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DIVINE
LOVE
AND
WISDOM
—
SWEDENBORG

THE
LAST
JUDGMENT
—
SWEDENBORG

DIVINE
PROVIDENCE
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SWEDENBORG

APOCALYPSE
REVEALED
—
SWEDENBORG

HEAVENLY
DOCTRINE
—
SWEDENBORG

WHO IS AFRAID OF THE LAST JUDGMENT?

“The Last Judgment has been accomplished.”

“The state of the world hereafter will be precisely similar to what it has been hitherto ... But ... man ... will hereafter be in a freer state of thought respecting matters of faith.”

“The Church is in man. The Church which is outside of him is the Church with the many who have the Church in them. This is meant by the Lord’s words to the Pharisees, who inquired when the kingdom of God should come: *The kingdom of God is within you* (Luke XVII: 21).”

Emanuel Swedenborg (1688-1772)

Last Judgment nos. 45, 73; *Doctrine of the Sacred Scripture* no. 78

A COSMOLOGY OF THE DIVINE ORDER BASED ON THE LAST TESTAMENT

compiled by Rutger Perizonius
an independent Swedenborg scrutator

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**WHO IS AFRAID
OF THE LAST JUDGMENT?**

Pseudonymous pre-edition 1999

Then entitled *The visibility and invisibility of genuine truths since the Apocalypse. A cosmology of the Divine order made up of literal quotations from the Last Testament.*

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PREFACE (1999)

... that the Word ought to be searched, with devout prayer to the Lord for enlightenment.

A 5432

This book is the result of many years of independent Last Testament research and reflects the conceptual universe that I myself have gradually developed in the course of that study. My aim in compiling it is to communicate this universe to others. Therefore I have tried to arrange the book in such a way that theoretically almost everybody, whatever his religious or non-religious background, should be able to understand the principal laws of this divine cosmological system.

The main external barrier to Emanuel Swedenborg's eighteenth-century theological writings, here to be understood under the term "Last Testament", apart from their all being written in Latin, is their unprecedented bulkiness: the complete series of books easily fills more than two metres of bookshelves. In the hurried way of life that we are used to on the threshold of the third millennium, it is important to be able to form a quick opinion about anything whatsoever. With the present book I have tried to combine the demand for quickly getting at least some overview of this voluminous revelation with my personal opinion that at the same time the best introduction to the Last Testament is through the eighteenth-century texts themselves.

As a result one will find nearly a hundred small paragraphs, by which step by step - I strongly advise the reader not to skip paragraphs - a complex but plausible theological cosmology is being built up. Each of these paragraphs is made up of one or more literal quotations from the Last Testament. Only the selection of these quotations and the linking texts by which they are cemented together are from my hand.

The theological system presented in this way is nonecclesiastical and postapocalyptic. Its being nonecclesiastical does not mean that there is no church, but only that there is no visible church. According to the system presented here all the visible churches of today's world, and so including those based on Swedenborg's writings, are only so-called churches. The reason is that as man-made organizations they all belong to the visible world. The one and only real church, however, is not man-made but God-made. This God-made church belongs to the spiritual world on earth, and as such even to heaven itself. A remarkable consequence is that this real church, like heaven, is invisible. It consists of all those, wheresoever on earth they are and whatever their religion or non-religion may be, who interiorly are like angels. And this angelic quality, as will be explained in detail, does not appear to any bodily sense.

The designation postapocalyptic fits this belief system in the sense that all the apocalyptic events foretold in the Old and New Testament, such as the last judgment, the second coming of the Lord, and the setting up of the Lord's new kingdom on earth, are supposed to have been fulfilled in Swedenborg's time. At the same time it is, strangely enough, also supposed that the state of the visible world will not in the least be influenced by the fact that all these apocalyptic events have already occurred: wars and divided churches will never cease to exist. Nobody will deny that at least this aspect of the system is in full agreement with what one observes in the world today. Indeed, here

“the Lord’s everlasting new kingdom” does not have anything to do with “peace on earth”. The explanation is that this new kingdom, too, belongs to the spiritual world which is invisible to the natural world.

In my opinion it is especially this churchlessness as well as this non-result of the apocalypse - in fact, of course, the invisible postapocalyptic kingdom and the invisible church are one and the same - that makes the divine cosmology presented in this book so fascinating. Even the reader who does not believe a single word of it, may still enjoy the structure and the laws of this conceptual, Last-Testament-based, universe.

an independent Swedenborg scrutator

October 1999

PREFACE (2019)

In the 2019 edition the content of the 97 paragraphs is unaltered, but the title has been shortened from *The Visibility and Invisibility of genuine Truths since the Apocalypse* into ***Who is afraid of the Last Judgment?***

The argument behind this new title is that, in contrast to the limited 1999 pre-edition, the book this time will be distributed among a wider public including also many who may never have heard of the Lord’s revelation through Emanuel Swedenborg. To them the view that the Last Judgment has already been accomplished certainly is one of the most intriguing curiosities claimed by that revelation (the discussion about the Last Judgment starts in paragraph 47).

At the same time the fact that the Last Testament and the Last Judgment are closely interrelated clearly shows that the Last Testament does form a unity with the Old and New Testament. Just as the Old Testament motivated the Jews to expect the Messiah to come as a worldly king, so the New Testament motivated the Christians to expect the Last Judgment to come as a world catastrophe and to expect the then starting eternal kingdom of God to be a worldly kingdom. But just as the New Testament learned that the Jews expected their king in vain, so now the Last Testament teaches that also the expectation by the Christians of a Last-Judgment-world-catastrophy followed by an eternal kingdom with peace on earth, is in vain.

Rutger Perizonius

June 2019

Last Judgment 45

It was shown above, in a special article, that the Last Judgment does not take place on the earth, but in the spiritual world, ... and since this is so, it is impossible for any man to know when the Last Judgment is accomplished, for every one expects it on the earth, accompanied by a change of all things in the visible heaven and on the earth and with the human race therein. Lest therefore the man of the Church from ignorance should live in such a belief, and lest they who think of a last judgment should expect it for ever, ... it has been granted me to see with my own eyes that the Last Judgment is now accomplished; that the evil are cast into the hells, and the good elevated into heaven, and thus that all things are reduced into order, and consequently the spiritual equilibrium, which is between good and evil, or between heaven and hell, is restored. ... This Last Judgment was commenced in the beginning of the preceding year 1757, and was fully accomplished at the end of that year.

Conjugal Love 1

I foresee that many who read these things that follow, and the Memorable Relations at the end of the chapters, will believe that they are inventions of the imagination; but I asseverate in Truth that they are not inventions, but have of a truth been done and seen; and that they have been seen, not in any dozing state of the mind, but in a state of full wakefulness. For it has pleased the Lord to manifest Himself to me, and to send me to teach those things which will belong to the New Church, which is meant by the “New Jerusalem” in the Apocalypse. For the sake of this end He has opened the interiors of my mind and spirit; by virtue of which it has been given me to be in the spiritual world with the angels, and at the same time in the natural world with men, and this now for twenty-five years.

INTRODUCTION

Some minimal information concerning the Last Testament and its author, Emanuel Swedenborg

the books ... which were written ... by the Lord through me (Ecc H3)

As the Jewish Church is still awaiting the Messiah, so the Christian Church is still awaiting the Last Judgment when He will come again. But as the Messiah did not come as a worldly ruler, so the Last Judgment did not come as a world catastrophe, nor was His coming again a coming in person. And in the same way as at the time of the Messiah the New Testament was given, so at the time of the Last Judgment the Last Testament was given. It is this new revelation - covering many books, all written in Latin, and with a total size of about twenty times that of the Bible - that should be understood by His Second Coming: in fact He came again by becoming visible in this new Word.

The author of all these Last Testament books is the eighteenth-century Swedish scientist Emanuel Swedenborg (1688-1772), who interrupted his successful scientific career in 1743 at the age of 55 because of: *the circumstance, that I have been called to a holy office by the Lord Himself, who most mercifully appeared before me, His servant, in the year 1743, when He opened my sight into the spiritual world, and enabled me to converse with spirits and angels, in which state I have continued up to the present day. From that time I began to print and publish the various arcana that were seen by me or revealed to me, concerning Heaven and Hell, the state of man after death, the true worship of God, the spiritual sense of the Word, besides many other most important matters conductive to salvation and wisdom* ("Answer to a letter - dated August 2, 1769 - from a friend"; *Tafel Documents I*, doc. 2).

In agreement with this *holy office* Swedenborg not only testified that what he had written came from the Lord alone: *Think not, therefore, that anything there given is from myself, or from any angel, but from the Lord allone* (R Preface), but also called his books: *the books ... which were written ... by the Lord through me* (Ecc H 3).

Of course the only way to form an opinion about these books - whether one will finally acknowledge them as a new divine revelation or not - is by independently reading their contents for oneself.

An example of someone's first encounter with the Last Testament

I do not conceive, how human imagination can reach so far, and be so consistant all along. ... Either this is Divine and superior Revelation and Truth, or - quite the reverse - a master-piece of delusion, from the most artful superior being in deceit
(notes by Rijklof Mychael van Goens, March 1785)

A good example of someone seriously searching the truth about these writings

is offered by Rijklof Mychael van Goens (1748-1810), also known under the name of Cunninghame, after his English mother. At the age of eighteen this talented young man had already been appointed professor of Greek, History and Rhetoric at the university of Utrecht, Holland, and at the time he was a famous Dutch personality. The Royal Library at The Hague still preserves the notes, written in English, which he made about his first confrontation with Swedenborg's writings in 1785:

Of Baron Em. Swedenborg's
Works and system, March 1785

I had formerly seen something of B[aron] Swedenborg's works, when he was himself in this country, but then disliked them, particularly after a superficial perusal of a work of his, published in the year 1768, under the title of *Delitiae Sapientiae de Amore Conjugiali*, etc. When some time ago they were again recommended to me, in the strongest manner, by a very worthy and sensible man, Mr. P., secretary to the English Embassy, who did not hesitate to confess, he look'd upon Baron S. in the very light, in which that notable man had announc'd himself to the world, viz. as a special messenger from Heaven, or better to say, as a man whom the Lord had been pleased to favour with peculiar graces, and open'd his eyes to the spiritual world, in order to enable him to become the founder of a *New Church*, which he call's *the new Jerusalem*, that by his means was to come down from Heaven, by appointing him in the most express manner, to communicate to men what mysteries he had seen of the Spiritual World; and accordingly Mr. P. styl'd himself *a profess'd Member of the New Church*, and told me, there were several people, particularly in England, who held the same principles, etc. I had told Mr. P. that I had always entertained a sincere regard for B. Swedenborg's character, in point of honesty, desinterestedness, sincerity, etc. but could not help, upon a slight perusal of some of his works, and after what I knew of his history, though surprising enough, in many respects, still to consider him upon the whole as a *visionary*, that's to say as a very worthy man, who unluckily had been misled by his fancy, and who, from the best motives, had wish'd to obtrude those fancies upon the world. Adding however, that I had no objection against giving a second a fair perusal to those of B. S. works, as Mr. P. might think would be most proper to let me into his system, and give me a relish for it. Accordingly Mr. P. was so kind as [to] lend me an English translation of B. S. *Treatise concerning Heaven and Hell*, 2d. Ed. published Lond. 1784 8^o, along with a *Preface* and several explanatory *remarks*, the anonymous author of which is one Dr. *Hartley*, late deceased, ...

I set about reading this ... at a time, when by a long series of the most affecting and distressing circumstances, with respect to outward life, I had gradually been led to the fullest sense of the perfect vanity of the worldly pursuits and enjoiments, and of the high value of a true Christian and spiritual life, ...

Fill'd with these principles ... I set about reading B. Swedenborg's works, with a firm intent, or rather with a humble hope, that by divine Grace and assistance, I might be enabled to stick fast to the following resolutions:

1) Not wittingly to shut my eyes to anything like Truth, however new and strange it might seem at the first aspect, but divest myself of all preventions and prejudices whatever, that might stand in the way.

2) Equally to beware, if possible, not to be misled by a false appearance of Truth, however pleasing and alluring it might seem to be.

And of course

3) Try Mr. S. tenet's and doctrine, by the unerring rule of Scripture, more than of reason and nature, particularly in as far as they were connected with these very uncommon experiences, he pretended to have been favoured with.

And for that purpose,

4) Not to be misled by his quoting Scripture and attempting to prove the conformity of his doctrine and experiences either with the express sense or the figurative meaning of Scriptural revelation, which I well knew he had all his life express'd the highest regard for; but carefully and impartially to examine, how far he might seem to me to have succeeded in that attempt.

5) Finally, though his doctrine might in some points appear to me erroneous, and his pretensions to the foundations of a new Church, delusive and vain, (as I could not help thinking there was some reason to apprehend, on account of Providence seeming to have done so little as yet for the supporting of such an extraordinary and important mission), yet, considering these writings were nevertheless so highly relished and commended by several worthy and good men, to forbear throwing away the wheat along with the tares, but try to make a proper use of whatever good there might be in them, suspend my judgment, and lay up in my heart whatever might appear doubtfull or uncertain, and put aside whatever seemed to me evidently wrong.

In this disposition of mind, I say, and guided by these principles, I began to read Mr. S. *Treatise upon Heaven and Hell*, and first read Dr. *Hartley's preface* to it, the first part of which I did not greatly like, as his arguments for an almost uninterrupted intercourse between Heaven and man, or between the spiritual and natural world, appear'd to me rather superficial and weak; but I was so much the better pleased with the end of it, where, recommending B. S. works to his readers, he very liberally allowed them as much liberty, with regard to their final judgment upon them, as I could wish for, ...

Nevertheless being somewhat tired with the Preface, and it growing already late, I was not much tempted to begin the Book, which I proposed to do at full leisure; but happening to observe, there was an Index at the end of the volume, I looked into it, and could not forbear to satisfy the curiosity, which was raised in me by the heads of several chapters or divisions: such as of *Time* and *space* in Heaven - of the *power*, and *speech* of *Angels* - of *Children* in heaven - of *Correspondences*, and many more, the one of which drew me on to read the other, in so much that I read almost half the volume, except always the beginning of it, which is to be noted, and by degrees became more and more enamoured with it.

I do very well remember the progressive effect it made upon me. I began with smiling at it, but very soon was led to say at every paragraph *it's very odd!* and soon after, *it's very curious!* till at last I could not help to grow more and more serious, and exclaim, as I went on, *this is very interesting!* - *exceeding interesting indeed!* - *How could the man come at all this!* And finally, late as it was, I could not refrain preparing a note for my very worthy friend P. to send him in the morning, where I very warmly acknowledged the obligation he had laid me under by causing me to become acquainted with so very curious a work, and in which there was so much of the *true sublime*, desiring him to give me leave not to return him his copy at all, as he could order another one for himself, ...

Monday morning, 21 march 1785, 3 1/2 o'clock.

I have this night read Mr. S. *Treatise of H. & H.* from p. 65 - 139 and sit to it from Sunday 9 o'clock till now near 4 in the morning. And now I am almost choak'd and oppressed with the immensity of new and all connected, highly interesting ideas.

I never in my life heard or imagin'd anything like.

I do not conceive, how human imagination can reach so far, and be so consistant all

along.

I should almost be apt to say: Either this is Divine and superior Revelation and Truth, or - quite the reverse - a master-piece of delusion, from the most artful superior being in deceit.

When I think, how all my best thoughts and ideas vanish and dwindle into nothing before it, I should be apt to pray unto God, as under the greatest temptation. And yet almost every individual part of what I have read, has a direct tendency to confirm whatever was ever good in my thoughts.

Great God of Heaven, Kind and Merciful Saviour, Divine Spirit, do thou illuminate my mind by thy Grace! I address thee in the anguish of my soul. Do not suffer me to be led into temptation. Either dispell my fears and confirm me in the truth, or render me fully sensible of the deceit! I am either lost, or infinitely the better, for this immense increase of knowledge.

Whether van Goens finally accepted Swedenborg's books as divine revelation or not, is not clear. But his notes, anyway, clearly prove the profound impression that a confrontation with texts from the Last Testament can make. In this respect it may be useful to know that the Last Testament teaches that only by means of the Word the Lord can, as it were, speak with man . It is because of this unique quality of the Word that the present book has been arranged in such a way that it offers the reader a direct encounter with the Last Testament itself. In the index (p.139) one can see that several quotations from the *Treatise on Heaven and Hell*, the book which van Goens had been reading till four o'clock in the morning, can also be found here.

Arcana Coelestia 24

Man, before he is regenerated, does not even know that an internal man exists, still less does he know what the internal man is. He supposes that they [[the internal and the external man]] are not distinct from each other, because he is immersed in corporeal and worldly things, in which also he immerses the things which are of his internal man, and thus he makes one confused and obscure thing out of two distinct things.

A COSMOLOGY OF THE DIVINE ORDER

BASED ON THE LAST TESTAMENT

when a man reads the Word, and carefully compares one passage with another, he perceives thence what is to be believed, and what is to be done; this does not take place except with such as are enlightened by the Lord (A 6222³)

The compiler has carefully tried to select and arrange these passages from the Last Testament in such a way that readers who are not familiar with this new Word should also be able to follow the line of argument that underlies their order. Peculiar Last Testament concepts and terms are gradually explained by the passages themselves as one goes along. In fact it may even be more difficult to correctly understand such commonly known terms such as “church”, “regeneration”, “Lord”, “angel”, “spirit”, “hell”, etc. In the Last Testament they can have a meaning very different from what the reader is used to. The best way to tackle this problem may be to approach such words as unknown new terms whose meaning you have to deduce from the contexts in which they are used here.

The quotations from the Last Testament, here always reproduced in italics, have been taken from different English translations that are about a hundred years old (see: Key to the Abbreviations, p. 137). All the quotations are verbatim. The only exceptions are the word “illustration” and the verb “to illustrate” which have been changed into “enlightenment” and “to enlighten”. The word “man”, here almost always the translation of the Latin word “homo” meaning “human being” (!), has not been replaced. These rather old translations have been given preference to the more modern ones which are often less literal. The reason for this is the danger that free translations may violate the interior sense which is hidden within the literal sense. Within a quotation anything deleted is indicated by three suspension periods: ..., and anything added is placed in double square brackets: [[]].

1 DEGREES ARE OF TWO KINDS

The letter of the Word teaches us again and again that apart from continuous degrees, or degrees of latitude, there also exist discrete degrees, or degrees of altitude. The following passage is from *Heaven and Hell*:
He who is unacquainted with the nature of Divine order, in relation to degrees, cannot comprehend in what manner the heavens are distinct, nor even what is meant by the internal and external man. Most persons in the world have no other idea concerning interior and exterior things, or concerning higher and lower things, than as of what is continuous or coherent by continuity from what is purer to what is grosser. But interior and exterior things are not continuous, but discrete. There are degrees of two kinds: degrees that are continuous, and degrees that are not continuous. Continuous degrees are as the degrees of the decrease of light proceeding from flame until it is lost in obscurity; or as the degrees of the fading of sight from things which are in light to those which are in shade; ... these degrees are determined by distances. Degrees not continuous, but discrete, are distinguished from each other like what is prior and what is posterior; like cause and effect, and like

that which produces and what is produced. He who investigates will see that in all things whatsoever in general and in particular in the whole world there are such degrees of production (H 38).

2

THE EXAMPLE OF THE THREE ANGELIC HEAVENS SHOWS HOW DISTINCT DISCRETE DEGREES ARE:

THOSE FROM A LOWER HEAVEN CANNOT EVEN SEE THOSE WHO ARE IN A HIGHER HEAVEN

In order to comprehend still better the character and quality of discrete degrees, and the difference between them and continuous degrees, let the angelic heavens serve as an example (DLW 186).

There are three heavens, and they are perfectly distinct from one another; the inmost or third, the middle or second, and the lowest or first heaven. They follow in order, and are mutually related like the highest part of man, which is called the head, his middle part, or the body, and the lowest, or the feet; and like the upper, middle, and lowest stories of a house. In such order also is the Divine which proceeds and descends from the Lord. Hence, from the necessity of order, heaven is threefold (H 29).

Heaven consists in the interiors of the angels and these are opened in different degrees:

On account of this distinction, an angel of one heaven cannot enter among angels of another heaven; that is, no one can ascend from a lower heaven, nor descend from a higher heaven. Whoever ascends from a lower heaven to a higher heaven is seized with painful anxiety, and cannot see those who are there, still less can he speak with them; while he who descends from a higher to a lower heaven, is deprived of his wisdom, falters in his speech, and is in despair. Some from the lowest heaven, who were not as yet instructed that heaven consists in the interiors of the angels, believed that they should come into a higher heavenly happiness if they were introduced into a heaven of higher angels, and therefore they were permitted to enter among them. But when they were there they saw no one, however much they searched about, although there was a great multitude; for the interiors of the strangers were not opened in the same degree as the interiors of the angels there, and consequently neither was their sight. In a short time they were seized with such anguish of heart, that they scarcely knew whether they were alive or not; and therefore they speedily returned to the heaven from which they came, rejoicing to come again to their own companions, and promising that they would no longer desire things above those that accord with their life. I have also seen some let down from a higher heaven, and deprived of their wisdom so far that they did not know the quality of their own heaven. It is otherwise when the Lord, as is often done, elevates angels from a lower heaven into a higher one, that they may see its glory; for then they are previously prepared, and accompanied by intermediate angels, by whom communication is

effected. From these things it is evident that the three heavens are most distinct from one other (H 35).

3

**ONLY BY THE LORD'S INFLUX CAN THE DISCRETENESS
OF THESE DEGREES BE BRIDGED**

Although the heavens are so distinct, that the angels of one heaven cannot associate with the angels of another, still the Lord conjoins all heavens by immediate and mediate influx; by immediate influx from Himself into all the heavens, and by mediate influx from one heaven into another; and thus He causes the three heavens to be one; and that all things may be in connection from First to the last, so that there is nothing that is not connected (H 37).

Since the conjunction of the heavens by influx is from the Lord alone, therefore it is most carefully provided that no angel of a higher heaven should look down into a society of a lower heaven, and speak with any one there (H 208).

4

**ALL THINGS PROCEED SUCCESSIVELY FROM THE
INMOST TO THEIR ULTIMATES, AND THERE REST**

HENCE, ALSO, THERE ARE THREE HEAVENS

Moreover, it is to be observed that all things severally from the First or Inmost proceed successively to their ultimates, and there rest; prior or interior things also have a connection with ultimate things in successive order. Wherefore, if the ultimates are removed, the interior things also are dispersed. Hence, also, there are three heavens; the inmost or third heaven flows into the middle or second heaven, the middle or second heaven flows into the first or ultimate heaven, this again flows in with man; wherefore the human race is the last or ultimate in order in which heaven terminates, and on which it rests. The Lord, therefore, always provides from His Divine, that among the human race there shall be a Church, in which is revealed Truth Divine, which in our earth is the Word; through this there is a continuous connection between the human race and the heavens. Hence it is that in each single thing of the Word there is an internal sense, which is for heaven; and which is circumstanced in such a manner as to conjoin angelic minds with human minds by so close a bond, that they act as one (A 9216).

5

**THE ULTIMATE OF DIVINE ORDER
IS IN MAN AND IN THE WORD**

Man is so created, that he has both connexion and conjunction with the Lord;

but with the angels of heaven he has only fellowship. ... When, therefore, we speak of the conjunction of man with heaven we mean his conjunction with the Lord, and also his fellowship with angels; for heaven is not heaven from what is proper to angels, but from the Divine of the Lord. ... Man however has besides, what angels have not, that he is not only in the spiritual world as to his interiors, but also, at the same time, in the natural world as to his exteriors. His exteriors, which are in the natural world, are all things belonging to his natural memory, ... and also many pleasures which belong to the senses of the body, together with his senses, his speech, and actions. All these are ultimate things in which the Divine influx of the Lord terminates, for it does not stop in the middle, but proceeds to its ultimates. From these things it may be evident, that the ultimate of Divine order is in man, and that, because he is its ultimate, he is also its basis and foundation (H 304).

The Word was provided by the Lord, to be in the place of man as a basis for heaven:

But since man has broken this connexion with heaven by turning his interiors away from heaven, and turning them to the world and himself, by the love of self and of the world; and since he thus withdrew himself so that he no longer served as a basis and foundation for heaven, therefore a medium was provided by the Lord, to be in the place of a basis and foundation for heaven, and also for the conjunction of heaven with man. This medium is the Word (H 305).

Without the Word as a uniting medium it would be impossible for heaven to inflow with man:

... the Word is the uniting medium of man with the Lord; and unless there were such a uniting medium, it would be impossible for heaven to inflow with man; for without a medium there would be no union, but heaven would remove itself from man; and if heaven were removed, no one could any longer be led to good, not even to corporeal and worldly good; but all bonds, even external ones, would be broken (A 4217³).

6

THE ULTIMATE OF DIVINE ORDER IS ITS BASIS AND FOUNDATION, BECAUSE THE HIGHER DISCRETE DEGREES ARE IN IT SIMULTANEOUSLY

In everything Divine there is a primary, a middle, and an ultimate; and the primary passes through the middle to the ultimate, and so exists and subsists; consequently the ultimate is the basis. Again the primary is in the middle, and by means of the middle in the ultimate, and thus the ultimate is the containant; and because the ultimate is the containant and the basis, it is also the support. The learned know that these three may be called end, cause, and effect, and also being, becoming, and manifestation, ... consequently that in every complete thing there is a trine, ... When this reasoning is understood it will be seen that every Divine work is complete and perfect in its ultimate; also that the ultimate contains the whole, because the prior things are in it

simultaneously (T 210).

In every ultimate there are discrete degrees in simultaneous order: *There is successive order, and there is simultaneous order. The successive order of these degrees is from the highest to the lowest, or from the top to the bottom. The angelic heavens are in this order. ... When the degrees of altitude or the discrete degrees are in successive order, they may be compared to a column divided into three steps, up which and down which ascent and descent are made. In its upper storey are things most perfect and most beautiful; in the middle storey are things less perfect and less beautiful; but in the lowest storey things still less perfect and still less beautiful. But simultaneous order which consists of the same degrees, has another appearance. In it, the highest things of successive order, which, as said above, are the most perfect and the most beautiful, are in the inmost, the lower things are in the middle, and the lowest things in the circumference. ... It is like the column spoken of just above, subsiding into a plane; the highest of the column makes the innermost of the plane, the middle makes the middle, and the lowest makes the outermost. ... In every ultimate there are discrete degrees in simultaneous order. ... In short there are such degrees in every ultimate, thus in every effect. For every ultimate thing consists of prior things, and these of their primes. And every effect consists of a cause, and this of an end; and the end is the all of the cause, and the cause is the all of the effect ...; and the end makes the inmost thing, the cause the middle thing, and the effect the ultimate thing* (DLW 205-208).

7

**THE FIRST HAD TO BECOME THE LAST
WHEN THERE WAS NO LONGER THIS ULTIMATE
WITH MEN IN THE WORLD**

Scarcely any one knows why the Lord came into the world and became Man; therefore it shall be told; but it falls within the understanding of the learned only. There are successive things from the Lord through the heavens to man, and thus to ultimates. Successive order is not continuous but discrete ... The more remote things in successive order contain in themselves the successive things in their own order; which order is called simultaneous. In this order, namely, the simultaneous, all the successive things are together ... And because successive things are together in the simultaneous, therefore in things simultaneous is all strength or all power at once. And because there was no longer this ultimate with men in the world, that is, in their truths and goods in which the Lord has His abode, therefore He Himself came into the world, that He might become the Last, and that so the First might act by last things and reduce to order all things in the heavens and in the hells; that is, from firsts by lasts: for when He acted from first by lasts, He acted also by all things, and thus likewise by the successive things which were in order in the lasts as in the firsts. This now was the cause of the Coming of the Lord into the world ... It is for this reason that the Lord is called in the Word "the First and the Last"; and for the same reason the Word in the letter is most holy, because

this is the Divine truth in the ultimate of order, and for the same reason also strength itself is there (Ath 112).

It appears as if the Divine truths in the heavens are more holy than those in the literal sense of the Word, but this is not so:

Divine truth is what is called holy. But it is not holy before it is in its ultimate; and its ultimate is the Word in the literal sense; therefore, the Divine truth there is holy, and may be called the sanctuary. The reason is, that that sense contains and includes all the sanctities of heaven and the church.

It appears as if the Divine truths in the heavens, which are called spiritual and celestial, are more holy than the Divine truths in the literal sense of the Word, which are natural. But the Divine truths in the heavens, which are called spiritual and celestial, are comparatively like the lungs and heart in man, which, unless they were encompassed by ribs, and contained by the pleura and diaphragm, would not form the breast; for without these integuments - in fact, unless they were connected with them by bonds - they could not perform their vital functions (E 10882).

8

DISCRETE DEGREES WITHIN THE FIRST OR INMOST

Because the Lord is Love Itself and Wisdom Itself, therefore also He is Use Itself:

There are three infinite and uncreated degrees of altitude in the Lord, because the Lord is Love Itself and Wisdom Itself ... and because the Lord is Love Itself and Wisdom Itself, therefore also He is Use Itself; for love has use for its end, which it produces by wisdom. Thus love and wisdom apart from use have no boundary or end, that is, they have no home of their own; wherefore it cannot be said that they are and exist unless there be a use in which they are. These three constitute the three degrees of altitude in the subjects of life. These three stand as first end, the middle end which is called the cause and the last end which is called the effect. That end, cause and effect constitute the three degrees of altitude has been shown above, and abundantly confirmed (DLW 230).

9

DISCRETE DEGREES WITHIN THE ULTIMATE CALLED "MAN"

Man is made Divine order in form, and thence a heaven in the least form:
The interiors of man, which are of his internal and external mind, are also in like order [as the three heavens]. He has an inmost, a middle, and an outmost part; for into man at his creation all things of Divine order were brought together, so that he is made Divine order in form, and thence a heaven in the least form. On this account man has communication with the heavens, as to his interiors, and comes among angels after death, among those of the inmost, the middle, or the lowest heaven, according to his reception of Divine good

and truth from the Lord, during his life in the world (H 30).

The degrees of life are in every man from creation:

There can be no idea of the life which is God unless there is also an idea of the degrees by which life descends from inmosts to its ultimates. There is an inmost and also an ultimate degree of life, and there are intermediate degrees of life. The distinction between these is like that between things prior and things posterior; for a posterior degree exists from a prior one, and so forth; and the difference is like that between things less and more general, for what belongs to a prior degree, is less general, and what to a posterior degree is more so. These degrees of life are in every man from creation, and they are opened according to his reception of life from the Lord. In some the penultimate degree is opened, in some the middle degree, and in some the inmost. Those in whom the inmost degree is opened become, after death, angels of the inmost or third heaven. Those in whom the middle degree is opened become, after death, angels of the middle or second heaven; but those in whom the penultimate degree is opened become, after death, angels of the ultimate heaven. Those degrees are called degrees of the life of man, but they are degrees of his wisdom and love, because they are opened according to his reception of wisdom and love, that is, of life from the Lord. Such degrees of life are, also, in every organ, in each of the viscera and members of the body, and they act in unison with the degrees of life in the brains by influx, the skins, cartilages, and bones forming their ultimate degree. The reason why these degrees are in man, is, that such are the degrees of the life that proceeds from the Lord; but in the Lord they are life, while in man they are recipients of life. It should be known, however, that in the Lord there are degrees still higher, and that all of them, both the highest and lowest, are life; for the Lord teaches that He is life, and also that He has flesh and bones (E 11252.3).

In conclusion, a certain arcanum may be related about the angels of the three heavens, which has never before entered the mind of any one, because no one has hitherto understood degrees: namely that with every angel, and also with every man, there is an inmost or supreme degree, or an inmost and supreme part, into which the Divine of the Lord first or proximately flows, and from which it arranges all other interior things which succeed according to the degrees of order with them. This inmost or highest degree may be called the Lord's entrance to the angel and to man, and His especial dwellingplace in them. By means of this inmost or highest degree man is man, and is distinguished from brute animals, which have it not. Hence is it that man, as to all the interiors of his mind and disposition can be elevated by the Lord to Himself ... Hence also he lives to eternity; but the arrangements and provisions which are made by the Lord in this inmost [degree], do not flow openly into the perception of any angel, because they are above his thought, and transcend his wisdom (H 39).

10
**THE INTERNAL MAN,
BEING OF A HIGHER DISCRETE DEGREE,
DOES NOT APPEAR TO ANY BODILY SENSE**

Both the wicked and the good lead a similar life outwardly:

Almost all of them [[of those who come at this day into the other life]] desire to know whether they shall come into heaven, and many believe that they shall, because they led a moral and civil life in the world; not reflecting that both the wicked and the good lead a similar life outwardly, doing good to others in the same manner, going to churches, hearing sermons, and praying; and not knowing at all that outward deeds and outward acts of worship are of no avail, but the internal states from which the external acts proceed. Out of thousands there is scarcely one who knows what inward states are (H 495).

A thousand men may act alike in outward form, and yet each act is different in internal form:

But by deeds and works, are not meant deeds and works as they appear in outward form only, but also as they are in internal form; for every one knows that every deed and work proceeds from man's will and thought, for if they did not thus proceed, it would be merely motion such as that of automata and images. Therefore a deed or work, viewed in itself, is only an effect, which derives its soul and life from the will and thought, so that it is will and thought in effect, thus will and thought in outward form. Hence it follows, that such as the will and thought are which produce a deed or work, such also is the deed or work. If the thought and will be good, the deeds and works are good; but if the thought and will be evil, the deeds and works are evil, although outwardly they may appear the same. A thousand men may act alike, that is, may do a similar deed, so similar as to outward form that a difference can hardly be distinguished, and yet each act viewed in itself is different from the rest, because from a dissimilar will. For example, in the case of acting sincerely and justly with a companion, one man may act sincerely and justly in order that he may appear to be sincere and just for the sake of himself and his own honour; another for the sake of the world and of gain; a third for the sake of recompence and reward; a fourth for the sake of friendship; a fifth through fear of the law, or of the loss of reputation and employment; a sixth to draw over another to his own side, although it be bad; a seventh to deceive; and others from other motives. The actions of all these may appear good, because it is good to act sincerely and justly with a companion, but still they are evil, because they are done not for the sake of what is sincere and just, or for the love of it, but for the sake of self and the world that are loved; and sincerity and justice serve this selfish love, as servants a master, who despises and dismisses them when they do not serve him. The sincere and just conduct of those who act from the love of sincerity and justice appears outwardly the same. Of these some 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 a religious principle; some from the good of charity toward their neighbour, because his good ought to be consulted; and some from the good of love to the Lord, because good ought

to be done for the sake of good, and therefore also what is sincere and just for the sake of sincerity and justice, which they love because they are from the Lord, and because the Divine which proceeds from the Lord is in them, and, therefore, because they are Divine in their very essence. The deeds or works of these are interiorly good, and therefore exteriorly good also; for, as was said above, deeds or works are of the quality of the thought and will, from which they proceed, and without these they are not deeds and works, but only inanimate motions. From these things it is manifest what is meant by deeds and works in the Word (H 472).

