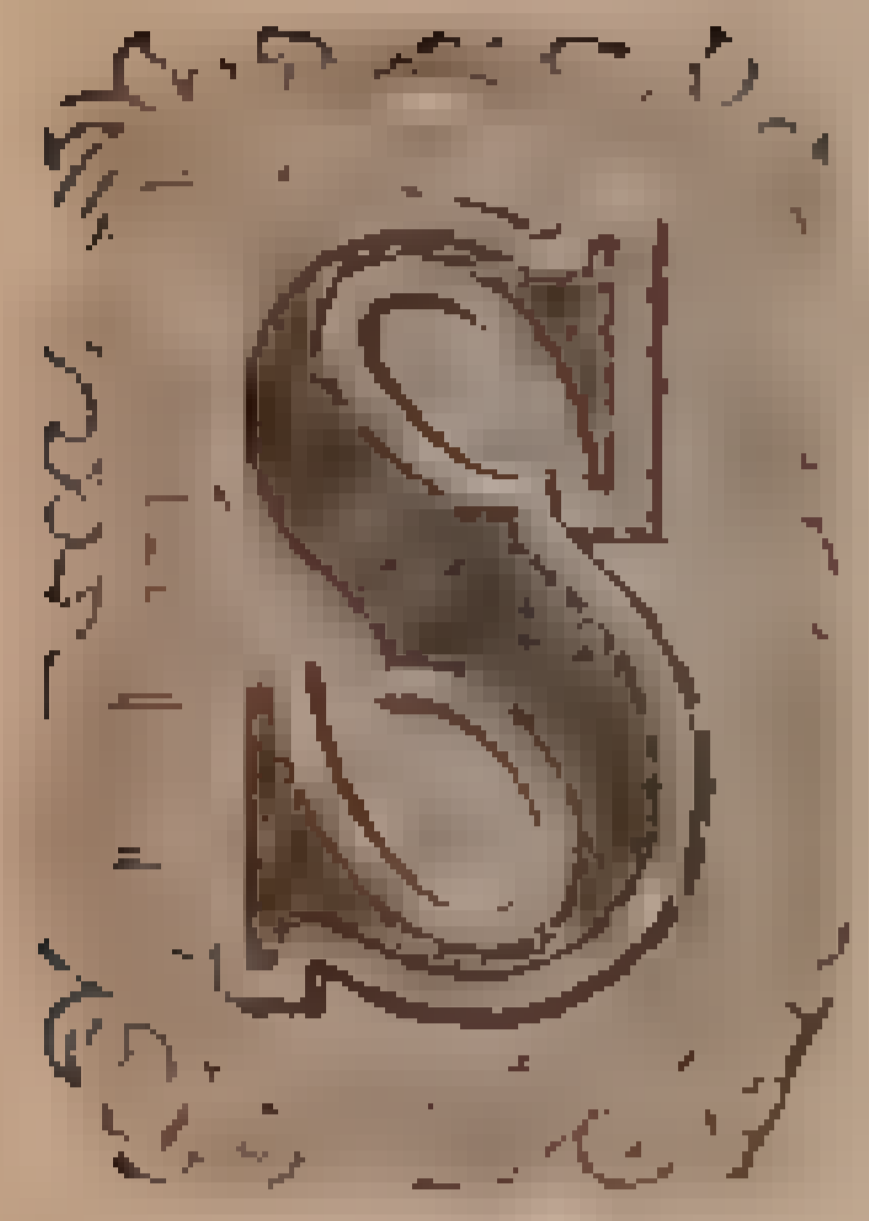
That no one can do any good which is really good from himself, the Lord teaches in John: "A man cannot take any thing, unless it be given him from heaven," iii. 27. And again: "He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing," xv. 5. He that abideth in me, and I in him, the same bringeth forth much fruit, means that all good is from the Lord — fruit signifying good; without me ye can do nothing, means that no one can do good from himself.

They who believe in the Lord, and do good from Him, are called sons of light, John xii. 36; Luke xvi. 8; sons of the marriage, Mark ii. 19; sons of the resurrection, Luke xx. 36; sons of God, Luke xx. 36, John i. 12; and born of God, John i. 13. And it is said of such, that they shall see God, Matt. v. 8; that the Lord will make his abode with them, John xiv. 23; and that their works are done from God, John iii. 21. (D. L. n. 9–17.)



IV.

EVILS MUST BE SHUNNED AS SINS.



SO FAR AS MAN SHUNNS EVILS AS SINS, HE DOES WHAT IS GOOD, NOT FROM HIMSELF BUT FROM THE LORD.

Who does not know, or has it not in his power to 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 the one, it is not possible for him to be in the other; for one acts against and destroys the other.

During his abode in the world, man is in the midst between hell and heaven; and he is kept in the liberty of turning himself either to one or to the other. If he turns himself to hell, he turns himself away from heaven; but if he turns himself to heaven, he turns himself away from hell. Or, what amounts to the same, . . . man during his abode in the world is in the midst between evil and good, and is kept in the liberty of turning 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. Every man has this liberty, not from himself but from the Lord. Therefore it is said that he *is kept* in it.

From these considerations it is manifest, that so far as a man shuns evils, he is with the Lord and in the Lord; and so far as he is in the Lord, he does good, not from himself but from the Lord. Hence results this general law; **THAT SO FAR AS ANY ONE SHUNS WHAT IS EVIL, HE DOES WHAT IS GOOD.**

But herein two things are required. The first is, that a man ought to shun evils *because they are sins*; that is, because they are infernal and diabolical, consequently against the Lord and against divine laws. The second is, that a man ought to shun evils as sins, as from himself, but to know and believe that he does so from the Lord.

