

THE  
DOCTRINE OF LIFE  
FOR THE  
NEW JERUSALEM,  
FROM THE  
COMMANDMENTS OF THE DECALOGUE.

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BY EMANUEL SWEDENBORG,  
*Servant of the Lord Jesus Christ.*

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BEING A TRANSLATION OF HIS WORK ENTITLED  
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\* Added for convenience of reader - does not appear in original Latin text.

\*\* The use of "(h)" in the text above after the word "man" indicates that the original Latin Text in the Third Testament uses a form of the Latin word "homo," which means "human being," both male and female, and NOT just to a male human being.

# THE DOCTRINE OF LIFE

FOR THE

NEW JERUSALEM.

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**I. ALL RELIGION HAS RELATION TO LIFE, AND THE LIFE OF RELIGION IS TO DO GOOD.**

I. EVERY one who has any religion knows and acknowledges that whosoever lives well will be saved, and that whosoever lives wickedly will be condemned ; for he knows and acknowledges, that whosoever lives well, thinks well, not only concerning God, but also concerning his neighbour ; whereas it is otherwise with him who lives wickedly. The life of man is his love, and what a man loves, he not only does willingly, but also thinks willingly. The reason, therefore, why it is said that the life of religion is to do good, is, because doing good and thinking good form a one, and unless they do form a one with man, they do not belong to his life. But these things are to be proved in what follows.

2. That religion has relation to life, and that the life there of is to do good, is manifest to every one who reads the Word, and is acknowledged by every one whilst he is reading it. It is written in the Word, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven ; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven." (Matt. v. 19, 20). "Every tree that bringeth not forth good fruit, is hewn down and cast into the fire ; wherefore by their fruits ye shall know them" (Matt. vii. 19, 20). "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven" (Matt. vii. 21). "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy name

done many wonderful works? but then I will profess to them, I never knew you: depart from me, ye that work iniquity" (Matt. vii. 22, 23). "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock; but every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man which built his house upon the sand" (Matt. vii. 24, 26). Jesus said, a sower went forth to sow;—and some seed fell by the way side;—some fell upon stony places;—Some fell among thorns:—and some on good ground. That which fell on good ground is he that heareth the Word and understandeth it; which also beareth fruit, and bringeth forth, some a hundred fold, some sixty, and some thirty. When Jesus said these words, he cried out saying, He that hath ears to hear, let him hear (Matt. xiii. 3—9, 23). "The Son of Man shall come in the glory of his Father,—and then shall he reward every man according to his works" (Matt. xvi. 27). "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43). "When the Son of Man shall come in his glory,—then shall he sit upon the throne of his glory;" and he shall say to the sheep on the right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer, When saw we thee so? And the King shall answer and say unto them, Verily, I say unto you, inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me." And the King shall speak in like manner to the goats on the left, and inasmuch as they have not done such things, he shall say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. xxv. 31—46). "Bring forth fruits worthy of repentance,—and now also the axe is laid unto the root of the trees; every tree, therefore, which bringeth not forth good fruit, is hewn down and cast into the fire" (Luke iii. 8, 9). Jesus said, "Why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them,—is like a man which built a house,—and laid the foundation on a rock;—but he that heareth and doeth not, is like a man that without a foundation built a house upon the earth" (Luke vi. 46—49). Jesus said, "My mother and my brethren are these, who hear the word of God and do it" (Luke viii. 21). "When ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us;—he shall—say unto you I know not whence ye are:—depart from me, all ye workers of iniquity" (Luke xiii. 25, 27). "This is

the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil; for every one that doeth evil hateth the light,—lest his deeds should be reprovèd; but he who doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God” (John iii. 19—21). “They that have done good shall come forth to the resurrection of life” (John v. 29). “We know that God heareth not sinners, but if any man be a worshipper of God, and doeth his will, him he heareth” (John ix. 31). “If ye know these things, happy are ye if ye do them” (John xiii. 17). He that hath my commandments and keepeth them, he it is that loveth me,—and I will love him, and will manifest myself to him;—and I will come to him, and make my abode with him. He that loveth me not, keepeth not my sayings (John xiv. 21, 23, 24). Jesus said, “I am the true vine, and my Father is the husbandman; every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit” (John xv. 1, 2). “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples” (John xv. 8). “Ye are my friends, if ye do whatsoever I command you;—I have chosen you, that you should go and bring forth fruit, and that your fruit should remain” (John xv. 14, 16). The Lord said to John, “Unto the angel of the church of Ephesus write—I know thy works:—I have somewhat against thee, because thou hast left thy first love;—repent, and do the first works: or else I will—remove thy candlestick out of his place” (Rev. ii. 1, 2, 4, 5). “To the angel of the church of Smyrna write,—I know thy works” (Rev. ii. 7—9). “To the angel of the church in Pergamos write,—I know thy works;—repent” (Rev. ii. 12, 13, 16). “To the angel of the church in Thyatira write, I know thy works and charity,—and thy latter works to be more than the first” (Rev. ii. 19). “To the angel of the church in Sardis write—I know thy works; that thou hast a name that thou livest, and art dead;—I have not found thy works perfect before God:—repent” (Rev. iii. 1, 2, 3). “To the angel of the church in Philadelphia write,—I know thy works” (Rev. iii. 7, 8). “To the angel of the church of the Laodiceans write,—I know thy works;—repent” (Rev. iii. 14, 15, 19). “I heard a voice from heaven, saying,—Blessed are the dead which die in the Lord from henceforth;—yea, saith the Spirit, that they may rest from their labours, and their works do follow them” (Rev. xiv. 13). “A book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works” (Rev. xx. 12). “Behold, I come quickly, and my reward is with me, to give every man according as his work shall be” (Rev. xxii. 12). In like manner it is written in the Old Testament: “Recompense

them according to their deeds, and according to the works of their own hands" (Jerem. xxv. 14). Jehovah, whose "eyes are open upon all the ways of men, to give every one according to his ways, and according to the fruit of his doings" (Jerem. xxxii. 19). "I will punish them for their ways, and reward them their doings" (Hosea iv. 9). Jehovah hath dwelt with us "according to our ways and according to our doings" (Zech. i. 6). So there are many places in which it is required that men should do the statutes, commandments, and laws; as in the following; "Ye shall keep my statutes and my judgments, which if a man do, he shall live in them" (Levit. xviii. 5). "Ye shall observe all my statutes and all my judgments, and do them" (Levit. xix. 37; xx. 8; xxii. 31). Blessings are pronounced, if they do the commandments, and curses if they do them not (Levit. xxvi. 4—46). The children of Israel were commanded to make to themselves a fringe on the borders of their garments, that they might remember all the precepts of Jehovah to do them (Dent. xxii. 12): not to mention a thousand other passages to the same purport. That works are what constitute man a member of the church, and that he is saved according thereto, the Lord also teaches in his parables, several of which imply, that they who do good are accepted, and that they who do evil are rejected; as in the parable concerning the husbandmen in the vineyard (Matt. xxi. 33—44); and concerning the fig-tree which did not yield fruit (Luke xiii. 6, 9); and concerning the talents and pounds given to trade with (Matt. xxv. 14—31; Luke xix. 13—25); and concerning the Samaritan who bound up the wounds of him that fell among thieves (Luke x. 30—37); and concerning the rich man and Lazarus (Luke xvi. 19—31); and concerning the ten virgins (Matt. xxv. 1—12).

3. The true reason why every one, who has any religion, knows and acknowledges that he who lives well will be saved, and that he who lives ill will be condemned, is grounded in the conjunction of heaven with the man who is acquainted by the Word that there is a God, that there is a heaven and a hell, and that there is a life after death: hence is derived that general perception. Wherefore in the doctrine of the Athanasian Creed, which is universally received throughout all Christendom, what is said in the conclusion is universally received also, viz. "Jesus Christ, who suffered for our salvation, ascended into heaven, and sitteth at the right hand of the Father Almighty, whence he shall come to judge the quick and the dead; and then they who have done good shall enter into life eternal, and they who have done evil into everlasting fire."

4. There are many nevertheless in Christian churches, who teach that faith alone is saving, and not any good of life, or good work; they add also, that evil of life or evil work does not condemn those who are justified by faith alone, because

they are in God and in Grace. But it is extraordinary, that although they teach such doctrines, still they acknowledge,—in consequence of a general perception derived from heaven,—that those are saved who live well, and those are condemned who live ill. That they acknowledge this, is evident from the *Exhortation* which is publicly read in all churches, as well in England as in Germany, Sweden, and Denmark, previously to the celebration of the Holy Supper. That in those kingdoms there are some who teach the doctrine of faith alone, is well known. The *Exhortation* which is publicly read in England previous to the celebration of the sacrament of the Lord's Supper, is as follows.

5. "The way and means thereto (to be received as worthy partakers of that holy table,) is, first, to examine your lives and conversations by the rule of God's commandments, and whereinsoever ye shall perceive yourselves to have offended either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life; and if ye shall perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other, and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand; for otherwise the receiving of the holy communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, a hinderer or slanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy table: lest after the taking of that holy sacrament the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul."

\* 7. It was given me to ask some of the English clergy who professed and preached the doctrine of faith alone (which was done in the spiritual world), whether, whilst they were reading in their churches the above exhortation, in which faith is not even mentioned, they believed what is there asserted, that if any do evil, and do not repent, the devil will enter into them, as he entered into Judas, and destroy both body and soul? They replied, that in the state in which they were, whilst reading the exhortation, they knew and thought no other than that what they read was the truth and essence of religion; but that, when they began to conceive and compose their discourses or

\* This paragraph is n. 7, and the preceding one is n. 5; the reason of which is, that in n. 5 of the original the exhortation to the sacrament is quoted in English as above, and n. 6 is merely occupied by a translation of the same into Latin.

sermons, they thought differently, because they then thought of faith as the only means of salvation, and of the good of life as being only accessory thereto in promoting the public good. But still it was proved to conviction, that they also had a general perception that whosoever lives well is saved, and whosoever lives ill is condemned, and that they had this perception when they were not under the influence of their own *proprium*, or selfhood.

8. The reason why all religion has relation to life, is, because every one after death is his own life; for it remains the same as it was in the world and is in no respect changed; inasmuch as an evil life cannot be converted into a good life, nor a good life into an evil life, these being opposites, and conversion into an opposite is extinction. It is on account of this opposition that a good life is called life, and an evil life is called death. Hence it is that religion has relation to life, and that the life thereof is to do good. That man after death is such as his life has been in the world, may be seen in the treatise concerning *Heaven and Hell*, n. 470—484

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

9. At this day scarcely any one knows, whether the good which he does be from himself or from God; the reason is, because the church has separated faith from charity, and good relates to charity. A man gives to the poor, relieves the needy, endows churches and hospitals, promotes the good of the church, of his country, and of his fellow-citizens, frequents places of public worship, listens attentively to what is said there, and is devout in his prayers, reads the Word and books of piety, and thinks about salvation; and yet knows not whether he does such things from himself or from God. It is possible he may do them from God, and it is possible he may do them from himself: if he does them from God, they are good; if from himself, they are not good. Yea, good deeds of a like nature may be done by man from himself, which yet are actually evil: as is the case with such as are hypocritical, which are grounded in deceit and artifice.