Moreover, evils can be evils which do not condemn, and goods can be goods which do not save:

Because all men, whether evil or good, have rationality and liberty, so an evil man as well as a good man can understand truth and do good; but an evil man cannot do so from freedom according to reason, while a good man can; because the evil man is in delight from the love of evil, but the good man is in delight from the love of good. Therefore the truth which the evil man understands and the good which he does are not appropriated to him, but they are appropriated to the good man; and without appropriation as his, there is no reformation nor regeneration. For in the wicked, evils with falses are as in the centre, and goods with truths in the circumferences; but in the good, goods with truths are in the centre, and evils with falses in the circumferences: and in both cases, the things which are of the centre diffuse themselves even to the circumferences, as heat from fire at the centre, and as cold from ice at the centre. Thus with the evil, goods in the circumferences are defiled by the evils of the centre; and with the good, evils in the circumferences grow mild from the goods of the centre. This is the reason that evils do not condemn the regenerate man, and goods do not save the unregenerate (P 86).

Whether a man be sensual or rational, can hardly be discerned by others, for the life of the will does not appear to any bodily sense:

The man with whom sensual things are in subjection, is called rational, but he with whom they are not in subjection, is called sensual. Nevertheless, whether a man be rational, or whether he be sensual, can hardly be discerned by others; but it may be discerned by himself, if he explore his interiors, that is, his will and his thought. Whether a man be sensual or rational cannot be known by others from his speech or from his actions; for the life of the thought which is in the speech, and the life of the will which is in the actions, do not appear to any bodily sense. The tone of the voice is all that is heard, and the bodily gesture with the affection all that is seen; but it is not thereby discerned whether the affection is pretended or true (A 5128).

11 DISCRETE DEGREES WITHIN THE ULTIMATE CALLED "WORD"

For it is with the Word, as it is with man, who, as is known in the Christian world, is external and internal. The external man separated from the internal is

the body, and as such is dead; but the internal man is that which lives, and enables the external to live. The internal man is his soul. Thus the Word, as to the letter alone, is like a body without a soul (A 3).

It is in the mouth of every one, that the Word is from God, is Divinely inspired, and therefore Holy. But still it has been hitherto unknown where, in the Word, the Divine is; for the Word in the letter appears like a common writing, in a strange style, neither sublime nor lucid as, to the appearance, secular writings are. Hence it is that the man who worships nature instead of God ... may easily fall into error concerning the Word, and into contempt for it, saying within himself when he reads it, "What is this? What is that? Is it Divine? Is it possible that God, whose wisdom is infinite, can speak thus? Where is its sanctity, or whence, unless from superstition, and persuasion therefrom?"

... Yet the style of the Word is the Divine style itself, with which no other style, however sublime and excellent it may seem, can be compared; for it is as thick darkness compared with light. The style of the Word is such that there is holiness in every sentence, and in every word; yea, in some places in the very letters: hence the Word conjoins man with the Lord, and opens heaven. There are two things which proceed from the Lord, Divine Love and Divine Wisdom, or, what is the same, Divine Good and Divine Truth ... The Word, in its essence, is both of these; and ... therefore the Word fills the man who reads it from the Lord, and not from himself alone, with the good of love and the truth of wisdom ... Hence man has life through the Word.

Lest, therefore, man should be in doubt whether the Word is such, its internal sense has been revealed to me by the Lord, which in its essence is spiritual, and is within the external sense, which is natural, as the soul is in the body. This sense is the spirit which gives life to the letter; it can therefore bear witness to the Divinity and Holiness of the Word, and convince even the natural man, if he is willing to be convinced (S 1, 3, 4).

"And behold the glory of Jehovah was seen in the cloud" [[Exod. XVI: 10]]. This signifies the Lord's presence in truth accommodated to perception, as appears from the signification of "the glory of Jehovah", as denoting the Lord's presence and coming ...; and from the signification of "the cloud", as denoting the literal sense of the Word ..., thus truth accommodated to perception, for the Word in the letter is such truth; but the glory which is in the cloud, denotes the Divine Truth which is not so accommodated to perception, because it is above the fallacies and appearances of the senses, thus it is also the internal sense of the Word ... The glory denotes the internal sense of the Word, because in that sense the Lord's Church and Kingdom are treated of, and in the highest sense the Lord Himself, in which sense also is the veriest Divine Truth itself. Truth Divine is not of one degree, but of many; Truth Divine in the first degree, and also in the second, is what proceeds immediately from the Lord, this is above angelic understanding; but Truth Divine in the third degree is such as is in the inmost or third heaven, this is such that it cannot in the least be apprehended by man; Truth Divine in the fourth degree is such as is in the middle or second heaven, neither is this intelligible to man; but Truth Divine in the fifth degree is such as is in the

ultimate or first heaven; this may be perceived in some small measure by man if enlightened, but still it is such, that a considerable part of it cannot be uttered by human expressions, and when it falls into ideas, it produces a faculty of perceiving, and also of believing that it is so; but Truth Divine in the sixth degree is such as is with man, accommodated to his perception, thus it is the sense of the letter of the Word; this sense or this truth is represented by “the cloud”, and the interior truths by “the glory” in the cloud; (A 8443).

12

THE INTERNAL SENSE OF THE WORD, BEING OF A HIGHER DISCRETE DEGREE, DOES NOT APPEAR IN ITS LETTER

But the spiritual sense does not appear in the sense of the letter: it is inwardly in it, as the soul is in the body, as the thought is in the eyes, and as the affection is in the face; and these act as one, like cause and effect. It is this sense, chiefly, which renders the Word spiritual, not for men only, but also for angels. By means of this sense, therefore, the Word communicates with the heavens (S 5).

... the spiritual sense is not apparent in the sense of the letter, it is interiorly within it, as the soul is in the body, or as the thought of the understanding in the eyes, or as the affection of love in the countenance (T 194).

Few can believe that there is in the Word an internal sense, which does not at all shine forth from the letter, and they doubt this because the internal sense is so remote from the sense of the letter, that it is, as it were, as distant from it as heaven is from earth. But that the sense of the letter contains such things in it, and that it is representative and signicative of arcana which no one sees but the Lord, and angels from the Lord, appears from what has been stated throughout the First Part of this work [the Arcana Coelestia]. The sense of the letter, in respect to the internal sense, is circumstanced as a man’s body in respect to his soul. Whilst man is in the body, and thinks from bodily things, he knows hardly anything about the soul; for the functions of the body are different from those of the soul, insomuch that if the functions of the soul were to be discovered, they would not be recognized as such. Thus it is also with the internal things of the Word. In them is the soul, that is, the life of the Word, because they have respect solely to the Lord, to His kingdom, to the Church, and to the things that are of His kingdom and Church with man. ... From these few instances it may now appear what the internal sense of the Word is, and that it is remote, and in some places very remote, from the sense of the letter, but still the sense of the letter represents truths, and exhibits appearances of truths, in which man may be, when not in the light of truth (A 1984).³

That no one sees the quality of the Word in the internal sense except the Lord, and he to whom He reveals it (WH 1).

**ONLY BY DIVINE INFLUX, AND BY ENLIGHTENMENT
THEREFROM, CAN HIGHER DISCRETE DEGREES
BE COMMUNICATED TO MAN**

Since the conjunction of the heavens by influx is from the Lord alone, therefore it is most carefully provided that no angel of a higher heaven should look down into a society of a lower heaven, and speak with any one there (H 208; given before in 3).

The communication between these heavens cannot exist in any other manner than as the communication of man's inmost with his exteriors; for the man who is in love to the Lord, and in charity towards the neighbour, is a kind of little heaven, corresponding in an image to the three heavens (A 3691³).

Besides, the spiritual sense is not given to any one except by the Lord alone; and it is guarded by Him as heaven is guarded, for heaven is in it (S 56).

... no one can see the spiritual sense except from the Lord alone, and unless he is in Divine truths from the Lord; for the spiritual sense of the Word treats of the Lord alone and His kingdom, and is that sense in which His angels in heaven are, for it is His Divine Truth there (T 208).

How the case is with the influx of each life, that is, of the life of thought and of the life of will from the Lord, has been granted me to know by revelation: the Lord flows in in a twofold manner, namely, through heaven mediately, and from Himself immediately, and from Himself He flows in both into man's rational things, which are his interiors, and into his natural, which are exteriors. What flows in from the Lord is the good of love and the truth of faith, for what proceeds from the Lord is the Divine Truth, in which is Divine Good; but these are received in man variously according to his quality. The Lord does not compel man to receive what flows in from Himself, but leads in freedom, and through freedom leads him to good so far as man permits; thus the Lord leads man according to his delights, and also according to fallacies and the principles thence received, but He gently leads him out from these: and this appears to man as from himself. Thus the Lord does not break those principles, for this would be to violate man's freedom, which must necessarily remain, in order that he may be reformed ... That the Lord thus flows in with man, not only mediately through heaven but also immediately from Himself, into both interiors and exteriors with man, is an arcanum heretofore unknown.

That the Lord rules the last things of man as well as his first, may be manifest from this consideration, that order from the Lord is successive from first things to last, and in order itself there is nothing but the Divine; and this being the case, the presence of the Lord must necessarily be in things last as well as in things first, for the one follows from the other according to the tenor of order (A 6472, 6473).

Because few know how the case is with influx of Divine Truth, and with

enlightenment therefrom, something shall be said here on this subject. That none of the good of love and the truth of faith is from man, but is with man from heaven from the Divine there, is a thing known in the Church; also that those who receive that good and truth have enlightenment. But influx and enlightenment take place in this way. Man is of such a nature that, as to the interiors of thought and will, he can look downwards and upwards; to look downwards is to look outwards into the world and to himself, and to look upwards is to look inwards, to heaven and to God.

He looks outwards from himself, which is called looking downwards, because when he does so, he looks to hell; but he looks inwards, not from himself, but from the Lord, which is called looking upwards, because the interiors of the will and understanding are raised up by the Lord to heaven, thus to the Lord. The interiors are actually raised up, and are then actually withdrawn from the body and the world. When this takes place, the interiors of man come actually into heaven, and into its light and heat; hence he has influx and enlightenment. The light of heaven enlightens the understanding; for that light is the Divine Truth which proceeds from the Lord as a Sun, and the heat of heaven enkindles the will, for that heat is the good of love which also proceeds from the Lord as a Sun. Since a man is then among the angels, the understanding of truth and the affection for good are communicated to him by them, that is, through them by the Lord.

This communication is called influx and enlightenment; but it should be known that influx and enlightenment take place according to the capacity of reception with man, and the capacity of reception is according to the love of truth and good. Those therefore who love truth and good for the sake of truth and good as ends, are raised up; but those who do not love truth and good for the sake of truth and good, but for the sake of self and the world, cannot be raised up, that is, they cannot receive Divine influx from heaven and be enlightened, because they continually look and gravitate downwards (A 10,330).

14

**WITHOUT THIS ENLIGHTENMENT, THAT IS, WITHOUT
HIGHER DISCRETE DEGREES BEING COMMUNICATED**

**MAN MAKES ONE CONFUSED THING OUT OF HIS
EXTERNAL AND HIS INTERNAL MAN**

**AND CANNOT IMAGINE OTHERWISE THAN THAT WHEN
THE ONE DIES, THE OTHER DIES ALSO**

He who does not know anything of discrete degrees, that is, of degrees of altitude, cannot know anything of the state of man as regards his reformation and regeneration ... Nor can he know anything of the influx through heavens from the Lord, or anything of the order into which he has been created. ... For if any one thinks of these things, not from discrete degrees or those of altitude, but from continuous degrees or those of latitude, he cannot see anything about them excepting from effects; he can see nothing from causes.

And to see from effects alone, is to see from fallacies; whence come errors, one after another; which may be so multiplied by inductions that at length enormous falsities are called truths (DLW 187).

The knowledge of degrees is as it were the key for opening the causes of things, and for entering into them. Without this knowledge, scarcely anything of cause can be known. For without it, the objects and subjects of both worlds appear of such sameness, as if there were nothing involved in them except what is seen with the eye; when yet relatively to the things which lie hidden within, what is thus seen is as one to a thousand or to tens of thousands. The interiors which are not patent cannot be uncovered in any way without a knowledge of degrees. For exteriors pass to interiors, and by these to intimates, through degrees; not through continuous degrees, but through discrete degrees (DLW 184).

Man, before he is regenerated, does not even know that an internal man exists, still less does he know what the internal man is. He supposes that they [[the internal and the external man]] are not distinct from each other, because he is immersed in corporeal and worldly things, in which also he immerses the things which are of his internal man, and thus he makes one confused and obscure thing out of two distinct things (A 24; given before on p. 18).

He who conceives of exterior and interior things, as being distinguished only by different degrees of purity, and thereby as cohering by continuity, thus without distinction through the formations of things posterior from things prior, cannot imagine otherwise than that when the external dies, the internal dies also; for he thinks that they cohere together, and that, owing to their coherence and continuity, when the one dies, the other dies, because the one draws the other along with it (A 6465).

But things successive are not continuously, but discretely connected, that is distinctly according to degrees. For interior things are altogether distinct from exterior, because exterior things can be separated, while interior things still continue to enjoy their life (A 10,099³).

15

AND WITHOUT ENLIGHTENMENT, THAT IS, WITHOUT HIGHER DISCRETE DEGREES BEING COMMUNICATED

THE LETTER OF THE WORD IS CONFUSED WITH ITS INTERNAL TRUTH OR DOCTRINE

The internal sense of the Word is the same as doctrine:
That the internal sense is the very and genuine doctrine of the Church, n. 9025, 9430, 10,401 (WH 11; numbers refer to the Arcana Coelestia).

The Word is said to be closed up when everything of the sense of the letter is taken for doctrinal:

“And a great stone was upon the well’s mouth” [[Genesis XXIX: 2]], signifies that it, namely, the Word, was closed up. This may appear without explanation. The Word is said to be closed up, when it is understood only as to the sense of the letter, and when everything that is therein is taken for doctrinal; (A 3769¹).

If the Word in the letter were also spiritual it would have no basis: ... that the Word in its ultimates is natural, and what is natural is the basis on which spiritual things are founded; therefore, if the Word in the letter were also spiritual it would have no basis, thus it would be as a house without a foundation (E 260²).

Those who say that the Word in the letter is doctrine, constitute the dragon’s tail:

All those are dragons who confirm falsities by the Word. Those constitute the head who are in external piety and not in internal, or who place the all of salvation in external worship; those the body, who affirm that charity is the chief essential of salvation and do not live a life of charity; those its hinterpart who postulate faith as the sole means of salvation; those its tail who merely read the Word, and place salvation in that, and are not in any doctrine, saying that the Word in the letter is doctrine, but are thus able to defend whatever they wish. I spoke with those who placed the only means of salvation in reading the Word. They were overhead, and said that they take great care that all in their society are diligent in reading the Word. But I told them, that this does not save, but that they must live according to the Word, and that nobody can live according to the Word except he be in the doctrine of truth from it; otherwise, they do not know how they are to live, for, from the sense of the letter of the Word, they are able to defend everything that belongs to their life, be it what it may, and thus to protect falsities. It was shown also what is the nature of the Word in the letter, but that those who are in doctrine from the Word, see the Word and read it, quite differently; they consequently understand it, and are thus able to become rational: otherwise, this cannot take place (D 5961).

He who calls the literal sense holy by and of itself, does not examine its meaning and separates it from the genuine truth within it:

Natural truths, which are the truths of the literal sense of the Word, are not the real truths of heaven, but they are the appearances thereof; and appearances of truth encompass, enclose, and contain the truths of heaven, which are genuine truths; and cause them to be in connection and order, and to cohere ... And when they are in connection and in order, then first they are holy, and not before. The literal sense of our Word does this by the appearances of truth, of which its ultimate consists; this is why this sense is essentially holy and Divine, and a sanctuary.

But he who separates the appearances of truth from genuine truths, and calls the literal sense holy by and of itself, and not by these, and from these, and together with these, is much deceived. He who sees only the literal sense separates them, and does not examine its meaning, as is the case with those who do not read the Word from doctrine (E 1088^{4,5}).

Some spirits feel an inclination to vomit when they are forced to hear the interior things of the Word:

There once appeared some spirits from Christendom, and they were forced to hear the interior things of the Word, when they were seized with such loathing, that they said they felt in themselves as it were an inclination to vomit; and it was told me, that such is almost universally the character of the Christian world at the present day [[written in the years 1749-1756]]. The reason why they are of such a character is, that they are not in the affection of truth for the sake of truth, and still less in the affection of good from good; their thinking and speaking anything from the Word, or from their doctrinal tenets, is in consequence of habit acquired from infancy, and of an established custom; thus it is an external without an internal (A 5702).

16

**BUT THE TRUTH IS
THAT UNLESS A MAN DIES AS TO HIS OWN LIFE,
THE THINGS THAT ARE OF THE SOUL DO NOT APPEAR**

He who conceives of exterior and interior things, as being distinguished only by different degrees of purity ... cannot imagine otherwise than that when the external dies, the internal dies also (A 6465; given before in 14).

But the truth is that the internal does not appear as long as the external has not died:

“And Jehovah said unto Abram, Get thee away out of thy land, and from thy kindred, and from thy father’s house, to the land that I will make thee see” [[Genesis XII: 1]]. ...

By “Abram”, in the internal sense, is meant the Lord, as has been said before; “Jehovah said unto Abram”, signifies the first animadvertence [or act of taking notice] of all; “Get thee away out of thy land”, signifies corporeal and worldly things, from which he was to depart; “and from thy kindred”, signifies exterior corporeal and worldly things; “and from thy father’s house”, signifies such things of an interior kind; “to the land that I will make thee see”, signifies things spiritual and celestial which were to be presented to view.

These and the subsequent circumstances historically occurred just as they are written; but the historical facts are representative, and all the words are significative. The case is the same in all the historical parts of the Word, ... in all of which, nothing is apparent but history; but although history is related in the sense of the letter, yet in the internal sense are arcana of heaven, which there lie concealed, arcana which can never be seen, so long as the mind is kept, together with the eye, on the historical relations; nor are they revealed until the mind is removed from the sense of the letter. The Word of the Lord is like a body in which there is a living soul. The things that are of the soul do not appear while the mind is intent on corporeal things, insomuch that the man scarcely believes that he has a soul, still less that it will live after death; but as soon as the mind is withdrawn from things corporeal, those belonging to the soul and to life become manifest. This also is the reason, not only that

corporeal things must die before a man can be born anew or regenerated, but also that the body must die before a man can come into heaven, and see heavenly things. ...

“Get thee away out of thy land”, signifies corporeal and worldly things, from which he was to depart. This appears from the signification of land [or earth], ... as also in the first chapter of Genesis, where the earth also signified the external man ... The reason that it here signifies things corporeal and worldly, is, because these things belong to the external man. ... in the representative sense, the meaning is, that he should depart from those things which belong to the external man, that is, that things external should not resist nor make a disturbance; and as it is predicated of the Lord, it denotes that things external should agree with things internal (A 1407, 1408, 1411).

Jesus said, “Except a grain of wheat fall into the earth and die, it remaineth alone; but if it die, it beareth much fruit” (John XII: 24). The case is the same with a man, who must die as to the body in order that he may rise again, and as to his proprium [own life], which is in itself infernal. For unless a man dies as to both of these he cannot have the life of heaven (E 899¹³).

17

SIMILARLY, THE SENSE OF THE LETTER OF THE WORD HAS TO PERISH BEFORE IT PASSES INTO HEAVEN

Just so it is with the Word of the Lord; its corporeal parts are the things that are of the sense of the letter, and while the mind is kept fixed on these, the internal contents are nowhere seen; but when the former are as it were dead, then, for the first time, the latter are presented to view. But nevertheless the things that are of the sense of the letter are like those that are with man in his body, namely, like the scientifics of the memory, which are derived from sensuous things, and which are the common vessels in which are things interior or internal. From this it may be known that the vessels are one thing, and the essentials, which are in the vessels, another. The vessels are natural things; the essentials which are in the vessels are spiritual and celestial things (A 1408).

... supposing nations to be signified in the Word by nations, and kings by kings, the Word of the Lord would scarcely involve anything more than any other history or writing, and thus would be worldly; ... whereas, supposing it to be the Word of the Lord, there must be in it the glory of heaven, and not of the world: wherefore also the sense of the letter is altogether obliterated and vanishes when it passes into heaven, and is purified, so that nothing of a worldly nature is mixed with it (A 2015).

It is by virtue of the internal sense that the Word of the Lord lives. This sense is as the soul, of which the external sense is as the body. It is with it as it is with man: when his body dies his soul lives, and when the soul lives he no longer knows the things that relate to the body; thus when he comes among angels he knows not what the Word is in the sense of the letter, but what it is

in its soul (A 1143).

But the internal sense is so circumstanced, as has thus far been clearly shown, that all things in general and particular are to be understood abstractly from the letter, just as if the letter did not exist; for in the internal sense is the soul or life of the Word, which does not appear unless the sense of the letter, as it were, passes away. Thus do the angels, from the Lord, perceive the Word when it is read by man (A 1405).

18

THEREFORE “DYING” SIGNIFIES REGENERATION

... that corporeal things must die before a man can be born anew or regenerated (A 1408; given before in 16).

That dying denotes regeneration, cannot but appear too remote for it to be believed that it is so:

“Behold, thy father is sick” [[Genesis XLVIII:2]]. That hereby is signified what is successive of regeneration, appears from the signification of “dying”, as denoting resurrection unto life, and regeneration, see n. 3326, 3498, 3505, 4618, 4621, 6036; hence “sickness”, which precedes death, denotes what is progressive toward regeneration, thus what is successive of regeneration. That dying denotes regeneration, and that being sick what is successive of regeneration, cannot but appear too remote for it to be believed that it is so; but he who knows anything concerning angelic thought and speech, will acknowledge that it is so (A 6221).

Death signifies resurrection, because by dying is meant the extinction of a man’s own life:

The reason that death signifies resurrection, and that therefore the dead signify those who rise again to life everlasting is, that death signifies hell, and consequently evils and falsities; and these must die, in order that a man may receive spiritual life. For before these are dead and extinct, a man does not possess spiritual life, which is what is meant in the Word by life, life eternal, and resurrection. Therefore by dying, here and elsewhere in the Word, is meant the extinction of a man’s own life, which, regarded in itself, consists of nothing but evils and the falsities therefrom. ... It is evident, therefore, that by dying is not meant to die, but to rise again to life (E 899³.5).

19

THE REGENERATED MAN IS A CHURCH

The subject here treated of by means of the twelve sons of Jacob is the twelve general or cardinal things by means of which man is initiated into spiritual and celestial things during the process of his regeneration, or of becoming a Church. For when a man is being regenerated, or made a Church, that is, when from being a dead man he is made a living man, or from being

corporeal, heavenly, he is led by the Lord through many states (A 3913^{1,2}).

When man is being regenerated, or what is the same, when he is becoming a church (E 434⁶).

It ought also to be known, that every one who lives in the good of charity and faith, is a Church, and that he is a kingdom of the Lord; hence also he is called a temple, and likewise a house of God (A 663⁷²).

... the Church in particular is the man who becomes a Church; for the Church is in man, and it means the regenerate man (A 9334¹).

... the man who is reformed and regenerated, is reformed and regenerated by little and little until the church is established in him (E 650⁶⁰).

Man can enter into the Lord's kingdom, that is, by means of regeneration become a Church (A 3935).

20

WITH THE MAN WHO IS BECOMING A CHURCH, OR WHAT IS THE SAME, WHO IS BEING REGENERATED, THE DISCRETE DEGREES, NAMED NATURAL, SPIRITUAL AND CELESTIAL, ARE SUCCESSIVELY OPENED

Those who hold the idea that the successive is continuous, can form a conception of the Spiritual merely as something more purely natural, ... But those who have a correct and clear idea of things successive, can comprehend in a measure, that with the man who is being regenerated, the interior states are successively opened, and that as these are opened, they are raised up into light and life, more interior and nearer to the Divine; and that such opening and elevation is effected by Divine Truths, these being vessels recipient of the good of love from the Divine. The good of love is that which directly conjoins man to the Divine, for love is spiritual conjunction. It follows therefore, that a man can thus be more and more interiorly opened up and elevated, in proportion as he is in the good of love from the Divine; and that on the contrary, there is no opening up and consequently no elevation in the case of a man who does not receive Divine Truths; this applies to every one who is in evil (A 10,0994⁵).

These three degrees of altitude are named respectively natural, spiritual and celestial ... Man, at birth, comes first into the natural degree, and this increases with him by continuity, according to his various knowledge, and according to the understanding acquired thereby, until he reaches the highest point of understanding which is called the rational. Nevertheless, the second degree, which is the spiritual, is not opened by this means. This degree is opened by the love of uses arising out of the things of the understanding, namely, by the spiritual love of uses, which love is love towards the neighbour. This degree likewise may increase by continuous degrees to its

highest point, and it increases by cognitions of truth and good, that is, by spiritual truths. But even by these truths the third degree, which is the celestial, is not opened, for this degree is opened by the celestial love of use, which love is love to the Lord; and love to the Lord is nothing else than committing the precepts of the Word to life, the sum of which precepts is, to shun evils because they are infernal and diabolic, and to do goods because they are heavenly and divine. These three degrees are thus successively opened with man (DLW 237).

There are as many degrees of life in man as there are heavens, and they are opened after death according to his life, n. 3747, 9594 (H 33 note q; numbers refer to the *Arcana Coelestia*).

21

THE NATURE OF THE NATURAL, THE SPIRITUAL, AND THE CELESTIAL MAN

...when a man is being regenerated, or made a Church, that is, when from being a dead man he is made a living man, or from being corporeal, heavenly, he is led by the Lord through many states (A 3913²; given before in 19).

The three states called natural, spiritual, and celestial:

*This chapter [[Genesis II]] treats of the celestial man, as the preceding one treated of the spiritual, who was formed out of the dead man. But as it is unknown at this day [[written in the years 1749-1756]] what is meant by the celestial man, and scarcely what by the spiritual, and the dead man, it is permitted me briefly to relate the nature of each, in order that the difference may be known. **First**, then, a dead man acknowledges nothing to be true and good, but what is of the body and the world, this also he worships. A spiritual man acknowledges spiritual and celestial truth and good: but he does so from faith, from which also he acts, but not so much from love. A celestial man believes and perceives spiritual and celestial truth and good, nor does he acknowledge any other faith but what is from love, from which also he acts. **Secondly**, the ends of a dead man regard only corporeal and worldly life, nor does he know what eternal life is, or what the Lord is; or should he know, he does not believe. The ends of a spiritual man regard eternal life, and thereby the Lord. The ends of a celestial man regard the Lord, and thereby His kingdom, and eternal life. **Thirdly**, a dead man, when he is in combat, almost always yields, and when he is not in combat, evils and falsities have the domination with him, and he is their slave. His restraints are external, such as, the fear of the law, the loss of life, of wealth, of gain, and of reputation, which he values for their sake. The spiritual man is in combat, but is always victorious: the bonds by which he is restrained are internal, and are called the restraints of conscience. The celestial man is not in combat, and if he is assaulted by evils and falsities, he makes light of them, and is therefore also called a conqueror. He has no apparent restraints by which he is influenced, but is free: his restraints, which do not appear, are the perceptions of good and truth (A 81^{1,2,3}; emphasis as in the original).*

**KNOWLEDGE OF DISCRETE DEGREES IS THE KEY FOR
OPENING THE INTERIOR STATES WITH MAN**

The knowledge of degrees is as it were the key for opening the causes of things, and for entering into them. Without this knowledge, scarcely anything of cause can be known. For without it, the objects and subjects of both worlds appear of such sameness, as if there were nothing involved in them except what is seen with the eye; when yet relatively to the things which lie hidden within, what is thus seen is as one to a thousand or to tens of thousands. The interiors which are not patent cannot be uncovered in any way without a knowledge of degrees. For exteriors pass to interiors, and by these to intimates, through degrees; not through continuous degrees, but through discrete degrees (DLW 184; given before in 14).

Without a knowledge of these [discrete] degrees nothing can be known of the distinction between the three heavens; or of the distinction between the love and the wisdom of the angels there; ... Again, without a knowledge of these degrees, nothing can be known concerning the distinction between the interior faculties of the mind with men; therefore also nothing concerning their state as regards reformation and regeneration; ... and nothing at all concerning the distinction between spiritual and natural ... From all which things it may appear, that they who are ignorant of these [discrete] degrees, cannot from any judgment see causes: they see only effects, and judge of causes from them, which is done for the most part on the ground of an induction continuous with effects. And yet causes do not produce effects by continuity, but by discreteness; for the cause is one thing, and the effect is another (DLW 185).

Sensual men do not apprehend these distinctions, for they regard all increase and decrease, even with respect to these [discrete] degrees, to be continuous; and so they cannot conceive of what is spiritual in any other way than as of something more purely natural (H 38).

The majority of the learned at the present day [[written in the years 1749-1756]] have no other idea of things successive than of something continuous, or of that which is connected by continuity; and consequently they cannot form a conception of the distinction between the exterior and interior states of man, and therefore they have no idea of the difference between a man's body and his spirit. When therefore they think of these they cannot understand at all that a man's spirit after the dissipation or death of the body, can live under a human form (A 10,0992).

**KNOWLEDGE OF DISCRETE DEGREES
IS KNOWLEDGE OF GOD MAN, THAT IS, THE LORD**

There are three infinite and uncreated degrees of altitude in the Lord, because

the Lord is Love Itself and Wisdom Itself, as was shown in the preceding pages; and because the Lord is Love Itself and Wisdom Itself, therefore also He is Use Itself; for love has use for its end, which it produces by wisdom. Thus love and wisdom apart from use have no boundary or end, that is, they have no home of their own; wherefore it cannot be said that they are and exist unless there be a use in which they are. These three constitute the three degrees of altitude in the subjects of life (DLW 230; given before in 8).

That there are these three degrees in man, may appear from the elevation of his mind even to the degrees of love and wisdom in which the angels of the second and third heavens are; for all angels have been born men, and man, as to the interior things of his mind, is a heaven in a least form; therefore there are as many degrees of altitude with man by creation as there are heavens. Man also is an image and likeness of God; wherefore those three degrees are inscribed on man, because they are in God Man, that is the Lord. That these degrees in the Lord are infinite and uncreate, and that in man they are finite and created, may appear from those things which were demonstrated in ... ; and also from these, that the Lord is Love and Wisdom in Himself; and that man is a recipient of love and wisdom from the Lord; also that of the Lord nothing but infinite can be predicated, and of man nothing but finite.

These three degrees with the angels are named CELESTIAL, SPIRITUAL, and NATURAL; and for them the celestial degree is the degree of love, the spiritual degree is the degree of wisdom, and the natural degree is the degree of uses (DLW 231, 232; capitalization as in the original).

There can be no idea of the life which is God unless there is also an idea of the degrees by which life descends from inmosts to its ultimates (E 1125²; given before in 9).

24

AS FAR AS MAN'S DISCRETE DEGREES HAVE BEEN OPENED, SO FAR IS HE IN THE DISCRETE DEGREES OF THE WORD

During his regeneration man becomes more enlightened and more intelligent in the reading of the Word:

During man's regeneration, the light of heaven is instilled into natural light, and at the same time the heat of heaven; these two constitute, as it were, the new soul, through which man is formed by the Lord. This light and heat are instilled through the higher mind, which is called the spiritual mind. By virtue of this instilling, or insertion, man becomes a new creature, and becomes more enlightened and more intelligent in matters of the church, and consequently in the reading of the Word. Afterwards the man is led by the Lord through the above light and through the above heat, and from natural becomes spiritual.

There is a still higher or more interior light and heat, which is called celestial. This is inserted and instilled into the former spiritual. The angels of the third heaven who are called celestial, are in this light and heat (Inv 2, 3).

Conversely it is also said that it is the right understanding of the Word which constitutes the Church in man:

That the understanding of the Word constitutes the church, may be made a matter of doubt, as there are some who imagine that they belong to the church merely because they are in possession of the Word, and read it, or hear it from a preacher, and know something of the sense of the letter; but how it is to be understood in different places, they do not know; and some do not think it to be a matter of much importance. It will be necessary to prove that it is not the Word, but the right understanding of it, which constitutes the church, and that the character of the church is according to the understanding of the Word with those who are in the church.

The character of the church is according to the understanding of the Word because it is according to the truths of faith and the goods of charity; and these are two universals, which are not only scattered throughout every part of the literal sense of the Word, but also lie concealed within it like jewels in a treasury. The contents of the literal sense are evident to every man, because they lie directly before the eyes; while the contents of the spiritual sense are evident only to those who love truths for their own sake, and do good for its own sake; to such the treasure, which the literal sense hides and guards, is made known; and these goods and truths are the essential constituents of the church (T 243, 244).

25

IN FACT, IT IS BY MEANS OF THE WORD THAT THE DISCRETE DEGREES WITHIN MAN CAN BE OPENED AGAIN

But since man has broken this connexion with heaven by turning his interiors away from heaven, and turning them to the world and himself, by the love of self and of the world; and since he thus withdrew himself so that he no longer served as a basis and foundation for heaven, therefore a medium was provided by the Lord, to be in the place of a basis and foundation for heaven, and also for the conjunction of heaven with man. This medium is the Word (H 305; given before in 5).

By means of the Word there is light also to those who are outside the Church, and do not possess the Word.

There is no possibility of conjunction with heaven, unless there exists on earth, a church which possesses the Word, by means of which the Lord is known; for the Lord is the God of heaven and earth, and without Him there is no salvation. That conjunction with the Lord and union with angels, are brought about by means of the Word, may be seen above (n. 234-240). It is enough that the church is where the Word is, although it consists of comparatively few persons; for, by means of it, the Lord is present throughout the whole world, since by that means heaven is in conjunction with the human race (T 267; emphasis as in the original).

... for the Word was given by the Lord to man, and also to the angels, in

order that by it they may be with Him. For the Word is the medium of the union of earth with heaven, and by heaven with the Lord; its literal sense is what unites man with the first heaven; and whereas within the literal there is the internal sense, which treats of the Lord's kingdom, and within this the highest sense, which treats of the Lord, and these senses are in order within each other, it is therefore manifest what is the nature of the union effected with the Lord by means of the Word (A 3476).