THE GOOD DONE BEFORE, IS NOT GOOD.

The reason why the good which a man wills and does, is not good before he shuns evils as sins, is, that before this, he is not in the Lord. As for example: if he gives alms to the poor, relieves the needy, endows churches and hospitals, does good to the church, to his country and fellow-citizens; teaches the gospel and converts souls; discharges his duty as a judge with justice, as a trader with sincerity, and as a citizen with uprightness; and yet makes light of evils as sins, as the evils of fraud, adultery, hatred, blasphemy and the like; in this case, it is not possible for him to do any good but such as is inwardly evil, since he does it from himself, and not from the Lord; consequently he

himself is in it, and not the Lord; and the good actions in which man himself is, are all defiled with his evils, and regard himself and the world. Yet those same actions are inwardly good, if a man shuns evils as sins; for in this case he does them from the Lord, and they are said to be wrought in God, John iii. 19, 20, 21.

THE PIOUS WORDS AND ACTS BEFORE.

The reason why the pious things which a man thinks and speaks before he shuns evils as sins, are not pious, is, that he is not in the Lord. As, for example: if he frequents places of public worship, attends devoutly to what is there preached, reads the Word and books of piety, partakes of the sacrament of the Lord's supper, is instant in daily prayer; yea, if he even thinks much concerning God and salvation, and yet makes light of evils which are sins, as the evils of fraud, adultery, hatred, blasphemy, and the like; then the pious things which he thinks and speaks are inwardly not pious, inasmuch as the man himself with his evils is in them. He, indeed, at such time is ignorant of this. Nevertheless these evils are within, and escape his observation; for he is as a fountain whose water is impure by reason of the impurity of its source. His religious exercises, therefore, are either the effect of habit only, or they are meritorious or hypocritical. . .

It has been granted me to see and hear many after death who were enumerating their good works and

exercises of piety, such as are mentioned above. Among them I also saw some who had lamps and no oil. And inquiry was made whether they had shunned evils as sins, and it was found they had not. Therefore it was declared to them that they were evil. They were also seen afterwards to enter into caverns inhabited by evil spirits of a like nature with themselves.

THE FANCIED WISDOM BEFORE.

The reason why man has no wisdom unless he shuns evils as sins, notwithstanding his being skilful and wise in many things, is, that his wisdom is from himself, and not from the Lord. As, for example: if he is skilful in church doctrines, and has a perfect knowledge of whatever relates thereto; if he knows how to confirm such doctrines by the Word and by his own reasonings; if he is versed in the doctrines of former churches, and at the same time in the decrees of all councils; nay, if he even knows truths, and also sees and understands them so as to be perfectly acquainted with the nature of faith, charity, piety, repentance and the remission of sins, of regeneration, baptism and the holy supper, of the Lord, redemption and salvation; still he is not wise unless he shuns evils as sins; for until evils are so shunned, knowledges are without life, belonging to the understanding only, and not to the will; in which case they presently perish. After death also the man himself casts them off because they

do not agree with the love of his will. Still, however, knowledges are highly necessary, because they teach how a man ought to act; and when he brings them into act, then they become alive in him, and not before.

All that has been said above is taught in many passages of the Word, of which it may suffice to adduce the following. 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 can, as to his soul, be in heaven and at the same time in hell. This is taught in the following passages:

“No man can serve two masters: for he will either hate the one and love the other; or he will cleave to the one and despise the other; ye cannot serve God and Mammon,” Matt. vi. 24. “How can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things,” Matt. xii. 34, 35. Also in Luke vi. 43, 44.

The Word teaches also that no one can do good from himself, but from the Lord:

“Jesus said, I am the vine, and my Father is the vine-dresser: every branch in me which beareth not fruit, He taketh away; but every branch that beareth fruit, He will prune, that it may bear more fruit. Abide in me, and I in you: as the branch cannot bear

fruit of itself, unless it abide in the vine, so neither can ye, unless ye abide in me. I am the vine, ye are the branches; he that abideth in me and I in him, the same beareth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch and withereth; and they gather him, and he is cast into the fire and burned," John xv. 1 to 6.

The Word also teaches that so far as man is not purified from evils, his good deeds are not good, nor are his pious acts pious, neither is he wise, and *vice versa*. This is taught in the following passage:

"Wo unto you, scribes and Pharisees, hypocrites! for ye are like to whited sepulchres which indeed appear beautiful without, but within are full of the bones of the dead and of all uncleanness. So also ye indeed appear outwardly righteous, but within ye are full of hypocrisy and iniquity. Wo unto you! for ye cleanse the outside of the cup and platter, but within they are full of extortion and excess. Thou blind Pharisee! cleanse first the inside of the cup and platter, that the outside may be clean also," Matt. xxiii. 25-28. Also in these words in Isaiah i. 10-18: "Hear the words of Jehovah, ye princes of Sodom, hear the law of our God, ye people of Gomorrah: To what purpose is the multitude of your sacrifices unto me? Bring no more oblation; incense is an abomination to me; the new moon and the sabbath; I cannot bear iniquity: Your new moons and appointed feasts my soul hateth; wherefore when ye spread forth your hands, I hide mine eyes

from you; yea, when ye make many prayers, I do not hear; your hands are full of 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 as white as snow; though they be red like crimson, they shall be as wool;" the meaning of which, briefly stated, is, that, unless a man shuns evils, all things relating to divine worship as performed by him, are void of goodness, and in like manner all his works; for it is said: "I cannot bear iniquity; make you clean; remove the evil of your doings; cease to do evil." So in Jeremiah: "Return ye every one from his evil way, and make your works good," xxxv. 15.

