

ALL THINGS NEW

By Basil Lazer, 1996

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1. ALL THINGS NEW

"Behold, I make all things new." (Rev. 21: 5)

Those words of the Lord are fulfilled today in what is known as the New Church. They become a living experience for all who are willing to open their minds to receive the great spiritual truths contained in a series of books known as "The Writings". These amazing books contain the internal spiritual meaning of the Word of God and comprise some thirty volumes. Their author, Emanuel Swedenborg, was the humble, but effective instrument, used by the Lord to reveal these great truths to the world.

These tremendous revelations were not given in the past, as the world was not ready to receive them. Had they been given too soon, they would have been neither understood nor appreciated. It would have been like feeding a tiny baby large helpings of meat, which of course, it would find impossible to digest. In the same way, man had to develop intellectually and be prepared in other ways by the Lord to receive and "digest" great spiritual truths. This has taken many centuries to accomplish, as the process of growth has, of necessity, been very gradual. To continue the analogy, we see the same thing in the physical growth of a human being. It takes many years for a child to reach maturity and, during that time, the child has to progress and develop in many ways, one step at a time, before he can become a responsible adult. The same thing applies to man's spiritual development.

This was what the Lord meant when He said: *"I have yet many things to say to you, but you cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and will show you things to come. He shall glorify Me, for he shall receive of mine, and shall show it unto you."* (John 16:12-14) We see the fulfilment of this great promise in the Writings of the New Church, through which the Lord enlightens our minds to truths of the first magnitude, which are given that the Church may eventually become what the Lord wants it to be - not what man, through his pride, selfishness, false teaching and lack of love has made it. This all has to be rectified and the Lord is doing it today through the Writings, which are the means He is using to accomplish this all important work, which will have eternal consequences for all mankind.

As a comparative new comer to the New Church, I can say in all honesty and gratitude that these great books have not only increased my love, devotion and faith in the Lord many times over, but they have enabled me to improve my life through His power, in a way I would not have thought possible. They glorify

and reveal THE LORD, enabling you to appreciate Him and His Word to a much greater degree than ever before. In addition to giving the world an entirely new spiritual revelation and concept, they enlarge and clarify the Word of God in a wonderful way, which has to be experienced to be appreciated. Each book of the Writings is divided into numbered sections, which will be found most convenient for reference purposes. In the various books quoted, the relevant section numbers are given for the particular teaching concerned.

The main books of the Writings are:-

HEAVEN AND HELL

THE FOUR DOCTRINES (The Lord, Sacred Scripture, Life & Faith)

THE DIVINE LOVE AND WISDOM

ARCANA COELESTIA (12 vols)

APOCALYPSE EXPLAINED (6 vols)

APOCALYPSE REVEALED

EARTHS IN THE UNIVERSE

CONJUGIAL LOVE

TRUE CHRISTIAN RELIGION

THE LAST JUDGMENT

THE WHITE HORSE

THE NEW JERUSALEM AND ITS HEAVENLY DOCTRINE

BRIE EXPOSITION

CORONIS

THE DOCTRINE OF USES

THE DIVINE PROVIDENCE

CHARITY

As it may not be possible, or convenient, to read all these books at the one time, it is suggested that a start be made with the following:-

HEAVEN AND HELL

THE NEW JERUSALEM AND ITS HEAVENLY DOCTRINE

THE FOUR DOCTRINES

TRUE CHRISTIAN RELIGION

THE DIVINE PROVIDENCE

These five books present a fairly comprehensive idea of what the Writings have to teach and should give the sincere seeker much truth of a spiritual and practical nature, which can be applied to everyday life.

The Writings give us a new spiritual vision, which will be found most stimulating after the many false and sterile teachings of today. There is nothing indefinite about them, as they state very plainly and clearly what the Lord wants us to know and do, if we wish to have eternal life in heaven, after we leave this world. They show how we can cooperate with the Lord in His work of regeneration and, it is when we begin to do this, that He makes "all things new" for us. (TRUE CHRISTIAN RELIGION 532 to 534; 576 to 578). We see things in a new light and life takes on a new meaning. We have a new sense of values, as we examine everything in the light of the Writings and cease to kick and rail against circumstances, as we understand why our trials and tribulations are permitted to take place. (DIVINE PROVIDENCE 59) We see love and beauty where we failed to see them before, and our appreciation of life and its meaning grows deeper and more profound.

Our attitude toward others begins to change - we find ourselves growing more tolerant and less critical. We learn to analyse our feelings and thoughts before putting them into action and have a new conception of the love of God, which becomes infinitely greater as He reveals Himself to us in the Writings. We look upon the Word and the Writings as our "spiritual manna" and go to them each day with a new hope and expectation in our hearts - and we are never disappointed. Our daily prayers take on a new meaning and

become more intelligent and realistic, as the Lord opens our perceptions to the true purpose of life and the significance of our own particular place in it. (DIVINE PROVIDENCE 323 to 325)

Instead of dreading what the future might hold for us, we look forward to each day as a new opportunity for the Lord to work through us to help others, knowing also that, when we abide in the True Vine, He will be with us always and ever lead us to greater blessings and truths. (John 15). The Writings show us how to abide in the True Vine. (See especially "The Doctrine of Life" from THE FOUR DOCTRINES). We cease to worry and fret about our needs, being convinced that, if we do His will, they will be fully provided for. It is then that we begin to experience the fulfilling of such Divine promises as: "*Seek you first the kingdom of God and His righteousness and all these things shall be added unto you. Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itself*". (Matt 6: 33-34). When we see the marvellous working of the Divine Providence in our own lives, those words have a new reality for us. We don't doubt them any more, as the Lord implants a new trust in our hearts, which in turn brings a new peace and serenity, where there was none before.

Our daily work has a new meaning for us, when we see it as a preparation for the use we will perform in heaven. (HEAVEN & HELL 387 to 394). This is applicable even when the work is uncongenial, providing we do it to the best of our ability and without complaint, and with the thought ever before us that we are being prepared by the Lord in this way for more important heavenly uses. (TRUE CHRISTIAN RELIGION 744) Again, when we read the newspapers and listen to news broadcasts, or watch television, we see world events in a new light, as we realise that the Divine Providence or the Divine permission is at work in every situation - even the most disturbing, from a human viewpoint. (DIVINE PROVIDENCE 234 to 274)

We gain new conceptions of love, faith, conscience, freewill, repentance, regeneration and temptation, as these things are shown to us in a new light, which makes us stop and ask ourselves how we are measuring up to the Lord's teachings. This is all clearly explained in NEW JERUSALEM AND ITS HEAVENLY DOCTRINE, under the following chapter headings:- "Love in General", "The Loves of Self and of the World", "Love Toward the Neighbour, or Charity", "Faith", "Conscience", "Freedom", "Repentance and Remission of Sins", "Regeneration" and "Temptation". This excellent book points out, and shows why, it is not enough to have a mere blind faith, and unless we fight the evils to which we are prone and overcome them through the power of the Lord, that we are not really "saved" at all - to use a much misunderstood term. What a contrast this is to the easy "salvation" method of justification by faith alone (without repentance, love or works) which is accepted by many as the true Christian doctrine: According to this easy going doctrine, a man could commit ten murders and (assuming he was not caught) go on living a wicked life until the day he died. Then all he would have to do, a few minutes before his death, would be to say he believed in Jesus Christ. He would then immediately be "saved", all his sins would be wiped out and forgiven and as soon as he expired, he would enter heaven, because Jesus had borne all his sins on the cross and he was completely absolved from them. In other words, it does not matter how you live, or how many sins you commit, so long as you believe. It is these false and misleading teachings, among many others which are exposed in the Writings in all their lamentable error.

The Writings point out how far the world has drifted, both in thought and deed, from the original teachings of the Lord Jesus Christ. One has only to see the lovelessness and hypocrisy of much that passes for religion today, to know how true this is. The Lord always stressed the futility of a mere belief as an end in itself and showed the great importance and vital necessity of the practical application to life of the precepts He taught. He warned that, unless we live His teachings, our faith (so called) is a mockery and will be of no avail as a means of salvation. We see this very plainly in the following passages:-

"So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets" Every tree that does not bear good fruit is cut down and thrown into the fire. Thus, by their fruit you will recognize them." (Matt. 7: 12, 19, 20)

"Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. The

rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash" (Matt. 7: 24-27)

"Now that you know these things, you will be blessed if you do them." (John 13: 17)

"If you love me, keep my commands." My command is this: Love each other as I have loved you." "You are my friends if you do what I command." (John 14: 15; John 15: 12, 14)

"Look, I am coming soon! My reward is with me, and I will give to each person according to what they have done." (Rev. 22: 12).