Hence it is evident what the quality of the Word is, and how the case is with the Word whilst it is read by man who is in a holy [state], that is, who is in good and truth, for in such case with him it appears as worldly, or as historical, in which, nevertheless, there is what is holy; whereas in the first heaven it appears as celestial and spiritual natural, in which, nevertheless, there is the Divine; but in the second heaven it is spiritual; in the third heaven it is celestial; and in the Lord it is Divine. The sense of the Word is according to the heavens; the supreme sense of the Word, in which the Lord is treated of, is for the inmost or third heaven; its internal sense, in which the Lord's kingdom is treated of, is for the middle or second heaven; the lower sense of the Word, ..., is for the lowest or first heaven; but the lowest or literal sense is for man, whilst he yet lives in the world. Nevertheless, man is of such a nature, that the interior sense, and also the internal and supreme, may be communicated to him; for he communicates with the three heavens, being created into the image of the three heavens; insomuch that whilst he lives in love to the Lord, and in charity towards the neighbour, he is a heaven in a least form; hence it is that the kingdom of heaven is within that man, as the Lord Himself teaches in Luke, "Behold, the kingdom of God is within you" (XVII: 21) (A 4279²).

Moreover, by means of the Word the Lord is present with man, and is conjoined with him, because the Lord is the Word, and in it He, as it were, speaks with man (S 78).

26
**AND IN FACT, IF YOU WILL BELIEVE IT,
THE INTERNAL MAN
IS OF ITSELF IN THE INTERNAL SENSE OF THE WORD**

To those with whom the internal man is closed it is entirely unknown that there is anything internal in the Word:

From this it is evident that by, "this man Moses, who made us come up out of the land of Egypt, we know not what hath become of him" [[Exodus XXXII: 1]], is signified that it is entirely unknown what other Divine Truth there is in the Word that raises up a man from what is external to what is internal, and makes the Church, but what is seen in the sense of the letter. So also do all those think and speak who are in external things without internal; and all those who are in external things without internal who are in the loves of self and the world. For with such persons the internal man is closed, and the external alone is opened, and that which the external man without the internal sees

when he reads the Word, he sees in thick darkness, for natural light without light from heaven is in spiritual things absolute thick darkness; and light from heaven enters through the internal man into the external, and enlightens it. This is why so many heresies have arisen and why the Word is called by some the Book of Heresies, and why it is entirely unknown that there is anything internal in the Word, and why those who think that there is such an internal still do not know where it is to be found. That such persons are meant in the Revelation (chap. XII) by the dragon which drew with his tail a third part of the stars from heaven, and cast them to the ground, will be shown elsewhere, by divine mercy of the Lord (A 10,400²).

But the internal sense lies open to every one whose internal man is open: *Let those who so desire consider whether at this day it is not supposed that the letter of the Word is itself Divine. But let these consider also whether any one can understand the Divine Truths of the Word in that sense except by doctrine therefrom; and whether, if he has not doctrine for a lamp, he is not carried away into errors, whithersoever the obscurity of his understanding and the delight of his will lead and draw him. The doctrine which should be a lamp, is that which the internal sense teaches, thus it is the internal sense itself, which to some degree lies open to every one who, although ignorant what the internal sense is, is in what is external from what is internal, that is, whose internal man is open. For heaven, which is in the internal sense of the Word, flows in with such a man when he reads the Word, enlightens him, and imparts to him perception, and thereby teaches him. In fact, if you will believe it, the internal man is of itself in the internal sense of the Word, because it is heaven in the least form, and consequently when it is open, it is with angels in heaven, and therefore has a perception similar to theirs. This also can be seen from the fact that the interior intellectual ideas of a man are not like his natural ideas to which however they correspond. But a man is ignorant of their nature as long as he lives in the body, and he comes into them spontaneously when he enters the other life, because they are implanted in him and by means of them he is instantly in fellowship with the angels. It is therefore evident that a man, whose internal is open, is in the internal sense of the Word, although he is ignorant of it (A 10,400³).*

27

THE NATURAL MAN HAS NO KNOWLEDGE OF THE OPENING OF THESE DEGREES WITHIN HIM

AND THEREFORE NOT OF HIS REGENERATION OR BECOMING A CHURCH EITHER

Man from creation is such that he can be more and more closely conjoined with the Lord, by degrees. ... Every man from creation, and thence from birth, has the three discrete degrees or the degrees of height ... These degrees are opened actually by the Lord in man according to his life in the world, but not perceptibly and sensibly till after he leaves the world (P 321,2,3).

So long as a man lives in the world, he has no knowledge of the opening of these [[spiritual and celestial]] degrees within him. This is because he is then in the natural degree, which is the ultimate, and from it he thinks, wills, speaks, and acts; and the spiritual degree, which is the interior, does not communicate with the natural degree by continuity, but by correspondences; and communication by correspondences is not sensibly felt. But nevertheless, when a man puts off the natural degree, which is the case when he dies, he then comes into that degree which has been opened with him in the world; he comes into the spiritual degree, with whom the spiritual degree has been opened; and he comes into the celestial degree, with whom the celestial degree has been opened (DLW 238).

The more closely any one is conjoined with the Lord, the happier he becomes. But this happiness rarely shows itself in the world; for man is then in the natural state, and the natural does not communicate with the spiritual by continuity, but by correspondences; and this communication is not felt, except by a certain quiet and peace of mind, chiefly following combats against evils (P 41).

28

MAN BECOMES A CHURCH OR IS REGENERATED NOT ALL AT ONCE, BUT BY LITTLE AND LITTLE, FROM INFANCY EVEN TO THE LAST MOMENT OF HIS LIFE

FOR HE DOTHT NOT BREAK THE FALLACIES, NOR QUENCH THE LUSTS, BUT BENDS THEM

The Lord does not compel man to receive what flows in from Himself, but leads in freedom, and through freedom leads him to good so far as man permits; thus the Lord leads man according to his delights, and also according to fallacies and the principles thence received, but He gently leads him out from these: and this appears to man as from himself. Thus the Lord does not break those principles, for this would be to violate man's freedom, which must necessarily remain, in order that he may be reformed (A 6472; given before in 13).

Again, where the Lord's coming is openly spoken of: "A bruised reed doth He not break, and the smoking flax doth He not quench; He bringeth forth judgment unto truth;" [[Isaiah XLII: 3]] that is, He doth not break the fallacies, nor quench the lusts, but bends them toward what is true and good (A 25).

When a man is being regenerated, which is brought about by the implantation of spiritual truth and good, and the removal then of falsity and evil, he is being regenerated not hastily, but slowly; the cause is, that all the things which the man has thought, intended, and done from childhood, have been added to his life, and have constituted it, and have also established such a connection among one another, that one cannot be put aside, unless all are; for

an evil man is an image of hell, and a good man an image of heaven. ... From this it is evident, that with an evil man evils and falsities cannot be removed suddenly, but in proportion as goods and truths have been implanted in their order, and indeed interiorly, for heaven removes hell with man. Should this be done suddenly, the man would be enfeebled; for each and all things, which exist in connection and form, would be confounded, and he would be deprived of life. That regeneration, that is, the implantation of the life of heaven, begins with a man from infancy, and continues even to the last moment of his life in the world, and that it is being perfected, after his life in the world, see nos. ... (A 93342³).

“Jehovah God will drive the nations before thee by little and little, thou mayest not [destroy] them at once, lest the wild beast of the field be multiplied against thee” (Deut. VII: 22). The nations driven out and to be driven out of the land of Canaan by the sons of Israel signify evils and falsities of every kind; the land of Canaan signifies the church, and the sons of Israel, the men of the church; therefore by the wild beast of the field, which would be multiplied against them, are signified the desires for falsity from evil. For the man who is reformed and regenerated, is reformed and regenerated by little and little until the church is established in him; he is conceived anew, born and educated, and this takes place in the measure that the evils and the falsities thence which are in him by heredity and from birth are removed, which is not effected in a moment, but throughout the important journey of life. ... For if evils and falsities thence were removed all at once, man would then have scarcely any life, because his life, into which he is born, is a life of evil, and of falsity thence from lusts, which so far as goods and truths enter are removed, for the former are removed by means of the latter (E 650⁶⁰; one sentence has been given before in 19).

29
**SIMILARLY, THE DIVINE CAN ONLY BE RECEIVED
STEP BY STEP,
FOR WITHOUT WELL-TERMINATED DISCRETE DEGREES
IT FLOWS THROUGH EVEN TO THE SENSUAL,
WHERE IT IS CHANGED INTO WHAT IS FILTHY**

The following passage from the *Arcana Coelestia* belongs to the explanation of the words “full of holes upon my head” which occur in *Genesis XL: 16*: “And the prince of the bakers saw that he interpreted good, and said to Joseph, I also was in my dream, and behold there were three baskets full of holes upon my head”:

A man’s interiors are distinguished into degrees, and in every degree are terminated, and by termination separated from the lower degree, thus from the inmost to the outermost. The interior rational constitutes the first degree, in which are the celestial angels, or in which is the inmost or third heaven. The exterior rational constitutes the second degree, in which are the spiritual angels, or in which is the middle or second heaven. The interior natural constitutes the third degree, in which are good spirits, or the ultimate or first

heaven. The exterior natural, or the sensual, constitutes the fourth degree, in which man is. These degrees with man are most distinct. Hence a man, as to his interiors, if he lives in good, is a heaven in its least form, or his interiors correspond to the three heavens; and hence if a man has lived a life of charity and love, he can after death be translated even into the third heaven. But in order that he may be such, it is necessary that all his degrees be well terminated, and thus by terminations be distinct one among another; and when they are terminated, or by terminations are made distinct one among another, every degree is a plane, in which the good flowing in from the Lord rests and is received. Without those degrees as planes, good cannot be received, but flows through, as through a sieve or a perforated basket, even to the sensual, and in that, since it is without any direction in the way, it is changed into what is filthy, which appears to those who are in it as good, namely, into the delight of the love of self and of the world, consequently into the delight of hatred, revenge, cruelty, adultery, avarice, or into mere voluptuousness and luxuriousness. ...

All those with whom the interior voluntary things have been terminated, are elevated into heaven, for the Divine flowing in can lead them: but all those with whom the interior voluntary things have not been terminated, betake themselves into hell, for the Divine flows through, and is turned into what is infernal, as when the heat of the sun falls upon filthy excrements, whence comes an offensive stench. ...

The voluntary things are said to be perforated or not terminated, when the man has no affection of good and truth, or of what is just and fair, but when these things are held respectively as vile or as nought, or are esteemed only for the sake of securing gain and honour. It is the affections that terminate and close (A 51452-6).

The fate of the prince of the bakers is described in Genesis XL: 22: "And he [[Pharaoh]] hanged the prince of the bakers, as Joseph had interpreted to them".

30
AND, SIMILARLY, THE WORD WOULD HAVE BEEN
INSTANTLY REJECTED IF THERE HAD NOT
BEEN DISCRETE DEGREES WITHIN IT

I have spoken with good spirits to the effect that many things in the Word, and more than any one can believe, are spoken according to appearances, and according to the fallacies of the senses; as, for instance, that Jehovah is filled with anger, wrath, and fury, against the wicked, that He rejoices to destroy them and blot them out, yea, that He slays them. But these modes of speaking were used to the intent that persuasions and lusts might not be broken, but might be bent: for to speak otherwise than as man conceives, that is, according to appearances, fallacies, and persuasions, would have been to sow seed in the water, and to speak what would instantly be rejected. Nevertheless, those forms of speech may serve as common vessels for containing spiritual and celestial things; for it may be insinuated into them, that all things are from the Lord; afterwards, that the Lord permits it, but that

all evil is from diabolical spirits; next, that the Lord provides and disposes that all evils may be turned into goods; lastly, that nothing but good is from the Lord. Thus the sense of the letter perishes as it ascends, and it becomes spiritual, afterwards celestial, and lastly, Divine (A 1874).

The ultimate degree, accommodated to man, is represented by “the cloud”:
... but Truth Divine in the sixth degree is such as is with man, accommodated to his perception, thus it is the sense of the letter of the Word; this sense or this truth is represented by “the cloud”, and the interior truths by “the glory” in the cloud; (A8443; given before in 11).

The letter of the Word has even been accommodated to the people among whom it has been written:
... that the sense of the letter of the Word would have been different, if the Word had been written among a different people (A 10,453³).

If there were no cloud the Word would be understood scarcely by any one:
The Word, as to the external sense, is in a cloud, because human minds are in darkness; wherefore if the Word were not in a cloud, it would be understood scarcely by any one, and the holy things of the internal sense would be profaned by the wicked in the world (A 5922⁶).

Because of the cloud the evil can approach without being able to harm:
“The cloud of Jehovah by day” [[in Numb. X: 33, 34: “And they went forward ... and the ark of Jehovah went before them, ... and the cloud of Jehovah was over them by day”]] signifies defence by means of Divine Truth in ultimates, such as the Word is in the sense of the letter; for by means of this the Lord may be approached even by the evil, and by means of it He guards the interior things of the Word, which are celestial and spiritual (E 700⁸).

31

FROM BIRTH BEING OPPOSITE TO THE DIVINE ORDER, MAN, IN THE COURSE OF REGENERATION OR OF BECOMING A CHURCH, IS TO BE ENTIRELY INVERTED

It is also obvious to reason that a man ought to be regenerated, since he is born with a propensity to evils of every kind derived from his parents, and these have their seat in his natural man, which of itself is diametrically opposite to the spiritual man; and yet he is born for heaven, into which he cannot be admitted unless he becomes spiritual, and this is possible only by regeneration. It necessarily follows, therefore, that the natural man with its lusts ought to be conquered, subdued, and inverted; for otherwise a man cannot stir a step towards heaven, but casts himself more and more into hell (T 574).

Man is born into loving the world and himself rather than heaven and the Lord. Because doing so is opposed to the Divine order, an inversion must be brought about through regeneration; and this inversion is caused when the

things belonging to heaven and the Lord are loved more than those which belong to the world and to self (A 92782).

He that does not know that the end regarded, or, what is the same, the love, constitutes the spiritual life of man, consequently that the man is where his love is, in heaven if it be heavenly, and in hell if it be infernal, cannot comprehend how this is: he may believe that the delight of natural loves, which are self-love and love of the world, cannot agree with spiritual truth and good; for he does not know that a man, in the course of regeneration, is to be entirely inverted, and that, when he is so, he has his head in heaven, which had previously been in hell; he has his head in hell when he regards the delights of self-love or the love of the world as an end, but he has it in heaven when those delights serve as means to an end (A 89954).

32
**SUCH AN INVERSION OF THE END REGARDED
CAN BE BROUGHT ABOUT ONLY IN
THE ULTIMATE OF DIVINE ORDER, WHICH
IS IN EQUILIBRIUM BETWEEN HEAVEN AND HELL**

The ultimate of Divine order is in man:

... that the ultimate of Divine order is in man, and that, because he is its ultimate, he is also its basis and foundation (H 304; given before in 5).

The ultimate is the degree of uses:

These three degrees with the angels are named CELESTIAL, SPIRITUAL, and NATURAL; and for them the celestial degree is the degree of love, the spiritual degree is the degree of wisdom, and the natural degree is the degree of uses. The reason why these degrees are so named is, that the heavens are distinguished into two kingdoms, and the one kingdom is named the celestial, and the other the spiritual kingdom, to which is added a third kingdom, which is occupied by men in the world, and this is the natural kingdom. And the angels of whom the celestial kingdom consists, are in love; and the angels, of whom the spiritual kingdom consists, are in wisdom; but men in the world are in uses: and therefore these kingdoms are conjoined (DLW 232; partly given before in 23; capitalization as in the original).

The ultimate degree cannot contain the higher degrees without reacting against them:

... because the natural mind is in the ultimate degree, it envelops and encloses the spiritual mind and the celestial mind, which are higher than it as regards degrees. It is now to be shown that the natural mind reacts against the higher or interior minds. The cause why it reacts is, that it covers, includes and contains them, and this is not possible to be done apart from reaction; for unless it reacted, the interior or enclosed things would loosen, protrude outwards, and fall to pieces. So if the tunics around the human body were not in reaction, the viscera, which are the interiors of the body, would push forth, and welter asunder. ... The like is the case with every ultimate degree of the

degrees of altitude; consequently with the natural mind relatively to the higher degrees (DLW 260).

In fact, unless the spiritual and the celestial were encompassed by natural bonds, they could not perform any use:

It appears as if the Divine truths in the heavens, which are called spiritual and celestial, are more holy than the Divine truths in the literal sense of the Word, which are natural. But the Divine truths in the heavens, which are called spiritual and celestial, are comparatively like the lungs and heart in man, which, unless they were encompassed by ribs, and contained by the pleura and diaphragm, would not form the breast; for without these integuments - in fact, unless they were connected with them by bonds - they could not perform their vital functions (E 1088²; given before in 7).

By acting against each other heaven and hell create the equilibrium which keeps man in freedom of thinking and willing:

It is known that when two things act against each other, and when one reacts and resists as much as the other acts and impels, neither of them has any force, because on both sides there is the same power, and in such case both may be acted upon at pleasure by a third ... Such is the equilibrium between heaven and hell. ... From hell falsity from evil is continually breathed forth, and from heaven that which is true from good. This spiritual equilibrium keeps man in freedom of thinking and willing, for whatever a man thinks and wills has relation either to evil and its falsities, or to good and its truth. ... Every man is kept in this equilibrium by the Lord, because the Lord rules both heaven and hell (H 537).

Without this freedom there is no reformation and salvation:

Spiritual equilibrium is freedom in its essence, because it is between good and evil, and also between truth and the falsity; and these things are spiritual. Therefore the power of willing either good or evil, and of thinking either truth or falsity, and of choosing the one in preference to the other, is the freedom of which we now speak. This freedom is given to every man by the Lord, nor is it ever taken away. It is indeed by virtue of its origin, not man's own but the Lord's, because it is from the Lord. Nevertheless it is given to man with life as his own, in order that he may be reformed and saved; for without liberty there is no reformation and salvation (H 597).

All men in the world are kept in that equilibrium by the "world of spirits", which is midway between heaven and hell:

This, then, is the equilibrium between heaven and hell. They who are in the world of spirits are in that equilibrium, because the world of spirits is midway between heaven and hell; and thereby all men in the world are kept in a similar equilibrium. For men in the world are ruled by the Lord through the spirits who are in the world of spirits (H 540).

This world of spirits is the first place into which man comes after death:

Every man after death comes first into the world of spirits, which is in the middle between heaven and hell, and there goes through his times or his

states, and according to his life is prepared either for heaven or for hell. So long as he stays in that world he is called a spirit: he who is raised from that world into heaven is called an angel; but he who is cast down into hell is called a satan, or a devil (DLW 140).

Through this world of spirits man communicates with heaven or with hell: All the spirits who are in the world of spirits are adjoined to men; because men, as to the interiors of their minds, are in like manner between heaven and hell; and through these spirits they communicate with heaven or with hell according to their life (DLW 140).

33

MAN BECOMES A CHURCH OR IS REGENERATED WHEN FINALLY GOOD COMES IN THE FIRST PLACE AND TRUTH IN THE SECOND

For the man, who is being regenerated by the Lord, is first in truth, and not in any good of life from truth; next he is in the good of life from truth, but not as yet from good; afterwards, when he is regenerated, he is in the good of life from good, and then he perceives truth from good, and multiplies it with himself; these are the stages [[Latin: gradus = stages or degrees]] of regeneration (A 6396¹).

That when man is being regenerated, truth is in the first place and good in the second, not actually but apparently, but that when he is regenerated, good is in the first place and truth in the second, actually and perceptibly (E 434⁶).

Man is regenerated and becomes a church when he is in good and thence in truths (E 555¹⁴).

... those who are not in truths from good, although born within the church, yet are not of the church, because no church exists in them (E 20).

34

THE SIX DAYS OF WORK AND THE SEVENTH DAY OF REST SIGNIFY THE TWO STATES OF THE REGENERATION OF MAN, AND IN THE HIGHEST SENSE THE TWO STATES OF THE GLORIFICATION OF THE LORD FOR, AS THE LORD GLORIFIED HIS HUMAN SO DOES HE REGENERATE MAN

... the Lord says, "That whosoever would follow Him must take up his cross" (Matt. X: 38; XVI: 24); for the glorification of the Lord is the exemplar of the regeneration of man (see nos. 3138, 3212, 3296, 3490, 4402, 5688) (A 7166).

“Six days shall work be done” [[Exodus XXXV: 2]]. That this signifies the first state of the regeneration of man by the Lord, ... which is the state when a man is in truths and is being led to good by their means, and is then in combats; ... it also denotes the state of the glorification of the Lord’s Human, when He was in the world, and fought from Divine Truth against the hells, and brought all things therein and in the heavens into order ... For there are two states with a man when he is being regenerated by the Lord; the first when he is in truths, and through truths is led to good; the second when he is in good, and from good sees and loves truths. A man in the former state is led indeed by the Lord, but by means of what is his own; for to act from truths is to act from those things that are in man, but to act from good is to act from the Lord (A 10,729).

“Six days ye shall gather it” [[Exodus XVI: 26]], signifies the reception of truth before it is conjoined with good, as appears from the signification of “six days”, as denoting states of combat and labour ..., here a state of the reception of truth, or a state when good is acquired by means of truth ... for in this state there is labour and combat; in this state man is let into temptations, which are combats with the evils and falsities in him; and then the Lord fights for man, and also with him; but after this state, there is a state of the conjunction of good and truth, thus at the time a state of rest also to the Lord; this state is what was represented by rest on the seventh day, or the Sabbath day; the Lord then has rest, because when good is conjoined with truth, man is in the Lord, and is led by the Lord without labour and combat (A 8506).

In the highest sense the six days and the seventh day denote the two states of the union of the Human with the Divine itself in the Lord:

“And on the seventh day there shall be holiness to you, the sabbath of rest to Jehovah” [[Exodus XXXV: 2]]. That this signifies a second state of the regeneration of man when he has conjunction with the Lord, and ... when man is in good, and so led by the Lord ... And that in the highest sense it denotes the union of the Human with the Divine itself in the Lord ... For when the Lord was in the world, He first made His Human Divine Truth, but when He went out of the world, He made His Human Divine Good by union with the Divine itself, which was in Himself. This is represented by the sabbath in the highest sense; therefore it is called the sabbath of rest to Jehovah. The Lord does the same with a man, whom He regenerates, first imparting to him truths, and afterwards by means of truths conjoining him to good, thus to Himself. This is represented by the sabbath in the relative sense; for the regeneration of man is an image of the glorification of the Lord, that is, as the Lord glorified His Human, so does He regenerate man (A 10,730).

“To-day is a Sabbath to Jehovah, to-day it shall not be found in the field” [[Exodus XVI: 25]] ... signifies that good shall no longer be acquired by means of truth ... It may be expedient briefly to explain how the case is; man before regeneration acts from truth, but by means of it acquires good; for truth then becomes good with him, when it becomes of the will, and so of the life; but after regeneration he acts from good, and by means of it procures truths. That this may be better understood, man before regeneration acts from

obedience, but after regeneration from affection; those two states are the reverse of each other, for in the former state truth bears rule, but in the latter good bears rule; or in the former state man looks downwards or backwards, but in the latter upwards or forwards. When man is in the latter state, namely, when he acts from affection, it is no longer allowed him to look back, and to do good from truth, for then the Lord flows into good, and by means of good leads him; if he were to look back then, or were to do good from truth, he would act from his own [proprium], for he who acts from truth, leads himself, but he who acts from good, is led by the Lord (A 8501, 8505).

The six days ... are so many successive states of the regeneration of man ... Those who are regenerated do not all attain to this [[sixth]] state, but some do: the greatest part at this day [[written in the years 1749-1756]], only attain to the first state; some only to the second; others to the third, fourth, and fifth; few to the sixth; and scarcely any one to the seventh (A 6, 13).

35

WHEN FINALLY GOOD COMES IN THE FIRST PLACE, MAN HAS ARRIVED AT THE CELESTIAL OF LOVE, AND AT THE TOP OF THE LADDER SEEN BY JACOB IN HIS DREAM

Another reason why the celestial man is the Sabbath, or rest, is, because combat ceases when he becomes celestial. Then evil spirits depart and good ones approach, as well as celestial angels; and when these are present, evil spirits cannot possibly remain, but flee far away. And since it was not man himself who fought, but the Lord alone for man, it is said that the Lord rested (A 87).

“And she conceived again, and bare a son; and said, This time I will confess Jehovah; therefore she called his name Judah: and she stood still from bearing” (Genesis XXIX: 35).

“And she stood still from bearing”, signifies ascent by a ladder from the earth even to Jehovah or the Lord. This appears from the signification of bearing or of birth, as denoting truth and good, these being births in the spiritual sense, for man is regenerated or born anew by means of truth and good. These also are what are signified by the four births of Leah, namely, Reuben, Simeon, Levi, and Judah. Reuben signifies the truth which is the first thing of regeneration or of the new birth, but this is only as to knowledge, thus, as to knowing truth. Simeon signifies the truth which is the second thing of regeneration or the new birth; this truth is as to the will, thus as to willing what is true. Levi signifies the truth which is the third thing of regeneration or the new birth; this truth is as to the affection, thus the being affected with truth, which is the same thing as charity. But Judah signifies good, which is the fourth thing of regeneration or the new birth, and this is the Celestial of love. When the regenerate man, or he who is born anew, arrives at this stage, the Lord appears to him; for he has then ascended from the lowest step, as by a ladder, up to the step where the Lord is. It is this ascend also that was signified by the ladder seen by Jacob in the dream, and whose top reached to

heaven, and on which the angels of God ascended and descended, and above which stood Jehovah or the Lord ... The descent follows afterwards; for man cannot descend unless he has first ascended. The descent is nothing else than looking at truth from good, as a man who has climbed up a mountain, from thence gazes upon the things which lie below. That then with one glance he can take in innumerable things, which cannot be seen by those who stand below, or in the valley, is plain to every one (A 3882^{1,2}).

The top of the ladder is the turningpoint where the order is restored and man is regenerated:

... the subject treated of is the order by which the Lord made His Natural Divine, and, in the representative sense, how the Lord makes new or regenerates the Natural of man. What the quality of this order is has been stated and shown in different places above, namely, that it is inverted during man's regeneration, whilst truth is put in the first place, and that it is restored when man is regenerated, and good is then in the first place, and truth in the last (on which subject see nos. ...). This was represented by the ladder by which the angels ascended and descended, where it is first said that they ascended, and afterwards that they descended (A 3726).

36

THE THINGS WHICH BELONG TO BEING REGENERATED OR TO HAVING BECOME A CHURCH RESIDE IN THE INMOSTS OF MAN, AND INMOSTS DO NOT APPEAR TO ANY BODILY SENSE

Man is regenerated and becomes a church when he is in good and thence in truths (E 555¹⁴; given before in 33).

Out of thousands there is scarcely one who knows what inward states are, and that in them is heaven and the Church for man (H 495; partly given before in 10).

The things which belong to the church, and are called spiritual things, reside in the inmosts with man; those which belong to the commonwealth, and are called civil things, hold a place below these; and those which belong to science, experience, and art, and are called natural things, constitute their resting-place. The reason why the things which belong to the church, and are called spiritual things, reside in the inmosts with man, is, that they conjoin themselves with heaven, and through heaven with the Lord; for no other things enter with man from the Lord through heaven. The reason why the things which belong to the commonwealth, and are called civil things, occupy a place underneath spiritual things, is, that they are conjoined with the world, for they belong to the world: for they are statutes, laws, and rules, which bind men together, so that from them there may be formed a settled and well-organized society and state. The reason why the things which belong to science, experience, and art, and are called natural things, constitute their basis or resting-place, is, that they are closely conjoined with the five senses

of the body; and these senses are the ultimates on which the interior things which belong to the mind, and the inmost things which belong to the soul, as it were sit or rest. Now since the things which belong to the church, and are called spiritual things, reside in the inmosts, and the things which reside in the inmosts constitute the head, and the succeeding things beneath them, which are called civil things, constitute the body, and the ultimate things, which are called natural things, constitute the feet, - it is manifest, that when these three kinds of things follow in their order, the man is a perfect man; for they then flow in in the same manner as the things which belong to the head flow in into the body, and through the body into the feet; thus spiritual things flow in into civil things, and through civil things into natural things (CL 130).

The things that are in man's inmosts or of his life's love are wholly unknown to man:

These angelic arcana are premised, that it may be comprehended how the Lord's Divine Providence works to conjoin man with Himself and Himself with man; this is not done singly, upon some particular thing belonging to man, but upon all that belongs to him, at once; and it is done from man's inmost and from his ultimates, at the same time. Man's inmost is his life's love; the ultimates are the things that are in the external of his thought; and the intermediates are the things that are in the internal of his thought. ... the Lord cannot act from inmosts and ultimates at the same time, unless together with man; for man is together with the Lord in the ultimates. Wherefore as man acts in ultimates, which are at his disposal, because in his freedom, so the Lord acts from man's inmosts and in what succeeds them even to ultimates. The things that are in man's inmosts and in what succeeds them even to the ultimates are wholly unknown to man; and therefore he is wholly ignorant of how and what the Lord works there; but as those things cohere as one with the ultimates, it is therefore not necessary to know more than that he must shun evils as sins and look to the Lord. Thus, and in no other way, can his life's love, which from birth is infernal, be removed by the Lord, and a heavenly life's love be implanted in its place (P 125).

The inmost of the thought and the inmost of the will do not appear to any bodily sense:

Whether a man be sensual or rational cannot be known by others from his speech or from his actions; for the life of the thought which is in the speech, and the life of the will which is in the actions, do not appear to any bodily sense. The tone of the voice is all that is heard, and the bodily gesture with the affection all that is seen; but it is not thereby discerned whether the affection is pretended or true (A 5128; given before in 10).

37

HEAVEN, AND SIMILARLY THE CHURCH, BECAUSE THE CHURCH IS THE LORD'S HEAVEN UPON EARTH, IS WITHIN MAN, AND NOT OUTSIDE OF HIM

... heaven is the conjunction of the angels with the Lord by love, and their

association amongst themselves by charity, and by the communication thence of every kind of delight and happiness; similarly the church, because the church is the Lord's heaven on earth (E 252²).

The Lord, however, is present with man through the reading of the Word; but He is conjoined with him by means of and according to his understanding of truth from the Word; and in the degree that the Lord is conjoined with a man, in that degree the Church is in him. The Church which is outside of him is the Church with the many who have the Church in them (S 78).

He who believes that to come into heaven is only to be elevated among angels is much deceived:

Every angel is a heaven in the least form; for heaven is not out of an angel, but within him. For his interiors, which are of his mind, are disposed into the form of heaven, and thus for the reception of all things of heaven which are out of him. These he receives according to the quality of the good which is in him from the Lord. Hence an angel is also a heaven. ... This plainly shows how much he is deceived who believes that to come into heaven is only to be elevated among angels, whatever he may be as to his interior life, and thus that heaven may be conferred on any one by an act of unconditional mercy; when the truth is, that if heaven is not within a person, nothing of the heaven which is around him flows in and is received. There are many spirits of this belief, and who, for this reason, have been taken up into heaven. But when they came there, because their interior life was contrary to the life of angels, they grew blind as to their intellectual things, and at last became like idiots, and were tortured ... like fishes taken out of the water into the air ... Hence, it is evident that heaven is not out of a man, but within him. ... Whatever is said of heaven may be said concerning the church, for the church is the Lord's heaven upon earth. ... The same may also be said of the man of the church in particular that is said of the church in general, namely, that the church is within man, and not out of him; and every man, in whom the Lord is present in the good of love and of faith, is a church. ... Indeed it may be said that a man in whom the church is, is a heaven equally with an angel, for man was created to go to heaven and become an angel; and therefore he who has good from the Lord is a man-angel (H 53, 54, 57).

That the church, like heaven, is in man, and not outside of him, and hence that the man who is in truths from good is a church, may be seen ... in the work Heaven and Hell, n. 53, 54, 57 (E 20).

Churches are not Churches in consequence of being so called:

Churches are not Churches in consequence of being so called, and of professing the name of the Lord, but in consequence of being in the good and truth of faith. It is the good itself and the truth itself of faith that constitute the Church, yea, that are the Church, for the Lord is in the good and truth of faith, and where the Lord is there is the Church (A 3379).

Being called a Church is not from the circumstance that the sacraments are there:

... the Church is the Lord's kingdom on earth. Its being called a Church is not from the circumstance that the Word is there, and that doctrinals from the Word are there, nor from the circumstance that the Lord is known there, and that the sacraments are there; but it is the Church on this ground, that it lives in accordance with the Word, or in accordance with doctrine from the Word, and on the ground that doctrine constitutes its rule of life. Those who are not of this character are not of the Church, but are outside of it (A 6637^{1,2}).

... they alone belong to the Church in whom the Church is; and the Church is in those who have affection for truth for the sake of truth, and affection for good for the sake of good, that is, who love God and the neighbour ... They who are not of this character do not belong to the Church, although they may be in the Church (A 10,310).

Once, when the interior heaven was opened to me, and I was conversing there with the angels, it was allowed me to make the following observations. It should be known that, although I was in heaven, I was nevertheless not out of myself, but in the body, for heaven is in man, in whatsoever place he be, and thus, when it pleases the Lord, a man may be in heaven and yet not be withdrawn from the body (A 3884).

38

THE "CHURCH IN GENERAL" CONSISTS OF ALL THOSE WHO ARE CHURCHES IN PARTICULAR, NO MATTER HOW FAR DISTANT FROM ONE ANOTHER THEY MAY BE

The communion called the Church consists of all those in whom the church is, and it enters into a man when he is being regenerated (T 510).

... in the degree that the Lord is conjoined with a man, in that degree the Church is in him. The Church which is outside of him is the Church with the many who have the Church in them (S 78; given just before in 37).

The same may also be said of the man of the church in particular that is said of the church in general, namely, that the church is within man, and not out of him (H 57; given just before in 37).

If man individually were not a church, there would not be any "church in general":

For it is the same thing whether we say the spiritual man, or the spiritual church, because the spiritual man individually is a church, and many constitute the church in general. If man individually were not a church, there would not be any church in general; a congregation in general is what is commonly called a church, but in order that it may be a church, every individual in the congregation must be a church; for every general thing implies parts similar to itself (A 4292¹).

