

[A.] 4872. What is reciprocal if there is **certain**, sig. Because a pledge was for the sake of **certain** . . .

4873. That it was **certain**, sig. 'A pledge' = **certain** thence.

5284. 'To hasten' does not signify quickly, but what is **certain**, and also what is full . . . Thus haste of time (implies) that there are many things working together, whence there results a **certain** and full issue.

5449. 'Let Pharaoh live' (Gen. xlii. 15) = what is **certain** . . . 5453. 5454.

6783. A perception that now conjunction was **sure**. Sig. 'To haste in coming' = **sure** conjunction.

6981. 'In me, O Lord' (Ex. iv. 10) = what is **certain**; being a form of asseveration.

9483. 'Thus shall ye make it' (Ex. xxv. 9) = a **sure** and genuine representative, (because the expression is repeated, and forms the close).

H. 473. Whether you say faith, or the settled thought of man, is the same thing.

R. 4. 'The things which must quickly be done' (Rev. i. 1) = the things which must **certainly** be, lest the Church should perish.

547. It is **certain** that the New Church . . . will come into existence . . . and it is also **certain** that the falsities of the former Church must first be removed . . .

949. 'Behold, I come quickly' (Rev. xxii. 12) = that the Lord will **certainly** come.

T. 759^o. Who speaks more persuasively of the **certain**ty of his phantasy than a naturalistic atheist?

Certificate. Under **TOKEN**.

Cerulean. See **BLUE**-*cæruleus*.

Cesspool. Under **LAKE** or **POOL**-*stagnum*.

Chaff. *Palea*.

A. 3941⁹. '**Chaff**' (Matt. iii. 12) = things in which there is nothing of good.

4884^o. What a man merely thinks, and does not act . . . is dissipated like **chaff** by a breath of wind . . .

4957^o. Like a husk or **chaff** relatively to the kernels.

5495. 'Fodder' is the food of asses, and consists of straw and **chaff**; hence it = all reflection about scientifics . . .

6208^o. Like **chaff** in the wind . . . 6631^o. 8002^o.

7112. 'Ye shall not add to give **chaff** to the people' (Ex. v. 7) = the lowest scientifics, and the most general of all. '**Chaff**,' or straw = scientific truths; and in fact the lowest scientifics and the most general ones of all; for the lowest of all foods in a spiritual sense is straw or **chaff**, because it is that of beasts. Ex.

7127. 'I will give you no **chaff** whatever' (ver. 10) = that there will no longer be the most general scientifics from that source. . . '**Chaff**' = the most general scientifics of all. —^o. 7128. 7134. 7144.

R. 961^o. (My former ideas) were separated like **chaff** from the wheat . . .

T. 347². Which on being pounded yields only **chaff**. . .

E. 374¹⁴. By 'the **chaff** which He shall burn up with unquenchable fire' (Matt. iii. 12) is signified falsity of every kind which is from an infernal origin, and which will be destroyed; thus those who are in that falsity.

740¹². As the faith of falsity is like **chaff** before the wind, it is said that 'Satan hath demanded them, to sift them as wheat' (Luke xxii. 31); 'wheat' = the good of charity separated from the **chaff**.

Chain. *Catena, Catenula.*

A. 3091. There is a **chain** of subordination . . . from the Lord . . .

8869⁶. 'The metal-caster overlayeth it with gold, and casteth **chains** of silver' (Is. xl. 19) = that by means of reasonings he causes falsities of doctrine to appear true.

8932⁵. 'To cast **chains** of silver' (id.) = to make them cohere as though they were connected with truths.

9852. 'Two **chains** of pure gold' (Ex. xxviii. 14) = the coherence with good of the whole Kingdom. '**Chains**' = coherence. The reason '**chains**' have this signification, is that joinings together are effected by means of them . . .

—^o. That falsities may cohere is signified by 'he casteth **chains** of silver.'

9855. 'Thou shalt place the **chains** of cords upon the sockets' (id.) = conjunction with the good from which come truths, and thus the preservation of the Spiritual Kingdom by all work and power.

9879. 'Thou shalt make upon the breastplate **chains** at the ends' (ver. 22) = the conjunction of the whole Heaven in outermost things. . . '**Chains**' = coherence, thus also conjunction.

10406⁴. 'He casteth **chains** of silver' = by means of coherence.

H. 304^o. Like a **chain** when the hook is removed . . .

R. 840. 'Having a great **chain** upon his hand' (Rev. xx. 1) = the endeavour and thence the act of binding and loosing.

926³. In his left hand a **chain** of pearls.

E. 587⁴. That falsities may cohere and appear as truths, is signified by 'he casteth **chains** of silver.'

652²⁶. 'To be bound with **chains**' (Nah. iii. 10) = to be tied up by falsities so that truths cannot come forth.

Chain. *Torques.*

A. 5320. 'He put a **chain** of gold upon his neck' (Gen. xli. 42) = a significative of the conjunction of the interiors with the exteriors, which is brought about by good. A '**chain**,' as it encircles the neck, is a significative of their conjunction; 'a **chain** of gold' = conjunction by means of good. Ill.

10540³. 'A **chain**' (Ezek. xvi. 11) = truth from good as to influx, and thence the conjunction of the interiors with the exteriors. E. 1957. 242¹⁵.

Coro. 43. Some (idols) they decorated with **necklaces**, etc.

Chair. *Cathedra, Cathedralis.*

M. 315². In that public School in front there was a **chair**. . . The **chair** was for the youths who were to give answers . . .

T. 137. He mounted the upper step of the **chair** . . .
 —⁴. The **chair-man**. —⁸.

815². The (professors) from their **chairs**, the clergy from their pulpits . . .

E. 840⁴. 'The chairs of those who sold doves' (Matt. xxi. 12)=those who (did this) from holy goods.

Chaldea. *Chaldæa.*

Chaldean. *Chaldæus.*

A. 1368. 'Ur of the **Chaldees**' (Gen. xi. 28)=external worship in which there are falsities.

— See BABEL at these refs. —³. —⁵. 1691⁴. 2220. 3419³. 4922⁶. 5044⁹. P. 231⁵. E. 240¹⁰. 514¹³. 653³. 687¹¹. 1029¹⁴.

—². '**Chaldea**'=the profanation of truth. 8904⁴. N. 172⁵, Refs. Life 79². R. 134³.

—³. The **Chaldeans** are called 'the sons of Babel' (Ezek. xxiii. 17) to denote truths profaned in worship.

—⁴.
 1613². 'The **Chaldeans**' (Hab. i. 6)=those who are in falsity; 'to walk in the breadths of the earth'=to destroy truths, for it is predicated of the **Chaldeans**.

2466³. 'To multiply whoredom even to the **Chaldean land**' (Ezek. xvi. 29)=to pervert truth even to the profanation of it, which is '**Chaldea**.'

3079². 'The **Chaldeans**'=those who are in Knowledges, but which have been profaned through the falsities which are in them.

3901⁸. By 'the **Chaldeans**' (Hab. i. 6) are signified those who are in a holy external, but are interiorly in falsity. They, like Babel, are those who vastate the Church.

4335. 'The daughters of the **Chaldeans**' (Is. xlvii. 1) = those with whom the externals appear to be holy and true, but the interiors are profane and false.

4581⁹. 'The **Chaldeans**' (Jer. xxxii. 29)=those who are in worship in which there is falsity.

6534⁶. 'The **Chaldeans**' (Hab. i. 6)=those who are in falsities, but in externals appear to be in truths; thus they=the profanation of truth; but 'Babel'=the profanation of good.

7296. The Egyptians called the knowledges of things wisdom; and so did the **Chaldeans** (Jer. l. 35).

8185⁷. 'The **Chaldeans**' (Jer. l. 35)=those who profane truths. Refs. 8226².

9011⁶. Knowledge of the internal sense in **Chaldea**.