That no one will be saved by the good deeds which proceed from self, because they are not good, appears from the following passages:

"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 unto me in that day, Lord, Lord, have we not prophesied by thy name, and by thy name cast out devils, and by thy name done many mighty works? But then will I profess unto them, I never knew you. Depart from me, YE THAT WORK INIQUITY," Matt. vii. 21, 22, 23. And in another place: "Then shall ye begin to stand without, and to knock at the door, saying, Lord, open to us. And ye shall begin to say, We have eaten in thy presence, and have drunken, and thou hast taught in

our streets: but He will say, I say unto you, I know you not whence ye are; depart from me, all ye WORKERS OF INIQUITY," Luke xiii. 25, 26, 27. Also xviii. 11-14; xvii. 10.

It is a truth that no man can do good which is really good, of himself; but so to apply this truth as to destroy all the good of charity performed by the man who shuns evils as sins, is an enormous perversion: for it is diametrically contrary to the Word, which requires man to do good. It is also contrary to the precepts of love to God and our neighbor, on which hang all 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.

Man's nature is such that he can shun evils as of himself, by virtue of a power communicated to him by the Lord if he implores it; and when this is the case, the good which he does is from the Lord. (D. L. n. 18-31.)





V.

CONJUNCTION OF GOOD AND TRUTH.

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

It is a consequence of what has been said, that so far as any one shuns evils as sins, he loves truths; for so far he is principled in good, as shown above. And on the other hand, so far as any one does not shun evils as sins, he does not love truths, because so far he is not principled in good.

A man who does not shun evils as sins may indeed love truths; but then he does not love them because they are truths, but because they serve to extend his reputation, whence he derives honor or gain. Therefore when they are no longer subservient to this end, he ceases to love them. . . .

Since good is not good unless it is conjoined with truth, therefore it cannot be said to exist till it is so conjoined: nevertheless it continually wills to exist. Therefore, in order to its existence, it desires and procures to itself truths, from which it derives its nourishment and formation. This is the reason why, so far as any one is principled in good, he loves truths: consequently, he so far loves truths as he shuns evils as sins, for so far he is principled in good.

So far as one is principled in good, and by virtue of

good loves truths, so far he loves the Lord, since the Lord is good itself and truth itself. Therefore the Lord is with man in good and truth. If the latter is loved by virtue of the former, then the Lord is loved, and not otherwise. This the Lord teaches in John: "He that hath my precepts and *doeth* them, he it is who loveth me; but he that loveth me not, keepeth not my words," xiv. 21, 24. And in another place: "If ye keep my commandments, ye shall abide in my love," John xv. 10. The precepts, words and commandments of the Lord, are truths.

AFFINITY OF GOOD FOR TRUTH.

That good loves truth, may be illustrated by application to the several cases of a priest, a soldier, a merchant and an artificer. First of 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 that good, from the love and desire thereof he procures for himself truths which he may teach and by which he may lead. But the priest who is not principled in the good of the priesthood, but is in the delight of his function from self-love and the love of the world, which is his only good, he also, from the love and desire thereof, procures to himself those truths in abundance, in proportion to the influence of the delight which constitutes his good.

So in the case of a SOLDIER: If he is principled in the love of a military life, and is sensible of good arising either from the protection of the state or from the advancement of his own reputation, he also, by virtue of that good and according to it, procures to himself military knowledge; and, in case he is advanced to a post of command, military intelligence: these things are as truths whereby the delight of his love, which is his good, is nourished and formed.

So again in the case of a MERCHANT: If he is engaged in trading from the love thereof, he imbibes with pleasure all those things which, as means, enter into and compose that love: these also are as truths, while trading is the good thereof.

Lastly, in the case of an ARTIFICER: If he applies in good earnest to his business, and loves it as the good of his life, he purchases instruments and perfects himself in such things as relate to the knowledge of his particular employment, and thereby causes his work to be good.

From these cases it is evident that truths are the means whereby the good of the love-principle exists and acquires reality; consequently, that good loves truths in order to its existence. Hence, in the Word, *to do truth* is meant the causing good to exist: as in John iii. 21, xiv. 24: Luke vi. 47, viii. 21, vii. 24: Levit. xviii. 5. This also is meant by *doing good and bearing fruit*, for good and fruit is that which exists. . . (D. L. n. 34-41.)



VI.

FAITH AND LIFE GO HAND IN HAND.



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

A man may know, think and understand many things, and yet not be wise; and since it belongs to faith to know and think, and still more to understand, it is possible for a man to believe that he has faith, and yet not have it. The reason of his not having it is, that he is in evil of life; and evil of life and the truth of faith can never be united in action. Evil of life destroys the truth of faith, because evil of life belongs 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 should there be any truth in the understanding which does not agree with the will, when man is left to himself, or thinks under the influence of his evil and the love thereof, he either casts out such truth, or by falsification forces it into such unity. It is otherwise with those who are in the good of life; for they, when left to themselves, think under the influence of good, and love the truth which is in the understanding because it agrees therewith. 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 will.

Hence it follows, that in proportion as a man shuns evils as sins, he has faith, because in the same proportion he is principled in good. This is also confirmed by its opposite, that whoever does not shun evils as sins, has not faith, because he is in evil, and evil has an inward hatred of truth. Outwardly, indeed, it can put on a friendly appearance, and endure, yea, love that truth should be in the understanding; but when the outward is put off, as is the case after death, then truth which was thus for worldly reasons received in a friendly manner, is first cast off, afterwards denied to be truth, and finally is held in aversion. . . .