See also:-

The Parable of the Tares and Wheat (Matt 13: 24-30, 36-43)

The condemnation of hypocrisy (Matt 23)

The judgment of the evil and the good (Matt 25: 31-46)

The importance of Mercy and Charity (Luke 6: 30-46)

The Parable of the Good Samaritan (Luke 10: 30-37)

In the Writings, the Lord gives us an entirely new and acceptable knowledge of life after death. In the book, HEAVEN AND HELL, the veil is gradually lifted before our astonished eyes, as we read actual descriptions of life in both heaven and hell, which are vividly disclosed in great detail. This may sound fantastic to many people, as such revelations have never previously been given to this world by the Lord, but an open minded study of this book will convince all, but the most deliberate sceptic, of its truth. It is all so feasible and makes sense. It fills in many of the gaps in our religious thinking, which have never been satisfactorily explained until now. And perhaps most important of all, it does away with the old fear and dread of death, which haunts so many people, as it looms up before them like a giant question mark. Physical death is a reality which has to be faced by all of us; but when we know the truth about it, as given in this book, it has no more terrors for us.

This great book can also give much comfort and hope to those who are grieving over loved ones who have passed away. There is a particularly beautiful description of what happens to children when they die and we are shown what infinite love and care is bestowed upon them and how, eventually, they enter heaven and become angels. Did you know that no child who dies is ever lost, but all go into heaven? What a great comfort this fact alone, could bring to grief stricken parents! (H & H 329 to 345). We often hear it said: "How do we know there is a life after death? No one has ever come back to tell us, so how can we be sure?" This book has the answer to all such queries, and it will be found both convincing and satisfying.

The Writings explain what is meant by the Second Coming of the Lord and clear up many misconceptions in this regard. For nearly two thousand years, people have waited patiently and expectantly for the physical return to earth of the Lord and have wondered why it is taking so long. Each generation has hoped it would happen in their time and, when it has not eventuated, many have been sadly disappointed. This is because they have known only the literal sense of the Word. But now, when the spiritual sense has been revealed to man by the Lord, for the first time, we can clearly see what the Second Coming really means. A good summary of this great subject is given in TRUE CHRISTIAN RELIGION 768 to 790, where it is explained that the Second Coming is spiritual and does not involve the destruction and recreation of the visible heaven and the inhabited earth. Without a knowledge of the spiritual sense of the Word, it is impossible to interpret the Book of Revelation and to understand the real meaning of passages in the Gospels which tell of stars falling from the heavens on to the earth. When we consider that the stars are much bigger than our earth, we can see the impossibility of such a thing from a physical point of view. Again, the explanations given appeal to our common sense and we find ourselves agreeing with the reasonable interpretations of many scriptural passages, which had previously baffled us. The whole subject of the Second Coming is thoroughly covered in the books, APOCALYPSE EXPLAINED and APOCALYPSE REVEALED

Lonely people and those who have failed to find their true marriage partner in this life, will derive much solace from the chapter entitled "Marriages in Heaven" in the book HEAVEN AND HELL 366 to 386. In this

chapter it is shown that all who live a life in accordance with the Lord's commandments (love to the Lord, charity toward the neighbour and a willingness to fight their inherent evils) are led to their eternal marriage partner by the Lord, when they enter heaven. In cases where truly spiritual marriages are contracted on earth, those partners will continue in that marriage in heaven. Each heavenly marriage is brought into being by the Lord and we are told that those only of a like mind and disposition are so united. It is love which predominates throughout and this heavenly love is an eternal gift from the Lord, which is wonderful beyond description. In heavenly marriages, the will of the wife is also the husband's will and the understanding of the husband is also the wife's understanding and one does not dominate the other, since the love of each is to will and think like the other. So there is mutual reciprocation in all things between them and they are joined into one. A married pair in heaven are not called two, but one angel. There is a wonderful sharing of thoughts and affections and their love for each other is increased by the Lord for all eternity. Such is the happiness of marriages in heaven. This great gift, bestowed on us by the Lord, is waiting in heaven for all who love Him and keep His commandments.

There is an entire book of the Writings devoted to this vital subject. It is entitled CONJUGIAL LOVE and in it, the Lord discloses the marvellous ways in which the great gift of love is brought to fruition in heaven. In No. 41 of this book, the spiritual meaning is given of the Lord's words in the Gospels, when He said that those who enter heaven neither marry nor are given in marriage. These words refer to spiritual nuptials, which take place while we are still on earth. This is the wonderful loving conjunction between the Lord and man. When this is effected on earth, it is also effected in heaven for all eternity and takes place among those who are accounted worthy of heavenly life, because of the manner in which they have thought and acted toward the Lord and His teachings, during their life on earth. This spiritual marriage is what is meant by the Lord's words in Matt.22: 23-32; Mark 12: 18-27; Luke 20: 27-38

In the book, EARTHS IN THE UNIVERSE, we are given accounts of the people who inhabit other planets in our universe and are shown how they worship the one God (Who is the Lord Jesus Christ) and love and revere Him to a much greater degree than do the inhabitants of this earth. Among other things, we read of the type of men and women who live on Mercury, Jupiter, Mars, Saturn, Venus and the Moon. Strange and wonderful as all this may sound, it must be remembered that these facts are now given to the world with the Lord's permission, for the first time in history, with the object of increasing our love, wisdom and understanding for the Lord and one another, thus making us more worthy to enter heaven and become better vessels through whom the Lord can work to bless others.

And so it goes on, as one new revelation after another is given to the patient seeker after truth who is willing to be enlightened by the Lord in this way, in matters of supreme importance to all mankind. It is through the Writings that we are able to get closer to the Lord and live His teachings, and the more we can do this, the more He can make all things new and more perfect for us, beginning with our own lives and extending to every situation and circumstance with which we are connected and this, with infinite variety for all eternity.

This booklet gives only a bare outline of what can be found in the Writings, but we invite all who love the Lord and are searching for His truth, to read and see for themselves what amazing revelations these books contain.

"The LORD has done it this very day; let us rejoice today and be glad."(Psalm 118: 24)

2. BRIEF EXPLANATION

As I have discussed the Writings at some length, I thought it would be appropriate to include selections from a number of these books by way of illustration. With this in mind, I have chosen passages from the following:-

HEAVEN AND HELL, TRUE CHRISTIAN RELIGION, ARCANA COELESTIA, EARTHS IN THE UNIVERSE, DOCTRINE OF LIFE, DIVINE PROVIDENCE, CONJUGIAL LOVE, NEW JERUSALEM AND ITS HEAVENLY DOCTRINE and THE LAST JUDGMENT

Quotations from each book are grouped together under the heading of the book concerned, as well as the numbered sections to which they refer. I have not given examples from every book, as my aim has been to focus attention on certain outstanding quotations. This does not mean, of course, that the books I have omitted are not well worth reading, but for the sake of brevity I have confined myself to selections which could be of special interest to a new reader. However, before presenting these quotations, I would like to make a few brief comments on three of the abovementioned books.

Under the heading, *EARTHS IN THE UNIVERSE*, you will find a description of the inhabitants of the planet Jupiter. This is a short extract from the chapter dealing with this particular planet. In this remarkable book, in addition to detailed accounts of the inhabitants of Mercury, Mars, Saturn, Venus and the Moon, we are also given descriptions of the people who reside on five other planets well beyond the boundaries of our own solar system.

We are also shown that every earth was created by the Lord for the express purpose of the propagation of the human race and that all are inhabited. The Divine purpose in this is to ensure that the population of the heavens is continually increased, since all angels come from the human race. Man's theories and petty scientific achievements fade into insignificance before the profound truths related in this astounding book, which will be an eye opener to all who read it.

The first three passages from *CONJUGIAL LOVE* are taken from the chapter of this book entitled "The Joys of Heaven", in which Swedenborg gives an account of a group of men who had newly entered the spiritual world (after the death of their material bodies) and were instructed by angels on the meaning of heavenly joy. They were also invited (with the Lord's permission) to spend three days as guests of a heavenly society and a vivid picture is given of the many wonders they saw there, including a description of a heavenly wedding. Other quotations from the book deal with marriage relationships in the other life and show the wonderful, loving and just provision made by the Lord in this regard. This book thoroughly covers a subject of the utmost importance, which intimately concerns us all.

The extracts from *THE LAST JUDGMENT* are of special interest in view of the fact that many people expect this judgment to take place on earth, with tremendous physical upheavals both here and in the heavens, whereas it has already taken place in the world of spirits.

This book clearly explains what led up to this judgment, why it took place at that particular time and how all things concerning it, as foretold in the Book of Revelation, were fulfilled. The Lord permitted Swedenborg to be present in his spiritual body while these tremendous happenings were taking place, so that he could record them for the enlightenment of mankind. Here in this book, every phase of this judgment is set out from beginning to end with such a wealth of detail, that one is left in no doubt whatever that these events actually took place in the year 1757, as described by Swedenborg.