The interiors of the Word are so circumstanced, that whatever is said of the Church may also be said of every one of the Church, who, unless he were a Church, could not possibly be a part of the Church; as he who is not a temple of the Lord cannot be what is signified by the temple, that is, a Church, and a Heaven (A 82).

The “church in general” consists of all those who are in truths from good, wheresoever they are:

“To the seven churches” [[Rev. I: 4]]. That this signifies to all those who are in truths from good, or in faith from charity, is evident from the signification of seven, as being all. ... This also appears from the signification of churches, as denoting those who are in truths from good, or in faith from charity. The reason why such persons are meant by churches is, because those truths constitute the church with every one; for those who are not in truths from good, although born within the church, yet are not of the church, because no church exists in them. This is why the Lord’s church consists of all those, wheresoever they are, who are the church, that is, who are in truths from good (E 20; partly given before in 33).

It does indeed not matter how far distant from one another they may be:

That every one who lives in the good of charity and in faith, is a Church, and that he is a kingdom of the Lord; hence also he is called a temple, and likewise a house of God. The Church in general is constituted of those who are Churches in particular, no matter how far distant from one another they may be (A 66372).

For, although dispersed throughout the whole world, they are still one:

The Lord’s kingdom on earth consists of all those who are in good, who although dispersed throughout the whole world, are still one, and as members constitute one body (A 28532).

39

THE GENTILES TOO, ALTHOUGH THEY ARE NOT IN POSSESSION OF THE WORD, CAN BE PART OF THIS INVISIBLE “CHURCH IN GENERAL”

That the Lord’s Church is scattered throughout the whole globe, and exists also among the gentiles who live in charity, is evident from what has been shown throughout respecting the gentiles. Hence then it is that by Nahor ... is represented ... the good in which they are who are of the Lord’s Church among the gentiles. This good differs in this respect from the good ... that descends in a straight line, that the truths which are conjoined with their good are not genuine, but that most of them are external appearances, which are called fallacies of the senses, for these persons are not in possession of the Word whereby they might be enlightened. ... But nevertheless these apparent truths are no hindrance to their being saved equally with the Christians, provided they live in love to their God, and in love towards the neighbour; for thereby they are in the faculty of receiving interior truths in the other life (A

37781,2).

To acknowledge God, and not to do evil because it is against God, are the two things which make a religion to be a religion; if one of these is wanting, it cannot be called a religion; for to acknowledge God and do evil, is contradictory; also to do good and not acknowledge God; for the one does not exist without the other. It has been provided by the Lord that almost everywhere there is some religion, and that in every religion there are these two principles; and it has also been provided by the Lord that everyone who acknowledges God and does not do evil because it is against God, should have a place in heaven (P 326⁹).

How the presence of the Lord exists throughout all the earth by means of the Word shall now be stated:

There is no possibility of conjunction with heaven, unless there exists on earth, a church which possesses the Word, by means of which the Lord is known ... It is enough that the church is where the Word is, although it consists of comparatively few persons; for, by means of it, the Lord is present throughout the whole world, since by that means heaven is in conjunction with the human race.

But how the presence and conjunction of the Lord and heaven exist throughout all the earth by means of the Word shall now be stated. The whole angelic heaven is before the Lord as one man, and so also the church on earth; ... In this Man is the church where the Word is read, and where the Lord is known by its means ... like the heart and the lungs ... As from these two fountains of life in the human body, all the other members, viscera, and organs subsist and live, so also do all those people in every part of the earth, who have a religion, worship one God, lead good lives, and thus are in that Man ... subsist and live from the conjunction of the Lord and heaven with the church by means of the Word (T 267, 268; partly given before in 25).

40

THE LORD COLLECTS AND CONJOINS THE GOOD SCATTERED THROUGHOUT THE WHOLE WORLD IN ORDER THAT THEY MAY ALL TOGETHER, AS HIS CHURCH, REPRESENT ONE MAN

Wherever this is possible, the Lord conjoins societies in this wise; for the Divine Truth itself introduces that order wherever it is received:

Empires and kingdoms are represented in heaven as a man ... This representative derives its cause from the circumstance that the entire heaven represents one man, and the societies there represent his members, and this according to their functions. ... Wherever this is possible, the Lord also conjoins societies in this wise; for the Divine Truth itself, which proceeds from the Lord, introduces that order wherever it is received. Hence is that order in heaven. It exists on earth also, but the societies which constitute it are scattered throughout the whole world, and consist of those who are in love to Him, and in charity towards the neighbour. But these scattered societies are

collected by the Lord, in order that, like the societies in heaven, they also may represent one man. These societies are not only within, but also outside of the church; and, taken altogether, they are called the Lord's Church scattered and collected from the good in the entire world; which Church is also called a communion. This communion, or this Church, is the Lord's kingdom on earth conjoined with the Lord's kingdom in the heavens, and thus conjoined with the Lord Himself (A 7396).

41

DUE TO LIFE ITSELF WHICH IS GOD, AND WHICH IS MAN, EVERY DEGREE OF LIFE IS AS A MAN

That all things are from Life itself which is God, and which is Man, may be illustrated from created man, he being a man as to ultimate, middle, and inmost things. For a man who, in the world, had been merely corporeal in his life, thus of dull perceptions, still appears in the spiritual world, after the rejection of the material body, as a man. A man, who in the world has been merely sensual or natural in his life, that is to say, has known little about heaven, although much about the world, still appears as a man after death. A man, who in the world has been rational in his life, that is, has thought well from natural light, when he becomes a spirit after death, appears as a man. A man, who in the world has been spiritual in his life, when he becomes an angel after death, appears as a man, perfect according to the reception of life from the Lord. A man, in whom the third degree of life has been opened, that is, who as to life in the world, has been celestial, when he becomes an angel after death, appears as a man in complete perfection.

The very life belonging to him is a man, - the sensual and natural, as well as the rational, the spiritual, and the celestial, the degrees of life being thus designated; but man in whom those degrees exist, is only a recipient (E 11272.3).

42

HEAVEN IN ITS WHOLE EXTENT IS A MAN, EACH HEAVEN BY ITSELF IS A MAN, AND ALSO THE CHURCH IN THE WORLD IN GENERAL IS A MAN

FOR IN THE MOST PERFECT FORM, THE WHOLE IS AS THE PARTS, AND THE PARTS ARE AS THE WHOLE

... in order that it may be a church, every individual in the congregation must be a church; for every general thing implies parts similar to itself (A 4292¹; given before in 38).

As it is in the smallest types, so it is in the greatest. The whole angelic heaven in its whole extent is a man; each heaven by itself, the first, the second, and the third, is a man; every society in the heavens, greater or less, is a man; in fact, the church in the world in general is a man; all congregations also, which

are called churches, are by themselves men. It is said the church, and by this are meant all with whom the church is in its entirety. The church in the world appears thus to the angels of heaven; the ground of this appearance is, that the life which is from the Lord is Man. Life from the Lord is love and wisdom, such therefore as is the reception of love and wisdom from the Lord, such is the man. These things primarily testify, that all things were created from life, which is God, and which is Man (E 1127³).

I have been permitted to see a society, consisting of thousands of angels, as one man of moderate stature; societies also consisting of fewer angels in a similar manner. ... I have not indeed seen, but I have heard, that the church also on earth is before the Lord as one man, that it is also divided into societies, and that each society is a man; and further, that all who are included within that man are within heaven, but those who are outside of it are in hell. The reason again of this has been stated, that every man belonging to the church is also an angel of heaven, for he becomes an angel after death (E 1222³).

The angels do not indeed see heaven as a whole in the form of a man, for the whole heaven does not fall under the view of any angel, but they occasionally see remote societies consisting of many thousands of angels as a one, in such a form; and from a society, as a part, they conclude as to the whole, which is heaven. For in the most perfect form, the whole is as the parts, and the parts as the whole; and the only difference between them is that they differ in magnitude. Hence they say that the whole heaven is such in the sight of the Lord, as a single society is when seen by them, because the Divine, from the inmost and supreme, sees all things (H 62).

43

**AS MAN IS A HEAVEN IN THE LEAST FORM, AND AS
HEAVEN CONSISTS OF AS MANY AFFECTIONS AND USES
AS THERE ARE ANGELS, AND ANGELS ARE
IN THE FORM OF MAN,**

**IT FOLLOWS THAT ALSO EVERY AFFECTION AND EVERY
USE IN ITS FORM IS MAN**

That the universal heaven is as one man before the Lord, and every society of heaven likewise, and that thence every angel is a man in perfect form, and that this is because God the Creator, who is the Lord from eternity, is Man ...

From these things this arcanum, which may be called angelic, can in some measure be seen, - that every affection of good and at the same time of truth, is in its form a man ...

... heaven consists of as many affections as there are angels, and every affection in its form is man (P 64, 66, 67).

That every least thing in man, from its use, is a man, does not fall into the natural idea as it does into the spiritual:

So far as man is in the love of use so far is he in the Lord; because so far is he in the Church, and so far in heaven; and the church and heaven from the Lord are as one man; the forms of which (called higher or lower organic forms, also interior and exterior) are made up of all who love uses by doing them; and the uses themselves are what compose that Man, because it is a spiritual Man, that does not consist of persons, but of the uses with them. Yet all those are there who receive from the Lord the love of uses; and these are they who do them for the neighbor's sake, for use's sake, and for the Lord's sake; and since this Man is the Divine that proceeds from the Lord, and the Divine proceeding is the Lord in the church and in heaven, it follows that they all are in the Lord.

These are a Man, because every use that in any way promotes the general good or serves the public, is a man, beautiful and perfect according to the quality of the use, and at the same time the quality of its affection. The reason of this is, that in each single part of the human body there is, from its use, an idea of the whole; for the part looks to the whole as its source, and the whole sees the part in itself, as its agent. It is from this idea of the whole in each part that each use therein is a man, in small as well as in greater parts; ... That every least thing in man, from its use, is a man, does not fall into the natural idea as it does into the spiritual; in the spiritual idea man is not a person, but a use; for the spiritual idea is apart from an idea of person, as it is apart from an idea of matter, space, and time; therefore when one sees another in heaven, he sees him indeed as a man, but he thinks of him as a use. The angel also appears in face according to the use in which he is, and affection for the use makes the life of the face. From all this it can be seen that every good use is in form a man (D Love XIII; emphasis as in the original).

44

**THE WHOLE LIKE THE PARTS, THAT IS, THE UNIVERSAL
HEAVEN, THE CHURCH, AS WELL AS
EVERY AFFECTION OR USE,
EACH MUST PASS THROUGH ITS DIFFERENT AGES, AND
THEN DIE AND RISE AGAIN, LIKE AN INDIVIDUAL
WHO IS BEING REGENERATED**

The church must pass through its different ages, like an individual:
That four churches have existed on this earth since the creation of the world, is according to Divine order; which is that there should be a beginning and its end before a new beginning arises. Hence every day begins with morning, advances to midday, and ends in night, and after that begins afresh; every year also begins with the spring, advances through summer to autumn, ends in winter, and after that enters on a new beginning. To produce these effects the sun rises in the east, proceeds therefrom through the south to the west, and sets in the north, after which he rises again. It is similar with churches. The first of them, which was the Most Ancient, was as the morning, the spring, and the east; the second or the Ancient Church was as the midday, the summer, and the south; the third was as the evening, the autumn, and the west; and the fourth as the night, the winter, and the north. From these

progressions according to order, the wise ancients inferred four ages of the world, the first of which they used to call the golden age, the second the silver age, the third the copper age, and the fourth the iron age, by these metals also the churches themselves were represented in Nebuchadnezzar's image. Moreover, before the Lord the church appears as one man, and this Grand Man must pass through his different ages, like an individual, advancing from infancy to youth, from this to manhood, and at length to old age, and then, when he dies, he will rise again. The Lord says, "Except a grain of wheat fall into the ground and die, it abideth; but if it die, it bringeth forth much fruit" (John XII: 24) (T 762).

The Church runs through its ages, like man:

... the church is circumstanced as an infant, as a boy, as a man (vir), and at length as an old man [[senex]], inasmuch as it runs through its ages like man (homo); the church also is like man (homo) in general, and it is also so called (A 4672).

The man who is being regenerated must pass through his different ages, like the man who is born:

The man who is being regenerated, like the man who is born, runs through a course of ages, namely, infancy, childhood, adolescence or youth, and adult age, for the man who is regenerated is born anew (A 4377).

45

AND SO, SURPRISINGLY, EVEN THE CHURCH, EVEN THAT GRAND MAN, HAD TO BE REGENERATED

By dying is meant the extinction of a man's own life:

... by dying, here and elsewhere in the Word, is meant the extinction of a man's own life, which, regarded in itself, consists of nothing but evils and the falsities therefrom. ... It is evident, therefore, that by dying is not meant to die, but to rise again to life (E 899^{3,5}; given before in 18).

For unless a man dies as to both of these [[as to the body and as to his own life, which is in itself infernal]] he cannot have the life of heaven (E 899¹³; given before in 16).

Regeneration is to die as to the old man, and to rise again as to the new:

... the angels, who are in the internal sense of the Word, have no idea of a burying-place, because they have no idea of death, wherefore instead of a burying-place they perceive nothing else than a continuation of life, consequently resurrection; for man rises again as to his spirit, and is buried as to his body (see no 1854); and whereas burial signifies resurrection, it also signifies regeneration, for regeneration is man's first resurrection, inasmuch as he then dies as to the old man, and rises again as to the new. By regeneration a man from being dead becomes alive (A 2916).

The death and rising again of the church cannot mean anything else than its

regeneration:

... before the Lord the church appears as one man, and this Grand Man must pass through his different ages, like an individual, advancing from infancy to youth, from this to manhood, and at length to old age, and then, when he dies, he will rise again (T 762; given just before in 44).

46

AND INDEED, THE SUCCESSIVE CHURCHES ON OUR EARTH, REPRESENTED IN NEBUCHADNEZZAR'S IMAGE, HAVE BEEN LIKE THE SUCCESSIVE STAGES OF A MAN WHO IS BECOMING A CHURCH OR BEING REGENERATED

That four churches have existed on this earth since the creation of the world, is according to Divine order; ... From these progressions according to order, the wise ancients inferred four ages of the world, the first of which they used to call the golden age, the second the silver age, the third the copper age, and the fourth the iron age, by these metals also the churches themselves were represented in Nebuchadnezzar's image (T 762; given before in 44).

There have been four Churches on this earth since the time of its creation: a first, which is to be called the Adamic [[or: Most Ancient]]; a second, the Noachian [[or: Ancient]]; a third, the Isrealitish; and a fourth, the Christian. That four Churches have existed on this earth since the creation of the world, manifestly appears in Daniel; first, from the statue seen by Nebuchadnezzar in a dream, and, afterwards, from the four beasts rising up out of the sea. On the subject of Nebuchadnezzar's statue we read as follows: "Daniel said, Thou, O King, sawest, and behold a great image. ... And the appearance thereof was excellent, standing before thee, and the aspect thereof was terrible. The head of this statue was of fine gold; its breast and arms, of silver; its belly and its thighs, of brass; its legs, of iron; its feet, partly of iron and partly of clay. Thou sawest until a stone was cut out; which was not by hands, and smote the image upon its feet that were of iron and clay, and brake them in pieces. Then were the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; so that the wind carried them away, and no place was found for them: but the stone, which smote the image, became a great rock, and filled the whole earth. ... In these days shall the God of the heavens set up a kingdom, which shall not be destroyed to the ages; and His kingdom shall not be entrusted to another people: it shall break in pieces and consume all those kingdoms, but it shall stand to the ages" (Daniel II: 31-35, 44) (Coro 2).

If the successive states of the churches on our earth are considered, it is evident that they have been like the successive states of a man who is being reformed and regenerated; for in order that he may become a spiritual man, he is first conceived, afterwards born, then he grows up, and is subsequently led on further and further into intelligence and wisdom. The church from the most ancient times, even to the end of the Jewish church, increased in the same way as a man who is conceived and born, and who grows up, and is

instructed and taught. But the successive states of the church after the end of the Jewish church, or from the Lord's time to the present day, have been like those of a man who grows in intelligence and wisdom, or is being regenerated. For this end the interior things of the Word, of the church, and of worship, were revealed by the Lord when He was in the world; and now [[written in the years 1757-1759]], again, things still more interior are [revealed]; and in proportion as things interior are revealed, so far a man may become wiser, for to become interior is to become wiser, and to become wiser is to become interior (E 6414).

47

THE DEATH AND RISING AGAIN OF THE "CHURCH IN GENERAL" AND OF EVERY INDIVIDUAL PERSON ARE DESCRIBED IN THE WORD BY HIS COMING AGAIN AND BY THE LAST JUDGMENT

The church, appearing before the Lord as the Grand Man, must die and rise again, like an individual:

Moreover, before the Lord the church appears as one man, and this Grand Man must pass through his different ages, like an individual, advancing from infancy to youth, from this to manhood, and at length to old age, and then, when he dies, he will rise again (T 762; given before in 44, 45).

This death or last time of the church is foretold and described by His coming, and by the Consummation of the Age or End of the World, also called the Last Judgment:

As a preface to the preceding chapters (from chapter XXVI to the present one [[XXXV]]), an explanation has been given of what the Lord had foretold concerning His coming, or concerning the CONSUMMATION OF THE AGE, and it was therein frequently shewn, that by His coming, or the consummation of the age, is signified the last time of the church, which in the Word is also called the Last Judgment (A 4535¹; capitalization as in the original).

By the Last Judgment is meant the last time, not only of the Lord's Church in general, but also of the church with every individual in particular:

Few at this day know what the last judgment is. It is generally supposed that it is to be accompanied by the destruction of the world: and it is hence conjectured, that this terrestrial globe is to perish by fire, together with all things that are in the visible world; and that then, for the first time, the dead shall rise again, and shall stand before the judgment-seat; that the wicked are then to be cast into hell, and the good to ascend into heaven. These conjectures are based upon the prophetic parts of the Word, where mention is made of a new heaven and a new earth, and also of the New Jerusalem; mankind not being aware that the prophetic parts of the Word, in their internal sense, have a totally different signification from what appears in the sense of the letter; and that by heaven is not meant heaven, nor by earth the earth, but the Lord's Church in general, and with every individual in

particular.

By the last judgment is meant the last time of the Church; and also the last time of every one's life. As regards the **last time of the Church**. It was the last judgment of the Most Ancient Church that was before the flood, when their posterity perished, whose destruction is described by the flood. It was the last judgment of the Ancient Church, which was after the flood, when almost all who belonged to that Church became idolaters, and were dispersed. It was the last judgment of the representative Church, which succeeded among the posterity of Jacob, when the ten tribes were carried away into captivity, and dispersed among the nations; and afterwards when the Jews, after the Lord's coming, were driven out of the land of Canaan, and scattered throughout the whole earth. The last judgment of the present Church [[written in the years 1749-1756]], which is called the Christian Church, is what is meant, in John, in the Apocalypse, by the New Heaven and the New Earth.

That the **last time of every man's life**, when he dies, is to him the last judgment, is not unknown to some, but still few believe it. Nevertheless it is a certain truth, that every man rises again after death into the other life, and is brought up for judgment. This judgment, however, is thus accomplished. As soon as his bodily parts grow cold, which happens a few days after his decease, he is raised again by the Lord, by means of celestial angels, who at first are attendant on him; but when he is such that he cannot be with them, he is then taken in hand by spiritual angels; and successively afterwards by good spirits. For all who come into the other life, how many soever they are, are welcome and acceptable guests. But as every one's desires follow him, he who has led an evil life cannot abide long with the angels and good spirits, but successively separates himself from them, and this until he comes to spirits whose life is similar and conformable to that which he had in the world. It then appears to him as if he were in his bodily life, and indeed, his present life is a continuation of his past. From this life his judgment commences. Those who have led an evil life, in process of time descend into hell: and those who have led a good life, are by degrees elevated by the Lord into heaven. Such is the last judgment of every individual person (A 2117, 2118, 2119; emphasis as in the original).

48

THE LAST JUDGMENT WAS ACCOMPLISHED IN THE YEAR 1757, BUT, HAVING TAKEN PLACE IN THE SPIRITUAL WORLD, IT HAS NOT BEEN NOTICED

*ALL THE THINGS WHICH ARE FORETOLD IN THE APOCALYPSE,
ARE AT THIS DAY FULFILLED ...*

It has been remarked before, that all the things which are contained in that book, in the heavenly sense, are now [[written in the year 1758]] fulfilled: in this little work I will deliver some general account of the Last Judgment, the Babylon destroyed, the first heaven and the first earth which passed away; of the new heaven, the new earth, and the New Jerusalem; in order that it may be known, that all things are now accomplished (J 40, 44; capitalization as in the original).

THE LAST JUDGMENT HAS BEEN ACCOMPLISHED.

It was shown above, in a special article, that the Last Judgment does not take place on the earth, but in the spiritual world, where all who have lived from the beginning of creation are together; and since this is so, it is impossible for any man to know when the Last Judgment is accomplished, for every one expects it on the earth, accompanied by a change of all things in the visible heaven and on the earth and with the human race therein. Lest therefore the man of the Church from ignorance should live in such a belief, and lest they who think of a last judgment should expect it for ever, whence at length the belief in those things which are said of it in the sense of the letter of the Word must perish, and lest haply therefore many should recede from a faith in the Word, it has been granted me to see with my own eyes that the Last Judgment is now accomplished [[written in the year 1758]]; that the evil are cast into the hells, and the good elevated into heaven, and thus that all things are reduced into order, and consequently the spiritual equilibrium, which is between good and evil, or between heaven and hell, is restored. How the Last Judgment was accomplished it was granted me to see from beginning to end; likewise also how the Babylon was destroyed, as also how those who are understood by the dragon were cast into the abyss; likewise also how the new heaven was formed, and a new Church instituted in the heavens, which is understood by the New Jerusalem. It was granted me to see all these things with my own eyes, in order that I might be able to testify of them. This Last Judgment was commenced in the beginning of the preceding year 1757, and was fully accomplished at the end of that year (J 45; given before on p. 11; capitalization as in the original).

49

A LAST JUDGMENT COMES WHEN THE CHURCH IS NO LONGER IN ANY GOOD

*In the Word throughout mention is made of the consummation of the age, and it is said of evil that it is consummated, or not consummated; and that when it is consummated, then visitation takes place. ... In **general**, by consummation is meant the end of the Church, and the end of the Church comes, when there is no longer any charity and faith, because then the Church turns itself wholly from the Lord, and is no longer in any good, but in evil. Then is its consummation, and then visitation takes place. When visitation takes place then all those are rejected who are in evil, and all are received who are in good. Visitation takes place in the other life, where all those who have belonged to the Church from its beginning even to its end are together. The casting of the evil into hell, and the salvation of the good is what is called the Last Judgment.*

*Consummation in **particular** takes place with every man almost the same way. Every one, when he comes into the other life, which is the case immediately after death, is tolerated among the good even if he is evil. But in process of time his interior states are made manifest; and if these are evil, he is then brought by degrees into his own evil, until he becomes his own evil in respect to the will, and the falsity of his evil in respect to his understanding.*

When this takes place, evil is said to be consummated with him, and he is then cast into hell (A 10,622^{1,2}; emphasis as in the original).

50

**THE LAST JUDGMENT WAS EFFECTED
UPON THE CHRISTIAN CHURCH STATE OF THE “CHURCH
IN GENERAL”, AND THUS UPON ALL THOSE WHO HAD
LIVED SINCE THE LORD’S TIME**

But it ought to be known that the Last Judgment was effected upon those who had lived from the Lord’s time to this day [[written in the year 1758]], but not upon those who had lived before (J 46).

Thus the judgment was also performed upon the “Mahometans”, and the Gentiles:

The manner in which this Last Judgment was effected cannot be described in all its detail in this little work, for they are many; but they shall be described in the Explanation of the Apocalypse. For the judgment was performed not only upon all the men of the Christian Church, but also upon all who are called Mahometans, and further, upon all the Gentiles throughout the world; and it was effected in this order: - first upon those of the Papal religion; then upon the Mahometans; afterwards upon the Gentiles; and lastly upon the Reformed (J 47).

51

**THE LAST JUDGMENT, WHICH WAS THE
VERY NIGHT AND THE GREATEST AFFLICTION EVER,
CAME WHEN THIS CHRISTIAN CHURCH STATE OF
THE “CHURCH IN GENERAL” HAD BEEN SO FALSIFIED
THAT NO SINGLE TRUTH REMAINED**

The fourth or Christian Church was as the night, the winter, and the north:
That four churches have existed on this earth since the creation of the world ... The first of them, which was the Most Ancient, was as the morning, the spring, and the east; the second or the Ancient Church was as the midday, the summer, and the south; the third was as the evening, the autumn, and the west; and the fourth as the night, the winter, and the north (T 762; given before in 44, and partly in 46).

The last time of the Christian Church is the very night, in which former churches have ceased (T 761).

In the Evangelists (Matt. XXIV; Mark XIII; and Luke XXI) the successive states of the decline and corruption of the Christian church are described; and in those chapters, by the great affliction, such as had not been since the beginning of the world, nor shall be, is there meant, as in other passages throughout the Word, the infestation of truth by falsities, to such a degree,

that not a single truth remains that is not falsified and brought to its consummation. This is also meant by the abomination of desolation in the same passages ... This was the result of men not acknowledging the unity of God in trinity, and His trinity in unity in one person, but in three; and the church has, therefore, been based in men's minds on the idea of three gods, and in their mouths, upon the confession of one God; for thus they have separated themselves from the Lord, and at length to such an extent that they have no idea left of the Divine in His Human Nature, when nevertheless He is God the Father Himself in the Human (T 180).

52

THIS CORRUPTION OF THE CHRISTIAN CHURCH STATE OF THE "CHURCH IN GENERAL" HAS NOT BEEN VISIBLE IN THE SIGHT OF MAN

The quality of the Lord's Church in the world cannot be seen by any man, so long as he lives in the world, - still less how the Church in process of time has turned aside from good to evil. The reason is, that a man whilst he lives in the world, is in externals, and only sees those things which lie open before his natural man (J 41).

That the Church is such [[in the state called "abomination of desolation"]], does not appear to those who are in the Church, namely, that they despise and are averse to all those things which are of good and truth, and that they wage hostilities against them, and especially against the Lord Himself. For they frequent public worship, they hear preaching, they are in a certain holiness when there, they go to the Holy Supper, and occasionally converse among themselves in a becoming manner concerning those things; the bad as well as the good do this. They also live among themselves in civic charity, or friendship. Hence it is, that in the sight of men no contempt is visible, much less aversion, and least of all enmity against the goods and truths of faith, and against the Lord. But these things are only external forms, by which one person leads another astray; whereas the internal forms of the men of the Church are altogether unlike, even altogether contrary to the external forms. The internal forms are those here described, and they are such as above mentioned; their real quality appears to the life in the heavens, for the angels do not attend to anything else than things internal, that is, to ends, or intentions and volitions, and the thoughts therefrom. ... In the other life it is clear, that although such persons appeared peaceable in the world, yet nevertheless they held one another in hatred, and that they held in hatred all those things which are of faith, and especially the Lord. For when the Lord is but named before them in the other life, a sphere not only of contempt, but also of aversion, and of enmity against Him, is manifestly exhaled and diffused around by them, even by those who in appearance had spoken piously of Him, and also had preached concerning Him; so likewise when charity and faith are named. Their quality in the internal form, which is manifest there, is such that, had external restraints been removed and taken away while they lived in the world, that is, had they not feared for their life,

and had they not feared the laws, and especially had they not feared for their reputation, on account of the honours which they had striven for and aimed at, and on account of the wealth which they had desired and greedily sought after, they would have rushed one against another with intestine hatred, according to their inclinations and thoughts; and would have plundered the goods of others without any conscience, and also would have murdered others without any conscience, more especially the innocent. Such are Christians at this day [[written in the years 1749-1756]] as to their interiors, except a few who are not known. From this it is evident what is the quality of the Church (A 3489).

53

IN THE COURSE OF THE REGENERATION OF THE GRAND MAN

THERE HAVE BEEN SUCCESSIVE LAST JUDGMENTS, THAT IS, SUCCESSIVE CONSUMMATIONS OF CHURCHES

If the successive states of the churches on our earth are considered, it is evident that they have been like the successive states of a man who is being reformed and regenerated ... The church from the most ancient times, even to the end of the Jewish church, increased in the same way as a man who is conceived and born, and who grows up, and is instructed and taught. But the successive states of the church after the end of the Jewish church, or from the Lord's time to the present day, have been like those of a man who grows in intelligence and wisdom, or is being regenerated (E 6414; given before in 46).

Each of these successive states of regeneration ended with a last judgment: *It was the last judgment of the Most Ancient Church that was before the flood, when their posterity perished, whose destruction is described by the flood. It was the last judgment of the Ancient Church, which was after the flood, when almost all who belonged to that Church became idolaters, and were dispersed. It was the last judgment of the representative Church, which succeeded among the posterity of Jacob, when the ten tribes were carried away into captivity, and dispersed among the nations; and afterwards when the Jews, after the Lord's coming, were driven out of the land of Canaan, and scattered throughout the whole earth. The last judgment of the present [[written in the years 1749-1756]] Church, which is called the Christian Church, is what is meant, in John, in the Apocalypse, by the New Heaven and the New Earth (A 2118; given before in 47).*

From the case of these churches it may appear what consummation is, namely, that it takes place when evil has come to its highest pitch: *... what consummation is may be comprehended from the case of the churches. The Most Ancient Church, which was called Man, was the most celestial of all; this in process of time so degenerated from the good of love, that at length nothing celestial remained, and then was its consummation, which is described by the state of those before the flood. The Ancient Church,*

which was after the flood, and was called Noah, and was less celestial, also in process of time so departed from the good of charity that nothing of charity remained, for it was turned partly into magic, partly into idolatry, and partly into a certain dogmatic system, separate from charity, and then was its consummation. Another church succeeded, which was called the Hebrew Church, and which was still less celestial and spiritual, since it placed a kind of holy worship in external rites; this church, in process of time, became deformed in a variety of ways, and that external worship was turned into idolatry; and then was its consummation. A fourth church was then restored among the posterity of Jacob, which had nothing celestial and spiritual, but only what was representative thereof, on which account that church was a church representative of celestial and spiritual things, for its members did not know what their rites represented and signified; but it was instituted in order that there might be some connection between man and heaven, such as there is between the representatives of good and truth, and good and truth themselves; this church at length so fell away into falsities and evils that every rite became idolatrous, and then was its consummation. Therefore after this successive decline of these several churches, when in the last of them the connection between the human race and heaven was altogether broken asunder, insomuch that the human race would have perished by reason of there being no church, by which there might be a connection and bond (see nos. 468, 637, 931, 2054), the Lord then came into the world, and by the union of the Divine Essence with the Human Essence in Himself, conjoined heaven with earth, and at the same time established a new church, which was called the Christian Church. This church was first in the good of faith, and its members lived with one another in charity, like brethren. But this church in various ways in process of time fell away, and at this day [[written in the years 1749-1756]] has become such that its members do not even know that the fundamental of faith is love to the Lord, and charity towards the neighbour; and although from doctrine they say that the Lord is the Saviour of the human race, that they will rise again after death, and that there is a heaven and a hell, few believe these things. Since this church has become such, its consummation is not far off [[written in the years 1749-1756]]. Hence it may appear what consummation is, namely, that it takes place when evil has come to its highest pitch. The case is similar in particular, that is, with each individual man. ... The subject of consummation is treated of in the Word in various places, and the state which precedes is described by vastation and desolation (A 22433-8).

As the times of man's regeneration before the seventh day, or the celestial man, is reached, are distinguished into six, so also are the times of vastation until nothing celestial remains (A 3952).

54

WHY IS THIS, THAT THERE HAVE BEEN SUCCESSIVE CORRUPTIONS IN THE COURSE OF REGENERATION?

“And Moses returned unto Jehovah, and said, Lord, wherefore hast Thou done ill to this people? why is this, that Thou didst send me? And since I

came to Pharaoh to speak in Thy name, he hath done ill to this people; and delivering Thou hast not delivered Thy people" [[Exodus V: 22]] ...

"Why is this, that Thou didst send me?" signifies when yet the Law proceeding from the Divine seems to say otherwise. This appears from the signification of "why is this", as denoting why is it so when it is said otherwise; from the representation of Moses, who says these things of himself, as denoting the Law from the Divine (see just above, no. 7164); and from the signification of being sent, as denoting proceeding (see nos 4710, 6831); hence by "Why is this, that Thou didst send me?" is signified that the Law proceeding from the Divine seems to say otherwise. Inasmuch as this is said by him who complains of infestation by falsities, it appears as if the Law from the Divine said otherwise, wherefore it is said that it seems to say otherwise, when yet it does not say otherwise: for the Law from the Divine is the Law of order, and the Law of order concerning those who are in a state of infestations by falsities is that they must be infested even to despair, and unless they are infested to despair, the ultimate of the use resulting from the infestation is wanting (A 7163, 7166).

55

THE ULTIMATE OF THE USE RESULTING FROM THE INFESTATION BY FALSITIES IS THE EXTINCTION OF MAN'S OWN LIFE, AND THUS REGENERATION

Before the extinction of his own life, man does not possess spiritual life: *The reason that death signifies resurrection, and that therefore the dead signify those who rise again to life everlasting is, that death signifies hell, and consequently evils and falsities; and these must die, in order that a man may receive spiritual life. For before these are dead and extinct, a man does not possess spiritual life, which is what is meant in the Word by life, life eternal, and resurrection. Therefore by dying, here and elsewhere in the Word, is meant the extinction of a man's own life, which, regarded in itself, consists of nothing but evils and the falsities therefrom. ... It is evident, therefore, that by dying is not meant to die, but to rise again to life* (E 899^{3.5}; given before in 18, and partly in 45).

Regeneration is principally effected by means of temptations: *That temptation is increased even to despair, manifestly appears from the Lord's temptation in Gethsemane (Matt. XXVI: 38, 39; Mark. XIV: 33-36; Luke XXII: 44); and also afterwards on the cross (Matt. XXVII: 46), in that it was brought even to a state of despair; and the temptation of the Lord is the exemplar of the temptation of the faithful; wherefore the Lord says, "That whosoever would follow Him must take up his cross" (Matt. X: 38; XVI: 24); for the glorification of the Lord is the exemplar of the regeneration of man (see nos. 3138, 3212, 3296, 3490, 4402, 5688); and regeneration is principally effected by means of temptations* (A 7166; partly given before in 34).