That they who are in evils, have no faith, however they may fancy they have, was shown by several cases of such in the spiritual world. They were conducted to a heavenly society whence the spiritual principle of the faith of the angels entered into the interiors of the faith of those who were thus conducted, whereby they perceived that they had only a natural or external principle of faith, and not its spiritual or internal principle. Wherefore they themselves confessed that they had no faith, and that they had persuaded themselves in the world that to believe, or to have faith, consisted in thinking a thing to be this or that regardless of any ground or reason for its being so. But it was perceived to be otherwise with the faith of those who were not principled in evil.

Hence it may be seen what spiritual faith is, and what the faith is which is not spiritual. Spiritual faith belongs to those who do not commit sin: for they who do not commit sin, do good, not from themselves but from the Lord, and by faith become spiritual. Faith with such is truth. This is what the Lord teaches in John iii. 19, 20, 21.

What has been said above, is confirmed by the following passages from the Word:

“A good man, out of the good treasure of his heart, bringeth forth good; but an evil man, out of the evil treasure of his heart, bringeth forth evil: for out of the abundance of the heart the mouth speaketh,” Luke vi. 45, Matt. xii. 35. By heart in the Word is meant the will of man. And since a man’s thoughts and speech originate in his will, it is said, out of the abundance of the heart the mouth speaketh. Again: “Not that which entereth into the mouth, defileth a man, but that which cometh forth from the heart, this defileth a man,” Matt. xv. 11; by the heart is here meant the will. See also Luke vii. 46–50; John i. 12, 13.

Hence it follows that there does not appertain to man the smallest portion of truth, except so far as he is principled in good; consequently, not the smallest portion of faith, except so far as it is conjoined with the life. . .

Thus do faith and life go hand in hand. Hence it is evident that so far as any one shuns evils as sins, he has faith and is spiritual. (D. L. n. 44–52.)



VII.

THE DECALOGUE.



THE DECALOGUE TEACHES WHAT EVILS ARE SINS. What nation on earth does not know that it is evil to steal, to commit adultery, to commit murder, and to bear false witness? Unless this were known, and unless the prevention of such evils were effected by laws, mankind must inevitably perish; for no society, commonwealth or kingdom could subsist without them. Who can conceive that the Israelitish nation was so much more ignorant than others as not to know this? It must needs therefore be matter of surprise to some, that those laws, so universally known throughout the earth, should have been promulgated from mount Sinai by Jehovah himself in so miraculous a manner. But understand the reason of this:

The miraculous promulgation of those laws was designed to show that they are not only civil and moral laws, but also spiritual laws; and that to act contrary to them is not only to do evil to a fellow-citizen and to society, but is also to sin against God. Therefore those laws, in consequence of their promulgation from mount Sinai by Jehovah, were made laws of religious obligation. For it is evident that, whatever Jehovah God

commands must be with a view to stamp such religious obligation upon the thing commanded; and to show that it ought to be done for his sake, and for the sake of man's salvation.

SANCTITY AND POWER OF THE DECALOGUE.

Inasmuch as those laws were the first-fruits of the Word, and consequently the first-fruits of the church which was about to be established by the Lord among the people of Israel; and inasmuch as they contained a brief summary of all things relating to religion, whereby the conjunction of the Lord with man and of man with the Lord is effected, therefore they were so holy that nothing could be more so.

That they were most holy may appear from the following considerations: That Jehovah himself, that is, the Lord descended upon mount Sinai in fire, and attended by angels, and thence promulgated them with a loud voice; and that the people prepared themselves for three days to see and hear: That the mountain was fenced about lest any one should approach and die: That neither the priests nor the elders were to approach it, but Moses only: That those laws were written on two tables of stone by the finger of God: That the face of Moses shone when he brought them down a second time from the mountain: That they were afterwards deposited in the ark, and the ark in the inmost part of the tabernacle, and that over the ark was set

the mercy-seat, and over the mercy-seat cherubs of gold: That this inmost part of the tabernacle was accounted most holy, and was called the holy of holies: That without the vail, within which was this most holy place, were laid the things which represented the holies of heaven and of the church,—as the candlestick with the seven sconces of gold, the golden altar of incense, and the table overlaid with gold, on which was the show-bread, with curtains of fine linen, purple and scarlet.

The sanctity of the whole tabernacle originated solely in the law which was in the ark. By reason of the sanctity of the tabernacle thus originating from the law in the ark, it was enjoined that all the people of Israel should encamp around it in order according to their tribes, and should journey in order after it, at which times there was over it a cloud by day and a fire by night. By reason of the sanctity of that law and the Lord's presence therein, the Lord discoursed with Moses over the mercy-seat between the cherubs; and the ark was called *Jehovah There*. For the same reason also, it was not lawful for Aaron to enter within the vail, except with sacrifices and incense. . . (D. I. n. 53–55.)





VIII.

WHAT EVILS ARE SINS.



MURDERS, ADULTERIES, THEFTS AND FALSE WITNESS OF EVERY KIND, WITH THE LUSTS PROMPTING THERETO, ARE EVILS WHICH OUGHT TO BE SHUNNED AS SINS.

It is well known that the law of Sinai was written on two tables; and that the first table contains the things which relate to God, and the other those 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 therein, and therefore they are called the ten words, by which are signified all truths in the complex. . .

A religious persuasion has prevailed that no one can fulfill the law. And the law is, not to kill, not to commit adultery, not to steal and not to bear false witness. It is admitted that every civil and moral man may, in his civil and moral life, fulfill these precepts of the law; but to fulfill them from a principle of spiritual life, is supposed, according to the above persuasion, to be impossible. From this it follows that the motive to the obedience of these precepts is, only to avoid punishment and loss in this world, and not to avoid punish-

ment and loss in the next. Hence it is that the man with whom the above persuasion prevails, thinks those evils lawful in the sight of God, but unlawful in the sight of the world.