We are also told what the Lord has accomplished for all future generations by this Last Judgment and how, since that time, spiritual communication has been restored between the heavens, the world of spirits and this earth. And because of this restoration of spiritual communication, the Lord is now able to disclose the internal, or spiritual meaning of His Word (which is contained in the literal sense like a kernel inside a nut, to use a very simple example) and through it interior Divine Truths have been revealed to man for the first time. This is only one of many reasons why the books of the Writings are such a priceless and eternal heritage, to be cherished and treasured by mankind in deep gratitude to the Lord, Who has manifested His Second Coming to the world in this way.

The quotations which now follow are but tiny fragments of the superb, thought provoking books from which they were taken, but it is hoped they will serve to convey some idea of the Divine revelations which await the receptive reader of these unique masterpieces.

3. SELECTED PASSAGES FROM THE WRITINGS OF EMANUEL SWEDENBORG

HEAVEN AND HELL

Everything in the heavens is arranged according to the divine design, which is managed everywhere by the oversight of angels, with the wiser ones tending to matters of the common good or use and the less wise to smaller details, and so on. These matters are ranked just as uses are ranked in the divine design. This also means that importance is attributed to each role in keeping with the importance of its use. Angels, however, do not claim any importance for themselves but ascribe it all to the use; and since the use is the good that it serves and everything good comes from the Lord, they ascribe it all to the Lord. This means that if people think about respect for themselves first and for their use secondarily instead of for the use first and for themselves secondarily, they cannot hold any office in heaven because they are looking away from the Lord, putting themselves first and their use second. To say "use" is to mean the Lord as well, since as just noted use is something good, and good comes from the Lord.

(HEAVEN AND HELL 389)

No one gets either heaven or faith by baptism. Baptism serves only as a sign and reminder that we need to be reborn, and that people born in the church can be reborn because the Word is there, the Word that contains the divine truths that make regeneration possible. The church is where the Lord, who is the source of rebirth, is known.

May it be known, therefore, that every child who dies, no matter where he or she was born, within the church or outside it, of devout or irreverent parents, is accepted by the Lord after death, brought up in heaven, taught according to the divine design and filled with affections for what is good and through them with direct knowledge of the truth; and then, being continually perfected in intelligence and wisdom, all such individuals are led into heaven and become angels.

Anyone who thinks rationally can realize that no one is born for hell - everyone is born for heaven. We ourselves are to blame if we arrive in hell, but children are not yet liable for any blame.

(HEAVEN AND HELL 329)

We should realize as well that we present our whole person in our works and deeds and that our volition and thought, or the love and faith that are our inner constituents, are not complete until they are [embodied] in the deeds and works that are our outer constituents. These latter are in fact the outmost forms in which the former find definition; and without such definitions they are like undifferentiated things that do not yet have any real presence, things that are therefore not yet in us. To think and intend without acting when we can is like a flame sealed in a jar and stifled, or it is like seed sown in the sand that does not grow but dies along with its power to reproduce. Thinking and intending and doing, though, is like a flame that sheds its light and warmth all around, or like seed sown in the soil, that grows into a tree or a flower and becomes something. Anyone can see that intending and not acting when we can is not really intending, and loving and not doing good when we can is not really loving. It is only thinking that we intend and love; so it is a matter of isolated thought that disintegrates and vanishes. Love and intent are the very soul of the deed or work. It forms its own body in the honest and fair things that we do. This is the sole source of our spiritual body, the body of our spirit; that is, our spiritual body is formed entirely from what we have done out of love or intent. In a word, everything of our character and our spirit is [embodied] in our works or deeds.

(HEAVEN AND HELL 475)

TRUE CHRISTIAN RELIGION

This new church is the crown of all the churches that have ever existed on this planet because it will worship the one God, who can be seen, within whom is the God that cannot be seen, like a soul in a body. This is the only way we can form a partnership with God, because we are earthly and we think in earthly ways; and such a partnership must be formed in our thinking and then in the desires that belong to our love. This occurs when we think of God as a human being.

Establishing contact with a God we cannot see is like trying to make eye contact with the limitless vastness of outer space, or like being on the lookout in mid-ocean but not being able to see anything but endless sky and sea.

Establishing contact with a God we can see is like making eye contact with a person in the air or on the sea, whose arms then reach out, inviting us into an embrace.

Any partnership between God and us must also be reciprocated as a partnership between us and God, and this second aspect of the partnership is not possible unless we can see God.

The fact that we were unable to see God before he took on a human manifestation is something the Lord himself teaches in John: "*You have never heard the voice of the Father or seen what he looks like*" ([John 5:37](#)). And in Moses we read that no one can see God and live ([Exodus 33:20](#)). In John we read that God's human manifestation allows him to be seen: "*No one has ever seen God. The only begotten Son, who is close to the Father's heart, has made him visible*" ([John 1:18](#)). In the same gospel, "*Jesus said, 'I am the way, the truth, and the life. No one comes to the Father except through me. Those who know me also know the Father, and those who see me also see the Father'*" ([John 14:6-7, 9](#)).

As for the point that we form a partnership with the God that cannot be seen through the aspect of him that can be seen, that is, through the Lord - this is something the Lord himself teaches in the following passages:

Jesus said, "*Live in me and I [shall live] in you. Those who live in me and I in them bear much fruit.*" ([John 15:4-5](#))

On that day you will know that I am in my Father, and you are in me and I am in you. ([John 14:20](#))

The glory that you gave me, I have given them so that they may be one as we are one - I in them and you in me, so that the love with which you loved me may be in them, and I may be in them. ([John 17:22-23, 26](#); see also [John 6:56](#))

See also the teachings that the Father and the Lord are one, and that we have to believe in him in order to have eternal life.

Many times already in this work I have demonstrated that our salvation depends on our forming a partnership with God. (TRUE CHRISTIAN RELIGION 787)

True Repentance Is Examining Not Only the Actions of Our Life but Also the Intentions of Our Will

The reason why true repentance is to examine not only the actions of our life but also the intentions of our will is that our intellect and our will produce our actions. We speak from our thought and we act from our will; therefore our speech is our thought speaking, and our action is our will acting. Since this is the origin of what we say and do, it is clear without a doubt that it is these two faculties that commit the sin when our body sins.

It is in fact possible for us to repent of evil things we have done through our bodies but still think about evil and will it. This is like cutting down the trunk of a bad type of tree but leaving its root still in the ground; the same bad tree grows up from the root again and also spreads itself around. There is a different outcome when the root is pulled up, though; and this is what happens within us when we explore the intentions of our will and lay our evils aside through repentance. (TRUE CHRISTIAN RELIGION 532)

People who do not examine themselves are like people with a sickness that closes off their capillaries and therefore corrupts their blood, causing their limbs to go to sleep and atrophy, and resulting in severe chronic diseases because their humors, and therefore the blood that arises from them, are viscous, sticky, irritating, and acidic. People who do examine themselves, however, including the intentions of their will, are like people who are healed from these diseases and regain the vitality they felt when they were young.

People who examine themselves in the right way are like ships from Ophir completely filled with gold, silver, and precious stones; before they examined themselves, though, they were like barges loaded down with unclean freight, carting away the filth and excrement from city streets.

People who examine themselves deeply become like mines, whose walls all shine with ores of precious metals; before they do so, however, they are like foul-smelling swamps inhabited by serpents and poisonous snakes with glittering scales, and harmful insects with shiny wings.

People who do not examine themselves are like the dry bones in the valley; but after people have explored themselves they become like those same bones after the Lord Jehovah put sinews on them, brought flesh

upon them, covered them with skin, and breathed spirit into them, and they came to life, Ezekiel 37: 1-14. (TRUE CHRISTIAN RELIGION 534).

In every motion and every action there is an element that is active and another element that is responsive. The active element acts, and then the responsive element acts in response. As a result, a single action comes forth from the two elements. A mill is activated in this manner by a waterwheel; a carriage by a horse; a motion by a force; an effect by a cause; a dead force by a living force; and in general an instrumental cause by a principal cause. Everyone knows that each pair together completes a single action.

In the case of goodwill and faith, the Lord acts, and we act in response. There is an activity of the Lord that prompts our human response. The power to do good things comes from the Lord. As a result, there is a will to act that seems to be our own, because we have free choice. Either we can take action together with the Lord and by doing so, form a partnership with him; or else we can take action drawing on the power of hell, which is outside the Lord, and by doing so, separate ourselves from him. Actions of ours that are in harmony with the Lord's actions are what I mean here by "cooperation." To make this even clearer, it will be illustrated with comparisons below (TRUE CHRISTIAN RELIGION 576)

The Word's literal meaning was written in apparent truths and correspondences. As a result, there is a spiritual meaning within every detail. In that spiritual meaning, truth stands forth in its own light. The literal meaning is in the dark.