9828⁸. 'The **Chaldeans**' (Ezek. xxiii. 14)=those who in externals profess truths, but in internals deny them; thus they profane them. 10227⁹.

S. 21. Thus it came to pass that the science of correspondences was . . . cultivated in . . . **Chaldea**, etc.

102. The ancients with whom the ancient Word is still in use in Heaven were partly from **Chaldea**, etc., the inhabitants of all which kingdoms were in representative worship, and thence in the knowledge of correspondences . . . They who knew the correspondences of that Word were . . . afterwards called magicians.

P. 251³. When the Sons of Israel profaned the holy things of the Church by filthy idolatries, they were

punished by the Assyrians and **Chaldeans**, for by Assyria and **Chaldea** is signified the profanation of what is holy.

251⁴. (There are European kingdoms which relate to the **Chaldeans** and Assyrians.)

328. (**Chaldea** one of the countries of the Ancient Church.) T. 279.

D. 4842. On Babel and **Chaldea**; that they are the adulterers treated of in the Revelation. Gen. art. The character of **Chaldea** was shown by Rudberg and Kalsenius.

4843. **Chaldea**, which is the 'great harlot,' consists of those who have imbibed certain principles of religion, not for the sake of the salvation of the soul, but merely in order that they may be advanced to riches, and who are not affected by truths for any other end. Such was Rudberg. (His character described.)

—². They also are **Chaldeans** who have no religion, and stuff the ears of another with whatever pleases him, to catch the good graces of princes and grandees. Such was Kalsenius. (His character described.)

E. 141³. '**Chaldea** the land of trading' (Ezek. xvi. 29) = the profanation of truth.

304²⁷. 'The land of the **Chaldeans**' (Is. xxiii. 13)=the profanation and destruction of truth.

355⁴. By 'the **Chaldeans**' (Hab. i. 6) are meant those who profane truths, and thus vastate the Church. 513¹³. 817⁷.

403¹⁸. See CAPTIVE at this ref.

526¹⁴. 'The daughter of the **Chaldeans**' (Is. xlvii. 1) = the falsification of truth.

827. As 'the **Chaldeans**'=the truths of the Word profaned, because applied to the loves of self and of the world, 'the images of the **Chaldeans**' (Ezek. xxiii. 14) = doctrinal things propitiating these loves.

Chalice. Under CUP.

Chalk. See under LIME.

Chamber. *Camera.*

A. 817. A certain Spirit came to me from an infernal chamber which is towards the left side . . .

949. To the left in front there is a certain chamber where there is . . . mere darkness, wherefore it is called the dark chamber . . . In that chamber they plot . . . how to take people in; they call the darkness there deliciousness . . .

4528³. Many Heavens, to which correspond the various things which are in the chambers of the eye.

4738³. (The Council which invented the distinction between the Lord's two natures) assembled in a dark chamber.

4951. These seemed to themselves to be sitting in a chamber and consulting together; these too are malicious . . .

5189². Represented by a man and a woman in a chamber . . .

10769. Windows at the sides according to the number of the mansions or chambers . . .

H. 184. In the habitations of the Angels there are cellars, saloons, and bedchambers, in great numbers.

[H.] 488². They who have delighted in . . . deceit are also in these vaults, and enter **chambers** so dark that they cannot even see each other . . .

S. 26⁵. The modest maidens who were seen in a **chamber** close by, signified affections of truth. R. 255. T. 277. See D. 3605 $\frac{1}{2}$.

772³. For this reason everyone in the Spiritual World knows the character of another as soon as he comes into his **chamber**.

T. 797⁴. (Melancthon) told me that at the back of the house there was a **chamber** adjoining his own, containing three tables, at which were seated persons of a like character with himself . . .

D. 775 (Index). To the left there is a dark **chamber** . . .

880. These virgin Spirits . . . began to burn with desire to return into their **chambers** . . .

909. There appeared a dark **chamber** . . .

1172. He was represented as dwelling in a long **chamber** as it were arched over, and of a green colour . . .

1183^e. Presently they were introduced into a dark **chamber** . . .

1246. On an infernal crew in a dark **chamber**. 1257. 1259^e.

1573. I saw a habitation rather deep down . . . where there was a large **room** containing utensils . . .

4658. On a dark infernal **chamber**. 4720.

4692. Such have a **chamber** (into which they enter when they want to know about anything).

Chamber. Conclave.

See also BEDCHAMBER.

A. 1126. I saw a narrow **chamber** . . .

3900⁶. Vastated truth is signified by 'the desert' (Matt. xxiv. 26); and vastated good by 'the **secret chambers**' or inner rooms.

—7. 'The **secret chambers**' or inner rooms = the Church as to good, and also simply good; the Church which is in good is called 'the House of God;' the '**chambers**' and the things in the house = the goods.

—8. All those things are called '**chambers**' which are interior; therefore also . . . by 'the **secret chambers**' is signified the Word of the New Testament, because it teaches interior things . . . So the whole Word is called 'the desert' when it no longer serves for doctrinal things; and human institutions are called 'the **secret chambers**,' which cause the Word to be 'a desert' because they depart from the injunctions and instructions of the Word . . . This is evident from those who place salvation in faith alone . . . They make all that a 'desert' which the Lord . . . has said about love and charity, and as '**secret chambers**' all things which are of faith without works.

4322. The learned discuss in their **chambers** whether there is a Hell or a Heaven . . .

4627⁴. There is a light in their **chambers** so strong that the noonday light of the world cannot be compared to it.

5694². 'Every man in the **chambers** of his image' (Ezek. viii. 12) = inwardly in himself; in his thoughts;

the interiors of their thought and affection were represented to the prophet by '**chambers**,' and are called 'the **chambers** of the image.'

—3. 'From the **chambers** terror' (Deut. xxxii. 25) = the interior things of man.

—4. 'From His **chambers**' (Ps. civ. 13) = from the interior things of Heaven.

7351^e. 'The **chambers** of the kings' (Ps. cv. 30) = interior truths, and in the opposite sense, interior falsities.

7353. 'The **bed-chamber**' (Ex. viii. 3) = the interiors of the mind . . . because the **bed-chambers** are in the inner part of the house. '**Chambers**' = interior things, and '**bed-chambers**,' things still more interior. III.

—e. The ancients compared the mind of man to a house, and the things which are within man to **chambers**; and the human mind is really like that, for the things therein are distinct from each other almost as a house is divided into **chambers** . . .

8989. 'The doorpost' = the conjunction of that truth with good, for the post is between two **chambers** and joins them together.

9213⁵. They who in the other life enter into the house of another, and talk together in one of the **chambers**, do so communicate their thoughts to all who are there, that they are entirely unaware that they have not had those thoughts from themselves; but if they stand out of doors, their thoughts are indeed perceived, but as coming from another . . . Wherefore they who hold the same opinion appear together in the same house; and that is still more the case if they are in one **chamber** of the house.

10110³. Man may be compared to a house in which there are many **chambers**, one of which leads into another; they who are in truths solely as to the understanding are not in any **chamber** of the house, but are only in the courtyard. But in proportion as truth enters through the understanding into the will, it enters into the **chambers** and dwells in the house. In the Word also man is compared to a house, and the truth which is solely of the understanding is compared to 'a court;' but the truth which has been made of the will also, and there becomes good, is compared to the '**chamber**' where the people live, and to the 'bedchamber' itself.

H. 184. In the habitations of the Angels there are cellars, **saloons**, and bedchambers, in great numbers.

185. I saw the palaces of Heaven . . . the **saloons** were furnished with objects so beautiful that there are neither words nor knowledge to describe them.

P. 233⁴. What is only in the courts is removed by the enemy who is in the **chambers**.

338⁴. (In the Spiritual World) no one can sit anywhere except in his own place in the **chamber** of another; if he sits anywhere else he becomes like one who is out of his mind, and is dumb; and what is wonderful, everyone knows his own place as soon as he enters the **chamber**.