The Lord's temptation on the cross is totally misunderstood:
The common belief at this day [written in the years 1749-1756]] is ... that the Lord by His passion expiated the iniquities of all, and indeed that He took them upon Himself, and thus removed them; thus men believe that they are justified and saved, provided they think, though it were even in the last hour before death, that the Lord suffered for them, however they have lived during the whole course of their lives. But the case is not so. The passion of the cross was the last degree of the Lord's temptation, by means of which He fully united the Human to the Divine, and the Divine to the Human, and thus glorified Himself. It is this very union by means of which those can be saved who have the faith of charity in Him. For the Supreme Divine itself could no longer reach the human race, which had removed itself so far from the celestial things of love and the spiritual things of faith, that men no longer even acknowledged these things, still less did they perceive them. Therefore, in order that the Supreme Divine might descend to man, whose state was such, the Lord came into the world, and united the Human to the Divine in Himself. This union could not otherwise be effected than through the most grievous combats and victories of temptations, and at length by the last, which was that of the cross. Hence it is that the Lord, from the Divine Human, can illuminate minds even more removed from the celestial things of love, provided they be in the faith of charity (A 2776^{2,3}).

56
**BY MEANS OF TEMPTATIONS THE GOOD CAN LEARN
 THAT THEY ARE NOTHING BUT EVIL**

As regards the Lord's temptations in general, they were both exterior and interior, and the more interior they were, the more grievous they were ... That the Lord first fought from goods and truths which appeared as goods and truths ... That He fought against the evils of the love of self and of the world, from love Divine towards the whole human race ... That all the hells fought against the Lord's love, which was for the salvation of the whole human race ... That the Lord sustained the most grievous temptations of all ... That the union of the Human Essence with the Divine Essence was effected by the Lord through temptations and victories ... That temptation is a combat concerning power, as to whether good or evil, truth or falsity, shall have rule ... That temptations are celestial, spiritual and natural ... That by means of temptations evils and falsities with the man who is being regenerated are subdued, not abolished ... That in temptations man supposes the Lord to be absent, whereas He is then more present ... That man cannot in any wise of himself sustain the combats of temptations, because they are against all the hells ... That the Lord alone fights in man ... That temptations take place with those who have conscience, and are more acute with those who have perception ... That this day temptations are rarely experienced, but anxieties are felt, which are different from temptations, and are from a different origin ... That men who are spiritually dead cannot sustain the combats of temptations ... That all temptations are attended with despair concerning the end ... That the good learn by means of temptations that they are nothing but

evil, and that all things are of mercy (A 2819; in the original text references to other numbers in the *Arcana Coelestia* have been added to almost every sentence).

57

**REGENERATION IS TO BECOME AWARE
THAT EVERYTHING DONE FROM ONESELF IS EVIL,
AND THUS ALSO THAT GOOD WHICH IS GOOD CANNOT
BE DONE FROM ONESELF**

Scarcely any one knows whether the good which he does be from himself, or from God:

The reason why this day [[written in the year 1763]] scarcely any one knows whether the good which he does be from himself, or from God, is, because the Church has separated faith from charity, and good is of charity. A man gives to the poor, assists the needy, endows temples and hospitals, promotes the welfare of the Church, of his country and fellow-citizens, diligently attends public worship, devoutly listens and prays then, reads the Word and books of piety, and thinks about salvation, and does not know whether he does these things from himself or from God. He may do the same things from God, and he may do them from himself. If he does them from God, they are good; if from himself, they are not good. Yea, there are similar good deeds done from self, which obviously are evil, as are hypocritical good deeds which are deceptive and fraudulent (Life 9).

So far as a man shuns evils, so far he does goods not from himself, but from the Lord:

... so far as a man shuns evils, so far he is with the Lord, and in the Lord; and so far as he is in the Lord, so far he does goods not from himself, but from the Lord. Hence results this general law: THAT SO FAR AS ANY ONE SHUNS EVILS, SO FAR HE DOES GOODS.

Two things, however, are requisite: one is, that a man should shun evils because they are sins, that is, because they are infernal and diabolical, and consequently opposed to the Lord, and contrary to the Divine laws; the other is, that a man should shun evils as sins as from himself, but yet know and believe that he does so from the Lord. ...

From what has been said, these three consequences follow: I. That if a man wills and does goods before he shuns evils as sins, the goods that he wills and does are not good. II. That if a man thinks pious thoughts and speaks pious words, and does not shun evils as sins, the pious things that he thinks and speaks are not pious. III. That if a man knows, and is wise in many things, and does not shun evils as sins, he is nevertheless not wise (Life 21, 22, 23; capitalization as in the original).

From the fact that all good and all truth is from the Lord it follows that the Church with man heeds nothing but what is the Lord's own:

... it is the Lord's Divine that constitutes the Church with man, for the Church heeds nothing but what is the Lord's own. It is the good of love and charity,

and the truth of faith, that constitute what is called the Church. That all good is from the Lord, and that all truth is from the Lord is known; the good and truth which are from man are not good and truth (A 2966).

58

**ONLY THE EVIL WHICH A MAN SEES WITHIN HIMSELF,
CAN BE SHUNNED AND SEPARATED**

**BUT EVIL IS NEVER EXTERMINATED:
EVEN WITH THE HIGHEST ANGELS IT REMAINS
TO ETERNITY**

The evil which a man does not see within himself, remains:
He who has never practised repentance, or never looked into and examined himself, at last does not know what condemnatory evil or saving good are. ... The evil which a man does not see, recognise, and acknowledge, remains with him, and whatever remains becomes inrooted more and more, until at length it closes up and obstructs the interiors of the mind (T 564).

That by means of temptations evils and falsities with the man who is being regenerated are subdued, not abolished (A 2819; given before in 56).

Separation of evil is not separation but quiescence:

“Is not the whole land before thee? Separate, I pray thee, from me: if to the left, then I will go to the right; if to the right, then I will go to the left” [[Genesis XIII: 9]]. ...

“Separate, I pray thee, from me”, signifies that good cannot appear, unless what is discordant be annihilated. This appears from what has now been said; namely, that the internal man is desirous that what is discordant in the external man should separate itself, since, before it is separated, the good which is continually flowing in from the internal man, that is, through the internal man from the Lord, cannot appear. With respect, however, to this separation, it is to be known, that it is not separation, but quiescence. In the case of no man, except the Lord, can the evil which is in the external man be separated; for whatever a man has once acquired, remains. Nevertheless, it seems to be separated when it is quiescent; for thus it appears as if it were annihilated. Nor is it quiescent to such an extent as to appear annihilated, except from the Lord. When it is thus quiescent, then for the first time do goods flow in from the Lord, and affect the external man. Such is the state of the angels. They know no other than that evil is separated from them; whereas, it is only a detention from evil, and thus its quiescence, so that it appears annihilated. Consequently this is an appearance; as the angels also know when they reflect (A 1579, 1581).

All angels confess that what they have from themselves is nothing but evil:
“And was buried from beneath Bethel under the oak” [[Genesis XXXV: 8]]: *that this signifies rejected for ever, appears from the signification of burying, as denoting being rejected, for what is buried is rejected ... The case herein is*

thus: - in the man who is being regenerated, evil, both the hereditary and the actual, is not exterminated so as to vanish away or become nothing, but is only separated, and by arrangement by the Lord is rejected to the circumferences, see nos. 4551, 4552: thus it remains with him, and this to eternity, but he is withheld by the Lord from evil, and is kept in good; when this is the case, it appears as if evils were rejected, and thus as if man were purified from them, or, as they say, justified. All the angels of heaven confess, that so far as they derive what they have from themselves, there is nothing but evil and thus falsity with them, but so far as they derive what they have from the Lord, there is good and thus truth. ... Thus it is with the angels, and thus also with the regenerate among men. But with the Lord it is otherwise. He entirely removed from Himself, expelled, and cast out all hereditary evil from the mother; for He had no hereditary evil from the Father, because he was conceived of Jehovah, but from the mother. This is the difference. This is meant by the Lord's becoming Justice, the Holy Itself, and the Divine (A 4564).

59
**REGENERATION IS TO BECOME A PERFECT MAN
 BY CHANGING
 FROM A SINGLE CONFUSED AND OBSCURE MIXTURE
 INTO A UNITY OF MANY
 SUCCESSIVE AND DISTINCT DISCRETE DEGREES**

In the beginning man makes one confused and obscure mixture out of the internal man and the external man :

Man, before he is regenerated, does not even know that an internal man exists, still less does he know what the internal man is. He supposes that they [[the internal and the external man]] are not distinct from each other, because he is immersed in corporeal and worldly things, in which also he immerses the things which are of his internal man, and thus he makes one confused and obscure thing out of two distinct things (A 24; given before on p. 18 and in 14).

And the internal and external man being mixed, one cannot imagine otherwise than that when the one dies, the other dies also:

He who conceives of exterior and interior things, as being distinguished only by different degrees of purity, and thereby as cohering by continuity, thus without distinction through the formations of things posterior from things prior, cannot imagine otherwise than that when the external dies, the internal dies also; for he thinks that they cohere together, and that, owing to their coherence and continuity, when the one dies, the other dies, because the one draws the other along with it (A 6465; given before in 14, 16).

But the internal and external man have to be distinct in order to be united:
The internal man and the external are altogether distinct, because celestial and spiritual things are what affect the internal man, but natural things the external: yet notwithstanding their being distinct, they are still united, namely, when

the Celestial-Spiritual of the internal man flows into the Natural of the external man, and disposes it as its own. With the Lord alone the internal man was united with the external; but it is not so with any other man, except so far as the Lord has united, and does unite them (A 1577³).

With a perfect man the spiritual, civil, and natural things follow in their order: Now since the things which belong to the church, and are called spiritual things, reside in the inmosts, and the things which reside in the inmosts constitute the head, and the succeeding things beneath them, which are called civil things, constitute the body, and the ultimate things, which are called natural things, constitute the feet, - it is manifest, that when these three kinds of things follow in their order, the man is a perfect man (CL 130; given before in 36).

With man the three interior degrees, if he lives in good, are most distinct and well terminated:

A man's interiors are distinguished into degrees, and in every degree are terminated, and by termination separated from the lower degree, thus from the inmost to the outermost. ... These degrees with man are most distinct. Hence a man, as to his interiors, if he lives in good, is a heaven in its least form, or his interiors correspond to the three heavens; ... But in order that he may be such, it is necessary that all his degrees be well terminated, and thus by terminations be distinct one among another; and when they are terminated, or by terminations are made distinct one among another, every degree is a plane, in which the good flowing in from the Lord rests and is received. Without those degrees as planes, good cannot be received, but flows through, as through a sieve or a perforated basket, even to the sensual, and in that, since it is without any direction in the way, it is changed into what is filthy, ...

All those with whom the interior voluntary things have been terminated, are elevated into heaven, for the Divine flowing in can lead them: but all those with whom the interior voluntary things have not been terminated, betake themselves into hell, for the Divine flows through, and is turned into what is infernal (A 5145²⁻⁶; given before in 29).

60

A FORM IS THE MORE PERFECT AS THE THINGS THAT MAKE IT ARE INDIVIDUALLY DISTINCT AND YET UNITED

AND WHAT IS NOT DISTINCT IS CONFUSED AND IMPERFECT

The form makes a one the more perfectly, as the things entering into the form are individually distinct and yet united. This falls with difficulty into the understanding unless it is elevated; for the appearance is that a form can make a one only by resemblances of equality of those things which constitute the form. On this subject I have frequently spoken with angels, who said that it is an arcanum which their wise ones perceive clearly, and the less wise

obscurely; but that the truth is that a form is the more perfect as the things that make it are individually distinct, and yet, each in its special way, united. They confirm this by the societies in the heavens, which, taken together, constitute the form of heaven, also by the angels of each society; for the form of a society is more perfect in proportion as each angel is more distinctly himself, and thus free, and so loves his consociates as from himself and his own affection. They illustrated it also by the marriage of good and truth; showing that the more distinctly they are two, and more perfectly they can make one; so, too, with love and wisdom; and that what is not distinct is confused, whence results all imperfection of form. But how things perfectly distinct are united and so make one, they also proved by many things; especially by those which are in man, in whom are innumerable things distinct and yet united, distinct by their coverings and united by their ligaments. They showed, likewise, that it is the same with love and all things belonging to it, and with wisdom and all things belonging to it; which are perceived no otherwise than as one (P 44).

The Grand Man, in whom innumerable things are distinct and yet united, cannot be composed of men of a single religion:
To acknowledge God, and not to do evil because it is against God, are the two things which make a religion to be a religion; if one of these is wanting, it cannot be called a religion; for to acknowledge God and do evil, is contradictory; also to do good and not acknowledge God; for the one does not exist without the other. It has been provided by the Lord that almost everywhere there is some religion, and that in every religion there are these two principles; and it has also been provided by the Lord that everyone who acknowledges God and does not do evil because it is against God, should have a place in heaven. For heaven in the complex represents one Man, whose life or soul is the Lord; in that heavenly Man are all things which are in a natural man, with a difference such as there is between heavenly and natural things. It is known that in man there are not only organised forms from the blood-vessels and the nervous fibres, which are called viscera, but also skins, membranes, tendons, cartilages, bones, nails, and teeth. These latter are alive in a less degree than the organised forms themselves, to which they are subservient as ligaments, integuments, and supports. The heavenly Man which is heaven, in order that all these things may be in him, cannot be composed of men of a single religion, but of men of many religions; therefore all who make those two universal principles of the church to be of their life, have a place in that heavenly Man, that is, in heaven, and enjoy happiness in their degree (P 326^{9,10}; partly given before in 39).

All perfection has its origin from the harmony of varieties:
Heaven also is wherever the Lord is acknowledged, believed and loved. Variety in His worship arising from variety of good in different societies is not a cause of loss, but of advantage; for the perfection of heaven is the result of that variety. It is difficult to explain intelligibly how the perfection of heaven is the result of variety, without employing terms in use in the learned world; but by their help we may unfold how a perfect one is formed from various parts. Every single thing (unum) is composed of various parts, for a

one (unum) which is not composed of various parts is not anything, has no form, and therefore has no quality; but when a one is composed of various parts, and the various parts are in a perfect form, in which each part adjoins itself to the rest in a series of harmonious agreement, then it is perfect. Now, heaven is a one composed of various parts arranged in the most perfect form; for the heavenly form is the most perfect of all forms. That all perfection has its origin from the harmony of varieties, is evident from all the beauty, pleasantness, and delight which affect both the senses and the external mind; for they exist and flow from no other source than from the concert and harmony of many concordant and harmonious parts, either in co-existent or successive order, and not from one thing alone (H 56).

... that one natural idea contains many spiritual ideas, and also that one spiritual idea contains many celestial ideas. It follows from this that what is divided does not become more and more simple, but more and more manifold, because it approaches nearer and nearer to the infinite, which contains all things infinitely (T 280⁶).

In God Man infinite things are distinctly one (DLW 17).

61

NOT EVIL PURE, OR HELL, IS THE REAL DANGER, BUT THE CONFUSION OR COMMINGLING OF EVIL AND GOOD

There must be variety in every thing, and when there is the variety in its opposite also then the perception of the thing increases or is lessened; it increases when an opposite does not commingle itself with its opposite: The conjunction of good and truth is provided by the Lord by means of RELATION; for there is cognition of the quality of good only by its relation to what is less good, and by its contrariety to evil. Hence comes all that gives perception and sensation, because from this is their quality; for thus everything delightful is perceived and felt from the less delightful and by means of the undelightful; every thing beautiful, from the less beautiful and by means of the ugly; and likewise every good which is of love, from the less good and by means of falsity. There must be variety in every thing, from the greatest to the least of it; and when there is the variety in its opposite also, from the least to the greatest, and there comes equilibrium between them, then a relation is established according to the degrees on both sides; and the perception of the thing and the sensation increase or are lessened. But it is to be known that an opposite may take away or may exalt the perceptions and sensations. When an opposite commingles itself with its opposite, it takes them away; but when it does not commingle itself, it exalts them; on which account the Lord exquisitely separates good and evil in man that they may not be mingled, as He separates heaven and hell (P 24; emphasis as in the original).

**THE LAST JUDGMENT WAS EFFECTED SOLELY UPON
THOSE WHO, BY COMMINGLING INTERNAL EVIL
WITH EXTERNAL GOOD,
HAD BEEN ABLE TO MAKE TO THEMSELVES THE
LIKENESS OF A HEAVEN IN THE WORLD OF SPIRITS**

Every man after death comes first into the world of spirits, which is in the middle between heaven and hell, and there goes through his times or his states, and according to his life is prepared either for heaven or for hell. So long as he stays in that world he is called a spirit: he who is raised from that world into heaven is called an angel; but he who is cast down into hell is called a satan, or a devil (DLW 140; given before in 32).

It is said in the Apocalypse: ... "I saw a new heaven and a new earth; the first heaven and the first earth had passed away" (XX: 1). That by the new heaven and the new earth, and by the passing away of the former heaven and the former earth, are not meant the visible heaven or the earth we inhabit, but an angelic heaven and the Church, was shown above ...

But before showing what is meant by the first heaven and the first earth, it ought to be known, that by the first heaven is not meant the heaven formed of those who have become angels from the first creation of the world to the present time ... But by the first heaven is meant one which was composed of others beside those who have become angels, and for the most part of those who could not become angels. ... This is the heaven, of which it is said, that it passed away. ...

It is further to be borne in mind, that this heaven which is called the first, did not consist of any who had lived before the Lord's Coming, for a last judgment is effected at the end of every church, the former heaven being then abolished, and a new heaven created or formed; for all who led an outwardly moral life, and lived in piety and sanctity that was external, although not internal, were tolerated from the beginning to the end of the Church, and this so long as the internals which belong to the thoughts and intentions could be held in bonds by the laws of society, civil and moral; but at the end of the Church their internals are unveiled, and judgment is then effected upon them. ...

The first heaven was composed of all upon whom the Last Judgment was effected, for it was not effected upon those in hell, nor upon those in heaven, nor upon those in the world of spirits (concerning which world see the work on "Heaven and Hell", n. 421-520), nor upon any who were still living [on earth], but solely upon those who had made to themselves the likeness of a heaven ... Hence it may appear, that the first heaven existed, not merely from Christians, but also from Mahometans and Gentiles, who had all formed to themselves such heavens in their own places.

What manner of men they were shall be told in few words. They were those who had lived in the world in outward sanctity; but yet in no internal sanctity; who had been just and sincere for the sake of civil and moral laws, but not for the sake of Divine laws, thus who had been external or natural, but not internal or spiritual men; who also had been in the doctrinals of the

Church, and able to teach them, although their lives had not been according to them; who also had filled various offices, and performed uses, but not for the sake of uses. These, and all throughout the whole world who were like them, and who had lived after the Lord's Coming, constituted the first heaven. ...

But it is to be noted, that all who were inwardly good or spiritual, had been separated from them, and elevated into heaven, and that all who were outwardly, as well as inwardly, evil, had also been separated from them, and cast into hell; and this from the time immediately succeeding the Lord's Advent, down to the last time, when the judgment was; and that those only were left, to form societies among themselves, who constituted the first heaven, and who were of the kind above described (J 65, 66, 67, 69).

63

THE PRINCIPLE REASON WHY THESE IMAGINARY HEAVENS WERE TOLERATED, WAS THAT THEY WERE CONJOINED WITH THE SIMPLE GOOD

IF THEY HAD NOT BEEN TOLERATED TILL THE APPOINTED TIME, HEAVEN WOULD HAVE SUFFERED IN ITS BASIS

Evil is tolerated by the Lord until it is consummated or fulfilled (A 10,622¹).

Every one, when he comes into the other life, which is the case immediately after death, is tolerated among the good even if he is evil. But in process of time his interior states are made manifest (A 10,622²; given before in 49).

So long as anything of good remains, evil is raised out of hell: With the evil in the other life the case is as follows. They are not punished until their evils have arrived at their height, and this both in general and in particular. For such is the equilibrium in the other life, that evil itself punishes itself, or that the evil run into the penalty of their evil; but only when their evil has reached its height. ... This originates in a universal law of the order instituted by the Lord, according to which the Lord never casts any one into hell, but the evil itself, or the evil person, thrusts himself thither; and this he does successively, until the evil is consummated, and there no longer appears anything of good. So long as there remains anything of good, he is raised out of hell, but when there is left nothing but evil, he is plunged into hell: the one must first be separated from the other, because they are opposite to each other; and it is not allowed to hang between both (A 1857^{2,3}).

... all who led an outwardly moral life, and lived in piety and sanctity that was external, although not internal, were tolerated from the beginning to the end of the Church (J 67; given just before in 62).

"Lest, in gathering the tares, ye root up also the wheat with them": There were many reasons why such societies, or such heavens, were tolerated. The principal reason was, that by external sanctity, by external

sincerity and justice, they were conjoined with the simple good, who were either in the ultimate heaven, or still in the world of spirits and not yet introduced into heaven. For in the spiritual world, there is a communication, and thence a conjunction, of all with their like; and the simple good, who are in the ultimate of heaven, and in the world of spirits, look principally to externals, yet are not inwardly evil; wherefore if these spirits had been forcibly removed from them before the appointed time, heaven would have suffered in its ultimates; and yet it is the ultimate, upon which the higher heaven subsists, as upon its own basis.

That these spirits were tolerated until the last time on this account, the Lord teaches in the following words: "The servants of the householder came and said unto him, Didst thou not sow good seed in thy field, whence then are the tares? and they said, Wilt thou then that we go and gather them up? but he said, Nay, lest, in gathering the tares, ye root up also the wheat with them; but both therefore grow together until the harvest, and at the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn; but gather the wheat into barns. ... (Matt. XIII: 27-30). ...

What was the nature of the first heaven, may be concluded from the things already said of it; as also from this, that they who are not spiritual by an acknowledgment of the Divine, by a life of good, and by an affection for truth, and still appear as spiritual by external sanctity, by conversations concerning Divine things, and by uprightness for the sake of themselves and the world, rush into the abominations which accord with their lusts, when they are left to their own internals; for nothing withholds them, neither fear of God, nor faith, nor conscience. Hence it was, that as soon as they who were in the first heaven were let into their own interiors, they were seen conjoined with the hells (J 70, 71).

64

WHEN THE IMAGINARY HEAVENS WERE MULTIPLIED TO SUCH A DEGREE AS TO INTERCEPT SPIRITUAL LIGHT AND HEAT BETWEEN HEAVEN AND EARTH, THEN THE LORD EFFECTED THE LAST JUDGMENT

... men in the world are ruled by the Lord through the spirits who are in the world of spirits (H 540; given before in 32).

All the spirits who are in the world of spirits are adjoined to men; because men, as to the interiors of their minds, are in like manner between heaven and hell; and through these spirits they communicate with heaven or with hell according to their life (DLW 140; given before in 32).

Since it was in this world of spirits that the imaginary heavens were tolerated, their growth endangered the spiritual equilibrium of men upon earth:
"And I saw a great white throne, and Him that sat on it, from whose face the earth and heaven fled away" ... [[Apoc. XX: 11]], signifies, the Universal Judgment effected by the Lord upon all the former heavens, that were

occupied by those who were in civil and moral good, but in no spiritual good, thus who outwardly simulated Christians, but inwardly were devils; which heavens, with their earths, were entirely dissolved, so that nothing could be seen of them any more ... From the time the Lord was in the world, when He effected a judgment in person, it was permitted that those who were in civil and moral good, though not in spiritual good, from which they outwardly appeared like Christians, but inwardly were devils, should continue longer than the rest in the world of spirits which is in the midst between heaven and hell; and at length they were allowed to make there for themselves fixed habitations, and by the abuse of correspondences and by phantasies to form for themselves as it were heavens, which they did form in great abundance. But when these were multiplied to such a degree as to intercept spiritual light and spiritual heat between the superior heavens and men upon earth, then the Lord effected the Last Judgment, and dispersed those imaginary heavens. This was effected in such a manner, that the externals, by which they simulated Christians, were taken away, and the internals, in which they were devils, were laid open. Then they appeared such as they really were, and those who were devils were cast into hell, every one according to the evils of his life. This was done in the year 1757 (R 865).

65

AFTER THE FINAL LAST JUDGMENT IMAGINARY HEAVENS, COMPOSED OF A CONFUSION OF GOOD AND EVIL, ARE NO LONGER PERMITTED

AND THUS SPIRITUAL EQUILIBRIUM HAS BEEN RESTORED FOREVER

Since the final Last Judgment imaginary heavens, endangering man's free will, are no longer permitted:

Of the state of those hereafter who come hence from the earth.

Since the Last Judgment is now accomplished, and all things are by means of it reduced into order by the Lord, and since all who were inwardly good have been taken into heaven, and all who are inwardly evil cast into hell, it is no longer permitted them, as heretofore, to form societies below heaven and above hell, or to have anything in common with other spirits, but as soon as they come thither, which takes place at the death of each, they are completely separated, and after passing a certain time in the world of spirits, they are carried to their own places (J 64).

Before the Last Judgment man was unable to be enlightened, but since the Last Judgment the communication between the Lord and the Church has been restored:

III. That before the Last Judgment was effected upon them [[those composing the imaginary heavens]], much of the communication between heaven and the world, thus between the Lord and the Church, was intercepted.

All enlightenment comes to man from the Lord through heaven, and enters by an internal way. So long as there were congregations of such spirits

between heaven and the world, or between the Lord and the Church, man was unable to be enlightened. It was as when a sunbeam is cut off by a black interposing cloud, or as when the sun is eclipsed, and its light arrested, by the moon coming between. If, therefore, anything had been revealed then by the Lord, it would either not have been understood, or if understood, still it would not have been received, or if received, still it would afterwards have been suffocated. Now since all these interposing congregations were dissipated by the Last Judgment, it is evident, that the communication between heaven and the world, or between the Lord and the Church, has been restored (CJ 11).

By the Last Judgment the equilibrium between heaven and hell, and with it a man's very liberty, was restored:

There are many reasons why the Last Judgment takes place, when there is an end of the Church; the principal is, that then the equilibrium between heaven and hell, and with equilibrium a man's very liberty, begin to perish; and when a man's liberty perishes he can then no longer be saved, for he cannot then be led to heaven in freedom, but is borne to hell apart from freedom; for no man can be reformed without freewill, and all a man's freewill results from the equilibrium between heaven and hell. ... Since evil increases over good at the end of the Church, therefore all are then judged by the Lord, the evil are separated from the good, all things are reduced into order, and a new heaven is established, with a new Church upon earth, and thus equilibrium is restored. It is this then which is called the Last Judgment (J 33, 34).

66

IN FACT THE SUCCESSIVE LAST JUDGMENTS WERE THE STEPS BY WHICH GOOD AND EVIL WERE SEPARATED

UNTIL FINALLY

ALL GOOD AND EVIL HAD BEEN SEPARATED FOREVER WHEN THE GRAND MAN OR THE "CHURCH IN GENERAL" REACHED THE TOP STEP OF THE LADDER

The casting of the evil into hell, and the salvation of the good is what is called the Last Judgment (A 10,622¹; given before in 49).

When the Lord carried out a last judgment He separated the evil from the good:

The acts of redemption, by which the Lord made Himself righteousness, consisted in this, that He carried out a last judgment which took place in the spiritual world, and separated the evil from the good, and the goats from the sheep, expelled from heaven those who made one with the beasts of the dragon, and formed a new heaven of such as were found worthy, and a new hell of such as were found unworthy, gradually restored all things everywhere to order, and established a new church on earth (T 95).

There have been successive last judgments:

What is meant by the consummation of the age or the last judgment, was explained above, namely, that it means the last time of the Church; it is called its last time, when there is no longer any charity and faith there. And it was also shown that such consummations, or last times, have from time to time occurred. The consummation of the first Church was described by the flood. The consummation of the second Church, by the extirpation of the nations in the land of Canaan, and also by the many extirpations and excisions mentioned in the prophets. The consummation of the third Church is not described in the Word, but it is foretold; it was the destruction of Jerusalem, and the dispersing of the Jewish nation, among whom that Church was, into the whole world. The fourth consummation is that of the modern Christian Church [[written in the years 1749-1756]], which consummation is foretold by the Lord in the Gospels, and also in John in the Apocalypse, and is now at hand (A 4057).

These successive churches and their successive last judgments, have been like the successive states of the regeneration process:

If the successive states of the churches on our earth are considered, it is evident that they have been like the successive states of a man who is being reformed and regenerated (E 6414; given before in 46, 53).

The celestial man appears when finally nothing celestial remains:

As the times of man's regeneration before the seventh day, or the celestial man, is reached, are distinguished into six, so also are the times of vastation until nothing celestial remains (A 3952; given before in 53).

This regeneration process is accomplished when the top step of the ladder is reached and the Lord appears:

But Judah signifies good, which is the fourth thing of regeneration or the new birth, and this is the Celestial of love. When the regenerate man, or he who is born anew, arrives at this stage, the Lord appears to him; for he has then ascended from the lowest step, as by a ladder, up to the step where the Lord is. It is this ascend also that was signified by the ladder seen by Jacob in the dream, and whose top reached to heaven, and on which the angels of God ascended and descended, and above which stood Jehovah or the Lord (A 38821; given before in 35).

Also at the final last judgment the Lord appears:

"And then shall appear the sign of the Son of man in heaven" [[Matthew XXIV: 30]], signifies the appearing then of Truth Divine; the sign denotes the appearing; the Son of man, the Lord as to Truth Divine (see nos. ...). This appearing, or this sign, is what the disciples were inquiring about, when they said unto the Lord, "Tell us when shall these things come to pass, especially what is the sign of Thy coming, and of the consummation of the age" [[Matthew XXIV: 3]] (A 40605).

This coming of the Lord, which is the second, takes place in order that the evil may be separated from the good (T 772).

Since the final Last Judgment it is no longer permitted in the spiritual world to commingle internal evil with external good:

Since the Last Judgment is now accomplished, and all things are by means of it reduced into order by the Lord, and since all who were inwardly good have been taken into heaven, and all who are inwardly evil cast into hell, it is no longer permitted them, as heretofore, to form societies below heaven and above hell (J 64; given just before in 65).

After the final separation of the good from the evil there is joy and gladness: *“Saying, Alleluia, for the Lord God the Omnipotent reigneth”* [[Rev. XIX: 6]]. - *That this signifies joy and gladness, that the Lord has now a kingdom on earth as in the heavens, is evident ... from the signification of “for the Lord God the Omnipotent reigneth”, as denoting that His kingdom is on the earth as in the heavens, by which is meant, that after the good were separated from the evil, and the evil cast into hell, then all the good came into a better state to receive truth and good from the Lord, in which state they were not previously. ... This also is meant in the Lord’s Prayer by “Thy kingdom come on earth as in the heavens” (E 1217^{1,2}).*

67
**THE NEW INTERNAL AND EXTERNAL
OF THE REGENERATED GRAND MAN ARE THE
NEW CHURCH IN THE HEAVENS AND THE NEW CHURCH
ON EARTH, WHICH MUST BE UNDERSTOOD
BY “THE NEW HEAVEN AND THE NEW EARTH”**

When man has been created anew, his internal man is called a new heaven, and his external man a new earth:

The last judgment of the Jewish Church was when the Lord came into the world. A last judgment is also about to be, when the Lord shall come in glory [[written in the years 1749-1756]]. Not that the earth and world are then to perish, but that the Church perishes. But in such a case a new Church is always raised up by the Lord; as was the Ancient Church at the time of the flood, and the Primitive Church of the Gentiles at the time of the Lord’s advent. Thus will it be also when the Lord shall come in glory; and this also is understood by a new heaven and a new earth. The case is the same with each individual who, being regenerated, becomes a man of the Church, or a Church. When he has been created anew, his internal man is called a new heaven, and his external man a new earth (A 931^{2,3}).

The Grand Man, too, has his internal and his external:

... the whole angelic heaven, together with the church on earth, is, in the Lord’s sight, like one man, whose internal constitutes the angelic heaven, and his external, the church; ... and the Lord Himself is the soul and life of that whole man (T 119¹).

By the new heaven and the new earth is understood a new Church, in the heavens, as well as on earth:

It is stated in the Revelation (XXI: 1, 2, ...), "I saw a new heaven and a new earth; for the first heaven and the first earth had passed away. And I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride before her husband. ..." ... By the new heaven and the new earth in the internal or spiritual sense in which are the angels, is understood a new Church, in the heavens, as well as on earth ... By the city Jerusalem which comes down from God out of heaven is meant the heavenly doctrine of that Church; ... After the Last Judgment had been accomplished, the new heaven was created, that is, formed by the Lord. This heaven was formed of all those who after the Lord's advent even to the present time [[written in the year 1758]] had lived a life of faith and charity; since they alone were forms of heaven. ... By the New Earth is meant a New Church upon the earth: for when the former Church ceases to be, a New Church is instituted by the Lord. For the Lord provides that there shall always be a Church on earth; because through the Church there is a conjunction of the Lord with the human race, and of heaven with the world. For there the Lord is known, and Divine truths are there through which man has conjunction. That a New Church is being instituted at this time, may be seen in the small work on "The Last Judgment", no. 74 (HD 1, 2, 5).

68

WITH THIS NEW INTERNAL AND EXTERNAL THE GRAND MAN HAS ARRIVED AT THE INMOST DEGREE OF LIFE, AT THE CELESTIAL OF LOVE, AND AT THE SEVENTH DAY WHICH IS THE EVERLASTING FINAL STATE OF HIS REGENERATION

The Sabbath is the final state of the regeneration process when combat ceases and man becomes celestial:

Another reason why the celestial man is the Sabbath, or rest, is, because combat ceases when he becomes celestial (A 87; given before in 35).

They who are received into the New Church will come into the state of peace signified by the Sabbath:

In the celestial sense, this commandment [[Remember the sabbath day to keep it holy]] means conjunction with the Lord and then peace, because of protection from hell. For the sabbath signifies rest, and in this highest sense, peace; on which account the Lord is called the Prince of Peace ... Moreover, the state of peace into which the regenerate are to be admitted by the Lord is treated of in Isaiah (chap. LV, LVI), and in other places; into this state they will come who are received into the New Church which is now [[written in the year 1771]] being established by the Lord (T 303).

The history of the successive churches teaches us the order of regeneration:

If the successive states of the churches on our earth are considered, it is evident that they have been like the successive states of a man who is being reformed and regenerated (E 641⁴; given before in 46, 53, 66).