To prevent people in the new church from wandering off into the darkness of the Word's literal meaning the way the people of the old church have done - especially on the topics of heaven and hell, their own life after death, and the Lord's Coming - the Lord has chosen to open my spiritual sight and bring me into the spiritual world. He has allowed me not only to speak with spirits and angels, with friends and relatives, and even with monarchs and other political leaders, whose lives in the physical world had come to an end, but also to see the amazing conditions in heaven and the wretched conditions in hell. I have learned for a fact that after we die we do not spend time in some somewhere-or-other underground; and we do not fly around blind and mute in midair or deep space. We live on in a substantial body. If we come into the company of the blessed, we have a much better quality of life than we had while we were living in a physical body.

Humankind now has the belief that the visible heaven and the habitable earth are going to be destroyed, and this affects people's thinking about the spiritual world. This belief is based on ignorance. In this state of ignorance, materialism and even atheism have begun to be rooted in the inner rational minds of the educated. The Lord wishes to prevent the human race from plunging still further into these views and to keep materialistic atheism from spreading further (like necrosis in flesh) among educated people; otherwise the outer minds of the educated and their statements before the public will be infected by it as well. Therefore he has commanded me to publish various things that I have heard and seen, both concerning heaven and hell and concerning the Last Judgment, and to explain the Book of Revelation. That book speaks of the Lord's Coming, the former heaven, the new heaven, and the holy Jerusalem. Anyone who reads and understands these works can see the true meaning of the Lord's Coming, the new heaven, and the New Jerusalem. (TRUE CHRISTIAN RELIGION 771)

(These things are explained in detail in HEAVEN AND HELL, APOCALYPSE REVEALED and THE LAST JUDGMENT)

ARCANA COELESTIA

Let no one make a residue of it till the morning. That this signifies that they should not be solicitous about acquiring it from themselves, is evident from the fact that the manna was to be given every morning, and that worms would be bred in that which was left over, by which is signified that the Lord daily provides necessaries, and that therefore they ought not to be solicitous about acquiring them from themselves. This also is meant by the "daily bread" in the Lord's Prayer, and likewise by the Lord's words in Matthew:

Be not solicitous for your soul, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on; why are ye solicitous about things to put on? Consider the lilies of the field, how they grow; they

toil not, neither do they spin: therefore be ye not solicitous, saying, What shall we eat? and what shall we drink? or, wherewithal shall we be clothed? For after all these things do the nations seek; doth not your Heavenly Father know that ye have need of all these things? Seek ye first the kingdom of the heavens, and His righteousness; then shall all these things be added to you; therefore be ye not solicitous for the morrow, for the morrow will take care of the things of itself.

In like manner in [Luke 12:11-12](#), [12:22-31](#).

As in this and the following verses in the internal sense care for the morrow is treated of, and as this care is not only forbidden, but is also condemned (that it is forbidden is signified by that they were not to make a residue of the manna till the morning, and that it is condemned is signified by that the worm was bred in the residue, and it stank), he who looks at the subject no deeper than from the sense of the letter may believe that all care for the morrow is to be cast aside, and thus that the necessaries of life are to be awaited daily from heaven; but he who looks at the subject deeper than from the letter, as for instance he who looks at it from the internal sense, is able to know what is meant by "care for the morrow." It does not mean the care of procuring for oneself food and raiment, and even resources for the time to come; for it is not contrary to order for anyone to be provident for himself and his own. But those have care for the morrow who are not content with their lot; who do not trust in the Divine, but in themselves; and who have regard for only worldly and earthly things, and not for heavenly things. With such there universally reigns solicitude about things to come, and a desire to possess all things and to dominate over all, which is kindled and grows according to the additions thus made, and finally does so beyond all measure. They grieve if they do not obtain the objects of their desire, and feel anguish at the loss of them; and they have no consolation, because of the anger they feel against the Divine, which they reject together with everything of faith, and curse themselves. Such are they who have care for the morrow.

Very different is the case with those who trust in the Divine. These, notwithstanding they have care for the morrow, still have it not, because they do not think of the morrow with solicitude, still less with anxiety. Unruffled is their spirit whether they obtain the objects of their desire, or not; and they do not grieve over the loss of them, being content with their lot. If they become rich, they do not set their hearts on riches; if they are raised to honors, they do not regard themselves as more worthy than others; if they become poor, they are not made sad; if their circumstances are mean, they are not dejected. They know that for those who trust in the Divine all things advance toward a happy state to eternity, and that whatever befalls them in time is still conducive thereto.

Be it known that the Divine Providence is universal, that is, in things the most minute; and that they who are in the stream of Providence are all the time carried along toward everything that is happy, whatever may be the appearance of the means; and that those are in the stream of Providence who put their trust in the Divine and attribute all things to Him; and that those are not in the stream of Providence who trust in themselves alone and attribute all things to themselves, because they are in the opposite, for they take away providence from the Divine, and claim it for themselves. Be it known also that insofar as anyone is in the stream of Providence, so far he is in a state of peace; also that insofar as anyone is in a state of peace from the good of faith, so far he is in the Divine Providence. These alone know and believe that the Divine Providence of the Lord is in everything both in general and in particular, nay, is in the most minute things of all.

But they who are in the opposite are scarcely willing to hear Providence mentioned, for they ascribe everything to their own sagacity; and what they do not ascribe to this they ascribe to fortune or chance; some to fate, which they do not educe from the Divine, but from nature. They call those simple who do not attribute all things to themselves or to nature. From all this again it can be seen what is the quality of those who have care for the morrow, and what the quality of those who have no care for the morrow.

ARCANA COELESTIA 8478

Good from the Lord is with those who love the Lord above all things and the neighbor as themselves; but good from man is with those who love themselves above all things and despise the neighbor in comparison with themselves. These are they who have care for the morrow, because they trust in themselves; but the

former are they who have no care for the morrow, because they trust in the Lord. They who trust in the Lord continually receive good from Him; for whatsoever happens to them, whether it appears to be prosperous or not prosperous, is still good, because it conduces as a means to their eternal happiness. But they who trust in themselves are continually drawing evil upon themselves; for whatever happens to them, even if it appears to be prosperous and happy, is nevertheless evil, and consequently conduces as a means to their eternal unhappiness. These are the things which are signified by the command that they should make no residue of the manna till the morning, and that what was left bred worms and stank. (ARCANA COELESTIA 84803)

(The internal: or spiritual sense of the Books of Genesis and Exodus is thoroughly explained in the 12 volumes of ARCANA COELESTIA)

The Lord speaks with every man, for whatever a man wills and thinks that is good and true, is from the Lord. There are with every man at least two evil spirits and two angels. The evil spirits excite his evils, and the angels inspire things that are good and true. Every good and true thing inspired by the angels is of the Lord; thus the Lord is continually speaking with man, but quite differently with one man than with another. With those who suffer themselves to be led away by evil spirits, the Lord speaks as if absent, or from afar, so that it can scarcely be said that He is speaking; but with those who are being led by the Lord, He speaks as more nearly present; which may be sufficiently evident from the fact that no one can ever think anything good and true except from the Lord.

The presence of the Lord is predicated according to the state of love toward the neighbor and of faith in which the man is. In love toward the neighbor the Lord is present, because He is in all good; but not so much in faith, so called, without love. Faith without love and charity is a separated or disjointed thing. Wherever there is conjunction there must be a conjoining medium, which is nothing else than love and charity, as must be evident to all from the fact that the Lord is merciful to everyone, and loves everyone, and wills to make everyone happy to eternity. He therefore who is not in such love that he is merciful to others, loves them, and wills to make them happy, cannot be conjoined with the Lord, because he is unlike Him and not at all in His image. To look to the Lord by faith, as they say, and at the same time to hate the neighbor, is not only to stand afar off, but is also to have the abyss of hell between themselves and the Lord, into which they would fall if they should approach nearer, for hatred to the neighbor is that infernal abyss which is between.

The presence of the Lord is first possible with a man when he loves the neighbor. The Lord is in love; and so far as a man is in love, so far the Lord is present; and so far as the Lord is present, so far He speaks with the man. Man knows no otherwise than that he thinks from himself, whereas he has not a single idea, nor even the least bit of an idea, from himself; but he has what is evil and false through evil spirits from hell, and what is good and true through angels from the Lord. Such is the influx with man, from which is his life and the interaction of his soul with the body.