M. 11. Assign to each his own **saloon** with his own bedchamber.

43^e. The Angel sent down a parchment, which a certain angelic Spirit took, and laid upon the table in

a certain **chamber**, which he at once closed and handed me the key, saying, Write.

270⁴. In each story two **chambers**, one for love and the other for wisdom, and in front a bedchamber . . . (See *CHAMBER-thalamus*, at this ref.)

T. 797². In (Melancthon's) **chamber** in the Spiritual World, all things were the same; there was a similar table, etc.

—³. After some weeks, the things he used in his **chamber** began to grow dim, and at last to vanish . . . and the wall of his **chamber** appeared to be plastered with lime, and the pavement to be covered over with yellowish brick-work.

—⁶. When any novitiates from the world entered his **chamber** to see and converse with him, he summoned one of the magic Spirits . . . who (decorated and furnished his **chamber**). Des.

D. 878. On the saloons of some good Spirits of the female sex. . . They sit in the **saloon** on one side of the entrance, so as not to be seen; the walls are formed with great variety, of groups of flowers and similar objects, which are stretched transversely across the wall . . .

879. The **saloon** is sometimes more full of light than places which are lighted in our day-time, and sometimes darker . . . Then something representing a window appears in the wall, which is more and more dilated . . . and presently there is manifest to them something of Heaven . . . Thus are their **saloons** changed into pleasanter ones.

1259². (This Spirit begged that he might be permitted to go) into a certain **chamber**, that he might be alone, and thus safe; he was therefore sent into a long arched **chamber** . . . The Spirits wanted to thrust him down again into that infernal vault—*cameram*.

3605. I have observed that when I have been long in one **room** it has become familiar, so that I could command my ideas better there than in any other **room** or place. For example, yesterday, when I removed into the **room** next the one in which I have been accustomed to write, a quiet prevailed among the Spirits, who as it were did not know where I was . . .

3608. When I removed into the next **room** . . . it immediately seemed to me as if there were solitude. So that the Spirits had as it were withdrawn from me; and yet they were present in the adjoining **room**, where were the books and other things which they had seen.

6056. On the **rooms** of the houses. From the position of the **rooms** it results that the inhabitant and his visitors have not the same disposition in one **room** as in another. The delights are varied, so that in one **room** the delight is to study and do the work of their calling, in another there is the delight of going out, in another the delight of conversation, in another the delight of the wife's company, in another the delight of eating, in another they communicate close at hand with those who are outside, in others they communicate with them remotely. Spirits know as of themselves, that if they enter a certain **room**, this or that is possible. . . Everyone also knows his own place in a **room**, which accords with his disposition;

he goes to it as soon as he enters, and if another appears in the same place, he goes out.

E. 405²¹. 'He watereth the mountains from His **chambers**' (Ps.civ.13)=that all goods come through truths from Heaven . . . '**Chambers**' = the Heavens whence these things come.

863⁷. 'Out of doors the sword will bereave, and from the **chambers** terror' (Dent.xxxii.25)=that falsity and evil, which are from Hell, will devastate both the natural and the rational man.

1000³. '**Chambers**' (Ps.ev.30)=interior things.

Chambers. *Hyperoa*.

A. 3391. 'To build the house without justice and the **chambers** without judgment' (Jer.xxii.13)=to construct a religiosity from what is not good and not true.

9857⁵. 'To build the **chambers** without judgment'=to imbue things not true.

Chamber. *Thalamus*.

A. 3207². Truth . . . cannot endure the first look of Divine good until it has entered into the bridegroom's **chamber** . . .

W. 402. Love espouses wisdom to itself by preparing its house or **chamber** for it.

M. 270⁵. Love truly conjugal dwells in the highest region in the midst of mutual love, in the **chamber** or **chamber-conclavi**-of the will, and also in the midst of the perceptions of wisdom in the **chamber** or **chamber-conclavi**-of the understanding . . . I asked, Why are there two **chambers**? He said that the husband is in the **chamber** of the understanding, and the wife in the **chamber** of the will . . . Marriage cold also dwells in the highest region, but only in the **chamber** of the understanding, the **chamber** of the will there being closed.

T. 73². A bridegroom cannot enter the **chamber** of a maiden not espoused to him . . .

122^o. He then leads her into the **chamber** . . .

331². Who enters into the **chamber** with the bride after the wedding until he has washed himself all over and dressed himself in a wedding garment?

371⁵. From its right **chamber** the heart pours the blood into the lungs, and the lungs pour it back again into the left **chamber** of the heart.

Chamber. *Tricinium*.

A. 9433³. 'He joineth together His **chambers** with beams in the waters' (Ps.civ.3) . . . The '**chambers**' which He joineth together with beams in the waters = the heavenly Societies.

R. 24⁵. '**Chambers**' (Ps.civ.3)=doctrinal things.

M. 14². (The dining-room of a heavenly palace.)

E. 283⁸. 'To join together His **chambers** with beams in the waters'=to fill those who are in the ultimate Heaven and those who are in the Church with Knowledges of truth and good.

594¹⁰. 'He joineth together His **chambers** with beams in the waters'=that the Lord forms the Heavens and the Church by Divine truths . . . 'The **chambers**' of Jehovah = the Heavens and the Church.

Chamberlain. *Cubicularius.*

A. 4789. 'To Potiphar the chamberlain of Pharaoh' (Gen. xxxvii. 36) = the interior things of scientifics. Chamberlain' = interior things . . . for the chamberlains were connected with the interior affairs of the king, being the more interior stewards and more eminent governors. The signification is also evident from the meaning of the word in the Original Tongue.

4965. 'Potiphar the chamberlain of Pharaoh bought him' (Gen. xxxix. 1) = that he was with the interior things of scientifics. 'The chamberlain of Pharaoh' = the interior things of scientifics. The interior things of scientifics are those which approach more nearly to spiritual things, and are applications of scientifics to celestial things . . .

Chance. *Casus.*

See ACCIDENTAL.

A. 5508². Everything . . . ascribed to chance, or to fortune, is of Providence. . . The Divine Providence works so invisibly . . . in order that a man may in freedom ascribe it either to Providence, or to chance.

6484. There was a certain one who had confirmed himself in this, that nothing is of the Divine Providence, but everything is from prudence, also from fortune and chance. (His experience after death.)

6493. See FORTUNE at this ref.

—^c. There is no such thing as chance.

7007. To the Divine they ascribe only a universal government; all the rest they call fortune, or chance.

8478^e. They refer all things to sagacity, and what they do not refer to sagacity they refer to fortune, or to chance.

8717³. They who trust in their own sagacity attribute to themselves all things which turn out well for them, and all the rest they ascribe to fortune, or to chance.

9010. 'And God cause it to come to his hand' (Ex. xxi. 13) = appearing as chance, as is evident from the idea of chance among the ancients, which was that it happened from God, wherefore they expressed chance by saying that 'God caused it to come to the hand' . . .

—^c. That accidents or chances are of Providence, Refs.

D. 1088. There is no chance, that is, no evil happens by chance . . .

1214. The Angels of the interior Heaven do not so fully believe that all things come forth from the Lord . . . wherefore they admit chances; but the Angels of the more interior Heaven admit no chances . . .

4562^e. That there is no chance I have been instructed by many experiences.

Change. *Mutare, Mutatio.***Changeable.** *Mutatorius.*

See EARTHQUAKE, STATE, and TRANSMUTE.

A. 1273. See PLACE at these refs. 1275. 1376³. 1377. 1379. 1380. 1463.

1629. The homes (of good Spirits) are changed into more beautiful ones as the Spirits are perfected. Des. D. 879.

3642. The good and truth which is with the Angels, by a wonderful conversion, is changed into evil and falsity with the infernals, and this by degrees as it flows down . . .

4067³. The changes of his state are nothing but changes of Societies.

4073. The changes of the state are according to the changes of the Spirits and Angels who are in such good and truth.

4077. 'He hath changed my hire ten times' (Gen. xxxi. 7) . . . 'Ten times' = very much change. 4179.