10. Good deeds done from God and from man's self, may be compared with gold. Gold, which is real gold from its inmost ground, and is called sterling gold, is good gold: gold mixed with silver, is also gold, but its goodness is according to the mixture: it is still less gold, when mixed with copper; but gold artificially made, and only resembling gold in colour, is not good, inasmuch as the substance of good is not in it. There are also articles; as gilded silver, copper, iron, tin, lead; and also gilded wood, and gilded stone; which superficially may appear as gold, but as they are not gold, they are either valued

according to the excellence of the workmanship, or according to the value of the gilded material, or according to the value of the gold which may be scraped off. These differ in goodness from real gold, as a man's clothes differ from the man himself. It is possible also that rotten wood, and dross, yea, and even dung, may be overlaid with gold: such apparent gold may be compared with pharisaical good.

11. Man has the skill to discern whether gold be substantially good, whether it be mixed and counterfeit, and whether it be only a covering of gold; but he has not the skill to discern whether the good which he does be in itself good. He knows only this: that good from God is good, and that good from man is not good. Wherefore, it being of importance to salvation to know whether the good which he does be from God, or whether it be not from God, it is expedient that it should be revealed. But before it is revealed, it may be necessary to speak concerning the various kinds of good.

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

13. The man who is principled in spiritual good, is a moral man, and also a civil man; whereas the man who is not principled in spiritual good, appears as if he were a moral and civil man, but still he is not so in reality. The reason why the man who is principled in spiritual good is a moral and civil man, is, because spiritual good has the essence of good in it, and consequently includes moral and civil good also. The essence of good cannot possibly originate in any other but in Him who is Good Itself. Give to thought its utmost range, call forth all its powers, and inquire whence it is that good is good, and you will perceive that it is from its *esse*,† and that that is good which

\* The term *civil* is here used to denote what appertains to the state, or the community, to which man belongs here on earth; according to which sense, *civil* good is that, which is connected with, and conducive to, the common good of the state, or community, and is regulated by the laws thereof. According to the same sense, a *civil* man (see n. 18), is one, who consults the good of the state or community to which he belongs, by submitting his conduct to the regulation of its laws.

† It is not possible to express by any single word in our language, the precise idea which the author here means to convey by the word *esse*. The reader, who is acquainted with the Latin tongue, will readily apprehend the full meaning of the

has in it the *esse* of good, consequently, that that is good which is from good itself, that is, from God; consequently that good not from God, but from man, is not good.

14. From what is said in the *Doctrine concerning the Sacred Scripture*, n. 27, 28, 38, it may be seen that the supreme, the middle, and the ultimate, make a one, like end, cause, and effect, and that in consequence of making a one, the end itself is called the primary end, the cause the mediate end, and the effect the ultimate end. Hence it will be evident, that in the case of the man who is principled in spiritual good, moral good with him is middle spiritual good, and civil good is ultimate spiritual good. Hence then it is, as already observed, that the man who is principled in spiritual good, is a moral man, and a civil man; and that the man who is not principled in spiritual good, is neither a moral nor a civil man, but only appears to be so. He appears to be so both to himself and to others.

15. The reason why a man who is not spiritual can still think and thence discourse rationally, like a spiritual man, is, because the understanding of man is capable of being elevated into the light of heaven, which is truth, and of seeing by that light; but it is possible for the will of man not to be elevated in like manner into the heat of heaven, which is love, and not to act under its influence. Hence it is, that truth and love do not make a one with man, unless he is spiritual: hence also it is that man can exercise his faculty of speech: this likewise forms a ground of distinction between man and beast. It is owing to the understanding's being capable of elevation to heaven without an elevation of the will at the same time, that man has the capacity of being reformed, and of becoming spiritual: but he never is reformed and rendered spiritual, until the will is elevated also. By virtue of this faculty enjoyed by the understanding above that of the will, man is capable of thinking rationally, and thence of discoursing rationally, like one who is spiritual, whatsoever be his nature and quality, even although he be principled in evil. Nevertheless it does not hence follow that he is rational; and the reason is, because the understanding does not lead the will, but the will the understanding, the latter only teaching and pointing out the way; as is observed in the *Doctrine concerning the Sacred Scripture*, n. 115; and so long as the will is not, with the understanding, in heaven, the man is not spiritual, and consequently not rational; for when he is left to

term; it may be expedient however, in order to assist the conception of the unlearned, to observe, that by the term *esse* is expressed the inmost ground or principle of a thing's existence; and when applied here to good, it signifies good in its inmost ground or principle, which is God; and that nothing therefore is really good, but what has its ground or principle of goodness in God. The same term *esse* is applied below, n. 43 and 48, to the human will, to distinguish it from the understanding, the understanding being only an existence, whose *esse*, or ground of being, is in the will.

his own will, or to his own love, then he rejects the rational conclusions of his understanding concerning God, heaven, and eternal life; and he assumes in their place, such conclusions as are in agreement with the love of his will, and calls them rational. This subject is entered into more at length, in the work entitled *Angelic Wisdom concerning the Divine Love and Wisdom*.

16. In the following pages those who do good from themselves will be called natural men, inasmuch as what is moral and civil with them, is, as to its essence, natural: but those who do good from the Lord will be called spiritual men, inasmuch as what is moral and civil with them, is, as to its essence spiritual.

17. That no one can do any good, which is really good, from himself, the Lord teaches in John: "A man can receive nothing, except it be given him from heaven" (iii. 27). And again: "He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing" (xv. 5). "He that abideth in me, and I in him, the same bringeth forth much fruit," signifies, that all good is from the Lord; fruit signifying good: "without me ye can do nothing," signifies, that no one can do good from himself. Those who believe in the Lord, and do good from him, are called the children of light (John xii. 36; Luke xvi. 8); and children of the bride-chamber (Mark ii. 19); and children of the resurrection (Luke xx. 36); and sons of God (Luke xx. 36; John i. 12); and born of God (John i. 13); and it is said of such, that they shall see God (Matt. v. 8); and that the Lord will make his abode with them (John xiv. 23); and that they have the faith of God (Mark xi. 22); and that their works are done from God (John iii. 21). This is summed up in these words, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name, who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 12, 13). To believe in the name of the Son of God, is to believe the Word, and to live according thereto; the will of the flesh is the *proprium* or selfhood of man's will, which in itself is evil; and the will of man is the *proprium* of his understanding, which in itself is falsity derived from evil: those who are born thereof, are such as will and act, and think and speak, from their *proprium*: those who are born of God, are such as will and act, and think and speak, from the Lord. In short, that is not good which is from man, but that which is from the Lord.

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

18. Who does not know, or may know, that evils prevent the Lord's entrance into man? For evil is hell, and the Lord is

heaven; and hell and heaven are opposites; so far, therefore, as man is in the one, so far it is not possible for him to be in the other; for one acts against and destroys the other.

19. Man, during his abode in the world, is in the midst between hell and heaven; beneath is hell, and above is heaven; and he is kept in the liberty of turning himself either to hell or to heaven; if he turns himself to hell, he averts himself from heaven; but if he turns himself to heaven, he averts himself from hell. Or, what amounts to the same, man, during his abode in the world, is in the midst between the Lord and the devil, and is kept in the liberty of turning himself either to the one or to the other: if he turns himself to the devil, he averts himself from the Lord; but if he turns himself to the Lord, he averts himself from the devil. Or, what is the same thing, man during his abode in the world, is in the midst between evil and good, and is kept in the liberty of turning himself either to the one or to the other: if he turns himself to evil, he averts himself from good; but if he turns himself to good, he averts himself from evil.

20. It has just been asserted, that man is kept in the liberty of turning himself this way or that: but it is to be observed, that every man has this liberty; not from himself, but from the Lord; wherefore it is said that he is *kept* in it. Concerning the equilibrium between heaven and hell, and man's being therein, and thence in freedom, see the treatise on *Heaven and Hell*, n. 589—596, and n. 597—603. That every man is kept in freedom, and that freedom is never taken away from any one, will be shewn in its proper place.

21. From these considerations it is manifest, that so far as 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 good, not from himself but from the Lord. Hence results this general law: *That so far as any one shuns what is evil, so far he does what is good.*

22. But herein two things are required: the first is, that a man ought to shun evils because they are sins, that is, because they are infernal and diabolical, consequently opposed to the Lord and the divine laws. The second is, that a man ought to shun evils as sins, as from himself, but to know and believe that he does so from the Lord. But these two requisites will be treated of in the following articles.

23. From what has been said these three consequences follow, I. That if a man wills and does what is good, before he shuns evils as sins, the good things which he wills and does are not good. II. That if a man thinks and speaks such things as are pious, and does not shun evils as sins, the pious things which he thinks and speaks are not pious. III. That if a man knows and is wise about many things, and does not shun evils as sins, he has no wisdom.

24. I. The reason why the good things which a man wills and does are not good, before he shuns evils as sins, is, because, before this, he is not in the Lord: as was said above. As for example, if he gives alms to the poor, relieves the needy, endows churches and hospitals, does good to the church, to his country, and to his fellow-citizens; teaches the Gospel and converts souls, discharges his duty as a judge with justice, as a trader with sincerity, and as a citizen with uprightness; and yet makes light of evils as sins,—as the evils of fraud, of adultery, of hatred, of blasphemy, and such like: in this case, it is not possible he can do any good but such as is inwardly evil, inasmuch as he does it from himself and not from the Lord; consequently, he himself is in it, and not the Lord; and the good actions in which man himself is, are all defiled with his evils, and regard himself and the world. Nevertheless, those same actions above enumerated are inwardly good, if a man shuns evils as sins;—as the evils of fraud, of adultery, of hatred, of blasphemy, and such like: for in this case he does them from the Lord, and they are said to be wrought in God (John iii. 19, 20, 21).

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

26. It has been given me to hear and see many after death who were enumerating their good works and exercises of piety, such as are mentioned above, n. 24, 25, and others beside. Amongst them I saw also some who had lamps and no oil, and inquiry was made whether they had shunned evils as sins, and it was found that they had not; wherefore it was declared to them that they were evil. They were also seen afterwards to enter into caverns inhabited by similar evil spirits.

27. III. The reason why man has no wisdom, unless he shuns evils as sins, notwithstanding his being skilful and wise

in many things, is, because his wisdom is from himself, and not from the Lord. As for example, if he is skilful in the doctrines of his church, and has a perfect knowledge of whatever relates thereto; if he knows how to confirm such doctrines by the Word, and by reasonings; if he is versed in the doctrines of all former churches, and at the same time in the decrees of all councils; nay, if he even knows truths, and also sees and understands them, so as to be perfectly acquainted with the nature of faith, of charity, of piety, of repentance and the remission of sins, of regeneration, of baptism and the holy Supper of the Lord, and of redemption and salvation; still he is not wise unless he shuns evils as sins. For until evils are so shunned, knowledges are without life,—appertaining to the understanding only, and not to the will: which in time perish, for the reason given above, n. 15; and after death the man himself casts them off, because they do not agree with the love of his will. Still, however, knowledges are highly necessary, because they teach how a man ought to act, and when he brings them into act, then they live with him;—not before.