ARCANA COELESTIA 904

The more present the Lord, the more free the man; that is, the more a man is in the love of good and truth, the more freely he acts. Such is the influx of the Lord through the angels. But on the other hand, the influx of hell through evil spirits is forcible, and impetuous, striving to dominate; for such spirits breathe nothing but the utter subjugation of the man, so that he may be nothing, and that they may be everything; and when they are everything the man is one of them, and scarcely even that, for in their eyes he is a mere nobody. Therefore when the Lord is liberating the man from their dominion and from their yoke there arises a combat; but when the man has been liberated, that is, regenerated, he, through the ministry of angels, is led by the Lord so gently that there is nothing whatever of yoke or of dominion, for he is led by means of his delights and his happinesses, and is loved and esteemed. This is what the Lord teaches in Matthew: *"My yoke is easy, and My burden is light"* ([Matthew 11:30](#)), and is the reverse of a man's state when under the yoke of evil spirits, who, as just said, account the man as nothing, and, if they were able, would torment him every moment.

ARCANA COELESTIA 905

The church is called spiritual when it acts from charity, or from the good of charity-never when it says that it has faith without charity, for then it is not even a church. For what is the doctrine of faith but the doctrine of charity? And to what purpose is the doctrine of faith, but that men should do what it teaches?

It cannot be merely to know and think what it teaches, but only that what it teaches should be done. The spiritual church is therefore first called a church when it acts from charity, which is the very doctrine of faith. Or, what is the same thing, the man of the church is then first a church. Just in the same way, what is a commandment for? not that a man may know, but that he may live according to the commandment. For then he has in himself the kingdom of the Lord, since the kingdom of the Lord consists solely in mutual love and its happiness.

Those who separate faith from charity, and make salvation consist in faith without the good works of charity, are Cainites who slay the brother Abel, that is, charity. And they are like birds which hover about a carcass; for such faith is a bird, and a man without charity is a carcass. Thus they also form for themselves a spurious conscience, so that they may live like devils, hold the neighbor in hatred and persecute him, pass their whole life in adulteries, and yet be saved, as is well known in the Christian world. What can be more agreeable to a man than to hear and be persuaded that he may be saved, even if he live like a wild beast? The very Gentiles perceive that this is false, many of whom abhor the doctrine of Christians because they see their life. The real quality of such a faith is evident also from the fact that nowhere is there found a life more detestable than in the Christian world.

ARCANA COELESTIA 916

EARTHS IN THE UNIVERSE

I was allowed to associate for a longer period with the spirits and angels of the planet Jupiter than with those from the other planets. I have therefore more to report about the way they and the inhabitants of that planet live. I had many indications, and it was told me from heaven, that these spirits were from that place.

The world or planet of Jupiter is not visible to spirits and angels. No one there can ever see a planet, only the spirits and angels who came from it. Those from Jupiter are to be seen in front to the left at a considerable distance, and they constantly keep this position. Their planet too is there. The spirits of each world are in the vicinity of their own planet, because they come from its inhabitants. (Every person after death becomes a spirit.) Being of similar character, they are able to associate with the inhabitants and be of service to them.

They related that in the region of the planet where they lived while in the world there was a large population, as large as the planet could feed. The land was fertile and abounded in all kinds of produce. But people there did not wish for more than was necessary to live. They could not see the use of what was not necessary, and this was why the population was so large. They said that their chief concern was the bringing up of children, whom they loved most tenderly.

They went on to tell me that they are divided into tribes, families and households, each of which live in separate groups composed only of their own people. As a result they associate only with their kinsfolk. No one ever covets another's property, so it never occurs to anyone to desire anything which is another's, much less to devise schemes for getting hold of it, still less to seize and plunder it. They regard this as a crime against human nature and therefore repulsive. When I wanted to tell them that in our world we have wars, plundering and murders, they turned their backs, and refused to listen.

EARTHS IN THE UNIVERSE 46-49

My long continued association with the spirits of Jupiter proved to me that they are more upright than the spirits of many other worlds. When they arrived, their coming, their stay and the influence they exerted were so gentle and sweet as to defy expression. In the next life the character of each spirit reveals itself in his influence, which is a sharing of his affection. Uprightness is revealed by gentleness and sweetness, by gentleness because he is fearful of doing harm, and by sweetness because he loves to do good. I could very clearly tell apart the gentleness and sweetness of good spirits from our world from that of theirs. They said that when any mild dispute arises between them, there is to be seen a kind of thin shaft of light, such as lightning often produces, or a band filled with flashing and moving stars. But a dispute among them is quickly settled. Stars which flash and at the same time move indicate falsity; flashing stars which are fixed indicate truth. So the former type indicates a dispute.

I could recognise the presence of spirits from Jupiter not only by the gentleness and sweetness with which they arrived and made their influence felt, but also by the fact that their influence was exerted as much as possible on my face, making me look cheerful and smiling, for as long as they were present. They said that they do the same to the faces of the inhabitants of their world, when they visit them, wishing by this means to impart tranquillity and hearty joy. The tranquillity and joy they gave me I could feel filling my chest and heart. It took away the desires and anxieties about the future which cause disturbance and worry and fill the mind with varied emotions.

By this means I was able to establish what kind of life the inhabitants of Jupiter lead. The nature of the inhabitants can be known from that of the spirits, for each takes his own way of life with him from the world, and when he becomes a spirit lives in the same way. I noticed that they had a state of blessedness, an even more inward happiness. I noticed this by perceiving that their interiors were not closed to heaven, but open; and the more open to heaven one's interiors are, the easier it is for them to receive the goodness of God, which is accompanied by blessedness and inward happiness. It is quite different with those whose lives are not in accord with heaven's order, but have their interiors closed, and their exteriors open to the world.

EARTHS IN THE UNIVERSE 50-51

I was also shown the kind of faces the inhabitants of the world of Jupiter have. I did not see the inhabitants themselves, but spirits looking as they had been when in their own world. But before this demonstration one of their angels appeared behind a shining cloud to grant permission. Two faces were then shown to me. They resembled the faces of people of our world, white and handsome, with a look of sincerity and modesty shining from them.

The inhabitants of Jupiter also use verbal speech, but it does not sound so loud as ours. One way of speaking assists the other, and facial speech gives life to verbal speech. Their speech consists of facial expressions, and it is particularly the region round the lips which they use. Also they never pretend, that is, they never say one thing and think another. The inhabitants of Jupiter also use verbal speech, but it does not sound so loud as ours. One way of speaking assists the other, and facial speech gives life to verbal speech.

EARTHS IN THE UNIVERSE 52-54

When they sit down, they look erect like people in our world as far as the upper part of the body is concerned, but they squat cross-legged. They take great care, not only when walking, but also when sitting, to avoid being seen from behind, but only in the face. In fact, they rather like to be seen face to face, since this displays their mind. They never display a facial expression which does not match their mind, something they find impossible.

They take great pleasure in protracted meals, not so much because they relish the food, as because of the pleasant conversation which accompanies it. When they sit down to eat, they do not sit on chairs or benches, or raised grassy banks, or even on the grass, but on the leaves of a certain tree. They would not tell me which tree the leaves were from, but when I guessed and named some, they finally said yes when I mentioned fig-leaves. They also said that they did not prepare their food to make it tasty, but more particularly with a view to its usefulness, remarking that useful food tastes good to them.

EARTHS IN THE UNIVERSE 55, 58

I was also shown their dwellings. They are low, built of wood, but lined inside with bark or cork of a light blue colour, studded all round and above with small stars to resemble the sky. They want to give their homes the appearance of the sky with its constellations. This is because they think of the constellations as the dwellings of angels. They also have tents with rounded tops and elongated in plan, these too studded with small stars inside on a blue background. They shelter in them during the day to prevent their faces getting sunburnt. They take a lot of trouble over making these tents and keeping them clean. They also use them for eating.

EARTHS IN THE UNIVERSE 59

DOCTRINE OF LIFE

It is a common opinion today that to be saved consists in believing this or that which the church teaches, and does not consist in obeying the Ten Commandments, which forbid murder, adultery, stealing and

bearing false witness, in a strict sense and in a broader one. For we are told that God regards not works but faith, despite the fact that insofar as someone is caught up in evils, so far he does not have faith.

Consider the matter rationally and see whether a murderer, adulterer, thief or false witness can have faith as long as he is caught up a lust for those evils. Consider, too, whether a lust for those evils can be dispersed by any other means than by ceasing to will them because they are sins, that is, because they are hellish and diabolical.