4545. 'Purify yourselves and change your garments' (Gen. xxxv. 2) = holiness to be put on. . . 'To change the garments' = to put on, here, holy truths . . .

—³. 'To remove the garments and put on changeable garments' (Zech. iii. 4) represented purification from falsities . . . On this account also they had changeable garments, and they were called 'changeable' . . . because by means of them representations were made.

4638⁴. 'A cry' (Matt. xxv. 6) = a change.

4987. A change of state less remarkable is indicated by 'and.'

5248. 'To change' (Gen. xli. 14) = to remove and reject.

5954. 'Changeable garments' (Gen. xlv. 22) = truths which are new, and truths become new when they are initiated into good, for they then receive life. Ill.

7779³. That which belongs to a man cannot be changed into something else by thinking about mediation and salvation; but by a new regeneration . . .

8698. 'The thing which thou doest is not good' (Ex. xviii. 17) = that a change must be made.

8858. The dominant [principle] of man's life . . . is his very will itself, and thus is the very being of his life, which cannot be changed after death. D. 2803. H. 480.

9502. In perpetuity without change, sig.

10603². The external sense was changed . . . on account of that nation. Ex.

10749. Man's life cannot be changed after death . . . 527², N. 239. J. 25. 56.

H. 154. On the changes of state of the Angels in Heaven. Gen. art.

295. The Spirits with man are changed according to the changes of his affections . . .

P. 195^e. Goods and truths are changes and variations of the state of the forms of the mind.

279⁵. There are myriads of concupiscences which enter into and compose each evil, and myriads of affections which enter into and compose each good, and these myriads are in such order and connexion in man's interiors, that one cannot be changed unless all are changed at the same time.

M. 10³. I felt the actual change from a man, although I was not changed . . .

524³. I have heard from the Angels that the life of anyone cannot be changed after death, because it is organized according to his love and thence works; and that if it were changed the organization would be torn to pieces . . . Also that a change of organization is possible

only in the material body, and is utterly impossible in the spiritual body, after the former has been cast away.

T. 476. Every man **changes** his situation in (the World of Spirits) from infancy to old age. Ex.

651. The essence or nature which anyone has appropriated to himself in the world cannot be **changed** after death.

D. 2803. On the **change** of the human disposition in the life of the body . . . After the life of the body it is not **changed**, but the Lord superadds those things which render him able to be in better society . . .

4127. During sleep I was infested by a certain person who was **changed** into a beast . . .

5172. They said that with them (in the ultimate Heaven) there are men of various kinds, but they are distinguished from each other by this; they who constantly walk in their own clothes, without **change**, except on stated days, and with whom the house and what is to be seen outside and inside do not vary much, are highly esteemed. The reason is that they act with a fixed purpose, and turn themselves constantly to their loves. But when they see the dress and face of some being **changed**, they know that it is not well with them; they call those persons phantasmalians who **change** their garments and faces according to the quarters; they turn themselves without any settled purpose. Such appear there sometimes, but soon vanish.

5174. They said also that when they go out, and see **changes** in their houses, in their garments, in their gardens, or in the fields, if the **changes** are for the worse, either that they do not appear, or appear only obscurely, or if other things take the place of the former ones, they know that they have done something evil . . .

5175. They also said that a **change** also takes place if others come to them . . .

E. 258^a. Lest the former Heavens should suffer injury from the remarkable **change** about to take place . . .

518^a. How Divine truth is **changed** into falsity . . .

668. The state of Heaven and of the Church at its end is here treated of, when it is provided by the Lord that no sudden **change** should do harm to those who are to be separated, of whom many will come into Heaven, and many will be cast into Hell. Sig.

674^a. The variations and **changes** of the affections in the Spiritual World, Ex.

Change. *Vicis.*

A. 37. Alternations of spiritual and celestial things exist universally and in the singulars, which are compared to the **alternations** of days and years . . .

— Life without **changes** and varieties would be all one thing, thus nothing at all . . .

933^a. When he returns into the body, he is again in cold, and when the body is quiescent . . . he is in heat; and so on by turns. For such is man's condition that with him celestial and spiritual things cannot be together with his bodily and worldly things; but there are **alternations** . . .

—^e. The last posterity of the Most Ancient Church could not be regenerated, because with them intellectual

and voluntary things constituted one mind, wherefore the intellectual things could not be separated from their voluntary things, and so by **turns** be in celestial and spiritual things, and by **turns** in bodily and worldly things . . . so that with them there could be no alternation—*alternatio*.

935. 'Summer and winter' (Gen. viii. 22) = the state of the regenerate man as to his new voluntary things, the **changes** of which are like those of summer and winter . . . The **changes** of those who are to be regenerated are likened to cold and heat, but the **changes** of the regenerate to summer and winter . . . For the man who is to be regenerated begins from cold . . .

—². That there are **alternations** with the regenerate man, that is, that there is now no charity in him, and now there is some charity, is very evident; the reason being that even with every regenerate man there is nothing but evil, (and therefore) he must necessarily undergo **alternations** . . . There are such **alternations** in order that the man may be more and more perfected . . . There are such **alternations** with a regenerate man not only while he lives in the body, but also when he comes into the other life, for without **alternations** like those of summer and winter as to voluntary things, and like those of day and night as to intellectual things, he is never perfected and made happier; but in the other life their **alternations** are like the **alternations** of summer and winter in the temperate zones, and like the **alternations** of day and night in spring time. Ill. 936. 1047^e.

1108. Some Spirits are kept in a state intermediate between waking and sleep, and think very little, except that by **turns** they as it were awake . . . Thus are they devastated.

5097^a. This may be compared to the **changes** our sun makes relatively to the inhabitants of the earth . . .

5614. 'These two **times**' (Gen. xliii. 10) = spiritual life interior and exterior. Ex.

5672. The **alternations** of enlightenment (in the other life) are like morning, noon, and evening on earth . . . 5962^a, Ex.

6110^a. The **changes** of the day in the natural world, namely, morning, noon, evening, night, and morning again, represent completely the **changes** in the Spiritual World, with the sole difference that the **changes** of the Spiritual World inflow into the understanding and will, and present those things which are of life; whereas the **changes** in the natural world inflow into those things which are of the body, and support them.

—⁶. In Heaven there is no night . . . But in Hell there is night; there also there are **changes**, but contrary to the **changes** in Heaven . . . and through all these **changes** night predominates; it is merely the variations of the shade and darkness of night which present these **changes**.

—⁷. In the Spiritual World there are not the same **changes** with one as there are with another; and the **changes** there are not distinguished into stated times, for it is variations of state which present them.

6494. From that sign they predicted to me the **changes** of fortune in that game. Thus was it given to know that what is attributed to fortune, even in games, is from the Spiritual World; and still more is this the

case with what happens to man in respect to the **changes** in the course of his life . . .

[A.] 719³. There are **changes** of states in the other life, as there are **changes** of times in this world . . . 8108.

823². (**Changes** of government in Hell, Ex.)

8431⁶. The **alternations** thus succeed each other in order that man may be perfected, especially in order that good may be appropriated to him, which takes place in the state of evening by means of delight. 8487³, Ex.

9286. 'Three **times** in a year' (Ex. xxiii. 14) = a full state even to the end. Ex.

9297. 'Three **times** in a year' (ver. 17) = what is complete and continuous.

9387. The **changes** of the year, which are spring, summer, autumn, and winter; and also the **changes** of the day, which are morning, noon, evening, and night, correspond to the same number of states in Heaven . . .

9642⁷. The **changes** which the Church undergoes when it is about to perish are described by the varying success of that war. (Dan. xi.)

H. 155. These **alternations** (with the Angels) succeed each other, with variety.

158². By **alternations** of what is delightful and undelightful the perception and sensation of good become more exquisite.