28. All that has been said above is taught in many passages of the Word, of which it may suffice to adduce the following. The Word teaches that no one can be in good, and, at the same time, in evil; or, what is the same, that no one can, as to his soul, be in heaven, and at the same time, in hell. This is taught in the following passages: “No man can serve two masters: for either he will hate the one and love the other: or else he will hold to the one and despise the other; ye cannot serve God and mammon” (Matt. vi. 24). “How can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart, bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things” (Matt. xii. 34, 35). “A good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit: every tree is known by its fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes” (Luke vi. 43, 44).

29. The Word teaches also that no one can do good from himself, but from the Lord: Jesus said, “I am the true vine and my Father is the husbandman; every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit.—Abide in me, and I in you, as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men

gather them, and cast them into the fire, and they are burned" (John xv. 1, 2, 4—6).

30. The Word teaches also, that so far as man is not purified from evils, his good deeds are not good, nor are his pious acts pious, neither is he wise; and *vice versa*. This is taught in the following passages: "Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and platter, but within they are full of extortion and excess. Thou blind Pharisee! cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness: even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity" (Matt. xxiii. 25—28). And also from these words in Isaiah: "Hear the words of Jehovah, ye rulers of Sodom, give ear unto the law of our God, ye people of Gomorrah: To what purpose is the multitude of your sacrifices unto me?—Bring no more vain oblations; incense is an abomination unto me, the new moons and the sabbaths, —I cannot away with it, it is iniquity.—Your new moons and your appointed feasts my soul hateth.—When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of bloods. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil:—though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (i. 10, 11, 13,—18): the summary sense of which words is, that unless a man shuns evils, all his acts of worship and all his works likewise, are void of good, for it is said, I cannot bear iniquity, make you clean, put away the evil of your doings, cease to do evil. So in Jeremiah: "Return ye every man from his evil way, and amend your doings" (xxxv. 15).

That such persons are not wise, appears also from Isaiah: "Woe unto them that are wise in their own eyes, and prudent in their own sight" (v. 21). And again: "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark" (xxix. 14, 15). And again: "Woe unto them that go down to Egypt for help, and stay on horses, and trust in chariots, because they are many, and in horsemen, because they are very strong; but they look not into the Holy One of Israel, neither seek Jehovah! But he will arise against the house of the evil doers, and against the help of them that work iniquity. Now the Egyptians are men, and not God; and their horses are flesh, and not spirit" (xxxi. 1, 2, 3). Man's own intelligence is thus described: Egypt

denotes science; the horse understanding thence derived; the chariot denotes doctrine and the horseman intelligence from the same origin; of all which it is said, Woe unto them who do not look to the Holy One of Israel, and do not seek Jehovah. Their destruction by evils, is meant by his arising against the house of the evil doers, and against the help of them that work iniquity: that the above things originate in man's *proprium*, and consequently have no life in them, is meant by the Egyptians being men and not God, and by their horses being flesh and not spirit. Man and flesh denote man's *proprium*; God and spirit are life from the Lord; the horses of the Egyptians are man's own intelligence. There are many other passages in the Word, which thus describe intelligence self-derived, and intelligence from the Lord; which are to be understood only by means of the spiritual sense.

That no one will be saved by the good deeds which proceed from self, because they are not good, appears from the following passages: "Not every man that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father.—Many will say unto me in that day, Lord, Lord have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? But then will I profess unto them, I never knew you; depart from me, *ye that work iniquity*" (Matt. vii. 21—23). And in another place: "And ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us.—Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence you are; depart from me, all *ye workers of iniquity*" (Luke xiii. 25—27). For all such are like unto the Pharisee, who "stood and prayed" [in the temple], saying, "I am not as other men, extortioners, unjust, adulterers; I fast twice in the week, I give tithes of all that I possess" (Luke xviii. 11—14). They are also those who are called "unprofitable servants" (Luke xvii. 10).

31. It is a truth that no man can do good, which is really good, from himself: but so to apply this truth as to destroy every good of charity performed by the man who shuns evils as sins, is an enormous perversion, for it is diametrically contrary to the Word, which enjoins man to do good;—it is contrary to the precepts of love towards God and our neighbour, on which hang all the law and the prophets, and it undermines and overturns the whole of religion; for every one knows that religion consists in doing good, and that every one will be judged according to his deeds. Man is so constituted that he is enabled to shun evils as of himself by power derived from the Lord, if he implore it; and what he does after this is good from the Lord.

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

32. THERE are two universals which proceed from the Lord, divine good and divine truth: divine good is of his divine love, and divine truth is of his divine wisdom. Those two in the Lord are a one, and thence proceed as a one from him; but they are not received as a one by the angels in heaven, and by men on earth. There are angels and men who receive more of divine truth than of divine good, and there are others who receive more of divine good than of divine truth; hence it is that the heavens are distinguished into two kingdoms, one of which is called the celestial kingdom, the other the spiritual kingdom: the heavens which receive more of the divine good, constitute the celestial kingdom, but those which receive more of the divine truth constitute the spiritual kingdom. Concerning these two kingdoms, into which the heavens are distinguished, see the *Treatise on Heaven and Hell*, n. 20—28. But still the angels of all the heavens are so far in wisdom and intelligence, as good with them makes a one with truth; the good which does not make a one with truth, is to them not good; and the truth which does not make a one with good, is to them not truth. Hence it appears that good conjoined with truth constitutes love and wisdom with an angel and with man: and whereas an angel is an angel from the love and wisdom which he has, and in like manner man is man, it is evident, that good conjoined with truth causes an angel to be an angel of heaven, and a man to be a man of the church.

33. Inasmuch as good and truth are a one in the Lord, and proceed as a one from him, it follows, that good loves truth, and truth loves good, and that they desire to be a one. The like is true of their opposites: evil loves falsity, and falsity loves evil, and they are desirous of being a one. In the following pages we will call the conjunction of good and truth the celestial marriage, and the conjunction of evil and falsity the infernal marriage.

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

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

36. Good relates to the will, truth to the understanding

From the love of good in the will, proceeds the love of truth in the understanding; from the love of truth proceeds the perception of truth; from the perception of truth, the thought of truth; and from these comes the acknowledgment of truth, which is faith in its genuine sense. That this is the order of progression from the love of good to faith, is proved in the *Treatise concerning the Divine Love and the Divine Wisdom*.

37. Inasmuch as good is not good, as was above observed, unless it be conjoined with truth, it follows that good cannot be said to exist until it is so conjoined: nevertheless it continually wills to exist; wherefore, in order to its existence, it desires and procures to itself truths, from whence it derives its nourishment and formation. This is the reason that, so far as any one is principled in good, so far he loves truths; consequently, he so far loves truths as he shuns evils as sins; for so far he is principled in good.

38. So far as any one is principled in good, and by virtue of good loves truths, so far he loves the Lord, inasmuch as the Lord is Good Itself and Truth Itself; wherefore the Lord is with man in good and in truth. If the latter be loved by virtue of the former, then the Lord is loved; and not otherwise. This the Lord teaches in John: "He that hath my *precepts* and keepeth them, he it is that loveth me;—he that loveth me not, keepeth not my words" (xiv. 21, 24). And in another place: "If ye keep my commandments, ye shall abide in my love" (John xv. 10). The precepts, words, and commandments of the Lord are truths.

39. That good loves truth, may be illustrated by application to the several cases of a priest, of a soldier, of a merchant, and of an artificer. And first of a *priest*: If he be principled in the good of the priesthood, which consists in providing for the salvation of souls, in teaching the way to heaven, and in leading those whom he teaches; so far as he is principled in that good, so far from the love and desire thereof, he procures for himself those truths in abundance, in proportion to the influence of the delight which constitutes his good. So if a *soldier* be principled in the love of a military life, and is sensible of good arising either from the protection of the state, or, from the advancement of his own reputation; he also, by virtue of that good, and according to it, procures to himself military science; and in case he be advanced to a post of command, military intelligence: these things are as truths, whereby the delight of his love, which is his good, is nourished and formed. So if a *merchant* be engaged in trading from the love thereof, he imbibes with pleasure all those things, which, as means, enter into and compose that love: these also are as truths, whilst trading is the good thereof. Lastly, if an *artificer* apply in good earnest to his business, and love it as the good of his life, he purchases

instruments, and perfects himself in such things as relate to the science of his particular employment, and thereby he causes his work to be good. From these cases it is evident, that truths are the means whereby the good of the love-principle exists, and acquires reality: consequently, that good loves truths in order to its existence. Hence, in the Word, by doing the truth is meant the causing good to exist: as by doing the truth (John iii. 21): by doing the Lord's sayings (Luke vi. 47): by keeping his precepts (John xiv. 21): by doing his words (Matt. vii. 24): by doing the word of God (Luke viii. 21): and by doing the statutes and judgments (Levit. xviii. 5). This also is meant by doing good and bearing fruit, for good or fruit is that which exists.

40. That good loves truth, and wills to be conjoined with it may be illustrated, also, by comparison with meat and water, or with bread and wine, which ought to be taken together, inasmuch as meat or bread alone does not suffice for nourishment without water or wine: wherefore the one seeks and desires the other. By meat and bread also in the Word, in its spiritual sense, is meant good, and by water and wine is meant truth.

41. From what has been said, it may now appear, that he who shuns evils as sins, loves truths and desires them; and that the more he shuns evils as sins, so much the more he loves and desires truths, because he is so much the more principled in good. Hence he comes into the heavenly marriage, which is the marriage of good and truth, in which heaven is, and in which the church will be.

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

42. FAITH and life are distinct from each other, like thinking and doing; and as thinking has relation to the understanding, and doing has relation to the will, it follows, that faith and life are distinct from each other, like the understanding and will. He who knows the distinction between these latter, may know also the distinction between the former; and he who knows the conjunction of the latter, may also know the conjunction of the former; wherefore something concerning the understanding and will shall be premised.

43. Man has two faculties, of which one is called the *will*, and the other the *understanding*. These faculties are distinct from each other, but are so created, that they may become a one; and when they are a one, they are called *the mind*: wherefore they constitute the human mind, and all the life of man therein. As all things in the universe, which are according to divine order, have relation to good and truth, so all things with man have relation to the will and the understanding: for good

with man is of his will, and truth with him is of his understanding; for these two faculties are the receptacles and subjects of those things, the will being the receptacle and subject of all things of good, and the understanding the receptacle and subject of all things of truth. Goods and truths have no other abiding place with man; nor, consequently have love and faith; inasmuch as love is of good, and good is of love, and faith is of truth, and truth is of faith. Nothing more important can be known, than how the will and understanding form one mind: they form one mind as good and truth make a one; for a similar marriage exists between the will and the understanding, as between good and truth. The nature of this latter marriage was, in some degree, shewn in the preceding article; to which we will now add, that as good is the very *esse* of a thing, and truth is the *existere* of a thing thence derived, so the will, with man, is the very *esse* of his life, and the understanding is the *existere* of his life, thence derived: for good, which is of the will, forms itself in the understanding, and, in a certain manner, renders itself visible.