Someone who thinks, therefore, that to be saved consists in believing this or that which the church teaches, and yet remains such as he is, cannot but be a foolish man, according to the Lord's words in [Matthew 7:26](#). *"Every one that hears these sayings of mine and does them not, shall be likened unto a foolish man, who built his house upon the sand."*

A church of that character is described as follows in Jeremiah: *"Stand in the gate of Jehovah's house, and proclaim there this word..., "Thus says Jehovah Zebaoth, the God of Israel: 'Amend your ways and your doings.... Do not trust in lying words, saying, "The temple of Jehovah, the temple of Jehovah, the temple of Jehovah are these."*

" 'Will you steal, murder, commit adultery, and swear falsely..., and then come and stand before Me in this house which bears My name, and say, "We are delivered, " when you do...these abominations? Has this house...become a den of thieves...? Behold, I, even I, have seen it, ' said Jehovah." (Jeremiah 7:2-4, 9-11)

Such a church is described in Jeremiah 7: 2-4, 9-11: *"Stand in the gate of Jehovah's house and proclaim there this word: Thus says Jehovah of Armies the God of Israel, Amend your ways and your doings; trust you not in lying words, saying: The temple of Jehovah, the temple of Jehovah, the temple of Jehovah, are these. Will you steal, murder, 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, while you do all these abominations? Is this house become a den of robbers? Behold, I, even I, have seen it, says Jehovah."*

DOCTRINE OF LIFE 91

DIVINE PROVIDENCE

People who worship themselves and the material world instead of divine providence feel justified when they see irreligious people raised to high rank, getting positions of power in government and the church, amply supplied with wealth, and living in ostentatious luxury, while people who worship God are living in disgrace and poverty. People who worship themselves and the material world think that rank and wealth are the highest possible joys, the only possible joys, joy itself. If they think at all about God because of their first childhood religion, they call these things divine blessings; and as long as they have no higher aspirations than this, they believe that God exists and worship him. However, there is something hidden in their worship that they themselves do not know about, an assumption that God will keep raising them to higher honor and greater wealth. If they do achieve this, their worship tends more and more into superficiality until it drifts away, and eventually they trivialize and deny God. They do the same if they lose the respect and wealth on which they have set their hearts.

In that case, what are rank and wealth but problems to these evil people?

They are not problems to the good, because they do not set their hearts on them. They focus rather on the service or the good that respect and wealth can help them accomplish. Only people who worship themselves and the material world, then, can reject divine providence on seeing that irreverent people are given high rank and wealth and get positions of power in the state and the church.

Further, what is higher or lower rank; what is more or less wealth? Is it really anything but something we imagine? Is one person more contented or happier than the other? Look at a government official or even a monarch or emperor. After a few years, does their rank not become simply commonplace, something that no longer brings joy to the heart, something that can even seem worthless? Are people of high rank any happier on that account than people of lower rank, or even than people of no rank at all, like commoners or their servants? These can be even happier when things go well for them and they are content with their lot. What troubles the heart more, what is more often wounded, what is more intensely angered, than self-

love? This happens whenever it is not given the respect to which, at heart, it raises itself, whenever things do not turn out the way it wills and wishes.

If rank is not a matter of substance or service, then, what is it but a concept? Can this concept have a place in any kind of thinking except thinking about oneself and the world, and precisely in the thought that the world is everything and eternity is nothing?

I need now to say something about why divine providence allows people who are irreligious at heart to be raised to high rank and to become wealthy. Irreverent or evil people can be just as useful as devout or good people. In fact, they can be more ardent about it because they are focused on themselves in the good they do and regard advancement as intrinsically useful. The stronger their self-love grows, then, the more intense is their passion for service for the sake of their own renown. Devout or good people do not have this kind of fire unless it is subtly fueled by rank. So the Lord controls people of high rank who are irreligious at heart through their concern for their reputation. He inspires them to do what is good for the commonwealth or the country, for the community or the city in which they live, and also for their own fellow-citizens or neighbors. This is the Lord's government, his divine providence, with people like this. The Lord's kingdom is in fact an organized realm of constructive activities; and where there are only a few individuals who perform service for the sake of service, he works things out so that people who worship themselves are raised to the higher offices where they are inspired to do good by their own love.

Imagine some hellish country on earth (though there is no such thing), where nothing but self-love held sway, where self-love itself was the devil. Would everyone not do more constructive things because of the fire of self-love and the radiance of his or her own renown than people did in any other country? While all of them mouthed off about the public good, they would have their own good at heart. All of them would be turning to their leader in order to be promoted, each one wanting to be the greatest. Can people like this see that God exists? They are enveloped by smoke like a burning building, and no gleam of spiritual truth can get through to them with its light. I have seen this smoke surrounding a hell made up of people like this.

Light your lantern and ask how many people there are in quest of high office in today's countries who are not loves for themselves and the world. Will you find fifty in a thousand who are loves for God? And only a few of those will be looking for high office. Given the fact, then, that so few are loves for God and so many are loves for themselves and the world, and given the fact that these latter kinds of love inspire more acts of service with their fires than loves for God do with theirs, how can people justify their beliefs by the fact that more evil people than good people are eminent and wealthy?

These words of the Lord lend their support: "*The lord praised the unjust steward because he had acted prudently, for the children of this generation are more prudent than the children of light in their generation. So I tell you, make friends for yourself of the mammon of unrighteousness, so that when you lose it they may accept you into eternal tents*" ([Luke 16:8-9](#)).

The earthly sense of this is obvious. In its spiritual meaning, though, the mammon of unrighteousness means those insights into what is true and good that evil people have and that they use solely for gaining rank and wealth for themselves. It is these insights with which good people or children of light make friends, and which accept them into eternal tents.

The Lord tells us that there are many people who are loves for themselves and the world and few who are loves for God when he says, "*Wide is the gate and broad is the way that leads to destruction, and there are many who go in through it; but tight and narrow is the way that leads to life, and there are few who find it*" ([Matthew 7:13-14](#)).

DIVINE PROVIDENCE 250

Since we are cooperating with the Lord in certain outward workings, and since we are not deprived of the freedom to act rationally, it follows that the Lord can act within us only in keeping with what we are doing outwardly. So if we do not abstain and turn from evils as sins, the outer component of our thought and volition is corrupted and weakened, together with their inner components, much the way the pleura suffers from the disease called pleuritis, which leads to the death of the body.

If we were conscious of inner processes at the same time, we would corrupt and destroy the whole orderly sequence of divine providence. This too can be illustrated by examples from the human body. If we knew all the ways the two hemispheres of our brains act through our nerve fibers, how these fibers affect our muscles, and how our muscles produce actions, and used this knowledge to control these processes the way we control our actions, would we not corrupt and destroy them all?

If we knew how our stomachs digest, how the organs around it draw out what they need, make up our blood, and send it out for all the tasks of our lives--if we knew all this, and in our management of it behaved the way we do in outward matters like eating and drinking, would we not corrupt and destroy them all? If we cannot manage the outward realm, which seems so simple, without destroying it by our self-indulgence and excess, what would happen if we had control of inner matters, which are infinite? So to prevent us from intruding our will into these inner matters and taking control of them, they are completely exempt from our volition, except for the muscles that enclose them. We do not even know how they work; we know only that they do.

It is the same with other processes. If we controlled the inner workings of our eyes for seeing, the inner workings of our ears for hearing, those of our tongues for tasting, of our skin for feeling, of our hearts for contracting, of our lungs for breathing, of our mesentery for the distribution of chyle, of our kidneys for separating elements, of our reproductive organs for generation, of our wombs for perfecting the embryo, and so on, would we not find countless ways to corrupt and destroy the orderly processes of divine providence in them? We know that we do outward things consciously--we see with our eyes, hear with our ears, taste with our tongues, feel with our skin, breathe with our lungs, impregnate our wives, and so on. It is enough that we are conscious of these external processes and manage them for the health of body and mind. If we cannot do this, what would happen if we had control of the inner processes as well?

This shows that if we saw divine providence clearly, we would interfere with the orderly sequence of its processes and corrupt and destroy it.

DIVINE PROVIDENCE 180 5-8

CONJUGIAL LOVE

Heavenly joy is the pleasure of doing something that is of use to oneself and to others, and the pleasure in being useful takes its essence from love and its expression from wisdom. The pleasure in being useful, springing from love through wisdom, is the life and soul of all heavenly joys.

Angels in heaven enjoy delightful associations which stimulate their minds, gladden their spirits, gratify their hearts, and recreate their bodies. But they enjoy these associations after they have performed useful services in their occupations and employments. The life and soul in all their delights and pleasures comes from the useful services they perform. If you take away that life or soul, however, the subsidiary joys gradually become no longer joys, but first matters of indifference, then stupid, and finally dreary and distressing.

CONJUGIAL LOVE 5-3,4

In heaven they have food and drink just as in the world, also dinner parties and festive meals. And in the homes of the leading citizens there they have tables set with rich, choice and exquisite foods, which enliven and refresh their spirits. They also have exhibitions and shows, and instrumental and vocal musical performances, all in the highest perfection. Such things, too, they regard as joys, but not as happiness. Happiness must be in the joys in order to come from the joys. Happiness in the joys causes the joys to be joys. It enriches them and sustains them so that they do not become common and loathsome. This happiness everyone has from being useful in his occupation.