159². The **changes**-*mutations*-of state in the two Kingdoms thus alternate by **turns**; not in the whole Kingdoms, but in one Society after another; and these **alternations** are not at stated intervals, but come upon them slower or faster unawares to them.

506³. Such being their character, when they are in this second state (of man after death), they are let back by their **alternations** into the state of their exteriors . . .

510². Some of the evil in this second state by **turns** enter the Hells . . .

P. 296⁷. Whether a man is in good or evil he cannot be in both at the same time, nor can he be in them by **turns**, unless he is lukewarm.

E. 475¹⁸. 'Seven **times**' (2 Kings v. 10) = what is plenary, and is predicated of holy things.

Change. *Vicissitudo.*

A. 9213. In Heaven there are **changes** of heat as to those things which are of the good of love, and of light as to those things which are of the truth of faith; thus **changes** of love and of faith. In Hell too there are **changes**, but opposite to the former ones . . . These **changes** correspond to the **changes** of the times of the year on earth, which are spring, summer, autumn, and winter, and then spring again, and so on . . . These **changes** are not the same with one as they are with another, but differ with everyone according to the state of life which he has acquired in this world.

— Concerning these **changes** see above. Refs.

Channel. *Alveus.* See DUCT.

E. 405³⁸. 'The **channels** and the valleys' (Ezek. vi. 3) = exterior or natural things.

741²². That all things of the Church as to its truths

and as to its goods were overthrown from the foundations, is signified by 'the **channels** of waters appeared, and the foundations of the world were revealed' (Ps. xviii. 15). 'The **channels** of waters' = truths.

Chanting. *Decantatio.*

A. 5618. 'Take of the **chanting** of the Land in your vessels' (Gen. xliiii. 11) = the choice things of the Church in the truths of faith. 'The **chanting**' = choice things. . . . It is called 'the **chanting**,' because in the Original Language this word is derived from singing; hence 'the **chanting** of the Land' means its productions which are **chanted** and praised; thus in the internal sense, the choice things.

Chaos. *Chaos.*

A. 842³. Before anything is reduced into order it is very common for it to be first reduced into a confused somewhat, as it were a **chaos** . . .

2129. It might be called a spiritual **chaos** . . .

3316. The doctrinal things (in the first state of the man who is being regenerated) may be compared . . . to a kind of **chaos**; but this to the end that they may be reduced into order . . .

T. 76. The idea concerning a **chaos** has inhered in our thoughts, that this was like a great egg . . .

79³. Another said, Who does not know that the first origin of all things was **chaos**, which in size filled a fourth part of the universe, and that in the midst of it there was fire, around that ether, and around this matter, and that this **chaos** produced fissures, through which the fire burst forth . . . hence the sun . . .

472². The universe would fall into **chaos** . . .

679. It would not only fall back into the first **chaos**, but into nothing.

D. 1316. [The World of Spirits now] appears like **chaos** . . . Thus a spiritual **chaos** seems to exist.

5805². This is compared to **chaos** . . .

Chaplet. *Corolla.*

A. 1774⁹. Adorned with **chaplets**, etc.

M. 183⁹. Then on the heads of some there appeared **chaplets** of flowers . . . because they had understood more profoundly.

Character. See MARK-*character*, and NATURE-*indoles*.

Charcoal. *Carbo, Carbonarius.*

A. 1527. When it pleases the Lord, good Spirits appear like stars . . . and evil Spirits like balls of **charcoal** fire.

1528. The life of cupidities and thence of pleasures sometimes appears with evil Spirits like a **charcoal** fire . . . 4417.

1666². The life of cupidities may be likened to a **charcoal** fire; the falsities to the dim lumen from it.

2125. A yellow light as from **charcoal** . . .

3195². Evil Spirits see . . . from the light of Heaven; but it is a lumen like that from a **charcoal** fire, for into

such a lumen is the light of Heaven turned when it goes to them.

322^a. Spirits who are only in those things which are of the light of the world, and thus in falsities from evils, do indeed have light from Heaven; but a light of a fatuous character, and such as comes from burning charcoal or a firebrand.

4416. They who are in evil and thence in falsities appear in a lumen as of a charcoal fire . . . 4418.

4531. In Hell there is not indeed darkness, but there is a dim lumen, like that which comes from a charcoal fire . . . 4533. 7870^e. H.131(m), Refs. 481^d. 553^e. 584.

5128^e. When the Rational is subjected to sensuous things, falsities are in the centre and truths in the circumference; the things which are in the centre are in a sort of lumen there, but in a fatuous lumen, or like that which arises from a charcoal fire . . . it is this lumen which is called darkness . . .

6000. The infernals are indeed in lumen . . . but it is like the lumen from a dry charcoal fire . . .

W. 254^e. They have no light in their caverns except one resembling the light from live coals or from burning charcoal.

P. 167. The light in Hell is also of three degrees; the light in the lowest Hell is like the light from burning charcoal . . .

R. 153^e. In their own light, which is like the light from burning charcoal, (devils) do not appear as monsters, but as men.

D. 2672^e. They have a life such as that of a dim fire, a charcoal one . . .

2676. The rational things of others, who are still more darkened by falsities, (appear) like charcoal fires . . .

3853. (They presented) flaming fires in a dark chamber where there were coals at one corner . . .

4047. Yesterday I saw the dry fire of a hearth in the coals . . . When it was at the driest it approached a charcoal colour, so that there is hardly anything [to be seen] except black charcoal.

E. 364^a. A red colour . . . comes into existence from the flame in Hell which is from the fire there, which fire is like a charcoal fire.

386^d. 'A fire of coal' (Is.xliv.12)=evil from man's own love.

587^e. 'To forge iron with the tongs, and to work in the coal' (Id.)=to hatch falsities which favour man's Own loves.

Charge. *Arguere, Redarguere.*

A. 573. 'My spirit shall not for ever reprove man' (Gen.vi.3)=that man is not thus led any longer . . .

— After the Flood, in place of perception there succeeded conscience, by which he could be convicted; wherefore by 'conviction by the Spirit of Jehovah' is signified an inward dictate, either perception or conscience . . .

R. 215. 'As many as I love I rebuke and chasten' (Rev.iii.19) . . . 'To rebuke'=temptation as to falsities; and 'to chasten,' temptation as to evils. E.246.

T. 341. (This) is to charge God with unmercifulness . . .

395^e. He instructs, reproveth, etc.

664^e. (This) is to charge the Lord with injustice.

Chariot. *Carrus.*

See RIDE.

A. 1172. 'Garments of freedom for the chariot' (Ezek. xxvii.20)=exterior goods, or those of rituals.

2015³. 'To ride in a chariot and on horses' (Jer.xxii.4) =abundance of intellectual things.

2336⁶. 'Chariots' (Nahum ii.4)=the doctrine of truth. It is said that 'they will rave in the streets' when there is falsity in the place of truth.

2567¹⁰. 'The sons whom (the king) will set for himself for chariots and for horsemen' (1 Sam.viii.11)=the truths of doctrine which will serve principles of falsity; which are 'chariots and horsemen.'

2761². 'Thou dost ride upon Thy horse, Thy chariots of salvation' (Hab.iii.8). Here 'horses'=Divine truths which are in the Word; 'chariots,' doctrine thence derived.

2762². 'The chariot of Israel and the horsemen thereof' (2 Kings ii.12; xiii.14). Elijah and Elisha represented the Lord as to the Word; the doctrine of love and charity from the Word was represented by 'a fiery chariot;' and the doctrine of faith thence derived by 'fiery horses' . . .

—³. That chariots and horses appear in the Heavens, Ill.

— Moreover, in the World of Spirits, where there is an abode of the intelligent and wise, chariots and horses constantly appear; the reason being that by chariots and horses are represented those things which are of wisdom and intelligence. Ill.

—⁴. Hence when (the ancients) described the sun, by which is signified love, they stationed therein the god of their wisdom and intelligence, and attributed to him a chariot and four fiery horses. W.H.4.