44. That a man may know, think, and understand many things, and yet not be wise, was shewn above; n. 27, 28: and since it is [the office] of faith to know and to think, and still more to understand that a thing is, so it is possible for a man to believe that he has faith, and yet have it not. The reason of his not having it, is, because he is in the evil of life, and the evil of life and the truth of faith can never act as a one. The evil of life destroys the truth of faith; because the evil of life is of the will, and the truth of faith is of the understanding; and the will leads the understanding, and causes it to act as a one with itself; wherefore, should there be anything in the understanding which does not agree with the will, when man is left to himself, or thinks under the influence of his evil and the love thereof, then he either casts out the truth which is in the understanding, or by falsification forces it in to unity. It is otherwise with those who are in the good of life; for they, when left to themselves, think under the influence of good, and love the truth which is in the understanding, because it agrees therewith. Thus there is effected a conjunction of faith and of life, like the conjunction of truth and of good, each resembling the conjunction of the understanding and the will.

45. Hence then it follows, that in proportion as man shuns evils as sins, in the same proportion he has faith, because in the same proportion he is principled in good, as was shewn above. This is confirmed also by its contrary, that whosoever does not shun evils as sins, has not faith, because he is in evil, and evil has an inward hatred against truth; outwardly indeed, it can put on a friendly appearance, and endure, yea, love, that truth should be in the understanding; but when the exterior is put

off, as is the case after death, then truth, which was thus for wordly reasons received in a friendly manner, is first cast off, afterwards is denied to be truth, and finally is held in aversion.

46. The faith of a wicked man is intellectual faith, in which there is no good from the will; consequently, it is a dead faith, which is like the respiration of the lungs without its animation from the heart: the understanding also corresponds to the lungs, and the will to the heart. It may be compared likewise with a beautiful harlot, adorned with purple and gold, who is inwardly infected with a malignant disease; a harlot also corresponds to the falsification of truth, and hence, in the Word, is mentioned to signify such falsification. It is also like a tree abounding with leaves and yielding no fruit, which the gardener cuts down: a tree likewise signifies man, its leaves and blossoms the truths of faith, and its fruit the good of love. But it is otherwise with faith in the understanding, in which there is good from the will. This faith is alive, and is like the respiration of the lungs in which there is animation from the heart: and it is like a beautiful wife, whom chastity endears to her husband: it is also like a tree that bears fruit.

47. There are many [truths] which appear to belong to faith only,—as that God is—that the Lord, who is God, is the Redeemer and Saviour,—that there is a heaven and a hell—that there is a life after death; and many others of a similar nature, of which it is not said, that they are to be done, but that they are to be believed. These [truths] of faith are also dead with the man who is principled in evil, but alive with him who is in good. The reason is, because the man who is in good, not only does well from the will, but also thinks well from the understanding, not merely before the world, but also when he is left to himself in private. It is otherwise with him who is in evil.

48. It was observed, that those [truths] appear to be of faith only: but the thought of the understanding derives its *existere* from the love of the will, which is the *esse* of the thought in the understanding, as was said above (n. 43): for whatsoever any one wills from love, that he wills to do, to think, to understand, and to speak; or, what is the same thing, whatsoever any one loves from the will, that he loves to do, to think, to understand, and to speak. When a man shuns evil as sin, then he is in the Lord, as was shewn above, and the Lord operates all things: wherefore to those who asked him, "What shall we do, that we might work the works of God?" he replied, "This is the work of God, that ye believe on him whom he hath sent" (John vi. 28, 29). To believe on the Lord, is not only to think that he is, but also to do his words as he elsewhere teaches.

49. That those who are in evils have no faith, however they may suppose that they have, has been shewn by instances of such in the spiritual world. They were conducted to a heavenly

society, whence the spiritual principle of the faith of the angels entered into the interiors of the faith of those who were thus conducted, whereby they perceived themselves to have only a natural or external principle of faith, and not its spiritual or internal principle; wherefore they themselves confessed that they had no faith, and that they had persuaded themselves in the world, that to believe, or to have faith, consisted in thinking a thing to be this or that, for any reason. But it was perceived to be otherwise with the faith of those who were not in evil.

50. Hence it may be seen what spiritual faith is, and what the faith is which is not spiritual. Spiritual faith is with those who do not commit sin: for those who do not commit sin, do good, not from themselves but from the Lord, as was shewn above (n. 18—31), and by faith become spiritual. Faith with such is truth. This is what the Lord teaches in John: "This is the condemnation, that light has come into the world, and men love darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved: but he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God" (iii. 19—21)

51. What has been said above is confirmed by the following passages from the Word: "A good man, out of the good treasure of his heart, bringeth forth that which is good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart, his mouth speaketh" (Luke vi. 45.; Matt. xii. 35). By the heart in the Word, is meant the will of man; and inasmuch as man's thoughts and speech originate in the will, it is said, out of the abundance of the heart the mouth speaketh. Again: "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth the man" (Matt. xv. 11): by the heart is here also meant the will. Again: Jesus said concerning the women who washed his feet with ointment, "Her sins—are forgiven—for she loved much;" and afterwards he said, "Thy faith hath saved thee" (Luke vii. 47—50): whence it is evident, that when sins are remitted, that is, when they cease, faith saves. That those are called sons of God, and born of God, who are not in the *proprium* of their own will, and thereby not in the *proprium* of their own understanding, that is, who are not in evil, and thence in the false, and that these are such as believe on the Lord, he himself teaches in John i. 12, 13; which passage may be seen explained above, n. 17, towards the end.

52. From these considerations it results, that man is not endowed with a grain of truth more than he has of good; consequently, not with a grain of faith, except so far as it is conjoined with life. The thought may be, that a thing is in the understanding; but there cannot be an acknowledgment amounting

to faith, unless there be consent in the will. Thus faith and life march on with equal step. From these observations it is now evident, that so far as any one shuns evils as sins, so far he has faith, and becomes spiritual.

#### VI. THE DECALOGUE TEACHES WHAT EVILS ARE SINS.

53. WHAT nation on earth does not know that it is evil to steal, to commit adultery, to commit murder, and to bear false witness? Unless this were known, and unless the prevention of such evils were effected by laws, mankind must inevitably perish; for no society, commonwealth, or kingdom, could subsist without them. Who can conceive that the Israelitish nation was so much more ignorant than others as not to know this? It must needs therefore be matter of surprise to some, that those laws, so universally known throughout the earth, should be promulgated from Mount Sinai, by Jehovah himself, in so miraculous a manner. But listen [for a moment]. The miraculous promulgation of those laws was designed to shew, that they are not only civil and moral laws, but also spiritual laws, and that to act contrary to them is not only to do evil to a fellow-citizen and society, but is also to sin against God: wherefore those laws, in consequence of their promulgation from Mount Sinai by Jehovah, were made laws of religious obligation; for it is evident that whatever Jehovah God commands must be with a view to stamp such religious obligation upon the thing commanded, and to shew that it ought to be done for his sake, and for the sake of man's salvation.

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

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

of the tabernacle was accounted most holy, and was called the holy of holies :—that without the vail, within which was this most holy place, were arranged the things which represented the holy things of heaven and of the church; as the candlestick with the seven sconces of gold, the golden altar of incense, and the table overlaid with gold, on which was the shew-bread, with the curtains of fine linen, purple, and scarlet. The sanctity of the whole tabernacle originated solely in the law which was in the ark. By reason of the sanctity of the tabernacle thus originating from the law in the ark, it was enjoined that all the people of Israel should encamp around it in order according to their tribes, and should journey in order after it; at which times there was over it a cloud by day, and a fire by night. By reason of the sanctity of that law, and the presence of the Lord therein, the Lord discoursed with Moses from over the mercy-seat between the cherubs: and the ark was called “Jehovah-There.” For the same reason, also, it was not lawful for Aaron to enter within the vail, except with sacrifices and incense. Inasmuch as that law was the essential sanctity of the church, therefore the ark was introduced into Zion by David; and was afterwards deposited in the midst of the temple of Jerusalem, and constituted its most sacred place. By reason of the Lord’s presence in that law, and around it, miracles were always wrought by the ark in which that law was contained; as when the waters of Jordan were divided, and whilst the ark rested in the middle, the people passed over on dry ground;—also as when the walls of Jericho fell down in consequence of carrying the ark about them; also as when Dagon, the god of the Philistines, fell down before it, and afterwards was found lying at the threshold of the temple, with his head separated from the trunk;—and as when the Bethshemites were smitten because of the ark, to the number of several thousands, besides other miracles; all of which were in consequence of the Lord’s presence in his ten words, which are the commandments of the decalogue.

56. A further ground of the great power and sanctity of that law, was, because it was the complex of all things appertaining to religion; for it consisted of two tables, one of which contains all things which are on God’s part, and the other all things in one complex which are on the part of man: therefore, the precepts of that law are called the ten words or commandments, because ten signify all. But how that law is the complex of all things of religion, will be seen in the following article.

57. Inasmuch as the conjunction of the Lord with man, and of man with the Lord, is effected by that law, therefore it is called the *Covenant* and the *Testimony*; the covenant because it conjoins, and the testimony because it testifies; for a covenant signifies conjunction, and a testimony the testification [or witnessing] thereof. It was for this reason that there were two

tables, one for the Lord, the other for man. Conjunction is effected by and from the Lord; but only when man does those things which are written in his table: for the Lord is continually present, and operative, and desirous to enter, but it is for man in the exercise of the freedom which he enjoys from the Lord, to open the door; for he says. "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. iii. 20).

58. In the other table, which is for man, it is not said that he should do this or that good, it is said that he should not do this or that evil; as—that he should not kill;—that he should not commit adultery;—that he should not steal;—that he should not bear false witness;—that he should not covet: the reason is, because man cannot do anything good from himself, but when he ceases to do evils, then he does good, not from himself, but from the Lord. That man is able to shun evils as from himself, by virtue of the Lord's power, if he implore it, will be seen in what follows.

59. What was stated above, n. 55, concerning the promulgation, sanctity, and power of this law, is proved by the following passages in the Word.

That Jehovah descended upon Mount Sinai in fire, and that the mount then smoked and quaked; and that there were thunders, lightnings, a thick cloud, and the voice of a trumpet, Exod. xix. 16, 18; Deut. iv. 11; v. 19—22.

That the people prepared and sanctified themselves for three days previous to the descent of Jehovah, Exod. xix. 10, 11, 15.