Latent in the affection of every angel's will is a certain inner tendency which draws the mind to accomplish something. By accomplishment the mind finds peace and satisfaction. This satisfaction and peace produce a state of mind receptive of a love of useful service from the Lord. From the reception of this love comes heavenly happiness, which is the life in the joys just referred to.

"Heavenly food in its essence is nothing else than love, wisdom and useful service combined, that is, useful service accomplished through wisdom out of love. Consequently in heaven everyone is given food for the body in accordance with the useful service he performs - magnificent food in the case of those engaged in

outstanding service, modest food but of excellent flavor and taste in the case of those in an intermediate degree of useful service, and humble food in the case of those in humble service, while the lazy receive none.

CONJUGIAL LOVE 6-5,6

We have days of celebration here, proclaimed by the prince, to relax people's spirits from the fatigue that the drive to excel may have produced in some of them. These days are accompanied by instrumental and choral musical performances in the public squares, and by athletic and theatrical performances outside the city.

"Bandstands are erected in the public squares on such occasions, surrounded by latticework woven out of vines, with clusters of grapes hanging from them. The musicians sit inside in three tiers, with stringed and wind instruments, both high-voiced and low, shrill-voiced and mellow. On either side of them are singers, male and female, and they entertain the citizens with delightful exultation and singing, in concert and solo, varying the type of music periodically. On these days of celebration, such performances last from morning to noon, and after noon till evening."

In addition, every morning we hear the most charming singing of young women and girls coming from the houses around the public squares, filling the whole city with its sound. Each morning they express some particular affection of spiritual love in song, which is to say that they express it in sound by the variations or modulations of the singing voice, and the affection is perceived in the singing as though the singing were the affection itself. The sound infuses itself into the souls of its hearers and stirs them to a corresponding state. Such is the nature of heavenly song.

"The singers say that the sound of their singing seems to be inspired and to take life on its own from within, and by itself to rise delightfully in quality, according to the reception of it by its hearers.

When the singing comes to an end, the windows are closed in the houses on the square and at the same time in the houses along the streets, and the doors are shut, too, and then the whole city falls silent. Not a sound is heard anywhere, nor is anyone seen wandering about. All are then ready to carry on the duties of their appointed tasks."

Around noon, however, the doors are opened, and here and there in the afternoon the windows, too, and boys and girls are seen playing games in the streets, under the supervision of their nursemaids and teachers sitting on the porches of the houses."

On the edges of the city, in its outskirts, various activities go on for boys and adolescent youths. There are running games, ball games, and games with rebounding balls, called rackets. Competitive exercises are held among the boys to show who is quicker and who is slower in speaking, acting and comprehending. And the quicker ones receive several laurel leaves as a prize. There are also many other activities which serve to encourage the latent abilities in boys."

Moreover, outside the city theatrical performances are put on by comic actors on stages, who portray the various honorable qualities and virtues of moral life, with dramatic actors among them also to provide points of comparison."

At that, one of the ten visitors asked, "What do you mean, 'to provide points of comparison'?"

And the men answered, "No virtue with its honorable and becoming qualities can be presented convincingly except through relative comparisons of those qualities, from the greatest of them to the least of them. The dramatic actors portray the least of those qualities even to the point that they become non-existent. But it has been prescribed by law that they may not exhibit anything of the opposite that is called dishonorable and unbecoming, except symbolically and, so to speak, from a distance.

"The reason it has been so prescribed by law is that no honorable or good quality of any virtue ever passes through diminishing stages to the point of becoming dishonorable and bad, but only to the point of becoming so very little that it dies, and when it dies, then the opposite begins. That is why heaven, where all things are honorable and good, has nothing in common with hell, where all things are dishonorable and bad.

CONJUGIAL LOVE 17

A natural person loves and wants only external conjunctions, with the physical pleasures arising from them, while a spiritual person loves and wants an internal conjunction, with the states of spiritual happiness resulting from it. The spiritual person also perceives that these states of happiness are possible with only one wife, with whom he can be continually joined more and more into one. And the more he is so joined with her in the same degree he feels his states of happiness ascending and remaining constant to eternity. The natural person, on the other hand, does not think in this way.

That, now, is why we say that conjugal love remains after death in the case of people coming into heaven, who are those who become spiritual on earth.

CONJUGIAL LOVE 38

Most married couples meet after death, recognize each other, associate, and live together for a time, which occurs in their first state, thus while they are still maintaining the outward aspects of their lives as they did in the world. There are two states that a person goes through after death, an external state and an internal state. A person comes first into the external state, and afterwards into the internal one. It is during the external state - if both partners have died - that they meet, recognize each other, and, if they lived together in the world, associate and live together for a time. And when they are in this state, one partner does not know the other's feelings toward him, because these feelings keep themselves hidden inside.

Later, however, when they come into their internal state, the feelings manifest themselves. And if these feelings are concordant and congenial, the partners continue their married life. But if these feelings are discordant and uncongenial, they end it.

If a man has had several wives, he associates with them in turn, so long as he is in the external state. But when he comes into the internal state, and perceives what their feelings of love are like, he then either chooses one or leaves them all. For in the spiritual world, just as in the natural world, a Christian is never allowed to have several wives, because this attacks religion and profanes it.

A similar thing happens with a wife who has had several husbands, although wives in this case do not attach themselves to their husbands. They only present themselves, and the husbands attach the wives to them.

Let it be known that husbands rarely recognize their wives, but that wives readily recognize their husbands. The reason is that women have an interior perception of love, while men have only a more superficial perception.

CONJUGIAL LOVE 48A

If it is possible for married partners to live together, they remain partners. But if it is not possible, they separate, the husband sometimes separating from the wife, the wife sometimes from the husband, and both of them sometimes from each other. The reason separations occur after death is that unions formed on earth are seldom formed on the basis of any internal perception of love, but as the result of an external perception which conceals the internal one.

An external perception of love takes its cause and origin from such things as have to do with love of the world and love of one's own person. Love of the world is concerned primarily with wealth and possessions, and love of one's own person with positions of rank and honor. In addition to these, there are also various other attractions that entice into marriage, such as good looks and a pretended elegance of manners. Sometimes even a lack of chastity attracts.

Furthermore, marriages are also contracted in the area, city or town of one's birth or residence, where the only choice possible is confined and limited to the households one knows, and there only with people of a station matching one's own.

As a result, marriages entered into in the world are for the most part external marriages, and not at the same time internal, even though it is the internal union or union of souls that makes a real marriage. And that internal union is not discernible until a person has put off his external character and taken on his internal character, which happens after death.

That, now, is why separations then occur, followed by new unions formed with partners of a similar and compatible nature - unless unions like this were provided on earth, which happens in the case of people who from their youth had loved, desired and sought from the Lord a lawful and lovely partnership with one, and who spurn and reject roving lusts as an offense to the nostrils. CONJUGIAL LOVE 49

A man is then given a suitable wife, and a woman, likewise, a suitable husband. This is because the only married couples who can be accepted into heaven so as to remain there are those who have been inwardly united, or who can be united as though into one. For married couples in heaven are not called two but one angel. This is meant by the Lord's words, that they are no longer two but one flesh. ¹

The reason these are the only married couples who can be accepted into heaven is that they are the only ones who can live together there, that is, who can be together in the same house and in the same bedroom and bed. For all those who are in heaven are associated according to the affinities and close similarities of their love, and their homes are determined accordingly. This is because there are no dimensional spaces in the spiritual world, but they have appearances of space, and these appearances are determined according to the states of their life, and their states of life are determined according to states of love.

Consequently, no one in the spiritual world can stay anywhere but in his own house, which is provided and appointed for him according to the nature of his love. If he stays anywhere else, his chest labors and he has difficulty breathing. By the same token, two people cannot live together in the same house unless they are likenesses of each other. And they cannot live together at all as married partners unless their feelings for each other are mutual. If these feelings of attraction are external and not at the same time internal, the very house or place separates them, repels them and drives them away.

So it is that, in the case of people who after preparation are introduced into heaven, marriage is provided with a partner whose soul inclines to union with the soul of the other, to the point that they do not wish to lead two lives but one. That is why, after separation, a man is given a suitable wife, and a woman, likewise, a suitable husband. CONJUGIAL LOVE 50

Moreover, in the case of people who lived a celibate life in the world and completely turned their minds away from marriage, if they are spiritual, they remain celibate. But if they are natural, they become licentious.

It is different, however, if during their unmarried state they had wanted to marry, and still more if they had sought marriage without success. If these people are spiritual, they are provided blessed marriages, though not before they come into heaven. CONJUGIAL LOVE 54

NEW JERUSALEM AND ITS HEAVENLY DOCTRINE

Whatever we love more than anything else is constantly present within our thoughts and also within our will. It constitutes the very core of our life. For example, if we love wealth more than anything else, whether in the form of money or of possessions, we are constantly considering how we can acquire it. We feel the deepest joy when we do acquire it and the deepest grief when we lose it-our heart is in it.