It is owing to this religious persuasion that man remains in the lust of all the above evils, and is only restrained from the outward commission of them by worldly considerations. Therefore such a person after death, although he had not committed murder, adultery, theft and false witness, is still in the lust of committing them, and also does commit them when the external part which he had in the world is taken away from him; for all lust remains with man after death. On this ground it is that such persons act in unity with hell, and cannot but have their lot with those there.

But the case is different with those who do not incline to the commission of murder, adultery, theft and false witness by reason of its being contrary to the law of God. These, after enduring some combat against the forbidden evil, lose at length all inclination, consequently all lust leading to the commission of it; saying in their hearts that it is sin, and in its essence infernal and diabolical. These, after death, when the external part which they had in the world is taken away, act in unity with heaven; and because they are in the Lord, they are also admitted into heaven.

It is a common maxim in every religion, that man ought to examine himself, do the work of repentance, and desist from sins; and that in case he does not, he

remains in a state of damnation. It is also a universal maxim throughout the Christian world, that the decalogue ought to be taught, and that children should be initiated thereby into the Christian religion: for the decalogue is put into the hands of all young children. They are also taught by their parents and masters, that to do the evils forbidden in the decalogue, is to sin against God; yea, the parents and masters are convinced thereof while they are instructing their children. How surprising then it is, that these same parents and masters, and also their children when they grow up, should conceive that they are not under that law of the decalogue, and that they cannot do the things prescribed in that law! And can there be any other reason for such a conceit, than that they love the forbidden evils, and consequently the falsities which favor them? These therefore are they, who do not make the precepts of the decalogue precepts of religion.

All nations on the face of the earth, who have any religion, are in possession of precepts similar to those contained in the decalogue. And all they who live according to them from a religious principle, are saved; but all who do not live according to them from a religious principle, are damned. They who live according to them from a religious principle, being instructed after death by angels, receive truths and acknowledge the Lord; the reason is, that they shun evils as sins, and hence are principled in good; and good loves truth, and receives it from the desire of its love.

This is meant by the Lord's words to the Jews: "The kingdom of God shall be taken from you, and be given to a nation bringing forth the fruits thereof," Matt. xxi. 43. Also Matt. xxi. 40, 41, viii. 11, 12; Luke xiii. 29.

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 bear false witness; thou shalt not steal; honor thy father and mother." He answering said, "All these things I have kept from my youth:" Jesus looked at him and loved him: He said nevertheless, "One thing thou lackest: go thy way, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross and follow me," x. 17-22. It is said that Jesus loved him, because he said he had kept those commandments from his youth. But whereas he lacked three things, viz., that he had not removed his heart from riches, had not fought against evil lusts, and had not as yet acknowledged the Lord to be God; therefore the Lord said unto him, that he should sell all that he had, whereby is meant that he should remove his heart from riches; that he should take up the cross, whereby is meant that he should fight against evil lusts; and that he should follow Him, by which is meant, that he should acknowledge the Lord to be God. . . (D. L. n. 62-66.)



IX.

NATURAL AND SPIRITUAL MURDER.



SO FAR AS ANY ONE SHUNS MURDERS OF EVERY KIND AS SINS, HE HAS LOVE TOWARD HIS NEIGHBOR.

By murders of every kind are understood also enmities, hatreds and revenge of every kind, which breathe a murderous purpose; for murder lies hid therein, as fire under embers. The infernal fire is nothing else but such a murderous spirit; and it is from this ground that men are said *to burn* with hatred and revenge. These are murders in the natural sense.

But by murders in the spiritual sense are meant all the methods of killing and destroying the souls of men, which are various and manifold. But by murder in the highest sense is meant hatred of the Lord. These three kinds of murder make one, and cohere together; for whoever is disposed to kill the body of man in this world, is also disposed after death to kill his soul, and even to destroy the Lord; for he burns with anger against Him, and is desirous to put out his name.

These kinds of murder lie concealed inwardly in man from his birth. But still he learns from his infancy to cover them over with civil and moral conduct

which he must needs practice in his intercourse with mankind; and so far as he loves honor or gain, so far he is watchful over himself lest his murderous inclinations should appear. This is practised by man with respect to his external part, while, nevertheless, his internal consists of the above kinds of murder. Now as he lays aside his external part with the body when he dies, and retains his internal, it is evident what a devil he must become, unless he is reformed.

Since the above named kinds of murder lie inwardly concealed in man from his birth, and at the same time thefts and false witness of every kind, with the lusts prompting thereto, it is evident that unless the Lord had provided the means of reformation man must needs have perished eternally. The means of reformation which He has provided are these: that man is born in mere ignorance; that while 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 into the exercise of thought by virtue of his understanding, he is kept in a certain freedom of acting according to reason.

Since evil and good are two opposites, it follows that if man shuns evil as sin, he comes into the good that is opposite to the evil. The good opposed to the evil which is meant by murder, is the good of neighborly love.

Since this good and that evil are opposites, it follows that the latter is removed by the former. Two oppo-

sites cannot abide together, as heaven and hell cannot abide together. Supposing them to be together, there would result that lukewarm state, of which it is written in the Revelation, "I know that thou art neither cold nor hot; I wish thou wert cold or hot; but because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth," iii. 15, 16.

EXAMPLES OF GOOD WORKS.