3048^d. 'The chariot of an ass' (Is.xxi.7)=a heap of particular scientifics; 'the chariot of a camel'=a heap of general scientifics, (both of) which are in the natural man; it is the empty reasonings which prevail with those who are signified by 'Babel' which are thus described.

3186^e. 'The chariots of God' (Ps.lxviii.17)=those things which are of the Word and of doctrine thence derived; 'myriads of thousands'=the infinite things which are therein.

3708¹. '(Four) chariots going out between two mountains of brass' (Zech.vi.1)=the doctrinal things of good; 'chariots'=doctrinal things.

4720². By 'the chariots and horsemen, and the great army' which the king of Syria sent (to take Elisha) (2 Kings vi.14) are signified falsities of doctrine; by 'the mountain full of horses and chariots of fire around Elisha,' which were seen by his boy, are signified goods and truths of doctrine from the Word.

5044⁸. 'To ride in a chariot and upon horses' (Jer. xvii.25)=the spiritual intellectual of the Church.

[A. 5044]⁹. 'A sword is against the horses and against the chariots (of the Chaldeans and the inhabitants of Babel)' (Jer.1.37) . . . 'Horses'=the Intellectual of the Church; 'chariots,' its Doctrinal, the vastation of which is signified by 'a sword against the horses and against the chariots.'

5321. 'He made (Joseph) ride in the secondary chariot' (Gen.xli.43)=a significative that from Him is all the doctrine of good and truth. 'A chariot'=the doctrine of good and truth; hence 'to make him ride in a chariot' is a significative that doctrine is from Him.

—³. 'Chariots' are mentioned in the Word in many places, and scarcely anyone knows that by them are signified the doctrinal things of good and truth, and also the scientifics which are of doctrinal things . . . when yet by 'horses' in the Word are signified intellectual things, and thence by 'a chariot' doctrinal things and their scientifics.

—⁴. That 'chariots'=the doctrinal things of the Church, and also scientifics, has been made evident to me from the chariots so often seen in the other life. There is also a place on the right hand in the neighbourhood of the Lower Earth where chariots and horses appear, with stables set in order; those walk there and talk who have been learned in this world, and have regarded life as the end of all learning . . .

—⁵. That such things are signified by chariots and horses is very manifest from the fact that Elijah appeared to be carried into Heaven by a chariot of fire and horses of fire, and that he and Elisha were called 'the chariot of Israel and the horsemen thereof.' . . . The reason they were so called, is that by each of them is represented the Lord as to the Word, and the Word in itself is chiefly the doctrine of good and truth, for everything of doctrine is thence derived. It was for the same reason that the boy whose eyes were opened by Jehovah saw around Elisha 'the mountain full of horses and chariots of fire.' W.H.2^e.

—⁶. That 'a chariot'=what is doctrinal, and 'a horse' what is intellectual, Ill.

—'. 'Ye shall be filled upon My table with horse and with chariot' (Ezek.xxxix.20; Rev.xix.18). (This means) that they will be filled with such things as are signified by 'a horse' and 'a chariot,' namely, the intellectual and doctrinal things of good and truth.

—⁹. 'Riding in chariots and on horses' (Jer.xvii.25) =the intellectual and doctrinal things thence derived.

—¹⁰. In the opposite sense, 'chariots'=the doctrinal things of evil and falsity, also the scientifics which confirm them. Ill.

—¹². By the horses and chariots with which the Egyptians pursued the Sons of Israel, and with which Pharaoh entered the Red Sea, where the wheels of the chariots were taken off; and by the many things concerning horses and chariots which constitute the greatest part of that description (Ex.xiv.6,7,9,17,23,25,26; and xv.4,19) are signified the intellectual, doctrinal, and scientific things of falsity, and the reasonings thence derived, which pervert and extinguish the truths of the Church. The destruction and death of such is there described.

5323². In ancient times when kings were borne in a chariot all knees were bent; the reason being that kings

represented the Lord as to Divine truth, and a chariot signified the Word.

5354⁷. 'To cut off the chariot from Ephraim, and the horse from Jerusalem' (Zech.ix.10)=everything intellectual of the Church. . . 'A chariot'=what is doctrinal. . . . What is doctrinal depends upon what is intellectual, for as this is understood so is it believed . . .

5945. In the Word, when Egypt is treated of, 'chariots' and 'horses' are frequently mentioned; and by 'chariots' there are meant doctrinal things, now false, now true; and by 'horses,' intellectual things also in both senses.

6015⁴. 'The tumult of the chariots' (Jer.xlvii.3)=doctrinal falsity thence derived; 'the sound of the wheels'=sensuous things and their fallacies which advance it.

6029. 'Joseph harnessed his chariot' (Gen.xlvi.29)=doctrine from the internal . . . 'Chariot'=doctrine.

6125⁵. Because these things are signified by 'horses,' and false doctrinal things by 'chariots,' 'horses' and 'chariots' are so frequently mentioned. Ill.

6212². In the morning I saw a chariot with a pair of horses, in which sat a man . . . (This) signified the spiritual sense which was in the prophetic things spoken by the prophets, and which they represented.

6385⁵. 'A chariot with horsemen and with ships' (Dan.xi.40)=the doctrinal things of falsity.

6533. 'There went up with him chariots' (Gen.1.9)=doctrinal things.

6978². 'The neighing horses and the jumping chariots' (Nahum iii.2)=(the defence of what is false) by a perverted Intellectual and a Doctrinal of a like character.

7297³. 'I will cut off thy horses out of the midst of thee, and I will destroy thy chariots' (Mic.v.10) . . . By 'the horses which will be cut off' are signified intellectual things; by 'the chariots which will be destroyed' are signified the doctrinal things of truth.

7729³. 'The chariot' (Jer.xlvii.3)=the doctrine of falsity. 'A chariot'=the doctrine both of truth and of falsity. Refs.

8029^e. 'The horses of fire, and the chariot of fire' which bore away Elijah =the understanding of the Word as to its interiors.

8146. '(Pharaoh) harnessed his chariot' (Ex.xiv.6)=the doctrine of falsity which belongs to separated faith in general. 'A chariot'=doctrine, here, the doctrine of falsity, because that of separated faith, for it is the chariot of Pharaoh, and by 'Pharaoh' are represented the falsities which are of separated faith . . .

8148. 'And he took six hundred chosen chariots' (ver.7)=each and all doctrinal things of falsity which belong to separated faith in their order. . . 'Chariots'=the doctrinal things of faith, here of separated faith. By 'chosen chariots' are signified the chief doctrinal things of that faith upon which the rest depend; the things which depend upon them, or which are serviceable to them, are signified by 'the chariots of Egypt' treated of just below. 8149.

8156. 'All the horses of the chariots of Pharaoh, and his horsemen, and his army' (ver.9)=all things which

are of falsity from a perverted intellectual. . . 'Chariots' = doctrinal things.

8188. 'I will be glorified in Pharaoh, and in all his army, and in his chariots, and in his horsemen' (ver. 17) = that they should see the effect of the dissipation of what is false and of reasonings by the Divine good of the Lord's Divine Human. . . 'His chariots' = the doctrinal things of falsity.

8210. 'All the horses of Pharaoh, his chariots, and his horsemen, (pursued) into the midst of the sea' (ver. 23) = the scientifics from a perverted Intellectual, the doctrinal things of what is false, and the reasonings which filled up Hell. . . 'The chariots of Pharaoh' = the doctrinal things of falsity.

8215. 'He took off their chariot wheels' (ver. 25) = the power of bringing falsities forward taken away. . . 'The chariots of Pharaoh' = the doctrinal things of falsity. . . Chariots were of two kinds; there were those in which merchandise was carried, and those used in battle; by the chariots in which merchandise was carried were signified the doctrinal things of truth, and in the opposite sense, the doctrinal things of falsity; but by the chariots used in battle were also signified doctrinal things in both senses, but those which combat, thus truths themselves, and falsities themselves made ready for the fight. Hence it is evident what is meant by 'the wheel of a chariot,' namely, the power of advancing, here of bringing falsities forward, and of fighting against truths. As this power belongs to man's intellectual part, by 'a wheel' is also signified the Intellectual as to those things which are of doctrine.