The New Church is the everlasting final state not only of the history of the churches but also of the order of regeneration:

That this church is to succeed the churches which have existed from the beginning of the world, and that it will endure for ever and ever, and is thus to be the crown of all the churches that have been before it, was foretold by the Prophet Daniel, first when he related and explained to Nebuchadnezzar his dream concerning the four kingdoms, by which the four churches, represented by the statue that appeared to him, are meant; for he says, "In the days of these kings shall the God of the heavens set up a kingdom which shall never perish; and it shall consume all these kingdoms, but it shall stand for ever" (II: 44); and that this should be effected by a "stone that became a great rock, and filled the whole earth" (verse 35). A rock, in the Word, signifies the Lord as to Divine Truth. The same Prophet says in another place, "I saw in visions of the night, and behold, one like the Son of Man came with the clouds of the heavens; and to him was given dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him. His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not perish" (VII: 13, 14) (T 788).

69

IN THIS EVERLASTING FINAL OR NEW CHURCH STATE ONE VISIBLE GOD IS WORSHIPPED, IN WHOM IS THE INVISIBLE GOD, AS THE SOUL IS IN THE BODY

ALL THE FORMER CHURCHES WERE NOT IN THAT TRUTH

It is the New Church, that is, the Grand Man now regenerated, that for the first time knows and acknowledges the one God:

It has been shown that there have existed from the beginning, on this earth, four churches - one before the flood, another after it, a third called the Isrealitish Church, and a fourth the Christian; and as all churches depend on the knowledge and acknowledgment of one God, with whom the members of the church can be conjoined, and all the four churches were not in that truth, it follows that a church is to succeed those four, which shall know and acknowledge the one God. For God's Divine Love had no other end in creating the world than to conjoin man to Himself, and Himself to man, and thus to dwell with man (T 786).

With the New Church, worshipping one visible God, this end of God's Divine Love in creating the world, namely to conjoin man to Himself, and Himself to man, has been accomplished:

This New Church is the crown of all the churches which have sofar been on the earth, because it will worship one visible God, in whom is the invisible God, as the soul is in the body. That thus, and no otherwise, can there be conjunction between God and man, is, because man is natural, and consequently thinks naturally, and the conjunction must be in his thought, and so in the affection of his love, and such conjunction is brought about when a man thinks of God as Man. Conjunction with an invisible God is like the

conjunction of the sight of the eye with the expanse of the universe, of which it sees no end; it is also like vision in mid-ocean, which falls on sky and water, and is lost. But conjunction with a visible God is like seeing a man in the air or on the sea, stretching forth his hands and inviting to his embraces. For all conjunction of God with man must also be a reciprocal conjunction of man with God; and this reciprocation on man's part is only possible with a visible God (T 787).

70

**THAT THE LORD HAS BECOME VISIBLE, CONFIRMS
THAT THIS REGENERATED OR NEW(BORN) CHURCH
IS OF THE CELESTIAL OR INMOST DEGREE**

**AND BEING CELESTIAL, THIS NEW CHURCH ITSELF
MUST BE INVISIBLE, NOT ONLY TO
THE NATURAL, BUT EVEN TO THE SPIRITUAL**

They who are in the first and second heaven, see representatives of the Lord, but only they who are in the celestial heaven, see the Lord Himself:

That there exist in the heavens continual representatives, such as are in the Word, has been occasionally said and shown before. ... They who are in the first heaven, in their representatives see such things as exist in the interior sphere of the Lord's kingdom, and therein such things as exist in the still more interior sphere, and thus see representatives of the Lord, but remotely; they who are in the second heaven, in their representatives see such things as exist in the inmost sphere of the kingdom, and therein see representatives of the Lord nearer; but they who are in the third heaven, see the Lord Himself (A 3475).

The Lord does not appear to man before his celestial degree is opened: *Judah signifies good ... and this is the Celestial of love. When the regenerate man, or he who is born anew, arrives at this stage, the Lord appears to him; for he has then ascended from the lowest step, as by a ladder, up to the step where the Lord is (A 3882^{1,2}; given before in 35, 66).*

Those of the celestial or third degree cannot be seen by those of a lower degree, for their interiors are not opened in the same degree: *... an angel of one heaven cannot enter among angels of another heaven; that is, no one can ascend from a lower heaven, nor descend from a higher heaven. Whoever ascends from a lower heaven to a higher heaven is seized with painful anxiety, and cannot see those who are there, still less can he speak with them; while he who descends from a higher to a lower heaven, is deprived of his wisdom, falters in his speech, and is in despair. Some from the lowest heaven, who were not as yet instructed that heaven consists in the interiors of the angels, believed that they should come into a higher heavenly happiness if they were introduced into a heaven of higher angels, and therefore they were permitted to enter among them. But when they were there they saw no one, however much they searched about, although there was a*

great multitude; for the interiors of the strangers were not opened in the same degree as the interiors of the angels there, and consequently neither was their sight. In a short time they were seized with such anguish of heart, that they scarcely knew whether they were alive or not; and therefore they speedily returned to the heaven from which they came, rejoicing to come again to their own companions, and promising that they would no longer desire things above those that accord with their life (H 35; given before in 2).

71
AND INDEED, HAVING
NEITHER EXTERNALS OF WORSHIP NOR TEMPLES,
BOTH THE CELESTIAL CHURCHES, NAMELY THE
MOST ANCIENT CHURCH AS WELL AS THE
NEW CHURCH, ARE INVISIBLE

... that they who were of the Most Ancient Church were internal men, and had no externals of worship; and that they who were of the Ancient Church were external men, and had externals of worship; for the former saw externals through internals as from the light of the sun by day, and the latter saw internals through externals as in the light of the moon and stars by night ... the former are called celestial, but the latter spiritual (A 4493³).

The man of the Most Ancient Church had no other than internal worship ... They were, indeed, sensible of the external things that were of the body and the world, but they did not trouble themselves about them. In each single object of the senses they perceived something Divine and heavenly. ... For the general affection is in the particulars, and causes him to see and hear the particulars in the general affection. Other things do not appear, but are as if they were absent, or were counted for nothing. Thus it was with the man of the Most Ancient Church. Whatever he saw with his eyes was heavenly to him; and thus with him all things, in general and in particular, were as if they were living. Hence it may appear that his Divine worship was internal, and in no respect external (A 9201³).

Such was the man of the Most Ancient Church, that if he were living at this day, and read the Word, he would not remain at all in the sense of the letter, but would be as if he did not see it. He would see only the internal sense abstractly from the letter, and indeed as if the letter had no existence; thus he would be in the soul of the Word (A 1143).

The man of the Most Ancient Church had not the externals of worship, nor could he receive them, unless his internals were closed, 4493⁵ (A Ind, under "church").

Would it not be logical that now that the internals are opened again, the externals of worship, which replaced them since they were closed, again count for nothing?:

... when the end of the Jewish church was at hand, the Lord Himself opened and taught the interior things of the Word, and especially revealed those which had been predicted in the Word concerning Himself, and these being opened and revealed, the external things of the church were abrogated; these consisted principally of sacrifices, rituals, and statutes that shadowed forth the Lord, and represented and thence signified the interior things of the church which were revealed by Him. That this was come to pass was also predicted in various passages in the prophets. The case is the same at this day [[written in the years 1757-1759]], for it has now pleased the Lord to reveal various arcana of heaven - especially the internal or spiritual sense of the Word - which have been till now entirely unknown, and He has also taught the genuine truths of doctrine. This revelation is meant by the "coming of the Lord" in Matthew (XXIV: 3, 30, 37) (E 6412,3).

... the Lord ... abolished the representatives, because the greatest part of them had respect to Himself, for the image must vanish when the effigy itself appears (A 4904).

And I saw no TEMPLE in the New Jerusalem, for the LORD GOD OMNIPOTENT AND THE LAMB ARE THE TEMPLE OF IT (Apocalypse XXI: 22 as quoted in R 926; emphasis as in the original).

In celestial light instead of the temple the Lord Himself is seen: And they were permitted to open the heaven, which is the abode of the spiritual angels, who excel in wisdom; and then, owing to the light inflowing from that heaven, the tabernacle [[which had already been seen]] appeared like a temple resembling that at Jerusalem ... While I was wondering at these things, the angels said, "You shall see something still more wonderful." Then they were permitted to open the third heaven, which is the abode of the celestial angels, who excel in love; and suddenly, as a result of the influx of flaming light from that heaven, the whole temple vanished, and in its stead was seen the Lord alone, standing on the foundation stone, which was the Word, with an appearance like that in which He appeared to John (Rev. I.). ... By this the meaning of these words in the Revelation was illustrated ... "I saw no temple in the New Jerusalem; for the Lord God Almighty and the Lamb is the temple of it" (XXI: 22) (T 187).

Only as long as the New Church is external in the beginning, there may be an exception to its being invisible:

The subject here treated of is the consummation of the age, which is the Last Judgment, ... That a New Church will then commence, which will be external in the beginning (E 40315).

But the usual teaching is that those of the new heaven and the new earth will be in internals, and not in externals:

That temple in the Word signifies the Divine Human of the Lord, and in the relative sense, heaven and the church, consequently also Divine truth, is evident from the following passages. In ... the Apocalypse: "I saw no temple" in the new Jerusalem, "for the Lord God Almighty and the Lamb are the

temple of it" (XXI: 22). The subject here treated of is the new heaven and the new earth, when they will be in internals, and not in externals; hence it is said that there was seen no temple, but the Lord God Almighty and the Lamb. The Lord God Almighty is the very Divine of the Lord, and the Lamb is His Divine Human; whence also it is evident, that His Divine Human in the heavens is meant by temple (E 220².4).

Those who are in internals are at the same time in externals, but these are quiescent with them, almost as the corporeal is quiescent with man in sleep: ... interior ones [[degrees]] can exist and subsist without the exterior, but not the exterior without the interior; as, for example, a man's spirit can subsist without the material body, and also actually does subsist when by death it is separated from the body; a man's spirit is in an interior degree, and the body in an exterior. The case is similar with a man's spirit after death; if he is among the blessed, he is in the last degree there when in the first heaven, in the interior degree when in the second, and in the inmost when in the third; and when he is in this, he is then at the same time in the rest, but these are quiescent with him, almost as the corporeal is quiescent with a man in sleep, but with this difference, that the interiors with the angels are then in the highest wakefulness (A 5114³).

According to the order of heaven, worship consists in a life of uses: By worship according to the order of heaven, is meant all the exercise of good according to the Lord's precepts. At the present day [[written in the years 1749-1756]] the worship of God means chiefly oral worship in a temple, both morning and evening. The worship of God does not, however, consist essentially in this, but in a life of uses, this worship being according to the order of heaven. Oral worship is also worship, but it is of no avail whatever unless there is worship of the life, for this worship is of the heart; the former, in order that it may become worship, must proceed from the latter (A 7884).

Those who say that without external worship there is no internal worship, invert the true order: ... that internal worship, which is from love and charity, is worship itself, and that external worship, without this internal, is no worship. But to make internal worship external, is to make external worship more essential than internal, which is to invert the true order; as by saying, that without external worship there is no internal worship, when yet the fact is, that without internal worship there is no external worship (A 1175¹).

And those who are devoted to external things without what is internal, have communication with hell: A Church cannot be formed with those who are devoted to external things without what is internal, because the Church is in man's internal, and not in his external without it. For the communication of man with heaven and with the Lord is through the internal, and when there is no internal, that is, when it is closed, there is communication with hell (A 10,698).

**THUS, ALSO IN INVISIBILITY THE NEW CHURCH IS
THE CROWN OF ALL THE CHURCHES
WHICH HAVE BEEN ON THE EARTH SO FAR**

**AND, ANYWAY, THIS NEW CHURCH WILL NOT INDUCE
ANY VISIBLE CHANGE IN THE STATE OF THE WORLD**

This New Church is the crown of all the churches which have so far been on the earth, because it will worship one visible God, in whom is the invisible God, as the soul is in the body (T 787; given before in 69).

The Crown of all the Churches surely is not a Church in consequence of being so called:

Churches are not Churches in consequence of being so called, and of professing the name of the Lord, but in consequence of being in the good and truth of faith (A 3379; given before in 37).

The Church is the spiritual world on earth:

... the church, which is the spiritual world or the Lord's kingdom on earth (A 49014).

The Church is the human heaven:

The Lord's heaven in the natural world is called the church; and an angel of this heaven is a man of the church who is conjoined with the Lord ... from this it is manifest that what has been said concerning the angelic heaven must be understood likewise of the human heaven that is called the church (P 30).

And the man in whom the church is, is a man-angel:

... the church is within man, and not out of him; ... indeed it may be said that a man in whom the church is, is a heaven equally with an angel, for man was created to go to heaven and become an angel; and therefore he who has good from the Lord is a man-angel (H 57; given before in 37).

But even a man-angel can only see those things which lie open before his natural man:

... a man whilst he lives in the world, is in externals, and only sees those things which lie open before his natural man (J 41; given before in 52).

Men of the Church, that is, men of this heaven on earth, are separate from the evil as to spiritual life, but not as to society:

"And Lot was sitting in the gate of Sodom" (Genesis XIX: 1). ... A gate is that by which there is entrance into a city, and departure out of a city; consequently, to sit in the gate here signifies to be indeed amongst the evil, but still to be separate from them; as is the case with the men of the church who are in the good of charity; these, although they are with the evil, are nevertheless separate from them, not as to evil society, but as to spiritual life. That Sodom signifies evil in general, or what is the same, those who are evil, especially within the church, was stated above (A 2324).

The natural man cannot make a distinction between criminals and innocents: *I have met with many in the spiritual world, who had lived in the natural world like others, dressing elegantly, feasting delicately, making money like others by trading, frequenting plays, jesting about lovers as if from licentiousness, and doing other things of similar kind; and yet the angels charged some with such things as evils of sin, but not so others, declaring the former criminal, and the latter innocent. Being asked the reason of such distinction, when both had indulged themselves in similar practices, they replied, that they regarded all as to their purpose, intention, and end, and distinguished them accordingly; and that, therefore, they excused or condemned those whom the end excuses or condemns, since good is the end with all in heaven, and evil the end with all in hell* (T 523).

No one sees the successive states of the Church, but the Lord alone: *“And when he had opened the second seal”* [[Apoc. VI: 3]] ... *that by opening the seal is signified the manifestation of the state of those who belong to the church; and that because there were seven seals, and they were seven times opened, their successive states are thence signified. But these successive states of the church, which are here described, do not appear to any one in the world, for they are successive states as to the understanding of truth from the Word. These no one sees but the Lord alone* (E 361).

And no one sees the quality of the Church, because externals only are manifest: *But the quality of the church on earth, and what are the evils into which it falls ... cannot be seen at all in the natural world; because in this world externals only, which do not constitute the church, are manifest* (P 251).

The corruption of the Christian Church, for example, has not been visible: *That the Church is such* [[in the state called “abomination of desolation”]], *does not appear to those who are in the Church, namely, that they despise and are averse to all those things which are of good and truth, and that they wage hostilities against them, and especially against the Lord Himself. For they frequent public worship, they hear preaching, they are in a certain holiness when there, they go to the Holy Supper, and occasionally converse among themselves in a becoming manner concerning those things; the bad as well as the good do this* (A 3489; given before in 52).

Even the Last Judgment has passed unnoticed: *It was shown above, in a special article, that the Last Judgment does not take place on the earth, but in the spiritual world, where all who have lived from the beginning of creation are together; and since this is so, it is impossible for any man to know when the Last Judgment is accomplished* (J 45; given before on p. 11 and in 48).

Those who constitute the “Church in general” do not even know each other: *The Church in general is constituted of those who are Churches in particular, no matter how far distant from one another they may be* (A 66372; given before in 38).

And also in the case of the regenerated “Church in general”, the Lord alone knows where the good are among whom it is to be established:
The reason why the interiors of the Word are now [[written in the years 1749-1756]] being opened, is, that the Church at the present day has been vastated to such an extent, that is, is so void of faith and love, that although men know and understand, they nevertheless do not acknowledge, and still less do they believe, except the few who are in the life of good and are called the elect, who can now be instructed, and among whom a new church is to be established. But where such persons are, the Lord alone knows; there will be few within the Church (A 3898³).

The kingdom of God cometh not with observation:
By the kingdom of God, in the universal sense, is meant the universal heaven; in a less universal sense, the true Church of the Lord; and in a particular sense, every individual having a true faith, or who has been regenerated by the life of faith. Wherefore such a one is also called heaven, because heaven is in him; and likewise the kingdom of God, because the kingdom of God is in him; as the Lord Himself teaches by Luke: “Jesus, being questioned by the Pharisees when the kingdom of God should come, answered them, and said, The kingdom of God cometh not with observation; neither shall they say, Lo, here! or, Lo, there! for, behold, the kingdom of God is within you” (xvii. 20, 21) (A 29).

Being invisible this New(born) Church cannot induce any visible change in the natural world. There will be wars and divided Churches after the Last Judgment equally as before:
*The state of the world hereafter will be precisely similar to what it has been hitherto; for this great change which has been effected in the spiritual world, does not induce any change in the natural world as to the outward form; so that hereafter there will be affairs of states, there will be peace, treaties, and wars, and other things that belong to societies, in general and particular, equally as before .
... as for the state of the Church ... it will be similar indeed as to outward appearance, but dissimilar as to internal. To outward appearance there will be divided Churches as before, their doctrines will be taught as heretofore, and there will in like manner be religions among the Gentiles (J 731.2).*

73

WITH THE REALIZATION OF THIS CROWN OF ALL THE CHURCHES ON EARTH, ALSO CALLED “HIS KINGDOM WHICH SHALL NEVER PERISH”, THE LORD HAS ACCOMPLISHED HIS END:

THE SALVATION OF THE HUMAN RACE

The universal end is an eternal conjunction of the Creator with the created universe:

The universal end, the end of all things in creation, is, that there may be an eternal conjunction of the Creator with the created universe; and this is not possible unless there be subjects in which His Divine may be as in Itself, thus in which it may dwell and abide. In order that these subjects may be the dwellings and mansions of Himself, they must be recipients of His love and wisdom as of themselves; thus they must be those who shall elevate themselves to the Creator as of themselves, and shall conjoin themselves with Him: without this reciprocity no conjunction is possible. These subjects are men, who are able to elevate and conjoin themselves as of themselves (DLW 170).

The New Church is the crown of all the churches, because it is the realization of this reciprocal conjunction between God and man:

This New Church is the crown of all the churches which have sofar been on the earth, because it will worship one visible God, in whom is the invisible God, as the soul is in the body. ... Conjunction with an invisible God is like the conjunction of the sight of the eye with the expanse of the universe, of which it sees no end; it is also like vision in mid-ocean, which falls on sky and water, and is lost. But conjunction with a visible God is like seeing a man in the air or on the sea, stretching forth his hands and inviting to his embraces. For all conjunction of God with man must also be a reciprocal conjunction of man with God; and this reciprocation on man's part is only possible with a visible God (T 787; given before in 69 and, partly, in 72).

With the New Church the end of God's Divine Love, namely to conjoin man to Himself, and Himself to man, has been accomplished:

... as all churches depend on the knowledge and acknowledgment of one God, with whom the members of the church can be conjoined, and all the four churches were not in that truth, it follows that a church is to succeed those four, which shall know and acknowledge the one God. For God's Divine Love had no other end in creating the world than to conjoin man to Himself, and Himself to man, and thus to dwell with man (T 786; given before in 69).

The New Church is the crown of all the churches, because it will endure for ever and ever:

That this church is to succeed the churches which have existed from the beginning of the world, and that it will endure for ever and ever, and is thus to be the crown of all the churches that have been before it, was foretold by the Prophet Daniel, first when he related and explained to Nebuchadnezzar his dream concerning the four kingdoms, by which the four churches, represented by the statue that appeared to him, are meant; for he says, "In the days of these kings shall the God of the heavens set up a kingdom which shall never perish; and it shall consume all these kingdoms, but it shall stand for ever" (II: 44) (T 788; given before in 68).

That the regeneration of the "Church in general" is identical with the salvation of the human race, is evident also from the fact that "people", and therefore also "human race", are perceived as their quality, that is, their church:

From all this, it may now appear that by the earth is here also signified the Church; for when earth is named, nothing else is perceived but the nation or people there; and when a nation or people is mentioned, nothing else is perceived but their quality; hence by earth nothing else is signified but the Church, as was shown above (nos. 662, 1066) (A 1262).

The fate of the human race is indeed inextricably linked with the fate of the “Church in general”, because the Lord’s Church on earth is as the heart from which the whole race of mankind derives life:

That “I will destroy them with the earth” [[Genesis VI: 13]], signifies, that mankind would perish with the Church, the case is as follows: if the Lord’s Church were utterly extinct on the earth, mankind could in nowise exist, but all and each of them would perish. The Church is like the heart, as has been said before. As long as the heart lives, the neighbouring viscera and members can live; but as soon as the heart dies, all these, in general and in particular, die also. The Lord’s Church on earth is as the heart, and the whole race of mankind, even those who are outside of the Church, derive life therefrom. The cause of this is utterly unknown to anyone; but that some idea may be formed concerning it, it may be observed that the whole race of mankind on earth resembles the natural body with its several parts, in which the Church is like the heart; and unless there were a Church, with which, as with a sort of heart, the Lord might be united, through heaven and the world of spirits, disjunction would ensue; and, in consequence of such disjunction from the Lord, mankind would instantly perish. And this is the reason why, since the first creation of man, there has always existed some Church; and whenever the Church began to perish, it still remained with some. This also was the cause of the Lord’s coming into the world; for unless, out of His Divine Mercy, He had come, the whole race of mankind on this earth would have perished, inasmuch as the Church at that time was at its end, and scarcely any good and truth remained. That mankind cannot possibly live unless they are conjoined with the Lord through heaven and the world of spirits, is, because man, regarded in himself, is much viler than the brutes. Were he left to himself, he would rush headlong to his own destruction and that of all others; since he desires nothing but the ruin of himself and of all others (A 637).

The salvation of mankind was the Lord’s end and love:

... the Lord, in the union of His Human Essence with the Divine Essence, had regard to the conjunction of Himself with mankind, and that this was His end, and this His love, which was of such a nature, that the salvation of mankind, regarded in His union with His Father, caused in Him the inmost joy (A 2034³).

That all the hells fought against the Lord’s love, which was for the salvation of the whole human race (A 2819; given before in 56).

**BUT THE HUMAN RACE AS WELL AS THE CHURCH
IS NOT LIMITED TO EARTH ALONE**

Heaven and hell are from the human race:

It is quite unknown in the Christian world, that heaven and hell are from mankind; for it is believed that angels were created at the beginning, and that hence heaven was formed; and, that the Devil or Satan was an angel of light, who, because he became rebellious, was cast down with his crew, and that hence hell was formed. The angels are greatly astonished at such a faith in the Christian world ... wherefore they wish me to declare from their mouth, that there is no one angel in the whole of heaven, who was created an angel from the first, nor any devil in hell who was created an angel of light, and cast down, but that all both in heaven and in hell are from the human race (J 14).

The Lord's love for the salvation of the human race is identical with His love to create an angelic heaven:

Now as heaven is from the human race, and as to dwell with the Lord for ever is heaven, it follows that it was the Lord's end in creation; and because heaven was the end in creation, it is the end of His Divine Providence. The Lord did not create the universe for the sake of Himself, but for the sake of those with whom He will be in heaven; for spiritual love is such that it wishes to give its own [suum] to another (P 272).

God in creating the universe had but one end: an angelic heaven from the human race:

This great system, which we call the universe, is a coherent unity, from first to last, because God in creating it had but one end in view - an angelic heaven from the human race; and all things of which the world consists are means to that end (T 13).

What is heaven with many persons, and what is it with one?; what is it in the spiritual world, and what in the natural world?:

But as it is not known what heaven is in general or with many persons, and what it is in particular or with one; what it is in the spiritual world, and what in the natural world, - and yet it is important to know this, because heaven is the end of the Divine Providence, - therefore I desire to present the subject in some measure of light, in the following order: I. Heaven is conjunction with the Lord. II. Man is from creation such that he can be more and more closely conjoined with the Lord. III. The more closely a man is conjoined with the Lord, the wiser he becomes. IV. The more closely a man is conjoined with the Lord, the happier he becomes. V. The more closely a man is conjoined with the Lord, the more distinctly he seems to himself as if he were his own, and the more clearly he perceives that he is the Lord's (P 273).

The church is the Lord's heaven upon earth:

Whatever is said of heaven may be said concerning the church, for the church is the Lord's heaven upon earth (H 57; given before in 37).

At the time of the Last Judgment a new Church was created, in the heavens, as well as on earth:

It is stated in the Revelation (XXI: 1, 2, ...), "I saw a new heaven and a new earth; for the first heaven and the first earth had passed away ..." ... By the new heaven and the new earth in the internal or spiritual sense in which are the angels, is understood a new Church, in the heavens, as well as on earth (HD 1; partly given before in 67).

Similarly, with each individual who is being regenerated both his heaven or internal man and his earth or external man are created anew:

The case is the same with each individual who, being regenerated, becomes a man of the Church, or a Church. When he has been created anew, his internal man is called a new heaven, and his external man a new earth (A 9313; given before in 67).

And similarly, with the regeneration of the Grand Man both his internal, that is the angelic heaven, and his external, that is the church, have been regenerated:

... the whole angelic heaven, together with the church on earth, is, in the Lord's sight, like one man, whose internal constitutes the angelic heaven, and his external, the church; ... and the Lord Himself is the soul and life of that whole man (T 1191; given before in 67).

75

**THUS THE REGENERATION OF THE CHURCH,
THAT IS, THE SALVATION OF THE HUMAN RACE,
GOES PARALLEL WITH THE REGENERATION OF HEAVEN,
THAT IS, THE SALVATION OF THE ANGELS**

**AND INDEED, THE FATE OF THE ANGELS IN HEAVEN IS
INEXTRICABLY LINKED WITH THE FATE
OF MEN ON EARTH**

The Lord was accomplishing a redemption at Swedenborg's time also:
Redemption was the subjection of the hells, the bringing of the heavens into orderly arrangement, and thus the preparation for a new spiritual church. That redemption consists of these three things, I can declare with the utmost certainty, for the Lord at this day also [[written in the year 1771]] is accomplishing a redemption, which began in the year 1757, together with the last judgment, which was then carried out (T 115).

Not only men but the angels as well were saved by this redemption, for angels and men cannot subsist without each other:

What redemption is shall first be stated. To redeem means to deliver from damnation, to save from eternal death, to rescue from hell, and to release from the hands of the devil those who were captive and bound. This the Lord did by subjugating the hells, and forming a new heaven. Man could not otherwise have been saved, because the spiritual world is so connected with the natural,

that they cannot be separated; the connection is primarily with men's interiors, which are called their souls and minds, the interiors of the good, being connected with the souls and minds of angels, but of the evil, with the souls and minds of infernal spirits. Such is the nature of this union, that if angels and spirits were to be removed from a man he would instantly fall down dead like a stock, and they, on the other hand, could not subsist, if men were withdrawn from them. Hence it is plain why redemption took place in the spiritual world; and why heaven and hell had first to be brought into order before a church could be established on earth. The truth of this is very evident from the book of Revelation, where it is said, that after the formation of the new heaven, the New Jerusalem, which is a New Church, came down from it (XXI: 1, 2) (T 118).

Moreover, man is the ultimate and therefore also the basis and foundation of the whole Divine order:

... that the ultimate of Divine order is in man, and that, because he is its ultimate, he is also its basis and foundation (H 304; given before in 5, 32).

If the ultimates are removed, the interior things also are dispersed:
Moreover, it is to be observed that all things severally from the First or Inmost proceed successively to their ultimates, and there rest; prior or interior things also have a connection with ultimate things in successive order. Wherefore, if the ultimates are removed, the interior things also are dispersed (A 9216; given before in 4).

Without an ultimate the celestial and spiritual cannot perform their functions:
It appears as if the Divine truths in the heavens, which are called spiritual and celestial, are more holy than the Divine truths in the literal sense of the Word, which are natural. But the Divine truths in the heavens, which are called spiritual and celestial, are comparatively like the lungs and heart in man, which, unless they were encompassed by ribs, and contained by the pleura and diaphragm, would not form the breast; for without these integuments - in fact, unless they were connected with them by bonds - they could not perform their vital functions (E 10882; given before in 7, 32).

Therefore, unless the Lord had effected redemption, the whole Grand Man, whose internal constitutes the angelic heaven, and his external, the church, would have been destroyed:
The angels could not have continued in a state of integrity, had not redemption been effected by the Lord, because the whole angelic heaven, together with the church on earth, is, in the Lord's sight, like one man, whose internal constitutes the angelic heaven, and his external, the church; or, to be more particular, whose head constitutes the highest heaven; his breast and middle region of the body constitute the second and lowest heaven; the loins and feet constitute the church on earth; and the Lord Himself is the soul and life of that whole man. Therefore unless the Lord had effected redemption, this man would have been destroyed; the feet and loins, by the decline of the church on earth; the abdominal region, by the decline of the lowest heaven; the region of the chest, by the decline of the second heaven; and then the head, not heaving

agreement with the body, would have fallen into a state of insensibility. ... So it is with the angels when the church on earth perishes; for then also the lower heavens pass away. ... It is evident from this that unless the Lord had come unto the world, no one could have been saved. The case is similar at this day [[written in the year 1771]]; consequently, unless the Lord came again into the world, no flesh could be saved (T 1191.3, 121; partly given before in 67, 74).

Hence it is that, in the end of the Church, destruction, and hence damnation, even threaten the angels of heaven. That unless judgment were then executed no man upon earth could be saved, nor could any angel in the heavens remain in his state of safety [in salute] (Can III, Ch. V).

Thus in fact the regeneration or rising again of the church included the regeneration of heaven as well:

... before the Lord the church appears as one man, and this Grand Man must pass through his different ages, like an individual, advancing from infancy to youth, from this to manhood, and at length to old age, and then, when he dies, he will rise again (T 762; given before in 44, 45, 47).

The idea that even the angelic heaven continually has to be regenerated, may be one of the many things which cannot clearly be understood without first knowing the fact that heaven, as a whole, resembles one man:
The entire heaven, as a whole, resembles one man. That heaven, as one whole, resembles one man, is an arcanum not yet known in the world, but in the heavens it is very well known. To know this fact together with the specific and particular things relating to it, is the chief thing of the intelligence of the angels there; and on this many things depend which without it as their common principle would not enter distinctly and clearly into the ideas of their minds (H 59).

76

SINCE THE LAST JUDGMENT, THAT IS, SINCE THE SALVATION OF BOTH THE HUMANS ON EARTH AND THE ANGELS IN HEAVEN, ONLY THE INTERNAL STATE OF THE CHURCH HAS BEEN CHANGED

BUT A MAN DOES NOT OBSERVE THIS CHANGE OF STATE

The state of the natural world hereafter will be the same as before:
The state of the world hereafter will be precisely similar to what it has been hitherto; for this great change which has been effected in the spiritual world, does not induce any change in the natural world as to the outward form; so that hereafter there will be affairs of states, there will be peace, treaties, and wars, and other things that belong to societies, in general and particular, equally as before (J 731; given before on p. 17 and in 72).

As for the state of the Church, this will be dissimilar hereafter as to internal

appearance, but a man does not observe this change of state in himself: *But as for the state of the Church, this it is which will be dissimilar hereafter; it will be similar indeed as to outward appearance, but dissimilar as to internal. To outward appearance there will be divided Churches as before, their doctrines will be taught as heretofore, and there will in like manner be religions among the Gentiles. But the man of the Church will hereafter be in a freer state of thought respecting matters of faith, thus respecting the spiritual things relating to heaven, because spiritual liberty has been restored. For all things in the heavens and in the hells are now reduced to order, and all thought which entertains or opposes Divine things flows in from them, - from the heavens, all that is in harmony with Divine things; and from the hells, all that is opposed to them. But a man does not observe this change of state in himself, because he does not reflect upon it, and because he knows nothing about spiritual liberty or influx: nevertheless it is perceived in heaven, and also by man himself after his death. Because spiritual liberty has been restored to man, the spiritual sense of the Word is now unfolded, and by means of it interior Divine Truths are revealed; for in his former state man would not have understood them, and he who would have understood them, would have profaned them* (J 73²; partly given before in 72).

77

**ALTHOUGH MAN DOES NOT OBSERVE THIS CHANGE,
RECEPTION OF DIVINE TRUTH AND GOOD
HAS BECOME MORE UNIVERSAL, MORE INTERIOR,
EASIER, AND MORE DEFINITE**

After the good were separated from the evil, the equilibrium between heaven and hell, and with it a man's very liberty, has been restored: *... when there is an end of the Church ... then the equilibrium between heaven and hell, and with equilibrium a man's very liberty, begin to perish; and when a man's liberty perishes he can then no longer be saved ... for no man can be reformed without freewill, and all a man's freewill results from the equilibrium between heaven and hell. ... Since evil increases over good at the end of the Church, therefore all are then judged by the Lord, the evil are separated from the good, all things are reduced into order, and a new heaven is established, with a new Church upon earth, and thus equilibrium is restored. It is this then which is called the Last Judgment* (J 33, 34; given before in 65).

... the man of the Church will hereafter [[after the Last Judgment]] be in a freer state of thought respecting matters of faith, thus respecting the spiritual things relating to heaven, because spiritual liberty has been restored. For all things in the heavens and in the hells are now reduced to order (J 73²; given just before in 76).

After the good were separated from the evil, and the evil cast into hell, then all the good came into a better state to receive truth and good from the Lord: "Saying, Alleluia, for the Lord God the Omnipotent reigneth" [[Rev. XIX:

6]]. - That this signifies joy and gladness, that the Lord has now a kingdom on earth as in the heavens, is evident ... from the signification of “for the Lord God the Omnipotent reigneth”, as denoting that His kingdom is on the earth as in the heavens, by which is meant, that after the good were separated from the evil, and the evil cast into hell, then all the good came into a better state to receive truth and good from the Lord, in which state they were not previously. For so long as they were in connexion with the evil, even if they had received goods and truths, they would have contaminated and perverted them. This also is the reason why interior truths were not revealed on earth, before that separation was effected by means of the Last Judgment.

This also is meant in the Lord’s Prayer by “Thy kingdom come on earth as in the heavens”. The Lord’s kingdom existed also previous to the Last Judgment, for the Lord always rules both heaven and earth, but the state of His kingdom after the Last Judgment was different from what it was before, for the reception of Divine Truth and Good became consequently more universal, more interior, easier, and more definite (E 1217^{1,2}; partly given before in 66).