When man is no longer in the evil of murder, but in the good of love toward his neighbor, then whatever he does is the good of that love, consequently is a good work. A priest, for example, who is principled in that good, as often as he teaches and leads his flock, does a good work, because he acts from a love of saving souls. A magistrate who is principled in that good, as often as he executes the laws of order and justice, does a good work, because he acts from a love of his country, of the society to which he belongs, and of his fellow-citizens. A merchant, in like manner, if he be principled in that good, does a good work in every thing pertaining to his commercial pursuits, being influenced therein by the love of his neighbor, that is, of his country, of the society to which he belongs, of his fellow-citizens, and also of his domestics who are his real neighbors and for whose good he provides while providing for his own. A laborer also, who is principled in that good, labors faithfully under its influence,

for others as for himself, fearing his neighbor's loss as his own.

The reason why all the deeds done by such are good works, is, that so far as any one shuns evil he does good; and he who shuns evil as sin, does good not from himself but from the Lord. It is otherwise with him who does not regard murders of every kind as sins, whether they be enmities, hatreds, revenge or other evils of a like nature. Whatever is done by such a person, be he priest or magistrate or merchant or laborer, is not a good work, because every work done by such a one partakes of the evil which is within him; for his internal is what produces or gives birth to the work. . .

The Lord inculcates the good of love in many passages in the Word; and teaches it particularly in Matthew: "Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets," vii. 12 (also v. 23-26); consequently evil should not be done to him: not to mention many other passages of similar purport. The Lord also teaches, that murder consists in being angry with a brother or a neighbor without a cause, and in accounting him as an enemy, Matt. v. 21, 22. (D. L. n. 67-73.)





X.

NATURAL AND SPIRITUAL ADULTERY.



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

By adultery in the sixth commandment of the decalogue in the natural sense, is meant not only whoredom, but also all obscene acts, wanton discourse, and unclean thoughts. But by committing adultery in the spiritual sense, is meant to adulterate the good things of the Word and falsify its truths. And in the supreme sense, by committing adultery is meant to deny the Lord's Divinity and profane the Word. These are the several kinds of adultery. The natural man . . . does not know that adultery is so great an evil, that it may be called essentially diabolical; for whoever is principled in natural adultery is also in spiritual adultery; and *vice versâ*. But they are in adulteries of every kind, who do not regard them as sins both in faith and life.

It is impossible for any one to know what the chastity of marriage is, unless he shuns the lasciviousness of adultery as sin. . . . The lasciviousness of adultery and the chastity of marriage, compared with each other, are like hell compared with heaven; and the lascivious-

ness of adultery makes hell in man, and the chastity of marriage makes heaven in him.

From this it may be seen whether a man is a Christian or not, yea, whether he has any religion or not: for whoever does not regard adulteries as sins, in faith and life, is not a Christian, neither has he any religion. But on the other hand, whoever shuns adulteries as sins, especially if he holds them in aversion by reason of their being sins, and still more if he abominates them on that account, has religion; and if he is in the Christian church, he is a Christian.

That by adulteries are also meant obscene acts, loose, wanton discourse and filthy thoughts, appears plain from the Lord's words in Matthew: "Ye have heard that it hath been said by them of old time, thou shalt not commit adultery; but I say unto you, that whosoever shall look upon a woman to lust after her, hath committed adultery with her already in his heart," v. 27, 28.

That by committing adultery in the spiritual sense, is meant to adulterate the good of the Word, and falsify its truth, appears from the following passages:

"Babylon hath made all nations drink of the wine of her fornication," Rev. xiv. 8. "The angel said, I will show thee the judgment of the great whore that sitteth upon many waters, with whom the kings of the earth have committed whoredom," Rev. xvii. 1, 2. "God hath judged the great whore, who corrupted the earth with her whoredom," Rev. xix. 2. Also xviii.

3. Whoredom is spoken of in regard to Babylon, because by Babylon are meant those who arrogate to themselves the divine power of the Lord, and profane the Word by adulterating and falsifying it. Therefore also Babylon is called "the mother of whoredoms and abominations of the earth," Rev. xvii. 5. The same is signified by whoredom in the prophets; as in Jeremiah: "I have seen a horrible thing in the prophets of Jerusalem; they commit adultery and walk in lies," xxiii. 14. . . The like is signified by whoredoms in Isa. xxiii. 17; lvii. 3; Jer. ii. 2, 6, 8, 9; v. 1, 7; xiii. 27; xxix. 23; Ezek. xvi. 15, 26, 28, 29, 32-35; xxiii. 2-17; Micah i. 7; Nahum iii. 4; Hosea iv. 10, 11; Levit. xxv. 5; Numbers xiv. 33; xv. 39: and in other places. For the same reason also the Jewish nation was called by the Lord "an adulterous generation," Matt. xii. 39; xvi. 4; Mark viii. 38. (D. L. n. 74-79.)





XI.

NATURAL AND SPIRITUAL THEFT.



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

By stealing in the natural sense, is meant not only to steal and rob, but also to defraud, and under any pretence to take away the goods of another. But by stealing in the spiritual sense, is meant to deprive another of the truths of his faith and the goods of his charity. And by stealing, in the supreme sense, is meant to take away from the Lord what is his, and attribute it to one's self, and thus to claim righteousness and merit. These are thefts of every kind; and they also make one, as do adulteries and murders of every kind, because one kind is involved in the other.

The evil of theft enters deeper into man than any other evil, because it is conjoined with deceit and cunning; and deceit and cunning insinuate themselves even into man's spiritual mind, which is the seat of his thought as grounded in understanding.