—². In the other life there often appear chariots laden with various kinds of merchandise, and which are of varied form and size. By these, when they appear, are signified truths in their complex, or doctrinal things which are as it were the receptacles of truth; and by the merchandise, Knowledges for various uses. These appear when there is a discourse about doctrines going on in Heaven with the Angels; for as their discourse cannot be comprehended by those who are below, it is presented representatively, and to some by chariots in which each and all the things of the discourse are presented in a form and before the eyes, by means of which the things contained in the discourse can be comprehended and seen in a moment, some in the form of the chariot, some in its build, some in its colour, some in its wheels, some in the horses which draw it, some in the merchandise which the chariot conveys. From these representatives it is that 'a chariot,' in the Word = doctrinal things.

8275. 'The chariots of Pharaoh and his army hath He cast into the sea' (Ex.xv.4) = the falsities from evil in special and in general of those who are of the Church, and are in the life of evil. . . 'Chariots' = falsities, here, falsities in special, because an 'army' is also mentioned, by which is signified falsities in general.

8332. 'Because the horse of Pharaoh came in his chariot and in his horsemen' (Ex.xv.19) = all the falsities from a perverted Intellectual with those who are in faith separated and in a life of evil; as is evident from the signification of 'the horses of Pharaoh,' also of his

'chariots,' and of his 'horsemen,' which is all the falsities from a perverted Intellectual.

8906³. 'Chariots' (Joel ii. 5) = doctrinal things of falsity.

9393³. It is said that they shall be filled 'with horse, with chariot, and with every man of war' (Ezek.xxxix. 20) . . . 'Horse' = what is intellectual of truth; 'chariot,' doctrine; and 'man of war,' truth combating against falsity. E. 329¹⁰. 355². 617²⁵. 650⁴⁸.

9396¹⁰. 'I will cut off the chariot from Ephraim' (Zech.ix.10) . . . 'The chariot' = the doctrine of the Church. . . (In this verse) is signified the vastation of truth Divine in the Church as to all the understanding of it. E. 355⁵.

9420². 'The chariots of God are twenty thousand, thousands of peaceful ones, the Lord is in them' (Ps. lxxviii. 17) . . . 'Chariot' = doctrine; hence 'the chariots of God' = Divine doctrinal things or truths such as there are in the Heavens. E. 336⁷.

9433³. 'He setteth the clouds for His chariot' (Ps. civ. 3) . . . The clouds which He setteth for His chariot are the truths from which comes doctrine.

10406⁷. 'A sword against his horses, and against his chariots' (Jer. l. 37) . . . 'A sword' is falsity combating and destroying truths; 'horses' are the Intellectual which is enlightened; 'chariots' are doctrinal things.

W. H. 3. In the Spiritual World there frequently appear horses and riders on horses, and also chariots, and all there know that they signify intellectual and doctrinal things. . . There is also a place there where many persons meet together who think and speak from the understanding about the truths of doctrine; and when other persons go there they see the whole plain full of chariots and horses; and novitiates, who wonder what the cause of it can be, are instructed that that appearance is caused by their intellectual thought. That place is called the meeting of the intelligent and wise. I have also seen horses of light and chariots of fire when certain persons were taken up into Heaven, which was a sign that they had been instructed in the truths of heavenly doctrine, and had become intelligent, and were therefore taken up. . .

S. 13³. 'The voice of the wings (of the locusts) was as the voice of chariots running into war' (Rev. ix. 9) = reasonings as if from truths of doctrine from the Word, for which they were to combat.

Life 30². 'Woe to them that go down to Egypt for help, and stay upon horses, and trust upon the chariot because they are many' (Is. xxxi. 1). Thus is described man's Own intelligence. . . 'The chariot' = doctrine thence derived.

P. 326¹². The 'new cart' on which they sent back the ark (1 Sam. vi. 7) signified new doctrine, but natural doctrine, for a 'chariot' in the Word = doctrine from spiritual truths. T. 203².

R. 24⁵. 'Jehovah layeth the beams of His chambers in the waters, He setteth a cloud for His chariot' (Ps. civ. 3); 'waters' = truths; 'chambers,' doctrinal things; and 'chariot,' doctrine; all of which, being from the sense of the letter of the Word, are called 'clouds.'

298⁴. 'Chariot' (2 Kings ii. 12; xiii. 14; and vi. 17) = doctrine from the Word. E. 504¹⁸.

[R.] 437. 'The voice of the wings as the voice of the **chariots** of many horses running into war' = their reasonings as if from truths of doctrine from the Word fully understood, for which they are eagerly to combat. . . That 'a **chariot**' = doctrine, III. E. 558.

875. I saw two Angels descending from Heaven, one from the south of Heaven, and the other from the east of Heaven ; both of them were in **chariots** to which were harnessed white horses ; the **chariot** in which the Angel from the south of Heaven was borne was resplendent as with silver, and the **chariot** in which the Angel from the east of Heaven was borne was resplendent as with gold . . . But when they came nearer they did not appear in **chariots**, but in their own angelic form, which is the human form. T. 386.

M. 42². There then appeared a **chariot** descending from the third Heaven, in which there was seen one Angel ; but as it approached there were seen two in it : at a distance the **chariot** flashed before my eyes like a diamond, and there were harnessed to it young horses as bright as snow.

—⁵. (When these Angels departed) they again appeared to be borne in a **chariot**, as before.

76². (When on the way to visit the people who had lived in the silver age) we passed through a valley, and when we entered the plain beyond we saw horses and **chariots**, horses variously adorned with trappings and variously harnessed, and **chariots** of various forms, some carved like eagles, some like whales, and some like stags with horns, and like unicorns . . . The Angel said to me, The appearances of horses, **chariots**, and stables in the distance are appearances of the rational intelligence of the men of that age ; for a horse signifies the understanding of truth ; a **chariot**, the doctrine of it ; and stables, instructions.

—^e. When he had said this there appeared at a distance a **chariot** drawn by small white horses, on seeing which the Angel said, That **chariot** is a sign for us to go away.

103². They said from Heaven, Wait a little, and you will see twenty-seven **chariots** ; three containing Spaniards, three Frenchmen, three Italians, three Germans, three Dutchmen, three Englishmen, three Swedes, three Danes, and three Poles ; and in two hours I saw those **chariots**, drawn by small horses of a light bay colour, with remarkable trappings . . .

266^e. Having thus spoken, the two Angels went away, and at a distance were seen to be borne in a fiery **chariot** like Elijah, and carried up into their Heaven. T. 661^e.

T. 185². I saw many (of these boreal Spirits) borne in **chariots**, and some in **chariots** carved in the form of a dragon, with horns projecting forwards ; the **chariots** were drawn by small horses with their tails cut off . . .

451^e. Such charity . . . is like a **chariot** to which the horses are attached only by the reins in the hand of the charioteer, so that when they start they drag him from his seat, and leave the **chariot** behind.

D. 253. Whenever (evil Spirits) hear a **carriage**, or the sound of a **carriage**, without thinking about it, as if they are unconscious of what they are doing, they try to drive me towards the **carriage**. 1043.

297. The greater part (of those who are raised from the Lower Earth) seem to themselves to be borne in **chariots** or travelling carriages, and to be carried round to various places, to try whether this or that place is suitable for them . . . 308. 2985.

302. I was this day led to an abode (where) there is as it were a broad plain, in which there are many **chariots** ; with arsenals where there are **chariots** and horses. There are many persons there, who seem to themselves to walk about, and to be carried hither and thither by means of the **chariots** ; and when I inquired who they were . . . I was instructed by the Angels with me that those who live there are those who engage much in studies, but still are men of sound reason, and do not extend mental philosophy into heavenly things.