That the mountain was fenced about, to prevent any one from approaching to the foot of it, lest he should die; and that not even the priests, but Moses alone, was to approach, Exod. xix. 12, 13, 20—23; xxiv. 1, 2.

The law itself, as promulgated from Mount Sinai, Exod. xx. 2—17; Deut. v. 6—22.

That the law was written on two tables of stone with the finger of God, Exod. xxxi. 18; xxxii. 15, 16; Deut. ix. 10.

That the face of Moses shone when he brought the tables down from the mount the second time, Exod. xxxiv. 29—35.

That the tables were laid up in an ark, Exod. xxv. 16; xl. 20; Deut. x. 5; 1 Kings viii. 9.

That over the ark was set the mercy-seat, and over the mercy-seat cherubs of gold, Exod. xxxv. 17—21.

That the ark, with the mercy-seat and cherubs, constituted the inmost of the tabernacle; and that the golden candlestick, the golden altar of incense, and the table overlaid with gold on which was the shew-bread, constituted the exterior part of the tabernacle; and that the ten curtains of fine linen, purple, and scarlet, constituted its outermost part; Exod. xxv. 1 to the end; xxvi. 1 to the end; xl. 17—28.

That the place where the ark was, was called the holy of holies, *Exod. xxvi. 33.*

That all the people of Israel encamped around the tabernacle in order according to their tribes, and journeyed in order after it, *Numbers ii. 1 to the end.*

That at such times there was over the tabernacle a cloud by day, and fire by night, *Exod. xl. 38 ; Numb. ix. 15, 16 to the end ; xiv. 14 ; Deut. i. 33.*

That the Lord discoursed with Moses from over the ark, between the cherubs, *Exod. xv. 22 ; Numb. vii. 89.*

That the ark, by reason of the law contained in it, was called "Jehovah-There;" for Moses said, when the ark went forward, "Arise Jehovah;" and when it rested, "Return Jehovah," *Numb. x. 35, 36 ; 2 Sam. vi. 2 ; Psalm cxxxii. 8.*

That by reason of the sanctity of that law, it was not lawful for Aaron to enter within the veil, except with sacrifices and incense, *Levit. xvi. 2—14.*

That the ark was introduced into Zion by David with sacrificing and rejoicing, *2 Sam. vi. 1—19 ;* and that Uzzah died, because he touched it, verses 6, 7, of the same chapter.

That the ark was placed in the midst of the temple at Jerusalem, where it constituted the most holy place, *1 Kings vi. 19 , viii. 3—9.*

That by reason of the Lord's presence and power in the law which was in the ark, the waters of Jordan were divided, and, whilst the ark rested in the midst, the people passed over on dry ground, *Josh. iii. 1—17 ; iv. 5—20.*

That the walls of Jericho fell down in consequence of carrying the ark about them, *Josh. vi. 1—20.*

That Dagon the God of the Philistines fell to the earth before the ark, and afterwards was found lying on the threshold of the temple with his head separated from the trunk, *1 Sam. v. 3, 4.*

That the Bethshemites, by reason of the ark, were smitten to the number of several thousands, *1 Sam. vi. 19.*

60. That the tables of stone on which the law was written were called the tables of the covenant; and that the ark, by reason thereof, was called the ark of the covenant, and the law itself was called the covenant; *Numb. x. 33 ; Deut. iv. 13, 23 ; v. 2, 3 ; ix. 9 ; Josh. iii. 11 ; 1 Kings viii. 21 ; Rev. xi. 19 ;* and in many other places. The reason why the law was called the covenant, is, because a covenant signifies conjunction; wherefore it is said of the Lord, that he should be "for a covenant of the people" (*Isaiah xlii. 6 ; xlix. 8*); and he is called "the messenger of the covenant" (*Mal. iii. 1*); and his blood "the blood of the covenant" (*Matt. xxvi. 28 ; Zech. ix. 11 ; Exod. xxiv. 4—10*): and for the same reason the Word is called the Old Covenant and the New Covenant. Covenants also are made for the sake

of love, friendship, and consociation,—consequently conjunction.

61. That the precepts of that law were called the ten words, Exod. xxxiv. 28; Deut. iv. 13; x. 4;\* they are so called, because ten signifies all, and words signify truths; for there were more than ten. Inasmuch as ten signifies all, therefore the curtains of the tabernacle were ten (Exod xxvi.1); and therefore the Lord said, that a man about to receive a kingdom, called ten servants, and gave them ten pounds to trade with (Luke xix. 13): therefore he likened the kingdom of the heavens to ten virgins (Matt. xxv. 1): for the same reason the dragon is described as having ten horns, and upon his horns ten diadems (Rev. xii. 3): Likewise the beast coming up out of the sea (Rev. xiii. 1); and also another beast (Rev. xvii. 3, 7); as well as the beast in Daniel (vii. 7, 20, 24). The like is signified by ten, (Levit. xxvi. 26; Zech. viii. 23); and in other places. Hence come tenths, or tithes, by which is signified something from all.

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

62. It is well known, that the law of Sinai was written on two tables, and that the first table contains those things which relate to God, and the second, those which relate to man. That the first table contains all things relating to God, and the second, all things relating to man, does not appear in the letter; nevertheless all things are therein, and therefore they are called the ten words, by which are signified all truths in the complex, as may be seen above, n. 61. But in what manner all things are therein, cannot be explained in a few words: it may, however be comprehended from what was adduced in the *Doctrine concerning the Sacred Scripture*, n. 67. Hence it is, that it is said, murders, adulteries, thefts, and false witness, of every kind.

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

\* See the margin of the English Bible.

suasion prevails, thinks those evils lawful in the sight of God, but unlawful in the sight of the world. It is owing to this religious persuasion, that man remains in the concupiscence of all the above evils, and is only restrained from the outward commission of them by worldly considerations; wherefore such a person after death, although he had not committed murder, adultery, theft, and false witness, is still in the concupiscence to commit them, and also does commit them, when the external, which he had in the world, is removed from him; for all concupiscence remains with man after death. On this account it is, that such persons act in unity with hell, and cannot but have their lot with those who are in hell. The lot of those, however, is different who do not wish to commit murder, adultery, theft, and to bear false witness, because so to act is contrary to [the law of] God. These, after enduring some combat against the forbidden evil, lose at length all inclination, consequently all concupiscence leading to the commission of it; saying in their hearts that it is sin, and in its essence infernal and diabolical. These, after death, when the external, which they had in the world, is removed, act in unity with heaven; and because they are in the Lord, are also admitted into heaven.

64. It is a common maxim in every religion, that man ought to examine himself, to do the work of repentance, and to desist from sins; and that in case he does not, he remains in a state of condemnation. That this is a maxim common to every religion, may be seen above, n. 4—8. It is also a universal maxim prevailing throughout the Christian world, that the decalogue ought to be taught, and that children should be initiated thereby into the Christian religion; for it is put into the hands of all young children. They are also taught by their parents and masters, that to do the evils forbidden in the decalogue is to sin against God; yea, the parents and masters are convinced thereof whilst they are instructing their children. How surprising then it is that these same [parents and masters], and also the children when they grow up, should think that they are not under that law, and that they cannot do the things prescribed in that law! Can there be any other reason that they should learn thus to think, than because they love the forbidden evils, and consequently the fables which favour them? These therefore are those who do not make the precepts of the decalogue precepts of religion. That the same persons live without religion, may be seen in the *Doctrine of Faith*.

65. All nations on the face of the earth, who have any religion, are in possession of precepts similar to those contained in the decalogue; and all those who live according thereto, from a religious principle, are saved; but all who do not live according thereto, from a religious principle, are condemned. Those who live according thereto, from a religious principle, being instructed

after death by angels, receive truths, and acknowledge the Lord ; the reason is, because they shun evils as sins, and hence are principled in good, and good loves truth, and receives it from the desire of its love, as was shewn above, n. 32—41. This is meant by the Lord's words to the Jews: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43); and also by these words: "When the Lord of the vineyard cometh—he will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, who shall render him the fruits in their season" (Matt. xxi. 40, 41); and by these: "I say unto you, that many shall come from the east and the west, and from the north and the south, and shall sit down—in the kingdom of God ; but the children of the kingdom shall be cast out into outer darkness" (Matt. viii. 11, 12; Luke xiii. 29).

66. We read in Mark, that a certain rich man came to Jesus, and asked him, What he should do to inherit eternal life? To whom Jesus replied, "Thou knowest the commandments: Thou shalt not commit adultery; thou shalt not kill; thou shalt not bear false witness; thou shalt not steal; honour thy father and mother." He answering said, "All these have I kept from my youth." Jesus looked at him and loved him; yet he said, "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me" (x. 17—22). It is said that Jesus loved him, and this, because he said he had kept those commandments from his youth; but whereas he lacked these three things, he had not removed his heart from riches, he had not fought against concupiscences and he had not as yet acknowledged the Lord to be God; therefore the Lord said unto him that he should sell all that he had, whereby is meant, that he should remove his heart from riches;—that he should take up the cross, whereby is meant, that he should fight against concupiscences;—and that he should follow him, by which is meant, that he should acknowledge the Lord to be God. The Lord here spake, as in all other cases, by correspondences. See the *Doctrine respecting the Sacred Scripture*, n. 17. No one can shun evils as sins unless he acknowledge the Lord, and approach him, and unless he fight against evils, and thus remove concupiscences. But more will be said on this subject in the article concerning combats against evils.

VIII. SO FAR AS ANY ONE SHUNS MURDERS OF EVERY KIND AS SIN  
SO FAR HE HAS LOVE TOWARDS HIS NEIGHBOUR.

67. By murders of every kind are understood also enmities, hatreds, and revenge, of every kind, which breathe a murderous purpose; for therein murder lies hid, as fire in wood beneath

the ashes. Infernal fire is nothing else, and it is from this ground that men are said to burn with hatred and revenge, which are murders in a natural sense. But by murders, in a spiritual sense, are meant all modes of killing and destroying the souls of men, which are various and manifold; and by murder, in a supreme sense, is meant to hate the Lord. These three kinds of murder make a one, and cohere together; for whosoever is disposed to kill the body of man in this world, is also disposed after death to kill the soul of man, and even to destroy the Lord; for he burns with anger against him, and wills to put out his name.

68. These kinds of murder lie concealed inwardly with man from his birth; but still he learns from his infancy to cover them over with civil and moral conduct, which he must needs practise in his intercourse with mankind; and so far as he loves honor or gain, so far he is watchful over himself lest his murderous inclinations should appear. This man does with his external, whilst those things are of his internal: such is man in himself. Now as he lays aside his external with the body when he dies, and retains his internal, it is evident what a devil he must become unless he be reformed.