The reason why man loves sincerity so far as he shuns theft as sin, is, that 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. By sincerity is also meant integrity, justice, fidelity and upright-

ness. Man cannot be principled in these virtues from himself, so as to love them for their own sake; but whoever shuns fraud, deceit and cunning as sins, thereby becomes principled in these virtues, not from himself but from the Lord, as shown above. . .

That he who is not inwardly sincere, just, faithful and upright, remains in reality insincere, unjust, unfaithful and devoid of uprightness, the Lord teaches in these words: "Except your righteousness shall exceed that of the scribes and Pharisees, ye shall not enter into the kingdom of the heavens," Matt. v. 20. By the righteousness which exceeds that of the scribes and Pharisees, is meant interior righteousness in which the man is principled who is in the Lord. . .

Man has a natural mind and a spiritual mind. The natural is beneath, and the spiritual is above: the natural is the mind of his world, and the spiritual is the mind of his heaven. The natural may be called the animal mind, but the spiritual the human mind. Man is also distinguished from a mere animal by this: that he has a spiritual mind, whereby he has the capacity of being in heaven during his abode in the world. It is likewise by virtue of this mind that he lives after death. . .

Man may be compared to a garden; the understanding to light, and the will to heat. A garden is in light and not at the same time in heat during winter, but it is in light and heat together during summer. The man, therefore, who is in the light of the understand-

ing alone, is as a garden in the time of winter; but he who is in the light of the understanding, and at the same time in the warmth of the will, is as a garden in the time of summer. The understanding also is wise by virtue of spiritual light, and the will loves by virtue of spiritual heat: for spiritual light is the divine wisdom, and spiritual heat is the divine love.

So long as a man does not shun evils as sins, the lusts of evil close up the interiors of the natural mind on the part of the will, being like a dense veil there, and as a dark cloud beneath the spiritual mind, and preventing it from being opened: but as soon as he shuns evils as sins, then the Lord flows in out of heaven, and removes the veil and disperses the cloud and opens the spiritual mind, and thereby introduces him into heaven. . . (D. L. n. 80-83.)





XII.

NATURAL AND SPIRITUAL LIES.



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

By bearing false witness, in the natural sense, is meant not only to act in the character of a false witness, but also to lie and defame. By bearing false witness in the spiritual sense, is meant to assert and persuade others that what is false is true, and that what is evil is good, and *vice versâ*: 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 a threefold sense. These several kinds of false witness, make one with every man who acts as a false witness, who tells a lie and defames his neighbor.

Inasmuch as a lie and truth are two opposites, it follows, that so far as any one shuns a lie as sin, he loves truth. And so far as he loves truth, he is desirous of knowing it, and is affected in heart when he finds it; nor can any other attain unto wisdom. And so far as one loves to *do* the truth, he is made sensible of the pleasantness of the light in which the truth is.

The case is similar in respect to the subjects spoken of above; as in respect to sincerity and justice with him who shuns thefts of every kind; in respect to

chastity and purity with him who shuns adulteries of every kind; and in respect to love and charity with him who shuns murders of every kind; and so on. . .

It is a prevailing notion at this day, that salvation consists in believing this or that doctrine of the church; and that it has no connection with doing the commandments of the decalogue. For it is urged that works are not regarded, but faith from God; when the truth is, that so far as any one is in these evils he is without faith. For consult your reason and consider well whether any murderer, adulterer, thief or false witness, so long as he is in the lust of such evils, can have faith; and further, whether the lust of such evils can possibly be otherwise dispersed than by not willing to do them because they are sins, that is, because they are infernal and diabolical. Therefore, whoever supposes that salvation consists in believing this or that doctrine which the church teaches, and is still in the lust of murder, adultery, theft, and false witness, must needs come under the description of that foolish one mentioned by the Lord in Matthew vii. 26. Such a church is described in Jeremiah vii. 2, 3, 4, 9, 10, 11. (D. L. n. 87-91.)





XIII.

SPIRITUAL CONFLICTS NECESSARY.

IT IS NOT POSSIBLE FOR ANY ONE TO SHUN EVILS AS SINS, SO AS TO HOLD THEM INWARDLY IN AVERSION, EXCEPT BY COMBATS AGAINST THEM.

It must appear plain to every one, both from the Word and from doctrine thence derived, that the proprium or selfhood of man is evil from his birth; and that it is in consequence of this that he loves evils from an innate concupiscence, and is hurried on to the very commission of them, from a desire to revenge, defraud, defame and commit adultery; and if he does not think they are sins, and resist them on that account, he commits them as often as opportunity offers, and when his interest and reputation are not endangered. Man, moreover, yields to the influence of these evils with a feeling of delight, when there is nothing of the nature of religion within him.

Inasmuch as man's proprium or selfhood constitutes the first root of his life, it is evident what sort of a tree he would become, if that root were not extirpated and a new one 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 man regards the evils which constitute the root as destructive to his soul, and is on that account desirous of removing them. But since they appertain to his proprium, and are consequently delightful to him, he cannot effect their removal but with a degree of unwillingness and of struggle against them, and thus of combat.

Every one who believes that there is a hell and a heaven, and that heaven is eternal felicity and hell eternal infelicity; and who believes, further, that they who do evil go to hell, and they who do good to heaven, is brought into a state of combat; and he who is in combat, acts from an interior principle, and in opposition to that lust which constitutes the root of evil; for whoever is engaged in combat against any thing, does not will or desire that thing; and to have lust is to will and desire. Hence the root of evil can only be removed by combat against it.

So far, therefore, as any one fights against evil, and thereby removes it, so far good succeeds in its place, and, by virtue of good, he so far views evil in the face, and then sees it to be infernal and horrible: and having made this discovery, he not only shuns it, but also holds it in aversion, and at length abominates it.