78
IN THE NEW CHURCH IT IS ALLOWABLE
FOR THE UNDERSTANDING TO PENETRATE INTO
ALL THE SECRETS OF THE WORD

Now, as dogmas of the Christian churches at the present day [[written in the year 1771]] are not based on the Word, but are from man’s own intelligence, and thus are falsities, and also have been confirmed by some things from the Word; therefore, among the Roman Catholics, of the Divine Providence of the Lord, the Word has been taken out of the hands of the laity; and it has been opened among the Protestants, but still it is closed by their common declaration, that the understanding is to be kept in obedience to faith. But in the New Church the case is the reverse; in this it is allowable to enter with the understanding, and penetrate into all its secrets, and also to confirm them by the Word. The reason is, that its doctrinals are continuous truths from the Lord laid open by means of the Word; and confirmation of these by rational considerations causes the understanding to be opened more and more upwards, and thus to be raised up into the light which the angels of heaven enjoy (T 508^{4,5}).

Enter hereafter into the mysteries of the Word:

... I saw, as it were, an infant above my head, holding a paper in its hand. As he drew near to me he grew to the stature of a man. He was an angel from the third heaven, where all at a distance look like infants. When he was with me he handed me the paper; but as it was written in letters of a rounded form, such as are used in that heaven, I gave it him back, and requested him to explain the meaning of its contents in my words adapted to my thought. Then he replied, “This is what is written: Enter hereafter into the mysteries of the Word, which has been hitherto closed; for all its truths are so many mirrors of the Lord” (T 508⁶).

**IN BOTH THE REGENERATION OF THE GRAND MAN AND
THE REGENERATION OF AN INDIVIDUAL
THERE IS A PROGRESSION OF DIVINE TRUTH**

The more closely a man is conjoined with the Lord, the wiser he becomes:
... as it is not known what heaven is ... I desire to present the subject in some measure of light, in the following order: I. Heaven is conjunction with the Lord. II. Man is from creation such that he can be more and more closely conjoined with the Lord. III. The more closely a man is conjoined with the Lord, the wiser he becomes (P 273; given before in 74).

During regeneration one becomes more enlightened and more intelligent in matters of the church and in reading the Word:
During man's regeneration, the light of heaven is instilled into natural light, and at the same time the heat of heaven; these two constitute, as it were, the new soul, through which man is formed by the Lord. This light and heat are instilled through the higher mind, which is called the spiritual mind. By virtue of this instilling, or insertion, man becomes a new creature, and becomes more enlightened and more intelligent in matters of the church, and consequently in the reading of the Word. Afterwards the man is led by the Lord through the above light and through the above heat, and from natural becomes spiritual.

There is a still higher or more interior light and heat, which is called celestial. This is inserted and instilled into the former spiritual. The angels of the third heaven who are called celestial, are in this light and heat (Inv 2, 3; given before in 24).

It has been shown that the history of the churches reflects the process of regeneration:

If the successive states of the churches on our earth are considered, it is evident that they have been like the successive states of a man who is being reformed and regenerated (E 6414; given before in 46, 53, 66, 68).

In the history of these successive churches, in fact the regeneration process of the Grand Man, there has also been a progression of Divine Truth:

What was the nature of the Lord's Divine Providence in revealing Divine truths may be seen from the churches successively established. There have been several churches on our earth one after another. There was the Most Ancient, which was before the deluge; there was the Ancient, which was after the deluge; then the Hebrew, and afterwards the Israelitish; after this was the Christian Church, and now [[written in the years 1757-1759]] commences a New. Inmost Divine truths were revealed to those who belonged to the Most Ancient Church; but exterior Divine truths to those who belonged to the Ancient Church; and last or ultimate Divine truths to the Hebrew Church, and lastly to the Israelitish, with which at length all Divine truth perished. For at last there was nothing in the Word that was not adulterated. But after its end, interior Divine truths were revealed by the Lord for the Christian Church, and now still more interior truths for the church which is to come. Those interior

truths are in the spiritual or internal sense of the Word.

From these things it is evident that there has been a progression of Divine truth from things inmost to ultimates, thus from wisdom to mere ignorance; and that now its progression is from ultimates to interiors, thus from ignorance again to wisdom (E 948³).

80

IMPARTING INFORMATION BY MEANS OF THE WORD:

THE SUCCESSIVE REVELATIONS FROM THE MOST ANCIENT TIMES TO THE PRESENT IN MORE DETAIL

In the most ancient times men were informed concerning heavenly things not only by enlightenment but also by direct discourse with angels:

Something shall be said here of imparting information by means of the Word. In the most ancient times men were informed concerning heavenly things, or those relating to eternal life, by direct intercourse with the angels of heaven; for heaven at that time acted unitedly with the men of the Church, because it flowed in through the internal into the external man, in consequence of which they had not only enlightenment and perception, but they also held discourse with the angels. That time was called the golden age, from the fact, that men were then in the good of love to the Lord; for gold signifies that good; these things are also described by paradise in the Word (A 10,355^{1,2}).

In the ancient times information was imparted by means of correspondences and representations through which heaven flowed in and could enlighten:

Afterwards, information concerning heavenly things, and those relating to eternal life, was imparted by means of those things that are called correspondences and representations, the knowledge of which was derived from the most ancient men who had direct intercourse with the angels of heaven. Into those correspondences and representations, at that time, heaven flowed in with men, and enlightened them; for correspondences and representations are the external forms of heavenly things. And so far as men at that time were in the good of love and charity, in so far were they enlightened; for all Divine influx from heaven is into the good in man, and by good into truths; and because the men of the Church at that time were in spiritual good, which in its essence is truth, therefore those times were called the Silver Age; for silver signifies such good. But when the knowledge of correspondences and of representations was turned into magic, that Church perished, and a third succeeded, in which, indeed, all worship was conducted almost by similar observances; but their signification was unknown (A 10,355^{3,4}).

In this third Church information could not be imparted by means of enlightenment, but angels spoke with some of them about external things: *This Church was instituted with the Isrealitish and Jewish nation. But because information concerning heavenly things, or concerning those things that relate to eternal life, could not be imparted to the men of that Church by influx into*

their interiors, and thus by enlightenment, therefore angels from heaven spoke by a living voice with some of them, and instructed them about external things, but little about internal things, because they could not comprehend these. Those who were in a state of natural good received reverently the things taught them, whence those times were called the brazen age, for brass signifies such good (A 10,355A).

When the Lord came in the world He brought all things in order so that man might receive enlightenment again:

But when not even natural good remained with the man of the Church, the Lord came into the world, and brought into order all things in the heavens and the hells, in order that men might receive influx from Him from heaven, and be enlightened, and that the hells might not hinder and diffuse thick darkness (A 10,3555).

In the Christian Church information came solely by means of the Word, through which man could receive enlightenment:

Then a fourth Church commenced, which is called Christian Church. In this Church, information about heavenly things, or the things which relate to eternal life, comes solely by means of the Word, through which men receive influx and enlightenment; for the Word has been written both by pure correspondences and by pure representatives, which signify heavenly things. Into these heavenly things the angels of heaven come when a man reads the Word. Hence by means of the Word the conjunction of heaven with the Church, or of the angels of heaven with the men of the Church is effected, but only with those there who are in the good of love and charity. But because the man of this Church has extinguished this good also, therefore he can receive information neither by influx nor enlightenment therefrom, except only in regard to certain truths, which nevertheless do not unite with good. These times, therefore, are called the Iron Age; iron denoting truth in the ultimate of order; but when truth is of this character, it is such as is described in Daniel, "whereas thou sawest iron mixed with miry clay, they shall mingle themselves by means of the seed of man, but they shall not cleave one to other, as iron is not mixed with clay" (II: 43). From this it is evident how revelations have followed in order from the most ancient times to the present [[written in the years 1749-1756]] (A 10,3555.6).

81

THE CASE HAS BEEN THE SAME IN SWEDENBORG'S TIME WHEN IT HAS PLEASED THE LORD TO REVEAL VARIOUS ARCANA OF HEAVEN

THIS NEW REVELATION IS CLOSELY LINKED WITH THE FINAL SEPARATION OF GOOD AND EVIL BY WHICH THE SPIRITUAL EQUILIBRIUM WAS RESTORED FOREVER

Interior Divine truths are now revealed, because spiritual liberty has been restored:

Because spiritual liberty has been restored to man, the spiritual sense of the Word is now [[written in the year 1758]] unfolded, and by means of it interior Divine Truths are revealed; for in his former state man would not have understood them, and he who would have understood them, would have profaned them (J 732; given before in 76).

As long as the good were in connection with the evil newly revealed interior truths would have been perverted:

... after the good were separated from the evil, and the evil cast into hell, then all the good came into a better state to receive truth and good from the Lord, in which state they were not previously. For so long as they were in connexion with the evil, even if they had received goods and truths, they would have contaminated and perverted them. This also is the reason why interior truths were not revealed on earth, before that separation was effected by means of the Last Judgment (E 1217¹; given before in 66, 77).

At the same time it is also said that the good were separated from the evil as a result of the revelation of interior truths:

When the end of the church is at hand, then the interior things of the Word, of the church, and of worship, are revealed and taught. The reason is that the good may be separated from the evil; for the interior things of the Word, of the church, and of worship, which are celestial and spiritual, are received by the good, but rejected by the evil, separation being the result. Besides, also, the interior things of the Word, which are revealed at the end of the church, are serviceable to the new church, which is then also being formed, in proportion to doctrine and life. ... The case is the same at this day [[written in the years 1757-1759]], for it has now pleased the Lord to reveal various arcana of heaven - especially the internal or spiritual sense of the Word - which have been till now entirely unknown, and He has also taught the genuine truths of doctrine. This revelation is meant by the "coming of the Lord" in Matthew (XXIV: 3, 30, 37). The reason of this revelation at the end of the church is, as said above, that by means of it the separation of the good from the evil may be accomplished, and also a new church formed, and this not only in the natural world where the men are, but also in the spiritual world where spirits and angels are. For the church is in both worlds, and revelation takes place in both, and separation by means of it, as also the formation of a new church (E 6412³; partly given before in 71).

82

**IT HAS BEEN PERMITTED ME TO SEE WHAT IS IN THE
HEAVENS AND WHAT IS IN THE HELLS AND
TO DESCRIBE THEM**

**SUCH DIRECT REVELATION IS NOW MADE, BECAUSE
THIS IS WHAT IS MEANT BY THE
"COMING OF THE LORD"**

"And they shall see the Son of man coming in the clouds of heaven with

power and great glory” (Matthew XXIV: 30) means that the Lord will open the Word as to its internal sense:

When in the presence of His disciples the Lord speaks concerning the consummation of the age, which is the last period of the church, at the close of the predictions concerning its successive states as to love and faith, He says, “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a trumpet and a great voice, and they shall gather together his elect from the four winds, from one end of the heavens to the other” (Matt. XXIV: 29, 30, 31).

They who understand these words only according to the sense of the letter, have no other belief than that at the final period which is called the last judgment all these events will come to pass according to the literal account. They therefore believe, not only that the sun and moon will be darkened, and that the stars will fall from heaven, that the sign of the Lord will appear in heaven, that they shall see Him in the clouds, together with angels with trumpets, but also, in accordance with predictions in other places, that the whole visible universe will perish, and that afterwards there will exist a new heaven and a new earth. Of this opinion are most men in the church at the present day [[written in the year 1758]].

But they who so believe do not know the arcana which lie concealed in all the particulars of the Word; for in every particular of the Word there is an internal sense, in which are discerned, not natural and worldly things, such as are in the sense of the letter, but spiritual and heavenly things. This is true not only of the sense of several expressions taken together, but also of every particular expression; for the Word is written by pure correspondences, in order that every particular expression may contain an internal sense. ... According to that sense are to be understood the things which the Lord spake in the passage above quoted, concerning His coming in the clouds of heaven.

By the sun, which shall be darkened, is signified the Lord as to love; by the moon, the Lord as to faith; by the stars, the knowledges of good and truth, or of love and faith; by the sign of the Son of man in heaven, the manifestation of Divine Truth; by the tribes of the earth which shall mourn, all things of truth and good, or of faith and love; by the coming of the Lord in the clouds of heaven with power and glory, His presence in the Word, and revelation; by clouds, the sense of the letter of the Word; by glory, the internal sense of the Word; by angels with a trumpet and a great voice, is signified heaven, whence comes Divine Truth. [[in the original text numerous references to the Arcana Coelestia, supporting each of the here listed internal meanings, have been given in footnotes]]

Hence it may be evident that these words of the Lord mean that in the end of the church, when there is no longer any love and, consequently, any faith, the Lord will open the Word as to its internal sense, and reveal the arcana of heaven. The arcana which are revealed in the following pages, are concerning heaven and hell, and also concerning the life after death. The man of the church at this day knows scarcely anything of heaven and hell, or of his life

after death, although these things are all described in the Word. Indeed, many who are born within the church deny them, saying in their hearts, "Who has come from that world and told us?" Lest, therefore, such a denial, which prevails especially among those who have much worldly wisdom, should also infect and corrupt the simple in heart, and the simple in faith, it has been permitted me to associate with angels, and to talk with them as man with man; and also to see what is in the heavens, and what is in the hells, and this for thirteen years; and to describe them from things seen and heard, in the hope that ignorance may be enlightened, and unbelief dispelled. Such direct revelation is now made, because this is what is meant by the coming of the Lord (H 1).

Swedenborg wrote on two copies of his books "This book is the Lord's Advent, written by command". One of these copies has been found and can be seen in the British Museum, London:

The books are to be enumerated which were written, from the beginning to the present day, by the Lord through me (a Domino per me). ... In the spiritual world there was inscribed on all these books: "The Lord's Advent." The same I wrote by command on two copies in Holland (Ecc H 3, 8; partly given before on p. 13).

83

**THIS SECOND COMING OF THE LORD IS NOT IN PERSON
BUT IN THE WORD, BECAUSE IN HIS GLORIFIED HUMAN
HE CANNOT APPEAR TO ANY MAN
UNLESS THE EYES OF HIS SPIRIT ARE FIRST OPENED**

**THEREFORE IT TAKES PLACE BY MEANS OF A MAN
BEFORE WHOM HE HAS MANIFESTED HIMSELF**

This second coming of the Lord is not in person, but in the Word, which is from Him, and is Himself.

It is written in many places that the Lord will come in the clouds of heaven (as Matt. XXIV: 30; XXVI: 64; Mark XIV: 62; Luke XXI: 27; Rev. I: 7; XIV: 14; Dan. VII: 13; see also Matt. XVII: 5; Luke IX: 34, 35). But no one has heretofore known what is meant by the clouds of heaven, and hence men have believed that the Lord will appear in them in person. But it has remained undiscovered to this day [[written in the year 1771]] that the Word in the sense of the letter is meant by the clouds of heaven, and the spiritual sense of the Word by the power and glory in which also the Lord is to come (Matt. XXIV: 30) ... Now, because the spiritual sense of the Word has been opened to me by the Lord, and it has been granted me to be with angels and spirits in their world as one of themselves, it has been disclosed to me that by the clouds of heaven are meant the Word in the natural sense, and glory the Word in the spiritual sense, and by power the effectual operation of the Lord by the Word (T 776).

The reason why He will not appear in person is, because since His ascension

into heaven He is in His glorified Human, and in this He cannot appear to any man unless the eyes of his spirit are first opened, and this cannot be effected in anyone who is in evils and the falsities thence ... Therefore, when He showed Himself to His disciples, He first opened their eyes ... It is vain then to imagine that the Lord will appear in the clouds of heaven in person, when the truth is, that He will appear in the Word, which is from Him, and is thus Himself (T 777).

This second coming of the Lord takes place by means of a man, before whom He has manifested Himself in person, and whom He has filled with His spirit, to teach from Him the doctrines of the new church by means of the Word from Him.

Since the Lord cannot manifest Himself in person, as just shown above, and, nevertheless, He has foretold that He will come and found a New Church, which is the New Jerusalem, it follows, that He will do this by means of a man, who can not only receive the doctrines of this church with his understanding, but can also make them public by the press. That the Lord manifested Himself before me His servant, sent me on this duty, and afterwards opened the sight of my spirit, and thus intrmitted me into the spiritual world, permitting me to see the heavens and the hells, and also to converse with the angels and spirits, and this now continually for many years, I testify in truth; also that from the first day of that call, I have not received anything relating to the doctrines of that church from any angel, but from the Lord alone, while I have been reading the Word (T 779).

84

THE LAST TESTAMENT SURPASSES ALL THE REVELATIONS SINCE THE CREATION OF THE WORLD

AND IT IS SERVICEABLE TO THE CROWN OF THE CHURCHES

What has been disclosed by the Lord through me, surpasses all the revelations that have hitherto been made:

... the spiritual sense of the Word has been disclosed by the Lord through me; which has never before been revealed since the Word was written with the sons of Israel; and this sense is the very sanctuary of the Word; the Lord Himself is in this sense with His Divine, and in the natural sense with His Human. Not a single iota in this sense can be opened except by the Lord alone. This surpasses all the revelations that have hitherto been made since the creation of the world. Through this revelation a communication has been opened between men and the angels of heaven, and the conjunction of the two worlds has been effected; because when man is in the natural sense the angels are in the spiritual sense (Inv 44).

The Last Testament is the Word, because it is a revelation by the Lord:
... man of himself knows nothing about eternal life; therefore there must needs be a revelation from which he may know this. ... it follows that the

Divine, from love towards the human race, has revealed those things that will lead to that life, and conduce to man's salvation. What the Divine has revealed is, with us, the Word (A 10,318, 10,320).

The Last Testament surpasses all the revelations that have hitherto been made, because it is the only revelation by the Lord in His glorified Human:
... since His ascension into heaven He is in His glorified Human (T 777; given just before in 83).

The revelation at the end of a church is serviceable to the church to come:
... the interior things of the Word, which are revealed at the end of the church, are serviceable to the new church, which is then also being formed, in proportion to doctrine and life (E 6412; given before in 81).

The Last Testament surpasses all the revelations that have hitherto been made, because the church to which it is serviceable is the crown of all the churches:
This New Church is the crown of all the churches which have so far been on the earth, because it will worship one visible God, in whom is the invisible God, as the soul is in the body (T 787; given before in 69, 72, 73).

85

THUS REVELATIONS HAVE FOLLOWED IN ORDER FROM THE MOST ANCIENT TIMES TO THE PRESENT AND TODAY REVELATION IS BY THE WORD ALONE

BUT GENUINE REVELATION IS WITH THOSE WHO ARE IN THE LOVE OF TRUTH FOR THE SAKE OF TRUTH FOR WITH THOSE HEAVEN FLOWS IN AND ENLIGHTENS

From this it is evident how revelations have followed in order from the most ancient times to the present; and that at this day [[written in the years 1749-1756]] revelation is by the Word alone, but genuine revelation is with those who are in the love of truth for the sake of truth, and not with those who are in the love of truth for the sake of honours and gains, as ends. For if you are willing to believe it, the Lord is the Word Itself, because the Word is Divine Truth, and Divine Truth is the Lord in heaven, because it is from the Lord. Those therefore who love the Divine Truth for the sake of Divine Truth, love the Lord; and with those who love the Lord, heaven flows in and enlightens; whereas those who love Divine Truth for the sake of honours and gain as ends, turn themselves away from the Lord to themselves and to the world, consequently influx and enlightenment cannot have place with them. Moreover as these, when dwelling on the sense of the letter, keep the mind fixed on themselves and on their own fame and glory, they apply that sense to those things that favour their own loves (A 10,3556; only the first sentence is given before in 80).

... it should be known that influx and enlightenment take place according to the capacity of reception with man, and the capacity of reception is according

to the love of truth and good. Those therefore who love truth and good for the sake of truth and good as ends, are raised up; but those who do not love truth and good for the sake of truth and good, but for the sake of self and the world, cannot be raised up, that is, they cannot receive Divine influx from heaven and be enlightened, because they continually look and gravitate downwards (A 10,330; given before in 13).

Hereafter the spiritual sense of the Word will be made known to none but those who are in genuine truths from the Lord.

This is because no one can see the spiritual sense except from the Lord alone, and unless he is in Divine truths from the Lord; for the spiritual sense of the Word treats of the Lord alone and His kingdom, and is that sense in which His angels in heaven are, for it is His Divine Truth there (T 208; partly given before in 13).

86

IN THE REGENERATION PROCESS OF THE GRAND MAN AS WELL AS IN THAT OF AN INDIVIDUAL

THE OPENING OF THE INTERNAL SENSE OF THE WORD COMES WHEN THE LADDER HAS BEEN ASCENDED UP TO THE STEP WHERE THE LORD IS

AS A CONSEQUENCE THE LAST TESTAMENT IS INDEED THE INTERNAL SENSE TO THE GRAND MAN, BUT STILL A LETTER TO EACH SINGLE INDIVIDUAL

But Judah signifies good, which is the fourth thing of regeneration or the new birth, and this is the Celestial of love. When the regenerate man, or he who is born anew, arrives at this stage, the Lord appears to him; for he has then ascended from the lowest step, as by a ladder, up to the step where the Lord is (A 3882¹; given before in 35, 66, 70).

Within the scope of the successive churches, which are the successive states of the regeneration or salvation of mankind, the Last Testament is the opening of the internal sense of the Word, meant by the coming of the Lord:
... in the end of the church, when there is no longer any love and, consequently, any faith, the Lord will open the Word as to its internal sense, and reveal the arcana of heaven. ... Such direct revelation is now made, because this is what is meant by the coming of the Lord (H 1; given before in 82).

But, therefore, to think that now the internal sense lays open to everyone, unguarded by discrete degrees, is to misunderstand His coming in the clouds in the same way as His temptation on the cross has been misunderstood:
The common belief at this day [[written in the years 1749-1756]] is ... that the Lord by His passion expiated the iniquities of all, and indeed that He took them upon Himself, and thus removed them; thus men believe that they are

justified and saved, provided they think, though it were even in the last hour before death, that the Lord suffered for them, however they have lived during the whole course of their lives. But the case is not so (A 27762; given before in 55).

That the internal sense has been disclosed to the Grand Man does not at all mean that it has been disclosed to each individual; in fact not a single iota in this last revelation can be opened except by the Lord alone:
... the spiritual sense of the Word has been disclosed by the Lord through me; which has never before been revealed since the Word was written with the sons of Israel; and this sense is the very sanctuary of the Word; the Lord Himself is in this sense with His Divine, and in the natural sense with His Human. Not a single iota in this sense can be opened except by the Lord alone. This surpasses all the revelations that have hitherto been made since the creation of the world. Through this revelation a communication has been opened between men and the angels of heaven, and the conjunction of the two worlds has been effected; because when man is in the natural sense the angels are in the spiritual sense (Inv 44; given before in 84).

Thus within the scope of the individual man, who, unlike the human race as a whole, still has to be regenerated, the Last Testament is a new ultimate of the Divine order, therefore a new literal sense, which cannot be understood without its internal sense:

“And a great stone was upon the well’s mouth” [[Genesis XXIX: 2]], *signifies that it, namely, the Word, was closed up. This may appear without explanation. The Word is said to be closed up, when it is understood only as to the sense of the letter, and when everything that is therein is taken for doctrinal;* (A 37691; given before in 15).

Not that there is no difference between before and after the Last Judgment. But the change is not that we now have a less ultimate Word, but that, since the total separation of good and evil in the spiritual world, the good on earth came into a better state to receive truth and good:

... after the good were separated from the evil, and the evil cast into hell, then all the good came into a better state to receive truth and good from the Lord, in which state they were not previously. ... the state of His kingdom after the Last Judgment was different from what it was before, for the reception of Divine Truth and Good became consequently more universal, more interior, easier, and more definite (E 12171,2; given before in 77, and partly in 66, 81).

Surely, the law that the opening of the discrete degrees within ourselves and the opening of the discrete degrees within the Word go parallel, has not lost its validity:

During man’s regeneration, the light of heaven is instilled into natural light, and at the same time the heat of heaven; these two constitute, as it were, the new soul, through which man is formed by the Lord. ... By virtue of this instilling, or insertion, man becomes a new creature, and becomes more enlightened and more intelligent in matters of the church, and consequently in

the reading of the Word (Inv 2, given before in 24, 79).

Only a man whose internal is open can be in the internal sense of the Last Testament:

The doctrine which should be a lamp, is that which the internal sense teaches, thus it is the internal sense itself, which to some degree lies open to every one who, although ignorant what the internal sense is, is in what is external from what is internal, that is, whose internal man is open. For heaven, which is in the internal sense of the Word, flows in with such a man when he reads the Word, enlightens him, and imparts to him perception, and thereby teaches him. In fact, if you will believe it, the internal man is of itself in the internal sense of the Word, because it is heaven in the least form, and consequently when it is open, it is with angels in heaven, and therefore has a perception similar to theirs. ... It is therefore evident that a man, whose internal is open, is in the internal sense of the Word, although he is ignorant of it (A 10,4003; given before in 26).

Those who read the Last Testament, without procuring an internal sense, are prone to errors and liable to heresies:

... those who read the Word without doctrine, or who do not procure for themselves doctrine from the Word, are in obscurity concerning every truth; and that their minds are wavering and uncertain, prone to errors and liable to heresies, which they also embrace if supported by the popular voice or by authority ... I have seen such persons examined by angels; and it was found that they were able to confirm from the Word whatsoever they would, and that they confirm those things which are of their own love, and the love of those whom they favour (S 52).

87

THE WORDS OF THE LAST TESTAMENT ARE ONLY VESSELS IN WHICH PURER, BETTER, AND INTERIOR THINGS CAN BE INFUSED, AS IN THE LITERAL SENSE

They [[certain spirits]] said because they now speak with me, that those things which I have written are so rude and gross that they suppose nothing which is interior can be understood from those words or the mere sense of the words. I also perceived by a spiritual idea that it was so, that my expressions were very rude, wherefore it was given me to reply that my words are only vessels in which purer, better, and interior things can be infused, as if the literal sense (D 2185).

Inevitably the letter of the Last Testament must have been accommodated to the social, political and scientific conceptions of Swedenborg's time, many of which have long been superseded:

... the sense of the letter of the Word would have been different, if the Word had been written among a different people (A 10,4533; given before in 30).

It follows that the matters which are treated of in the Last Testament cannot be

comprehended without enlightenment:

The letter from Baron Hatzel of Rotterdam, which you enclosed to me, I ought ... to have answered; but as it concerns the writings which were lately published in England, and which appeared without my name, on that account I must not enter into any literary connection ... you will express to him also my pleasure at his having derived satisfaction and light from the perusal of these writings, which is a sign of his having been in a state of enlightenment from heaven; for the matters which are there treated of cannot be comprehended without enlightenment, since they do not belong to the external but to the internal understanding (Swedenborg's letter to Count Gustavus Bonde, August 11, 1760; Tafel Documents II, doc. 217).

The internal sense of the Last Testament will treat of the Lord's kingdom and of the regeneration of man:

The whole Word, in its inmost or supreme sense, treats of the Lord alone, and of the glorification of His Human; but because the inmost or supreme sense transcends the human understanding, the Word may be explained as to its internal sense, which treats of the Lord's kingdom, and of the Church, and of the establishment of this, and also of the regeneration of the man of the Church by the Lord. The reason why these subjects are treated of in the internal sense is, that man's regeneration is a representative image of the Lord's glorification (A 6827).

Therefore everything said in the Last Testament about priests or priesthood should not be taken literally:

Priests represent the Lord as to Divine Good, and kings as to Divine Truth, n. 2015, 6148; and hence a priest, in the Word, signifies those who are in the good of love to the Lord, and the priesthood signifies that good, n. 9806, 9809; but a king, in the Word, signifies those who are in Divine Truth, and royalty signifies truth derived from good, n. 1672, 2015, 2069, 4575, 4581, 4966, 5044 (H 226 note d; numbers refer to the Arcana Coelestia).

And everything said in the Last Testament about marriage should not be taken literally either:

The conjunction of Divine Good and Divine Truth in the Lord, is the Divine marriage itself, from which is derived the heavenly marriage, which, in like manner, is the conjunction of good and truth, and from this also is conjugal love (see nos. 2727-2759). Hence it is, that wherever marriage is treated of in the Word, in the internal sense is signified the heavenly marriage, which is that of good and truth, and in the highest sense the Divine marriage, which exists in the Lord (A 3132; numbers refer to the Arcana Coelestia).

Those who ignore such explanations when reading about priests or about marriage elsewhere in the Last Testament, fall into mistakes:

Into what mistakes they fall who remain in the sense of the letter alone, without searching out the internal sense from other passages in the Word where it is explained, may appear manifestly from the many heresies there are (A 2759/60, Preface of the third part).

Many, however, feel an inclination to vomit when they are forced to hear the interior things of the Last Testament:

There once appeared some spirits from Christendom, and they were forced to hear the interior things of the Word, when they were seized with such loathing, that they said they felt in themselves as it were an inclination to vomit; and it was told me, that such is almost universally the character of the Christian world at the present day [[written in the years 1749-1756]]. The reason why they are of such a character is, that they are not in the affection of truth for the sake of truth, and still less in the affection of good from good; their thinking and speaking anything from the Word, or from their doctrinal tenets, is in consequence of habit acquired from infancy, and of an established custom; thus it is an external without an internal (A 5702; given before in 15).

Such persons, who deny any internal sense in the Last Testament, are like those who constitute the dragon's tail, for in fact they say that the letter itself is already the internal:

All those are dragons who confirm falsities by the Word. Those constitute the head who are in external piety and not in internal, or who place the all of salvation in external worship; those the body, who affirm that charity is the chief essential of salvation and do not live a life of charity; those its hinterpart who postulate faith as the sole means of salvation; those its tail who merely read the Word, and place salvation in that, and are not in any doctrine, saying that the Word in the letter is doctrine, but are thus able to defend whatever they wish (D 5961; given before in 15).

88

“WHAT IS THE SIGN OF THY COMING AND OF THE CONSUMMATION OF THE AGE?”

“And then shall appear the sign of the Son of man in heaven” [[“and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and much glory” Matt. XXIV: 30]], signifies the appearing then of Truth Divine; the sign denotes the appearing; the Son of man, the Lord as to Truth Divine (see nos. 2803, 2813, 3704). This appearing, or this sign, is what the disciples were inquiring about, when they said unto the Lord, “Tell us when shall these things come to pass, especially what is the sign of Thy coming, and of the consummation of the age” (verse 3 of this chapter); for they knew from the Word, that when the age was consummated, the Lord would come; and they knew from the Lord that He would come again, and they understood by this that He would come again into the world (A 4060^s; partly given before in 66).

**TO THE INDIVIDUAL, WHO IS BEING REGENERATED,
THE SIGN OF THE COMING OF THE LORD AND
OF THE CONSUMMATION OF THE AGE
WILL BE ENLIGHTENMENT:**

**THE INTERNAL SENSE, REVEALED BY ENLIGHTENMENT,
IS THE GLORY IN THE CLOUDS**

The sign of His second coming, given at this day, will be enlightenment:

1. *[[Your first question was:]] Is a sign required to show that I have been sent by the Lord to do what I am doing?*

Answer: Signs and wonders do not take place at the present day, because they compel externally, and internally do not convince.

What effect did the miracles in Egypt and Jehovah's descent on Mount Sinai have upon the Israelitish people, who, notwithstanding, after the lapse of a month made for themselves a golden calf, and worshipped it in place of Jehovah. And what effect did the Lord's miracles have upon the Jewish nation, by whom He was notwithstanding crucified? The same would be the case now, should the Lord appear in the clouds with the angels and trumpets; as described in Luke XIV: 16, 29-31. The sign, given at this day, will be enlightenment, and thence an acknowledgment and a reception of the truths of the New Church (Swedenborg's letter to Doctor F.C. Oetinger, Bishop of Murrhard in Württemberg, November 11, 1766; Tafel Documents II, doc. 232).

Of the ascent of love man has only an obscure perception, but of the ascent of wisdom he may receive signs:

The more closely a man is conjoined with the Lord, the wiser he becomes.

Since there are three degrees of life in man from creation, and thence from birth (...), there are especially three degrees of wisdom in him. These are the degrees which are opened in man according to conjunction; they are opened according to love, for love is conjunction itself; but of the ascent of love according to degrees, man has only an obscure perception; the ascent of wisdom, however, is clearly perceived with those who know and see what wisdom is (P 34).

The coming of the Lord and the consummation of the age refer not only to the Lord's Church in general, but also to the Lord's Church with every individual in particular:

Few at this day know what the last judgment is. It is generally supposed that it is to be accompanied by the destruction of the world ...These conjectures are based upon the prophetic parts of the Word, where mention is made of a new heaven and a new earth ... mankind not being aware that ... by heaven is not meant heaven, nor by earth the earth, but the Lord's Church in general, and with every individual in particular.

By the last judgment is meant the last time of the Church (A 2117, 2118; given before in 47).

Before the coming of the Lord and the consummation of the age man is unable to be enlightened:

That before the Last Judgment was effected upon them [[those composing the imaginary heavens]], much of the communication between heaven and the world, thus between the Lord and the Church, was intercepted.

All enlightenment comes to man from the Lord through heaven, and enters by an internal way. So long as there were congregations of such spirits between heaven and the world, or between the Lord and the Church, man was unable to be enlightened (CJ 11; given before in 65).

The Lord's coming in the clouds is the internal sense revealed in the letter of the Word:

... by the Lord's coming in the clouds of heaven with glory, is signified the revelation of Him in the sense of the letter of the Word from its spiritual sense (E 5943).

The second coming of the Lord really is the internal sense, because by that sense it becomes manifest that the Word treats of Him alone and that He is the only God of heaven and earth:

*... the spiritual sense is the interior meaning of the Word ... **This is the Coming of the Lord**, because by that sense it manifestly appears that the Lord is the Word, and that the Word treats of Him alone, and that He is the God of heaven and earth, and that from Him alone the New church exists. ... and the Lord appears plainly in the spiritual sense of the Word. From that sense it appears, not only that He is the Word, or Divine Truth itself, but that He is the inmost of the Word, and thence its all, and also that He is the one God, in whom is the Trinity, thus the only God of heaven and earth; (R 820; emphasis as in the original).*

The New Church will be in enlightenment from the Lord out of the Word:

*"And, being turned, I saw seven golden candlesticks" [[Apoc. I: 12]], signifies, the New Church, which will be in enlightenment from the Lord out of the Word. ... Nothing is said of the lamps of those candlesticks; but in what follows it is said, that the **HOLY JERUSALEM**, that is, the New Church, hath no need of the sun, neither of the moon, for the **LAMB IS THE LAMP** thereof, and the nations which are saved shall walk in His Light (Apoc. XXI: 23, 24). And, moreover, they need no **LAMP**, for the Lord God giveth them **LIGHT** (XXII: 5) for those who will be of the Lord's New Church are only candlesticks which will have their light from the Lord (R 43; capitalization as in the original).*

**AS ONLY THE LORD CAN BRIDGE THE DISCRETENESS
OF DISCRETE DEGREES,**

**IT FOLLOWS THAT THE INTERNAL SENSE, REVEALED
BY ENLIGHTENMENT, IS FROM HIM ALONE**

Only in the Lord discrete degrees are united:

In God Man infinite things are distinctly one (DLW 17; given before in 60).