69. Inasmuch as the above-mentioned kinds of murder lie inwardly concealed in man from birth, as has been said, and at the same time thefts of every kind, and false witness of every kind, with the concupiscences prompting thereto (concerning which more will be said presently); it is evident, that unless the Lord had provided the means of reformation, man must needs have perished eternally. The means of reformation which the Lord has provided are these:—that man is born in mere ignorance;—that whilst an infant he is kept in a state of external innocence;—soon after in a state of external charity; and then in a state of external friendship: but as he comes into the exercise of thought, by virtue of his understanding, he is kept in a certain freedom of acting according to reason. This is the state which was described above, n. 19; and which we shall here transcribe with a view to what follows: it runs thus:

“Man, during his abode in the world, is in the midst between hell and heaven; beneath is hell, and above is heaven: and he is kept in the liberty of turning himself either to hell or heaven; if he turns himself to hell, he averts himself from heaven, but if he turns himself to heaven, he averts himself from hell. Or, what amounts to the same, man, during his abode in the world, is in the midst between the Lord and the devil, and is kept in the liberty of turning himself either to the one or to the other: if he turns himself to the devil, he averts himself from the Lord, but if he turns himself to the Lord, he averts himself from the devil. Or, what is the same thing, man, during his abode in the world, is in the midst between evil and good, and is kept in

the liberty of turning himself either to the one or to the other: if he turns himself to evil he averts himself from good, but if he turns himself to good, he averts himself from evil." See the same above, n. 19; see also n. 20—22.

70. Now, as evil and good are two opposites, in all respects like hell and heaven, or like the devil and the Lord, it follows, that if man shuns evil as sin, he comes into the good that is opposite to the evil. The good opposite to the evil which is meant by murder, is the good of neighbourly love.

71. Inasmuch as this good and that evil are opposites, it follows, that the latter is removed by the former. Two opposites cannot abide together, as heaven and hell cannot abide together: supposing them to be together, there would result that lukewarm state, of which it is written in the Revelation, "I know thy works, that thou art neither cold or hot; I would thou wert cold or hot; so then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth" (iii. 15, 16).

72. When man is no longer in the evil of murder, but in the good of love towards his neighbour, then whatsoever he does is the good of that love, consequently, is a good work. A priest, who is in that good, as often as he teaches and leads his flock, does a good work, because he acts from the love of saving souls. A magistrate, who is in that good, as often as he executes the laws of order and justice, does a good work, because he acts from the love of his country, of society, and of his fellow-citizens. A merchant, likewise, if he be in that good, does a good work in every negotiation. He is in the love of his neighbour and his country; society, his fellow-citizens, and also his domestics, are his neighbour, for whose good he provides whilst providing for his own. An operative, also, who is in that good, labours faithfully under its influence, for others as for himself, fearing his neighbour's loss as his own. The reason why all the deeds done by such are good works, is, because so far as any one shuns evils, so far he does good, according to the general law above stated, n. 21; and he who shuns evil as sin, does good, not from himself, but from the Lord (n. 18—31). It is otherwise with him who does not regard murders of every kind, which are enmities, hatreds, revenge, and the like, as sins; whether he be a priest, magistrate, merchant, or operative, what he does is not a good work, because his every work partakes of the evil which is within him; for his internal is what produces; his external may be good, but only as to others, not as to himself.

73. The Lord inculcates the good of love in many passages in the Word; and teaches it particularly in Matthew by reconciliation with our neighbour, in these words: "If thou bring thy gift to the altar, and there remember that thy brother hath ought against thee, leave there thy gift before the altar,

and go thy way : first be reconciled to thy brother ; and then come and offer thy gift. Agree with thine adversary quickly, whilst thou art in the way with him ; lest—the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison : verily, I say unto thee, thou shalt by no means come out thence, until thou hast paid the uttermost farthing” (v. 23—26) : that to be reconciled to a brother is to shun enmity, hatred, and revenge ; that is, to shun such evils as sins, is evident. The Lord also teaches, in Matthew, “ Whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets” (vii. 12) : consequently evil should not be done to him. Not to mention many other passages to the same purport. The Lord also teaches, that murder consists in being angry with a brother or a neighbour without a cause, and in accounting him as an enemy (Matt. v. 21, 22).

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

74. By adultery, in the sixth commandment of the decalogue, in a natural sense, is not only meant to commit fornication, but also to act obscenely, to discourse lasciviously, and to think filthily. But by committing adultery, in a spiritual sense, is meant, to adulterate the goods of the Word, and to falsify its truths : and, in a supreme sense, by committing adultery is meant to deny the Lord’s divinity and to profane the Word. These are the several kinds of adultery. The natural man, by means of his rational light, may know that by adultery is meant to act obscenely, to discourse lasciviously, and to think filthily ; but he does not know, that by committing adultery is also meant, to adulterate the goods of the Word, and to falsify its truths ; and still less that it means to deny the Lord’s divinity and to profane the Word. Hence he does not know, that adultery is so great an evil, as that it may be called essentially diabolical ; for whosoever is [principled] in natural adultery is also in spiritual adultery, and *vice versa*. That this is the case will be demonstrated in a particular treatise concerning *Conjugal Love*. But those are simultaneously in adulteries of every kind, who do not regard adulteries as sins, both in faith and life.

75. The reason why so far as any one shuns adultery, so far he loves marriage ; or, what is the same thing, so far as any one shuns the lasciviousness of adultery, so far he loves the chastity of marriage ; is, because the lasciviousness of adultery and the chastity of marriage are two opposites ; wherefore so far as man is not in the one, so far he is in the other. The case in this respect is as was described above, n. 70.

76. It is impossible for any one to know what the chastity

of marriage is, unless he shuns the lasciviousness of adultery as sin. A man may know that in which he is, but he cannot know that in which he is not: if he know anything in which he is not by description, or by thinking about it, still he only knows it obscurely, and as involved in doubt; wherefore he does not see it in a clear light, and free from doubt, until he is in it: in the latter case therefore he knows, but in the former case he may be said to know and not to know. The truth is, that the lasciviousness of adultery and the chastity of marriage, compared with each other, are like hell and heaven compared with each other; and that the lasciviousness of adultery makes hell with man, and the chastity of marriage makes heaven with him. The chastity of marriage, however, abides only with those who shun the lasciviousness of adultery as sin; see n. 111, below.

77. From what has been said it may without ambiguity be concluded and seen, whether a man be a Christian or not, yea, whether he has any religion or not: for whosoever does not regard adulteries as sins, in faith and life, is not a Christian, neither has he any religion. But, on the other hand, whosoever shuns adulteries as sins, especially if he hold them in aversion, by reason of their being sins, and still more, if he abominate them on that account, has religion, and if he be in the Christian Church, is a Christian. But more will be seen on this subject in the *Treatise concerning Conjugal Love*: in the mean time, see what is said upon it in the *Treatise on Heaven and Hell*, n. 366—386.

78. That to commit adultery is also meant to act obscenely, to speak obscenely, and to think filthily, is manifest from the Lord's words in Matthew: "Ye have heard that it was said by them of olden time, thou shalt not *commit adultery*; but I say unto you that whosoever looketh on a woman to lust after her, hath *committed adultery* with her already in his heart" (v. 27, 28).

79. That by committing adultery in a spiritual sense, is meant to adulterate the good of the Word, and to falsify its truth, is evident from the following passages; "Babylon—hath made all nations drink of the wine of her *fornication*" (Rev. xiv. 8). The angel said, "I will shew thee the judgment of the great whore that sitteth upon many waters, with whom the kings of the earth have committed *fornication*" (Rev. xvii. 1, 2). "All nations have drunk of the wine of the wrath of her *fornication*, and the kings of the earth have committed *fornication* with her" (Rev. xviii. 3). God "hath judged the great whore which did corrupt the earth with her *fornication*" (Rev. xix. 2). Fornication is spoken of in regard to Babylon, because by Babylon are meant those who arrogate to themselves the divine power of the Lord, and profane the Word by adulter

ating and falsifying it; wherefore also Babylon is called "the mother of harlots and abominations of the earth" (Rev. xvii 5). The same is signified by whoredom in the prophets; as in Jeremiah: "I have seen also in the prophets of Jerusalem a horrible thing; they *commit adultery* and walk in lies" (xxiii. 14). So in Ezekiel: "Two women the daughters of one mother,—committed *whoredoms* in Egypt, they committed *whoredom* in their youth;—one played the harlot when she was mine; she doted on her lovers, on the Assyrians her neighbours;—she committed her *whoredoms* with them;—yet she forsook not her *whoredoms* from Egypt.—The other was more corrupt in her inordinate love than the former, and in her *whoredoms* more than her sister in her *whoredoms*; she increased her *whoredoms*, she loved the Chaldeans; the Babylonians came to her into the bed of love, and defiled her by their *whoredom*" (xxiii. 2—17): these words relate to the Israelitish and Jewish church, which are called the daughters of one mother: by their whoredoms are meant the adulterations and falsifications of the Word; and whereas, in the Word, by Egypt is signified science, by Assyria reasoning, by Chaldea the profanation of truth, and by Babylon the profanation of good, therefore it is said that they committed whoredom with them. The like is said in Ezekiel concerning Jerusalem, whereby is signified the church as to doctrine: "Thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy *fornications* on every one that passed by:—Thou hast also committed *fornication* with the Egyptians thy neighbours, great of flesh, and hast increased thy *whoredoms*.—Thou hast played the *whore* also with the Assyrians, because thou wast insatiable—and couldst not be satisfied. Thou hast moreover, multiplied thy *fornication*—unto Chaldea. Thou art a wife that committeth *adultery*, which taketh strangers instead of her husband: they give gifts to all whores, but thou givest gifts to all thy lovers, and hirest them that they may come unto thee on every side for thy whoredom. Wherefore, O harlot, hear the word of Jehovah" (xvi. 15, 26, 28, 29, 32, 33, 35). That by Jerusalem is meant the church, may be seen in the *Doctrine concerning the Lord*, n. 62, 63. The like is signified by whoredoms in Isaiah, xxiii. 17, 18; lvii. 3; and in Jeremiah iii. 2, 6, 8, 9; v. 7; xiii. 27; xxix. 23; and in Micah i. 7; and in Nahum iii. 4; and in Hosea iv. 10, 11; and in Levit. xx. 5; and in Numbers xiv. 33; xv. 39; and in other places. For the same reason also the Jewish nation was called by the Lord "an adulterous generation" (Matt. xii. 39; xvi. 4; Mark viii. 38.)

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

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

81. The evil of theft enters deeper into man than any other evil, because it is conjoined with deceit and cunning, and deceit and cunning insinuate themselves even into the spiritual mind of man, which is the seat of his thought as grounded in understanding. That man has a spiritual mind and a natural mind, will be seen below.

82. The reason why man loves sincerity so far as he shuns theft as sin, is, because theft is also fraud, and fraud and sincerity are two opposites : wherefore so far as any one is not in fraud, so far he is in sincerity.