If we love ourselves more than anything else, we are mindful of ourselves at every little moment. We think about ourselves, talk about ourselves, and act to benefit ourselves, because our life is a life of pure self.

The way we are is entirely determined by what controls our life. This is what distinguishes us from each other. This is what determines our heaven if we are good and our hell if we are evil. It is our essential will, our self, and our nature. In fact, it is the underlying reality of our life. It cannot be changed after death because it is what we really are.

If we despise our neighbors or regard people as our enemies for merely disagreeing with us or not showing us reverence or respect, our life is a life of self-love. If for similar slights we hate our neighbors and persecute them, then we are even more deeply entrenched in self-love. And if we burn with vengeance against them and crave their destruction, our self-love is stronger still; people with this attitude eventually love being cruel. NEW JERUSALEM AND ITS HEAVENLY DOCTRINE 55, 57, 68

Since the sort of goodness in every individual is different, it follows that the nature of each person's goodness determines both the level at which and the way in which that individual is "a neighbor." We can see that this is the case from the Lord's parable about a man who fell among thieves, whom both a priest and a Levite passed by, leaving him half dead, while a Samaritan, after he had bound up his wounds and poured in oil and wine, lifted him onto his own beast and brought him to an inn and made arrangements for his care. The Samaritan is called "a neighbor" because his actions were those of a caring person ([Luke 10:29-37](#)). We can tell from this that the people who are "a neighbor" are the ones whose lives are devoted to doing good. In fact, the oil and the wine that the Samaritan poured into the wounds mean goodness and the truth that it shows us.

We can see from what has been said thus far that in the broadest sense goodness itself is one's neighbor, since people are neighbors according to the nature of the good that they do, which they get from the Lord. Further, since goodness is one's neighbor, love too is one's neighbor, because everything good that we do is inspired by love. This means that any individual is a neighbor according to the nature of her or his love, which comes from the Lord.

NEW JERUSALEM AND ITS HEAVENLY DOCTRINE 87, 88

Some examples may help to show what conscience is. Suppose you have another's goods without the other knowing it and can therefore profit from them with no fear of the law or of loss of position or reputation. If you nevertheless return the goods to the other because the goods are not yours, you are someone who has a conscience; you are doing a good thing because it is good, and doing the right thing because it is right. Or suppose you are offered a government position but you know that someone else who also wants that position would be of greater benefit to your country than you would. If you let the other person have the position for the good of your country, you are someone who has a good conscience. A similar principle would apply in many other situations.

Doing evil freely seems to be a kind of freedom but it is actually slavery, since this freedom comes from our love for ourselves and our love for this world, and these loves come from hell. This kind of freedom actually turns into slavery after we die, since anyone who had this kind of freedom becomes a lowly slave in hell afterward.

In contrast, freely doing what is good is freedom itself because it comes from a love for the Lord and from a love for our neighbor, and these loves come from heaven. This freedom too stays with us after death and then becomes true freedom because anyone who has this kind of freedom is like one of the family in heaven. This is how the Lord expresses it: "Anyone who commits sin is a slave of sin. A slave does not abide in the house forever, but the Son does abide forever. If the Son makes you free, you will be truly free" ([John 8:34, 35, 36](#)).

Since everything good comes from the Lord and everything evil from hell, it follows that it is freedom to be led by the Lord and it is slavery to be led by hell.

If we are practicing self-examination in order to repent, it is important that we examine our thoughts and the intentions of our will, and note what we would do if we could get away with it—that is, if we had no fear of the law or of losing our reputation, our job, or our wealth. Our evils live in our will; that is the source of all the evil things we do physically. Therefore if we do not search out evils in our thoughts and our will, we will be unable to repent, because afterward we will have the same thoughts and intentions as we had before; and intending evils is the same as doing them. This therefore is what self-examination entails. NEW JERUSALEM AND ITS HEAVENLY DOCTRINE 136, 142, 164

THE LAST JUDGMENT

It was shown in the chapter on this subject above [[28-32](#)] that the Last Judgment is not to take place on earth, but in the spiritual world, where all are gathered who have lived since the beginning of creation. This being so, no human being could possibly be aware when the Last Judgment took place. For everyone expects it to happen on earth with everything in the visible sky and on the earth being changed at the same time, and affecting human beings on earth. So to prevent people in the church living with that belief out of ignorance, and those who think about the Last Judgment perpetually waiting for it, which would eventually result in people disbelieving what the literal sense of the Word says about it; and to prevent

more people losing their faith in the Word, I have been allowed to see with my own eyes that the Last Judgment has now taken place. I have seen the wicked cast into the hells, and the good raised to heaven, thus restoring all to order and so re-establishing the spiritual equilibrium between good and evil, or between heaven and hell. I was allowed to see how the Last Judgment took place from beginning to end; and also how Babylon was destroyed, and how those who are meant by the dragon were cast into the abyss; and then again how the new heaven was formed, and the new church meant by the New Jerusalem was set up in the heavens. I was allowed to see all this with my own eyes so that I could bear witness. This Last Judgment started at the beginning of last year, 1757, and was fully completed by the end of the year.

It needs to be known that the Last Judgment took place on those who lived between the time of the Lord and the present day, not on those who lived before that date. For on this planet a last judgment has taken place twice before. One was described in the Word by the flood; the other was accomplished by the Lord Himself when He was in the world. This is meant by the Lord's words: *Now is the judgment of this world, now is the prince of this world cast out.* [John 12:31](#). LAST JUDGMENT 45 & 46

During that time the angels also explored whether there were any good people among them, and removed these from the community; but the crowds were so stirred up by their leaders that they hurled insults at the angels and charged at them, trying to drag them into the public square and torment them in all kinds of unspeakable ways. What happened there was like what happened in Sodom [[Genesis 19:1–29](#)].

Many of them came from a faith separated from caring; and there were a few as well who claimed to believe that caring was important but still lived wicked lives.

An outline of what happened during the judgment. The reckoning and the signs foretelling the coming judgment could not make them give up their criminal behavior. Nothing could deter them from their plots to overthrow everyone who acknowledged the Lord as God of heaven and earth, held the Word to be holy, and lived a caring life. As a result, the Last Judgment came upon them; it happened in the following way.

The Lord appeared in a bright cloud, surrounded by angels, and out of the cloud came a sound like trumpets. This was a sign representing the Lord's protection of heaven's angels and his gathering of good people from all sides.

The Lord does not bring destruction on anyone. All he does is protect his own and withdraw them from their communication with the evil. Once the good people have been withdrawn, the evil become fully engaged in their own obsessions and therefore plunge into all kinds of reprehensible behavior.

At that stage all the people who were about to perish gathered together, looking like a great dragon whose tail was stretched out in a curve and raised toward the sky, thrashing back and forth on high as though it wanted to destroy heaven and drag it down. This effort proved fruitless, though, because the tail was thrown back down, and the body of the dragon, which also looked as though it had risen up, sank down again.

Then I saw what happened to the rocks people were living on: some of them sank to the deepest depths, some were carried far away, some split open in the middle so that the people living on them were cast down into a cave, and some were submerged as if by a flood. I saw the many people on them gathered into groups like bundles, sorted by types and subtypes of evil, and cast far and wide into whirlpools, swamps, marshes, and deserts, all of which were hells.

The rest, who did not live on those rocks but on either side of them (even though they were given to the same kinds of evil), fled thunderstruck to the Catholics, Muslims, and people of other religions and professed those religions. They could do this without even changing their minds because they actually had no religion. To prevent them from leading the others in those religions astray, though, they were driven off and forced down to live with their true companions in the hells.

This provides a general outline of their fate. The details of what I saw are more than can be described here.

The salvation of the sheep. After the Last Judgment was accomplished, joy broke out in heaven and a greater light than ever broke forth in the world of spirits. The nature of the joy in heaven after the dragon was cast down is described in [Revelation 12:10](#), [11](#), [12](#). Light broke forth in the world of spirits because

those hellish communities had been in the way like clouds that were darkening the earth. A similar light then arose on us in this world, too, bringing us a new enlightenment.

Then I saw angelic spirits rising from the lower regions in great numbers and being lifted up into heaven. These were the sheep, individuals from previous centuries who had been held there and protected by the Lord so that they would not be overcome by the malignant aura that flowed out from the dragon and so that their caring would not be suffocated by it.

These are the people meant in the Word by the ones who woke up and came out of their graves, by the souls of those who had been killed because of their testimony for Jesus, and by those who were part of the first resurrection.

LAST JUDGMENT CONTINUATION 26-31