The Lord alone can conjoin the heavens and cause them to be one:

Although the heavens are so distinct, that the angels of one heaven cannot associate with the angels of another, still the Lord conjoins all heavens by immediate and mediate influx; by immediate influx from Himself into all the heavens, and by mediate influx from one heaven into another; and thus He causes the three heavens to be one; and that all things may be in connection from First to the last, so that there is nothing that is not connected (H 37; given before in 3).

Therefore it is most carefully provided that no angel of a higher heaven should speak with any one of a lower heaven:

Since the conjunction of the heavens by influx is from the Lord alone, therefore it is most carefully provided that no angel of a higher heaven should look down into a society of a lower heaven, and speak with any one there (H 208; given before in 3, 13).

The spiritual sense is given by the Lord alone:

Besides, the spiritual sense is not given to any one except by the Lord alone; and it is guarded by Him as heaven is guarded, for heaven is in it (S 56; given before in 13).

Swedenborg did not receive anything doctrinal from any angel, but from the Lord alone:

That the Lord manifested Himself before me His servant, sent me on this duty, and afterwards opened the sight of my spirit, and thus intromitted me into the spiritual world, permitting me to see the heavens and the hells, and also to converse with the angels and spirits, and this now continually for many years, I testify in truth; also that from the first day of that call, I have not received anything relating to the doctrines of that church from any angel, but from the Lord alone, while I have been reading the Word (T 779; given before in 83).

“Think not that anything there given is from myself, or from any angel”:

Any one may see that the Apocalypse could not possibly be explained but by the Lord alone, since every word of it contains mysteries, which never could be known without some special enlightenment and consequent revelation; wherefore it has pleased the Lord to open the sight of my spirit, and to teach me. Think not, therefore, that anything there given is from myself, or from any angel, but from the Lord lone (R Preface; partly given before on p. 13).

Even after the revelation of the Last Testament no one can see the internal sense except from the Lord alone:

Hereafter the spiritual sense of the Word will be made known to none but those who are in genuine truths from the Lord.

This is because no one can see the spiritual sense except from the Lord alone, and unless he is in Divine truths from the Lord; for the spiritual sense of the Word treats of the Lord alone and His kingdom, and is that sense in which His angels in heaven are, for it is His Divine Truth there (T 208; given before in 13, 85).

91

NO ENLIGHTENMENT UNLESS A MAN SEARCHES THE LAST TESTAMENT IN THE SENSE OF THE LETTER

Moreover, by means of the Word the Lord is present with man, and is conjoined with him, because the Lord is the Word, and in it He, as it were, speaks with man (S 78; given before in 25).

... he who loves truths because it is truth may, as it were, interrogate the Lord in doubtful matters of faith, and receive answers from Him, but nowhere else than in the Word, because the Lord is the Word (E 1089⁴).

When man reads the Word and takes truths out of it, the Lord adjoins good, and this good can be felt from the delight which flows in when he is enlightened:

The reason why the Word is the medium of conjunction of the Lord with man, and of man with the Lord, is, that in its essence it is Divine truth united with Divine good, and Divine good united with Divine truth: ... this union exists in each and all things of the Word in its celestial and spiritual sense ...; whence it follows, that the Word is the perfect marriage of good and truth; and as it is from the Lord, and what is from Him is also Himself, it follows, that while a man reads the Word, and takes truths out of it, the Lord adjoins good. For man does not see the goods which affect him, because he reads the Word from the understanding, and the understanding imbibes thence only such things as are its own, that is, truths. That good is adjoined to the truths by the Lord, the understanding feels from the delight which flows in when it is enlightened. But this does not take place interiorly with any others except those who read the Word with the object of becoming wise; and they have the object of becoming wise who are willing to learn genuine truths in the Word, and to form the church with themselves by means of these truths (CL 128).

In the sense of the letter of the Word, and not elsewhere, the Lord is present with man, and enlightens him:

Doctrine ought to be drawn from the sense of the letter of the Word, and to be confirmed [by means of that sense]. The reason is that there, and not elsewhere, the Lord is present with man, and enlightens him, and teaches him the truths of the Church. And the Lord never operates anything except in

fullness; and the Word is in its fullness in the sense of the letter, as was shown above. Hence it is that doctrine ought to be drawn from the sense of the letter. ...

It is most important, therefore, that a man should study the Word in the sense of the letter: from that sense only is doctrine given (S 53, 56).

Through the Last Testament a communication has been opened between men and the angels of heaven, because when man is in its natural sense the angels are in its spiritual sense:

... the spiritual sense of the Word has been disclosed by the Lord through me ... This surpasses all the revelations that have hitherto been made since the creation of the world. Through this revelation a communication has been opened between men and the angels of heaven, and the conjunction of the two worlds has been effected; because when man is in the natural sense the angels are in the spiritual sense (Inv 44; given before in 84, 86).

Without some knowledge respecting His second coming - and where else than in the Last Testament can that be found - the Word is as it were shut up:

... without some knowledge respecting the Consummation of the Age, the Second Advent of the Lord, and the New Church, the Word is as it were shut up; nor can anything but knowledges open it: these are like keys which open the door and let one in. When this takes place with the Word, then the treasures, which lay concealed therein as at the bottom of the sea, come into view; for, at the bottom, there are in the Word nothing else but precious things (Coro 1).

The Lord gives enlightenment to those who read the Last Testament:

I hope that the work, entitled "The True Christian Religion", which has recently left the press, is now in your hands ... The fact and the reason that there are no miracles at the present day, may be seen in the above mentioned work. ... At this day faith will be established and confirmed in the New Church only by the Word itself, and the truths which are derived thence; if these shine in a certain light before the eyes of those who read my last work, it is a sign that the Lord is present and enlightens; because He is the Word itself, and also the truths that are derived thence. Farewell in the Lord (Swedenborg's letter to Venator, July 13, 1771; Tafel Documents II, doc. 248)

92

CONVERSELY, A MAN SEARCHES THE LAST TESTAMENT IN VAIN, UNLESS THERE IS ENLIGHTENMENT

The true meaning of the Word is apprehended by none but those who are enlightened, and these are they alone who have love to, and faith in, the Lord, for the interiors of such are raised up by the Lord even into the light of heaven. The Word in the letter cannot be apprehended except by means of doctrine formulated from the Word by one who is enlightened (A 10,323,

10,324).

The Word is understood only by those who have been enlightened. The human Rational cannot comprehend Divine things, nor even spiritual things, unless it is enlightened by the Lord, nos. 2196, 2203, 2209, 2654. Wherefore, only those who have been enlightened comprehend the Word, no. 10,323. To those who are being enlightened it is granted by the Lord to understand the truth, and to see how to reconcile those things in the Word which seem to contradict each other, nos. 9382, 10,659. The Word in the sense of the letter is not consistent with itself, and sometimes appears contradictory to itself, no. 9025. Wherefore, by those who have not been enlightened it can be explained and twisted so as to confirm any opinion and any heresy whatever, and to favour any worldly and corporeal love, nos. 4783, 10,330, 10,400 (HD 256; numbers refer to the Arcana Coelestia).

That no one sees the quality of the Word in the internal sense except the Lord, and he to whom He reveals it (WH 1; given before in 12).

93

THEREFORE, SEARCH THE LAST TESTAMENT AND DESIRE TO SEE TRUTHS INWARDLY IN YOURSELF AND NOT FROM OTHERS

FOR OTHERWISE YOU CANNOT BE ENLIGHTENED

To believe what another says is servile, but to believe what one thinks oneself from the Word is freedom:

But by Peter, when he should be old, stretching forth his hands, and another girding him [[John XXI: 18]] is meant the faith of the church at its end, when faith would be without charity, that then they would think nothing concerning the truths of the church from themselves, but from others, thus from doctrine only, and not from the Word, which state respectively is a state of servitude. For to believe what another says is servile, but to believe what one thinks oneself from the Word is freedom, according to the words of the Lord in John, "If ye continue in my word, then are ye my disciples. And ye shall know the truth, and the truth shall make you free" (VIII: 31, 32) (E 195¹⁴).

Do not simply remain in the doctrinals of your church, but search from the Word whether they are true:

When those who are in the affection of the truth for the sake of the truth, arrive at adult age, and are able to see by virtue of their own understanding, they do not simply remain in the doctrinals of their church, but examine from the Word whether they are true (HD 257).

Nevertheless, very few proceed in this way:

... no one is forbidden to search the Scriptures from the affection of knowing whether the doctrinals of the church, within which he was born, are true; for

unless he does this, he cannot in any wise be enlightened ... Nevertheless, very few at this day proceed in this way; for the generality, who read the Word, do not read from the affection of truth, but from the affection of confirming therefrom the doctrinals of the church within which they were born, whatsoever be their quality (A 6047).

Those are enlightened by the Lord who desire to see truths inwardly in themselves and not from others:

By taking heed [["and take heed and repent", Apoc. III: 3]] is signified attention, as is the case with those who are in the spiritual affection of truth, for such persons, when they read the Word, do not see it from the doctrine of the church in which they are born, but they see it as if they were separate from that doctrine, because they desire to be enlightened, and to see truths inwardly in themselves, and not from others. Those who are in such a state are enlightened by the Lord, and it is granted to them to form to themselves doctrine from the truths which they themselves see; this doctrine also is implanted in them, and remains in their spirit to eternity. But those who read the Word from the doctrine which they receive from others, cannot see truths from the light of their own spirit, thus not inwardly in themselves, but out of themselves; for they believe it to be true because others have seen it, and therefore they attend only to such things as serve for confirmation, other things they either pass by as if they did not see them, or draw them to the side of things which their doctrine dictates. That these cannot be enlightened, any one may see; for they only lay up matters in the memory of their natural man for the purpose of confirmation; from these they afterwards speak. This is why these persons remain natural, and do not become spiritual; since, in order that he may become spiritual, a man must fill his spirit with truths from the Word; and this can only be effected by his being desirous of knowing truth from the Word, and being delighted with it when he sees and perceives it; this is the spiritual affection of truth, concerning which we have frequently spoken before (E 1901.2).

94

OF THOSE WHO DO SEARCH THE LAST TESTAMENT THEY ALONE ARE ENLIGHTENED WHOSE INTERIOR DEGREES HAVE BEEN OPENED

Of those who are enlightened the interiors are raised up:

The true meaning of the Word is apprehended by none but those who are enlightened, and these are they alone who have love to, and faith in, the Lord, for the interiors of such are raised up by the Lord even into the light of heaven (A 10,323; given before in 92).

Those are enlightened who as to their internal man can be elevated into the light of heaven:

Those are enlightened from the Word who read it from the love of truth and good, but not those who read it from the love of fame, of gain, and of places of honour, and thus from the love of self, nos. 9382, 10,548, 10,549,

10,551. *Those are enlightened who are in the good of life, and from it in an affection for the truth, no. 8694. Those are enlightened with whom their Internal has been opened; those consequently who as to their internal man can be elevated into the light of heaven, nos. 10,400, 10,402, 10,691, 10,694. Enlightenment consists in an actual opening, and also an elevation into the light of heaven, no. 10,330 (HD 256; numbers refer to the Arcana Coelestia).*

To be regenerated means that the interior states are successively opened:
... with the man who is being regenerated, the interior states are successively opened, and that as these are opened, they are raised up into light and life, more interior and nearer to the Divine (A 10,099^{4,5}; given before in 20).

The unregenerate cannot be enlightened:
The literal sense of the Word is called "a cloud", because the internal sense, which is called "glory", cannot be comprehended by any one that is not regenerated, and in such case is not enlightened. If the internal sense of the Word, or the Divine Truth in its glory, were presented to an unregenerate man, it would be like thick darkness, in which he would see nothing at all, and by which he would be blinded, that is, he would believe nothing (A 8106).

Unless a man has the life of charity towards the neighbour and love to God for a principle, there is no enlightenment:
There were certain spirits from one Church; and they fully believed their own doctrinals were true, and those of the rest [of mankind] erroneous. Then, in order that they might be convinced that it was not so, many were brought to them from a different religion ... Every one of these affirmed his doctrinal to be true, and that of the rest to be false. Hence they were convinced that they were in error; and that, in whatever Church they were born, they ought to inquire, out of the Word, whether they are in truth; but, then, they ought to have the life of charity towards the neighbour and love to God for a principle; for, unless there is this principle, there is no enlightenment (D 4664).

Love to God does not mean to love Him as to His person, neither does love toward the neighbour mean to love a companion as to his person:
There are two distinct loves in heaven - love to the Lord, and love toward the neighbour. In the inmost or third heaven, is love to the Lord; in the second or middle heaven, is love toward the neighbour. Both proceed from the Lord, and both make heaven. The distinction between these two loves and also the manner in which they are conjoined, appears in heaven in clear light, but only obscurely in the world. In heaven, to love the Lord does not mean to love Him as to His person, but to love the good which is from Him; and to love good is to will and do good from love. So also to love the neighbour does not mean to love a companion as to his person, but to love truth which is from the Word; and to love truth is to will and to do it. Hence it is evident, that these two loves are distinct like good and truth, and that they are conjoined like good with truth; but these things are hard to be understood by men who do not know what love is, what good is, and what the neighbour is (H 15).

**BUT AS LONG AS A MAN LIVES IN THE WORLD
HE HAS NO KNOWLEDGE OF THE OPENING OF HIS
INTERIOR DEGREES:**

**HE WHO THINKS THAT HE HAS A CLOUD OF THE LEAST
MAGNITUDE, VERY OFTEN HAS ONE OF THE GREATEST**

**AND HE WHO BELIEVES THAT HE HAS ONE OF THE
GREATEST, HAS ONE THAT IS LESS**

So long as a man lives in the world, he has no knowledge of the opening of these [[spiritual and celestial]] degrees within him. This is because he is then in the natural degree, which is the ultimate, and from it he thinks, wills, speaks, and acts; and the spiritual degree, which is the interior, does not communicate with the natural degree by continuity, but by correspondences; and communication by correspondences is not sensibly felt. But nevertheless, when a man puts off the natural degree, which is the case when he dies, he then comes into that degree which has been opened with him in the world; he comes into the spiritual degree, with whom the spiritual degree has been opened; and he comes into the celestial degree, with whom the celestial degree has been opened (DLW 238; given before in 27).

Those who are enlightened, when they read the Word, see it from within, for their internal is open, and the internal, when open, is in the light of heaven. This light flows in and enlightens, although a man is unaware of it; and this is the case because that light flows in into knowledges (cognitiones) that are in man's memory, and those knowledges are in natural light; and because a man thinks from these as from himself, he cannot perceive the influx; nevertheless from various indications he may know that he has been enlightened. But yet, every one is deceived who believes himself to be enlightened, if he does not love to know truth for the sake of truth, and for the sake of the good of life (A 10,5512).

All appearances of truth are clouds, in which a man is while he is in the sense of the letter of the Word; for in the Word truths are expressed according to appearances. But when a man believes the Word in simplicity, and has charity, although he remains in appearances, this cloud is comparatively thin. In this cloud a conscience is formed by the Lord with the man who is within the Church. All ignorances of truth are also clouds, in which a man is when he does not know what the truth of faith is; in general, when he does not know what the Word is, and still more when he has not heard of the Lord. In this cloud a conscience is formed by the Lord with the man who is outside the Church; for in ignorance itself there can be innocence, and thus charity. All falsities also are clouds. But these clouds are the darkness which is with those who have a false conscience, which has been spoken of before, or with those who have no conscience. These are the qualities of clouds in general. As regards their quantity, so great are the clouds with man, and so dense, that if he knew, he would wonder that the rays of light from the Lord could ever

shine through them, and that man could be regenerated. He who thinks that he has a cloud of the least magnitude, very often has one of the greatest; and he who believes that he has one of the greatest, has one that is less (A 10433).

96

**THEREFORE, THE LAST TESTAMENT OUGHT TO BE
SEARCHED WITH DEVOUT PRAYER TO THE LORD
FOR ENLIGHTENMENT**

Those, however, who are in the affection of truth for the sake of truth and of life, consequently for the sake of the Lord's kingdom, have indeed faith in the doctrinals of the church but still they search the Word for no other end than for the sake of truth, and hence they derive their faith and their conscience. If they are told by any one that they must abide in the doctrinals of the church in which they were born, they think with themselves that, if they were born in Judaism, Socinianism, Quakerism, Christian Gentilism, or even out of the church, the same thing would have been told them by those among whom they were born, it being the general cry, "Here is the church; here is the church; here are truths and nowhere else;" and this being the case, they are of opinion that the Word ought to be searched, with devout prayer to the Lord for enlightenment. Such do not disturb any one within the church, neither do they at any time condemn others, knowing that every one, who is a church, lives from his faith (A 5432; partly given before on p. 9).

97

**MAY OUR DEVOUT PRAYER TO THE LORD FOR
ENLIGHTENMENT WHILE SEARCHING
HIS LAST TESTAMENT**

**ENSURE, THAT WE ARE CONSCIOUS NOT TO KNOW
ANYTHING OF TRUTH FROM OURSELVES,**

**AND PREVENT, THAT WE SHALL EVER
JUDGE ABOUT REAL TRUTHS IN THEMSELVES**

... that the Word ought to be searched, with devout prayer to the Lord for enlightenment (A 5432; given before on p. 9 and in 96).

No one can receive anything from heaven without innocence, that is, without the consciousness that one knows nothing of truth and can do nothing of good from oneself, but from the Lord:

The regenerating man is first introduced into the innocence of childhood, which consists in this, that he knows nothing of truth, and has no ability to do good from himself, but only from the Lord; and that he desires and seeks truth only because it is truth, and good because it is good. Good and truth are also given by the Lord, as he advances in age; he is led first into the knowledge of them, and then from knowledge into intelligence, and lastly,

from intelligence into wisdom, innocence always accompanying, for it consists, as was said, in the consciousness that he knows nothing of truth, and can do nothing of good from himself, but from the Lord. Without this faith and the perception which springs from it, no one can receive anything from heaven. In this principally consists the innocence of wisdom (H 279).

He who is enlightened by the Lord, sees innumerable truths, yea, very many arcana, disclosed to him, but he does not judge about real truths in themselves:

The internal sense, as has been herefore shown, is not that sense only which lies concealed in the external sense, but also that sense which results from a proper comparison of many passages of the sense of the letter, and this sense is apperceived by those who are enlightened by the Lord as to the Intellectual; for the enlightened Intellectual distinguishes between apparent truths and real truths, especially between falsities and truths, although it does not judge respecting real truths in themselves. But the Intellectual cannot be enlightened unless it is believed that love to the Lord and charity towards the neighbour are the principals and essentials of the Church. He who sets out from an acknowledgment of these, provided he is in themselves, sees innumerable truths, yea, very many arcana, disclosed to him, and this from an interior acknowledgment, according to the degree of his enlightenment by the Lord (A 7233).

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Everyone enjoys ... the power to reason analytically ... according to the number of truths cohering together as in a bundle; and such arrangement is according to his use of reason from freedom.

ALL THE TITLES OF THE 97 PARAGRAPHS TOGETHER AS IN A BUNDLE

1. Degrees are of two kinds.
2. The example of the three angelic heavens shows how distinct discrete degrees are: those from a lower heaven cannot even see those who are in a higher heaven.
3. Only by the Lord's influx can the discreteness of these degrees be bridged.
4. All things proceed successively from the inmost to their ultimates, and there rest. Hence, also, there are three heavens.
5. The ultimate of Divine order is in man and in the Word.
6. The ultimate of Divine order is its basis and foundation, because the higher discrete degrees are in it simultaneously.
7. The first had to become the last when there was no longer this ultimate with men in the world.
8. Discrete degrees within the first or inmost.
9. Discrete degrees within the ultimate called "man".
10. The internal man, being of a higher discrete degree, does not appear to any bodily sense.
11. Discrete degrees within the ultimate called "Word".
12. The internal sense of the Word, being of a higher discrete degree, does not appear in its letter.
13. Only by Divine influx, and by enlightenment therefrom, can higher discrete degrees be communicated to man.
14. Without this enlightenment, that is, without higher discrete degrees being communicated, man makes one confused thing out of his external and his internal man and cannot imagine otherwise than that when the one dies, the other dies also.
15. And without enlightenment, that is, without higher discrete degrees being communicated, the letter of the Word is confused with its internal truth or doctrine.
16. But the truth is that unless a man dies as to his own life, the things that are of the soul do not appear.

- 17.** Similarly, the sense of the letter of the Word has to perish before it passes into heaven.
- 18.** Therefore “dying” signifies regeneration.
- 19.** The regenerated man is a church.
- 20.** With the man who is becoming a church, or what is the same, who is being regenerated, the discrete degrees, named natural, spiritual and celestial, are successively opened.
- 21.** The nature of the natural, the spiritual, and the celestial man.
- 22.** Knowledge of discrete degrees is the key for opening the interior states with man.
- 23.** Knowledge of discrete degrees is knowledge of God Man, that is, the Lord.
- 24.** As far as man’s discrete degrees have been opened, so far is he in the discrete degrees of the Word.
- 25.** In fact, it is by means of the Word that the discrete degrees within man can be opened again.
- 26.** And in fact, if you will believe it, the internal man is of itself in the internal sense of the Word.
- 27.** The natural man has no knowledge of the opening of these degrees within him, and therefore not of his regeneration or becoming a church either.
- 28.** Man becomes a church or is regenerated not all at once, but by little and little, from infancy even to the last moment of his life, for He doth not break the fallacies, nor quench the lusts, but bends them.
- 29.** Similarly, the Divine can only be received step by step, for without well-terminated discrete degrees it flows through even to the sensual, where it is changed into what is filthy.
- 30.** And, similarly, the Word would have been instantly rejected if there had not been discrete degrees within it.
- 31.** From birth being opposite to the Divine order, man, in the course of regeneration or of becoming a church, is to be entirely inverted.
- 32.** Such an inversion of the end regarded can be brought about only in the ultimate of Divine order, which is in equilibrium between heaven and hell.
- 33.** Man becomes a church or is regenerated when finally good comes in the

first place and truth in the second.

34. The six days of work and the seventh day of rest signify the two states of the regeneration of man, and in the highest sense the two states of the glorification of the Lord, for, as the Lord glorified His Human so does He regenerate man.

35. When finally good comes in the first place, man has arrived at the celestial of love, and at the top of the ladder seen by Jacob in his dream.

36. The things which belong to being regenerated or to having become a church reside in the inmosts of man, and inmosts do not appear to any bodily sense.

37. Heaven, and similarly the church, because the church is the Lord's heaven upon earth, is within man, and not outside of him.

38. The "church in general" consists of all those who are churches in particular, no matter how far distant from one another they may be.

39. The gentiles too, although they are not in possession of the Word, can be part of this invisible "church in general".

40. The Lord collects and conjoins the good scattered throughout the whole world in order that they may all together, as His church, represent one man.

41. Due to life itself which is God, and which is Man, every degree of life is as a man.

42. Heaven in its whole extent is a man, each heaven by itself is a man, and also the church in the world in general is a man, for in the most perfect form, the whole is as the parts, and the parts are as the whole.

43. As man is a heaven in the least form, and as heaven consists of as many affections and uses as there are angels, and angels are in the form of man, it follows that also every affection and every use in its form is man.

44. The whole like the parts, that is, the universal heaven, the church, as well as every affection or use, each must pass through its different ages, and then die and rise again, like an individual who is being regenerated.

45. And so, surprisingly, even the church, even that Grand Man, had to be regenerated.

46. And indeed, the successive churches on our earth, represented in Nebuchadnezzar's image, have been like the successive stages of a man who is becoming a church or being regenerated.

47. The death and rising again of the "church in general" and of every

individual person are described in the Word by His coming again and by the last judgment.

48. The last judgment was accomplished in the year 1757, but, having taken place in the spiritual world, it has not been noticed.

49. A last judgment comes when the church is no longer in any good.

50. The last judgment was effected upon the Christian church state of the “church in general”, and thus upon all those who had lived since the Lord’s time.

51. The last judgment, which was the very night and the greatest affliction ever, came when this Christian church state of the “church in general” had been so falsified that no single truth remained.

52. This corruption of the Christian church state of the “church in general” has not been visible in the sight of man.

53. In the course of the regeneration of the Grand Man there have been successive last judgments, that is, successive consummations of churches.

54. Why is this, that there have been successive corruptions in the course of regeneration?

55. The ultimate of the use resulting from the infestation by falsities is the extinction of man’s own life, and thus regeneration.

56. By means of temptations the good can learn that they are nothing but evil.

57. Regeneration is to become aware that everything done from oneself is evil, and thus also that good which is good cannot be done from oneself.

58. Only the evil which a man sees within himself, can be shunned and separated, but evil is never exterminated: even with the highest angels it remains to eternity.

59. Regeneration is to become a perfect man by changing from a single confused and obscure mixture into a unity of many successive and distinct discrete degrees.

60. A form is the more perfect as the things that make it are individually distinct and yet united, and what is not distinct is confused and imperfect.

61. Not evil pure, or hell, is the real danger, but the confusion or commingling of evil and good.

62. The last judgment was effected solely upon those who, by commingling internal evil with external good, had been able to make to themselves the

likeness of a heaven in the world of spirits.

63. The principle reason why these imaginary heavens were tolerated, was that they were conjoined with the simple good. If they had not been tolerated till the appointed time, heaven would have suffered in its basis.

64. When the imaginary heavens were multiplied to such a degree as to intercept spiritual light and heat between heaven and earth, then the Lord effected the last judgment.

65. After the final last judgment imaginary heavens, composed of a confusion of good and evil, are no longer permitted, and thus spiritual equilibrium has been restored forever.

66. In fact the successive last judgments were the steps by which good and evil were separated, until finally all good and evil had been separated forever when the Grand Man or the “church in general” reached the top step of the ladder.

67. The new internal and external of the regenerated Grand Man are the new church in the heavens and the new church on earth, which must be understood by “the new heaven and the new earth”.

68. With this new internal and external the Grand Man has arrived at the inmost degree of life, at the celestial of love, and at the seventh day which is the everlasting final state of his regeneration.

69. In this everlasting final or new church state one visible God is worshipped, in whom is the invisible God, as the soul is in the body. All the former churches were not in that truth.

70. That the Lord has become visible, confirms that this regenerated or new(born) church is of the celestial or inmost degree. And being celestial, this new church itself must be invisible, not only to the natural, but even to the spiritual.

71. And indeed, having neither externals of worship nor temples, both the celestial churches, namely the most ancient church as well as the new church, are invisible.

72. Thus, also in invisibility the new church is the crown of all the churches which have been on the earth so far. And, anyway, this new church will not induce any visible change in the state of the world.

73. With the realization of this crown of all the churches on earth, also called “his kingdom which shall never perish”, the Lord has accomplished his end: the salvation of the human race.

74. But the human race as well as the church is not limited to earth alone.

75. Thus the regeneration of the church, that is, the salvation of the human race, goes parallel with the regeneration of heaven, that is, the salvation of the angels. And indeed, the fate of the angels in heaven is inextricably linked with the fate of men on earth.

76. Since the last judgment, that is, since the salvation of both the humans on earth and the angels in heaven, only the internal state of the church has been changed, but a man does not observe this change of state.

77. Although man does not observe this change, reception of Divine truth and good has become more universal, more interior, easier, and more definite.

78. In the new church it is allowable for the understanding to penetrate into all the secrets of the Word.

79. In both the regeneration of the Grand Man and the regeneration of an individual there is a progression of Divine truth.

80. Imparting information by means of the Word: the successive revelations from the most ancient times to the present in more detail.

81. The case has been the same in Swedenborg's time when it has pleased the Lord to reveal various arcana of heaven. This new revelation is closely linked with the final separation of good and evil by which the spiritual equilibrium was restored forever.

82. It has been permitted me to see what is in the heavens and what is in the hells and to describe them. Such direct revelation is now made, because this is what is meant by the "coming of the Lord".

83. This second coming of the Lord is not in person but in the Word, because in His glorified Human He cannot appear to any man unless the eyes of his spirit are first opened. Therefore it takes place by means of a man before whom He has manifested Himself.

84. The Last Testament surpasses all the revelations since the creation of the world and it is serviceable to the crown of the churches.

85. Thus revelations have followed in order from the most ancient times to the present, and today revelation is by the Word alone. But genuine revelation is with those who are in the love of truth for the sake of truth for with those heaven flows in and enlightens.

86. In the regeneration process of the Grand Man as well as in that of an individual the opening of the internal sense of the Word comes when the ladder has been ascended up to the step where the Lord is. As a consequence the Last Testament is indeed the internal sense to the Grand Man, but still a letter to each single individual.

- 87.** The words of the Last Testament are only vessels in which purer, better, and interior things can be infused, as in the literal sense.
- 88.** “What is the sign of Thy coming and of the consummation of the age?”
- 89.** To the individual, who is being regenerated, the sign of the coming of the Lord and of the consummation of the age will be enlightenment: the internal sense, revealed by enlightenment, is the glory in the clouds.
- 90.** As only the Lord can bridge the discreteness of discrete degrees, it follows that the internal sense, revealed by enlightenment, is from Him alone.
- 91.** No enlightenment unless a man searches the Last Testament in the sense of the letter.
- 92.** Conversely, a man searches the Last Testament in vain, unless there is enlightenment.
- 93.** Therefore, search the Last Testament and desire to see truths inwardly in yourself and not from others, for otherwise you cannot be enlightened.
- 94.** Of those who do search the Last Testament they alone are enlightened whose interior degrees have been opened.
- 95.** But as long as a man lives in the world he has no knowledge of the opening of his interior degrees: he who thinks that he has a cloud of the least magnitude, very often has one of the greatest, and he who believes that he has one of the greatest, has one that is less.
- 96.** Therefore, the Last Testament ought to be searched with devout prayer to the Lord for enlightenment.
- 97.** May our devout prayer to the Lord for enlightenment while searching His Last Testament ensure that we are conscious not to know anything of truth from ourselves, and prevent, that we shall ever judge about real truths in themselves.

Arcana Coelestia 10,325

The books of the Word are those which have an internal sense; but those which have not an internal sense, are not the Word.

KEY TO THE ABBREVIATIONS USED FOR THE BOOKS OF THE WORD

	short titel	published (written)	English translation quoted
A	- A rcana Coelestia	1749-56	London*, 1889-1916
A Ind	- I ndex to Arcana Coelestia	(1756)	London, 1909
Ath	- A thanasian Creed	(1760)	New York, 1912
Can	- C anons of the New Church	(1769)	London, 1891
CJ	- C ontinuation Last J udgment	(1763)	London, 1911
CL	- C onjugal Love	1768	London, 1910
Coro	- C oronis	(1771)	London, 1893
D	- S piritual D iary	(1747-65)	London, 1883-1902
D Love	- D ivine L ove	(1762)	New York, 1912
DLW	- D ivine Love and W isdom	1763	London, 1912
E	- A pocalypse E xplained	(1759)	London, 1895-1932
Ecc H	- E ccelesiastical H istory	(1770)	New York, 1928
H	- H eaven and Hell	1758	London, 1915
HD	- H eavenly D octrine	1758	London, 1911
Inv	- I nvitation to the New Church	(1771)	New York, 1928
J	- L ast J udgment	1758	London, 1911
Life	- D octrine of L ife	1763	London, 1907
P	- D ivine P rovidence	1764	London, 1907
R	- A pocalypse R evealed	1766	London, 1909
S	- D octrine of the Sacred S cripture	1763	London, 1907
T	- T rue Christian Religion	1771	London, 1914
WH	- W hite H orse	1758	London, 1871

* London = The Swedenborg Society, London

Arcana Coelestia 7233

The internal sense... is... also that sense which results from a proper comparison of many passages of the sense of the letter.

INDEX OF THE MANY PASSAGES OF THE SENSE OF THE LETTER OF THE WORD

for the key to the abbreviations used for the books of the Word, see p. 137

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Letters

quotations from letters by
Swedenborg were taken from
R.L. Tafel, *Documents concerning
the Life and Character of Emanuel
Swedenborg*, London, Swedenborg
Society, 1875, 1877:

doc. 2 p. 13
doc. 217 87
doc. 232 89
doc. 248 91

Invitation to the New Church 27

No one is able to see the desolation of truth in the church, before truths from the Word come into light.

ARCANA
CŒLESTIA
—
SWEDENBORG

SCRIPTURE
CONFIRM-
ATIONS
—
SWEDENBORG

CONJUGIAL
LOVE
—
SWEDENBORG

HEAVEN
AND
HELL
—
SWEDENBORG

THE
EARTHS
IN THE
UNIVERSE
—
SWEDENBORG

TRU
CHRIS
RELIG
—
SWEDENB

*The kingdom of God cometh not with observation:
neither shall they say, Lo here! or, Lo there!
For, behold, the kingdom of God is within you.*

Luke XVII: 20, 21

Instead of leaving the study of the Word to priests or ministers, every individual has to search (Latin: *scrutari*) the Word of the Lord by himself. This is not only true for the Old and New Testament, but even more so for the Last Testament.

The divine revelation on earth of this Last Testament was given through the eighteenth-century Swedish scientist Emanuel Swedenborg (1688-1772) and coincided with the Last Judgment which did not occur in the natural, but in the spiritual world.

The reason that one has to search particularly this Last Testament by oneself, is, that since the Last Judgment it is this Last Testament alone that gives keys not only to open deeper spiritual senses hidden within the letter of that very Word, but also to open deeper spiritual degrees of life hidden within the reader himself.

To everyone who is honestly searching genuine truths, including those who deliberately stay away from churches and religious organizations because they do not find them there, this book offers an orderly first encounter with the Last Testament.

Underlining the nonecclesiastical Last Testament teachings that the church, being the spiritual world on earth, does not appear to any bodily sense, this book also aims to encourage all those who are already familiar with the Last Testament to restudy it thoroughly.

To him or her who searches this Last Testament from a desire of being instructed concerning truth, enlightenment by the Lord will show the way towards higher spiritual truths. In fact such enlightenment by the Lord is not much different from the sign of the Son of man in the clouds of heaven:

*What shall be the sign of Thy coming and of
the end of the world? ... then shall appear
the sign of the Son of man ... in the clouds of
heaven with power and great glory.*

Matthew XXIV: 3, 30

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