83. By sincerity is also meant integrity, justice, fidelity, and uprightness. Man cannot be principled in these virtues from himself, so as to love them by and for the sake of them ; but whosoever shuns fraud, deceit, and cunning, as sins, thereby becomes principled in those virtues, not from himself but from the Lord, as was shewn above, n. 18—31. This is true in regard to every one in his station and office ; whether he be a priest, magistrate, judge, merchant, or operative.

84. The same appears from many passages of the Word ; as from the following : “ He that walketh righteously, and speaketh uprightly ; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes ; that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil ; he shall dwell on high ” (Isaiah xxxiii. 15, 16). “ Jehovah, who shall abide in thy tabernacle, who shall dwell in thy holy hill ? He that walketh uprightly and worketh righteousness,—he that backbiteth not with his tongue, nor doth evil to his neighbour ” (Psalm xv. 1—3). “ Mine eyes shall be upon the faithful of the land that they may dwell with me : he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house ; he that speaketh lies shall not tarry in my sight. I will early destroy all the wicked of the land, that I may cut off all wicked doers from the city ” (Psalm ci. 6—8).

That he who is not inwardly sincere, just, faithful, and upright, remains in reality insincere, unjust, unfaithful, and devoid of uprightness, the Lord teaches in these words: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. v. 20): by the righteousness which exceeds the righteousness of the scribes and Pharisees, is meant interior righteousness, in which the man is [principled] who is in the Lord. That man ought to be in the Lord, he himself teaches in John: "The glory which thou gavest me, I have given them, that they may be one even as we are one; I in them, and thou in me, that they may be perfect in one;—and that the love wherewith thou hast loved me may be in them, and I in them" (xvii. 22, 23, 26); from whence it is evident, that they are perfect when the Lord is in them. These are they who are called the pure in heart, who shall see God; and the perfect as their Father in the heavens (Matt. v. 8, 48.)

85. It was said above, n. 81, that the evil of theft enters more deeply with man than any other evil, because it is conjoined with deceit and cunning, and deceit and cunning insinuate themselves even into the mind of the spiritual man, where his thought is with the understanding; wherefore it may be expedient here to say something concerning the *mind* of man. That the mind of man is his understanding and will together, may be seen above, n. 43.

86. Man has a natural mind and a spiritual mind: the natural mind is beneath, and the spiritual mind is above; the natural mind is the mind of his world, and the spiritual mind is the mind of his heaven. The natural mind may be called the *animal* mind, but the spiritual mind the *human* mind. A man is also distinguished from an animal by this, that he has a spiritual mind, whereby he has a capacity of being in heaven during his abode in the world: by this also it is that man lives after death.

Man, as to his understanding, can be in his spiritual mind, and thence in heaven; but he cannot be as to his will in his spiritual mind, and thence in heaven, unless he shuns evils as sins; and unless he be in heaven as to his will also, he still is not in heaven; for the will draws the understanding downwards, and causes it to be alike animal and natural as itself.

Man may be compared to a garden,—the understanding to light, and the will to heat; a garden is in light and not at the same time in heat, during winter, but it is in light and heat together during summer: the man, therefore, who is in the light of the understanding alone, is as a garden in the time of winter; but he who is in the light of the understanding and at the same time in the warmth of the will, is as a garden in the time of summer. The understanding also is wise from

spiritual light, and the will loves from spiritual heat; for spiritual light is the divine wisdom, and spiritual heat is the divine love.

So long as man does not shun evils as sins, the concupiscences of evils close up the interiors of the natural mind on the part of the will, being like a dense veil there, and as a black cloud beneath the spiritual mind, and prevent it from being opened: but as soon as man shuns evils as sins, then the Lord flows in out of heaven, and removes the veil, and disperses the cloud, and opens the spiritual mind, and thus introduces him into heaven.

So long as the concupiscences of evils close up the interiors of the natural mind, as just observed, so long man is in hell; but as soon as those concupiscences are dispersed by the Lord, man is in heaven. Further, so long as the concupiscences of evils close up the interiors of the natural mind, so long he is a natural man; but as soon as those concupiscences are dispersed by the Lord, he becomes a spiritual man. Again, so long as the concupiscences of evils close up the interiors of the natural mind, so long man is an *animal*, differing only in this, that he can think and speak, even concerning such things as he does not see with his eyes, which he derives from the faculty of elevating his understanding into the light of heaven; but as soon as those concupiscences are dispersed by the Lord, man becomes truly a *man*, because he then thinks what is true, in the understanding, from good in the will. Lastly, so long as the concupiscences of evils close up the interiors of the natural mind, so long man is as a garden in the time of winter; but as soon as those concupiscences are dispersed by the Lord, he is like a garden in the time of summer.

The conjunction of the will and the understanding with man is meant in the Word by the heart and soul, and by the heart and spirit; as where it is said, that God should be loved with all the heart, and with all the soul (Matt. xxii. 37), and that God would give a new heart, and a new spirit (Ezek. xi. 19; xxxvi. 26, 27); by the heart is meant the will and its love, and by the soul and the spirit, the understanding and its wisdom.

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

87. By bearing false witness, in a natural sense, is not only meant to act in the character of a false witness, but also to lie and to defame. By bearing false witness, in a spiritual sense, is meant, to assert, and to persuade others, that what is false is true, and that what is evil is good, and *vice versa*: but in the supreme sense, by bearing false witness, is meant to blaspheme the Lord and the Word. These are what constitute the bearing of false witness in a threefold sense; and they make a

one with the man who acts as a false witness, tells a lie, and defames his neighbour, as may appear from what was shewn in the *Doctrine concerning the Sacred Scripture*, in relation to the threefold sense of all that is contained in the Word, n. 5—7, &c., and n. 57.

88. Inasmuch as a lie and truth are two opposites, it follows, that so far as any one shuns a lie as sin, so far he loves truth.

89. So far as any one loves truth, so far he is desirous of knowing it, and so far he is affected when he finds it; nor can any other attain unto wisdom: and so far as he loves to do the truth, so far he is made sensible of the pleasantness [*amoenitas*] of the light in which the truth is. It is similar to the subjects spoken of above;—as with sincerity and justice with him who shuns thefts of every kind; with chastity and purity with him who shuns adulteries of every kind; and with love and charity with him who shuns murders of every kind, &c. But he who is in their opposites, knows nothing concerning them, although they contain every thing.

90. It is truth which is meant by the seed in the field, concerning which the Lord speaks in these words: "A sower went out to sow.—And as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it; and some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture; and some fell among thorns, and the thorns sprang up with it and choked it; and other fell upon good ground, and sprang up, and bare fruit, a hundred fold" (Luke viii. 5—8; Matt. xiii. 3—8; Mark iv. 3—8). The sower here is the Lord, and the seed is his Word, consequently truth: the seed by the way-side is with those who care nothing about truths: the seed on a rock is with those who are concerned about truth, but not for its own sake,—thus not interiorly; the seed among thorns is with those who are in the concupiscences of evil; but the seed in the good ground is with those who from the Lord love the truths which are in the Word, and practise them in dependence on him,—thus bearing fruit. That this is the meaning of the parable appears from the Lord's explication of it (Matt. xiii. 19—23; Mark iv. 14—20; Luke viii. 11—15). Hence it is evident, that the truth of the Word cannot take root with those who care nothing about truth; nor with those who love truth outwardly and not inwardly; nor with those who are in the concupiscences of evil; but with those in whom the concupiscences of evil are dispersed by the Lord. In these last, the seed, that is, the truth, is rooted in their spiritual mind. Concerning which, see above, n. 86.

91. It is a common opinion at this day, that salvation consists in believing this or that doctrine of the church, and not in doing the commandments of the decalogue (which are, not to kill, not to commit adultery, not to steal, not to bear false witness,

both in a confined and extended sense): for it is urged, that works are not regarded, but faith from God: when, in fact, so far as any one is in those evils, so far he is without faith. As was shewn above, n. 42—52. Consult your reason, and consider well, whether any murderer, adulterer, thief, and false witness, so long as he is in the concupiscence of such evils, can have faith; and further, whether the concupiscence of such evils can possibly be otherwise dispersed than by not willing to do them because they are sins, that is, because they are infernal and diabolical: wherefore, whosoever supposes, that salvation consists in believing this or that doctrine which the church teaches, and is still an evil-doer, must needs come under the description of that foolish one mentioned by the Lord in Matthew (vii. 26). Such a church is thus described in Jeremiah: "Stand in the gate of the house of Jehovah, and proclaim there this word:—Thus saith Jehovah of hosts the God of Israel, Amend your ways and your doings:—Trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah, are these.—Will ye steal, murder, and commit adultery, and swear falsely,—and come and stand before me in this house, which is called by my name, and say, We are delivered, to do all these abominations? Is this house become a den of robbers?—Behold, even I have seen, saith Jehovah" (vii. 2-4, 9—11).

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

92. Every one, may know from the Word and from doctrine thence derived, that the *proprium*, [or selfhood,] of man, is evil from his birth, and that it is in consequence of this that from an innate concupiscence, he loves evils, and is led into them, so that he wills to revenge, to defraud, to defame, and to commit adultery; and in case he does not think that they are sins, and resist them on that account, he commits them as often as opportunity offers, and when his interest and reputation are not endangered. Hence it is that man, does those things from delight, if destitute of religion.

93. Inasmuch as this *proprium*, [or selfhood,] of man, constitutes the first root of his life, it is evident what sort of a tree man would become, if that root were not extirpated, and a new one implanted: he would be a rotten tree, of which it is said, that it is to be cut down and cast into the fire (Matt. iii. 10; vii. 19). This root is not removed, and a new one implanted in its stead, unless man regards the evils, which constitute the root, as destructive to his soul, and wishes on that account to alienate himself from them: but inasmuch as they are of his *proprium*,

and consequently delightful, he cannot effect their removal but with a degree of unwillingness, and of struggle against them,—thus of combat.

94. Every one who believes that there is a hell and a heaven, and that heaven is eternal felicity, and that hell is eternal misery; and who further believes, that those who commit evil go to hell, and those who do good, to heaven,—is brought into a state of combat: and he who combats, acts from an interior principle, and in opposition to that concupiscence which constitutes the root of evil; for whosoever combats against any thing, does not will it,—and to have concupiscence is to will. Hence is it evident, that the root of evil can only be removed by combat against it.

95. So far, therefore, as any one fights against evil, and thereby removes it, so far good succeeds in its place, and from good only he looks evil in the face, and then sees it to be infernal and horrible; and because it is so, he not only shuns it, but also holds it in aversion, and at length abominates it.

96. The man who fights against evils, must needs combat as from himself; otherwise he does not fight, but stands like an automaton, seeing nothing and doing nothing; and from the evil [in which he is] he continually thinks in favour of evil, and not against it. But still it is well to be known that the Lord alone fights in man against evils, and that it only appears to man as if he fought from himself, and that the Lord is willing it should so appear, inasmuch as without such appearance there could be no combat,—consequently no reformation.

97. Such combat is not grievous, except to those who have given up the reins to their concupiscences, and have deliberately indulged them, and also to those who have confirmed themselves in the rejection of the holy things of the Word and of the church. To others it is not grievous; and should they resist evils in intention only once in a week, or a fortnight, they will perceive a change.