The man who fights against evils, must needs fight as from himself; otherwise he does not fight, but stands like an automaton, seeing nothing and doing nothing; in which state, from the evil in which he is, he continually thinks in favor of evil, and not against it.

But still it is well to be attended to, that the Lord alone fights in man against evils, and that it only appears to man as if he fought of himself; and that the Lord is willing it should so appear, since without such appearance there could be no combat, consequently no reformation.

The Christian church is called the church militant; and it can be called militant for no other reason than as fighting against the devil, consequently against the evils which are from hell; for hell is the devil. This combat consists in the temptation which every member of the church endures.

The combats against evils, which are temptations, are treated of in many places in the Word, and are understood by these words of the Lord: "Whosoever will come after me, let him deny himself, and take up his cross and follow me. Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it," Mark viii. 34, 35; by the cross is understood temptation, and by his life is meant the life of man's proprium or selfhood as in Matt. x. 39, xvi. 25; which is the life of the flesh that profiteth nothing, John vi. 63. Concerning combats against evils, and victories over them, the Lord speaks to the churches in the Revelation; as to the church in EPHESUS, ii. 7: in SMYRNA, ii. 11: in PERGAMOS, ii. 17: in THYATIRA, ii. 26, 28: in SARDIS, iv. 5: in PHILADELPHIA, iii. 12: and in LAODICEA, Rev. iii. 27



XIV.

HURTFUL TO PLACE MERIT IN WORKS.

IN THE EXERCISE OF CHARITY MAN DOES NOT PLACE MERIT IN WORKS SO LONG AS HE BELIEVES THAT ALL GOOD IS FROM THE LORD.

It is hurtful to place merit in works that are done for the sake of salvation; for in this are hidden evils of which he who does so, knows nothing. There is hidden in it the denial of God's influx and operation in man; confidence in the man's own power in matters of salvation; faith in himself and not in God; self-justification; salvation by his own strength; a reducing of Divine grace and mercy to nothing; a rejection of reformation and regeneration by Divine means; in particular, a derogation from the merits and righteousness of the Lord God the Saviour, which the man claims for himself; besides a continual looking for reward, which is regarded as the first and last end; the submersion and extinction of love to the Lord and the neighbor; a total ignorance and want of perception of the delight of heavenly love as being without merit, and a sense of self-love only.

For they who put reward in the first place and salvation in the second, regarding the latter for the sake of the former, invert order, and immerse the interior desires of their minds in their selfhood, and in the

body defile them with the evils of their flesh. These are the reasons why meritorious good appears to the angels as rust, and good that is not meritorious as purple.

That good ought not to be done for the sake of reward, the Lord teaches in Luke: "If ye do good to them who do good to you, what thank have ye? . . . But love ye your enemies, and do good and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for He is kind unto the unthankful and the evil," vi. 33-35. And in John, that man cannot do good that is essentially good, except from the Lord: "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; . . . for without me ye can do nothing," xv. 4, 5.

BUT A HEAVENLY REWARD MAY BE THOUGHT OF.

But for men to think that they may go to heaven, and that good ought to be done for that reason, is not to regard reward as an end and to place merit in works; because they who love the neighbor as themselves and God above all things, think so likewise. For they do this from faith in the Lord's words, that their reward should be great in heaven, Matt. v. 11, 12; vi. 1; x. 41, 42; Luke vi. 23, 35; xiv. 12-14; John iv. 36; that they who have done good, shall possess as an inherit-

ance a kingdom prepared for them from the foundation of the world, Matt. xxv. 34; and that every one is rewarded according to his works, Matt. xvi. 27; John v. 29; Rev. xiv. 13; xx. 12, 13; Jer. xxv. 14; xxxii. 19; Hosea iv. 9; Zech. i. 6; and elsewhere.

Such persons do not trust to reward on account of their merit, but have faith in the promises of grace. With them the delight of doing good to the neighbor is their reward. This is the delight of the angels in heaven, and it is a spiritual delight which is eternal, and immensely exceeds all natural delight. They who are in this delight do not wish to hear of merit, for they love to work and have a perception of happiness in that. They are sorry if it is believed that they work for the sake of recompense. They are like those who do good to friends for the sake of friendship; to brethren for the sake of brotherhood; to wife and children for the sake of wife and children; and to their country for their country's sake; thus from friendship and love. . .

It is otherwise with those who regard reward in works as the true end. . . These, after death, confidently demand heaven. But when it is found that they possess no love of God or the neighbor, they are sent to those who can instruct them about charity and faith. If they repudiate the instruction, they are then sent away to their like, among whom are some who are enraged against God because they have not obtained rewards, and who call faith an imaginary entity.

These are the persons meant in the Word by hirelings who were allotted services of the lowest kind in the outer courts of the temple. . .

From all of which it follows that if a man believes all the good which is essentially good to be from the Lord, he does not place merit in works; and in the degree that this faith is perfected in him, the fanciful notion of merit is removed. In this state he exercises charity abundantly with no danger of thinking his work meritorious, and at length acquires a perception of the spiritual delight of charity; and then he begins to be averse to the idea of merit as something injurious to his life.

The idea of merit is easily washed away by the Lord, from those who become imbued with charity by acting justly and faithfully in their business and office, and toward all with whom they have any dealings. But this idea is with difficulty removed from those who believe that charity may be acquired by giving alms and relieving the indigent; for when they do these things, in their minds, at first openly and then tacitly, they desire reward and acquire a sense of merit. (T. C. R. n. 439-442.)



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