98. The Christian church is called the church militant, and it cannot be called militant except as fighting against the devil, consequently against the evils which are from hell;—hell is the devil. This combat consists in the temptation which every member of the church endures.

99. The Word in many places treats of combats against evils, which are temptations; such are understood by these words of the Lord: "Verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit" (John xii. 24): and also by these: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me. Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark viii.

34, 35): by the cross is understood temptation; as also in Matt. x. 38; xvi. 24; Mark x. 21; Luke xiv. 27; by his life is meant the life of man's *proprium* or selfhood; as also in Matt. x. 39; xvi. 25; Luke ix. 24; and particularly John xii. 25; which is also the life of the flesh that "profiteth nothing" (John vi. 63). Concerning combats against evils, and victories over them, the Lord speaks to the churches in the Revelation; as to the *church in Ephesus*: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. ii. 7): to the *church in Smyrna*: "He that overcometh shall not be hurt of the second death" (Rev. ii. 11): to the *church in Pergamos*: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no one knoweth, saving he that receiveth it" (Rev. ii. 17): to the *church in Thyatira*: "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations, and I will give him the morning star" (Rev. ii. 26, 28): to the *church in Sardis*: "He that overcometh, the same shall be clothed in white raiment" (Rev. iii. 5): to the *church in Philadelphia*: "Him that overcometh will I make a pillar in the temple of my God,—and I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem, which cometh down out of heaven from God—and my new name" (Rev. iii. 12): and to the *church in Laodicea*: "To him that overcometh, will I grant to sit with me in my throne" (Rev. iii. 21).

100. Those combats, which are temptations, may be seen particularly treated of in the work *On the New Jerusalem and its Heavenly Doctrine*, published in London in 1758 from n. 187—201. Whence they are, and their nature, may be seen, n. 196, 197. How and when they occur, n. 198. What good they effect, n. 199. That the Lord combats for man, n. 200. Concerning the Lord's combats or temptations, n. 201.

### XIII. MAN OUGHT TO SHUN EVILS AS SINS, AND TO COMBAT AGAINST THEM, AS FROM HIMSELF.

101. It is of divine order that man should act from freedom according to reason, since to act from freedom according to reason is to act from himself. Nevertheless, these two faculties, *freedom* and *reason*, are not of man's *proprium*, but are of the Lord within him: and so far as he is a man, they are not taken away from him, because without them he could not be reformed: for he could not do the work of repentance, he could not fight against evils, and afterwards bring forth fruits worthy of repentance. Now since freedom and reason are with man from the

Lord, and man acts from them, it follows, that he does not act from himself, but as from himself.\*

102. The Lord loves man, and wills to dwell with him: yet he cannot love him and dwell with him, unless he is received and loved reciprocally;—thence, and not otherwise, there is conjunction. For this cause the Lord has given freedom and reason to man; freedom, to think and will as from himself, and reason, according to which [he may think and will]. It is not possible to love any one and to be conjoined with any one, with whom there is no reciprocation, neither is it possible to enter into and remain with any one with whom there is no reception. Inasmuch as receptivity and reciprocity are in man from the Lord, therefore the Lord says, “Abide in me, and I in you” (John xv. 4). “He that abideth in me, and I in him, the same bringeth forth much fruit” (John xv. 5). “At that day ye shall know that—ye are in me, and I in you” (John xiv. 20). That the Lord is in the truths and in the goods which man receives, and which abide with him, he also teaches in these words: “If ye abide in me, and my words abide in you.—If ye keep my commandments, ye shall abide in my love” (John xv. 7, 10). “He that hath my commandments, and keepeth them, he it is that loveth me,—and I will love him,—and will make my abode with him” (John xix. 21, 23). Thus the Lord dwells in his own with man, and man in those things which are from the Lord, and thus in the Lord.

103. Now as there is with man, from the Lord, this power of yielding or withholding reciprocation and thence mutual [love], therefore the Lord directs, that man should repent; and this no one can do, but as from himself: “Jesus said, Except ye repent, ye shall all perish” (Luke xiii. 3, 5). Jesus said, “The kingdom of God is at hand; repent ye, and believe the Gospel” (Mark i. 15). Jesus said: “I come—to call sinners to repentance” (Luke v. 32). “Jesus said to the churches, Repent” (Rev. ii. 5, 16, 21, 22; iii. 3); also, “They repented not of their deeds” (Rev. xvi. 11).

104. Because there is with man from the Lord this power of yielding or withholding reciprocation, and thence mutual [love], therefore the Lord enjoins, that man should do the commandments, and should bring forth fruits; as in these words: “Why call ye me Lord, Lord, and do not the things that I say?” (Luke vi. 46—49). “If ye know these things, happy are ye if ye do them” (John xiii. 17). “Ye are my friends, if ye do whatsoever I command you” (John xv. 14). “Whosoever shall do and teach the same, shall be called great in the kingdom of the heavens” (Matt. v. 19). “Whosoever heareth these sayings

\* That man has freedom from the Lord, may be seen above, n. 19, 20; and in the *Treatise on Heaven and Hell*, n. 589—596, 597—603. What freedom is, may be seen in the *New Jerusalem and its Heavenly Doctrine*, n. 141—149.

of mine and doeth them, I will liken him unto a wise man" (Matt. vii. 24). "bring forth fruits meet for repentance" (Matt. iii. 8). "Make the tree good and its fruit good" (Matt. xii. 33). "The kingdom shall be—given to a nation bringing forth the fruits thereof" (Matt. xxi. 43). "Every tree that bringeth not forth good fruit, is hewn down and cast into the fire" (Matt. vii. 19). Not to mention many other passages of a like nature; from which it is evident, that man ought to do good from himself, but by the Lord's power, which he should implore; and this is to do good as from himself.

105. Inasmuch as there is with man from the Lord this power of yielding or withholding reciprocation and thence mutual [love], therefore man will render an account of his works, and be recompensed according to them; for the Lord says, "The Son of Man shall come,—and reward every one according to his works" (Matt. xvi. 27). "They that have done good shall come forth to the resurrection of life, and they that have done evil to the resurrection of damnation" (John v. 29). "Their works do follow them" (Rev. xiv. 13). All were judged according to thir works (Rev. xx. 13). "Behold I come, and my reward is with me, to give to every one according as his work shall be" (Rev. xxii. 12). If there were no reciprocity with man, there could be no imputation.

106. Because reception and reciprocity are with man, therefore the church teaches, that man should examine himself, confess his sins before God, desist from them, and lead a new life. That this is taught by every church in Christendom, may be seen above, n. 3—8.

107. If man had not had receptivity and thence thought as from himself, nothing could have been said to him about faith, for neither is faith from man. Without these man would be like chaff in the wind, and would stand as though he were inanimate, with his mouth open and his hands hanging down waiting for influx, thinking nothing, and doing nothing in the things which concern his salvation. He has indeed no active power in those things from himself, but still he has a power of re-acting as from himself.

But these things will be placed in a still clearer light in the Treatises concerning *Angelic Wisdom*.

XIV. IF ANY ONE SHUNS EVILS FOR ANY OTHER REASON THAN BECAUSE THEY ARE SINS, HE DOES NOT SHUN THEM, BUT ONLY PREVENTS THEIR APPEARING BEFORE THE EYES OF THE WORLD.

108. THERE are moral men who keep the commandments of the second table of the decalogue, being guilty neither of theft, nor of blasphemy, nor of revenge, nor of adultery; and

such of them as persuade themselves that such things are evil, because they are hurtful to the common good of the state, and thereby contrary to the laws of humanity, also live in the exercise of charity, sincerity, justice, and chastity. But if they practise these goods, and shun those evils, only because they are evils, and not at the same time because they are sins, they are still merely natural man, and with merely natural men the root of evil remains ingrafted, and is not removed; wherefore the good actions which they perform are not good, because they proceed from themselves.

109. A natural moral man may appear before men in the world altogether like the spiritual moral man, but not before the angels in heaven; for before the angels in heaven, if he be principled in what is good, he appears as an image of wood, and if he be principled in what is true, as an image of marble in which is no life:—it is otherwise with the spiritual moral man: for the natural moral man is externally moral, and the spiritual moral man is internally moral, and what is external without what is internal is not alive: it lives indeed, but not the life which is called *life*.

110. The concupiscences of evil, which form the interiors of man from his birth, are not removed except by the Lord alone: for the Lord flows in from what is spiritual into what is natural; whereas man of himself enters from what is natural into what is spiritual, and this influx is contrary to order, and does not operate upon concupiscences to the removal of them, but incloses them more and more closely in proportion as it confirms itself: and since hereditary evil thus lies concealed and shut up, after death, when man becomes a spirit, it bursts the covering within which it was concealed in the world, and breaks out, like the discharge from an ulcer which had been only superficially healed.

111. There are various and manifold causes operating to render man moral in an external form; but if he be not also moral in an internal form, he is still not moral. As for example: If any one abstain from adultery and fornication through fear of the civil law and its penalties;—through fear of the loss of reputation, and thence of honour;—through fear of diseases which may be thereby contracted;—through fear of family broils from his wife, and consequent disturbance of his tranquillity;—through fear of revenge from the husband or his connections;—from poverty or avarice;—from imbecility arising either from disease or abuse, or from age, or from impotence; yea, if he abstain from them from any natural or moral law, and not at the same time from a spiritual law, he is still inwardly an adulterer and fornicator: for he still believes that they are not sins, and consequently he does not make them unlawful in his spirit before God, and thus in spirit he commits them, although not before the world in the body wherefore after death, when he becomes

a spirit, he speaks openly in favour of them. Hence it is evident, that a wicked person may shun evils as being hurtful, but that none but a Christian can shun evil as sins.

112. The case is similar in respect to thefts and frauds of every kind ;—with every kind of murder and revenge, and with every kind of false witness and lies. No one can be cleansed and purified from them of himself: for there are infinite concupiscences inherent in every one of those evils, which man sees not but as one uncompounded thing, whereas the Lord sees the smallest unit [singularissima] in every series. In a word, man cannot regenerate himself, that is, form in himself a new heart and a new spirit, but the Lord alone [can do this]: who is himself the Reformer and Regenerator. Wherefore if man wills to make himself anew from his own prudence and intelligence, it is only like a covering deformed face with paint, and anointing a part affected with inward rottenness with a cleansing ointment.

113. Therefore the Lord says in Matthew, “Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also” (xxiii. 26). And in Isaiah: “Wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil:” and then “though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool” (i. 16, 18).

114. To what has been said above, let these remarks be added: I. That Christian charity, with every one, consists in his performing faithfully the duties of his calling: for thus if, he shuns evils as sins, he daily does what is good, and is himself his own particular use in the common body: thus also the common good is provided for, and that of each individual in particular. II. That other works are not properly works of charity, but are either its signs, or benefits, or debts.

**FINIS**