1318. There was another kind (of tumult of Spirits) : it was at the left temple, beneath me, sounding upwards, as of **chariots** and horses, very many, as when there is heard the like sound of the **chariots** and horses of an army, or of very many in the streets. I was told that this was the conflict of reasonings about truths, in which they did not want to have faith, for so do reasonings conflict with each other.

2275. In the morning I saw a **chariot** containing a man, with two horses . . .

2276. I saw the **chariot** and horses in wakefulness. . . The horses before the **chariot** were noble ones, but the **chariot** was not so noble, signifying intellectual faith.

2862. I heard Spirits sounding as with the little bells wherewith it is customary in England to deck horses drawing carriages and loads.

3821. I often noticed that when I was in the street (evil Spirits) wanted to throw me under the wheels of a **carriage**, so that this became familiar to them . . .

4234. See AURA at this ref.

4707. A certain person longed to see the abodes of the intelligent, because he had heard that horses and **chariots** appear there ; he also went there, and at first saw nothing in the whole tract but **chariots** with horses, but when his eyes were opened, he saw men walking there ; he said that before there had appeared to him **chariots** with horses ; they said that so also it sometimes appears to them, and that the **chariots** with horses are the doctrinal things of charity about which they are thinking and conversing together. They said that they are the doctrinal things of charity because they had belonged to the ancient Churches, when these were the doctrinal things. While he was meditating about this they saw him as a horse running swiftly and returning, although he was standing still. Those wise ones there said that they saw he was a man of faith alone, because there was a small swift horse, and no **chariot**.

6009. See ULRICA ELEONORA at this ref.

E. 36². By 'a **chariot**' is signified the doctrine of truth. 355¹⁴, III. 357. 684¹⁵.

131⁴. By 'a **chariot**' is signified doctrinal things.

175⁵. 'Horses and **chariots**' (Is. lxvi. 20) = intellectual and doctrinal things.

208⁷. By 'riding upon a **chariot** and upon horses' (Jer.

xvii.25) is meant that thence they are in the doctrine of truth, and in intelligence. 223⁸.

278⁶. By 'a chariot,' and by 'a pair of horsemen' (Is. xxi.7) is signified the doctrine of truth from the Word.

281¹⁰. By 'a chariot which is as a whirlwind' (Jer. iv. 13) is signified the doctrine of falsity.

283⁸. 'To set the clouds for His chariot' = the doctrine of truth from the literal sense of the Word. 594¹⁰.

355⁴. 'Toride upon horses' (Hab. iii.8) = that Jehovah, that is, the Lord, is in the understanding of His Word in its spiritual sense; and because the doctrine of truth, which teaches the way of salvation, is thence, it is added, 'thy chariots of salvation;' 'chariots' = doctrine. 518²⁵.

—¹⁶. That 'chariots' and 'horses' = doctrine and the understanding thereof, may be still further evident from their opposite sense, in which 'chariots' and 'horses' = doctrines of falsity and false scientifics from a perverted Intellectual. III.

357²⁸. That everything of the doctrine of falsity will be destroyed, is signified by 'He burneth the chariot with fire' (Ps. xli.9).

405²². By 'the chariots going forth from between the mountains' (Zech. vi.1) is signified doctrine which is to be formed from good through truths; 'chariots' = doctrinal things. 418⁴.

405²⁹. 'The multitude of the chariots (of the king of Assyria)' (Is. xxxvii.24) = reasonings from falsities of doctrine. 654¹⁴.

419¹¹. 'Chariot' (Ps. civ.3) = the truth of doctrine.

539⁷. 'To kindle the chariot in the smoke' (Nahum ii.13) = to pervert all the truths of doctrine into falsities.

652⁵. By 'chariots' (Nahum ii.4) are signified the doctrinal things of truth.

654⁴². Falsities of doctrine confirmed by scientifics in great abundance is signified by 'they trust upon the chariot because they are many' (Is. xxxi.1).

—⁴⁵. By 'the chariots of Pharaoh' (Ex. xiv. xv) are signified doctrinal things of falsity.

700²⁹. The ark being brought upon a new chariot, to which oxen were tied, represented the doctrine of truth from the good of love; the chariot the doctrine of truth, and the oxen the good of love, both in the natural man; for the Divine truth, which is signified by the ark, subsists and is founded upon the doctrine of natural truth which is from good.

863⁸. By 'the chariot and him who is borne in it' (Jer. li.21) are signified falsities of doctrine.

1155. 'Carriages—*rhedae*' = goods from a rational origin . . . for carriages are a kind of chariot, and by chariots are signified doctrinal things, which when they are borne along by truths, as a chariot is by horses, are goods, for doctrines teach truths and also goods.

Charity. *Charitas*.

See GOOD OF CHARITY; also under BLOOD, FAITH ALONE, GENTILES, GOOD OF LOVE, HILL, LEVI, LOVE, LOVE TOWARDS THE NEIGHBOUR, and SPIRITUAL KINGDOM.

A. 9. The third state is one of repentance, in which,

from the inward man, he speaks piously and devoutly, and produces goods, as it were works of charity, but which nevertheless are inanimate, because he supposes them to be from himself; and which are called 'the tender herb,' also 'the herb of seed,' and afterwards 'the tree of fruit.' 10.

12. (In the sixth state) his spiritual life is delighted and supported by those things which belong to Knowledges of faith and to works of charity, which are called his 'meats.'

148. With the most ancients the breast signified charity, because the heart and lungs are there.

310². With the postdiluvians, and with those who live at this day, there is no love, thus no will of good, but faith is possible, or the understanding of truth, and from faith or the understanding of truth they can be brought to a certain kind of charity, but by another way, that is, by means of the insinuation of conscience by the Lord from the Knowledges of truth and good.

318⁹. Being again left to himself, he began, from charity, to think how he could return such great kindness, from which it was evident that while he was in the bodily life he had been in the faith of charity, wherefore he was at once taken up into Heaven.

325. Charity, which is love towards the neighbour, was called 'Abel.'

326. The worship . . . of charity is described by 'the offering of Abel.' That worship from charity was grateful, sig. 350.

328. That the quality of faith is known from charity; also that charity wants to be with faith, if faith does not become the chief thing, and be raised above charity, sig. 361. 365.

329. That charity is extinguished with those who have separated faith and set it above charity, is described by Cain killing his brother Abel.

330. Charity extinguished is called 'the voice of bloods.'

335. After faith separated had extinguished charity . . . a new faith was given by the Lord, by means of which charity was implanted, which faith is 'Seth.'

336. The charity implanted by means of faith is called 'Enos,' or another 'man.'

337⁹. At this day faith precedes, and through faith charity is bestowed by the Lord, and then charity becomes the chief thing.

341. The second birth of the Church is charity, which is signified by 'Abel,' and 'brother.' 'A shepherd of the flock' (Gen. iv.2) is he who exercises the good of charity. 'A tiller of the ground' is he who is devoid of charity . . . 342. 343. 345.

351. Charity means love towards the neighbour, and mercy; for he who loves his neighbour as himself feels pity for him when he is suffering as he would for himself.

353. Charity is the Celestial, and all the good of charity is the Celestial.

355. By 'anger' (ver.5) is signified that charity had departed. 357⁹.

[A.] 361. 'If thou doest well, elevation' (ver.7)=if thou wishest well **charity** is with thee. 'If thou doest not well, sin lieth at the door'=if thou wishest not well there is no **charity**, but evil. 'To thee is his desire, and thou hast the mastery of him'=that **charity** wills to be with thee, but cannot, because thou wantest to have dominion over it.

362. The doctrine of faith, called Cain, is here described, which, because it separated faith from love, also separated it from **charity**, which is the offspring of love.

363. **Charity** could have been adjoined to faith, yet so that **charity** should have had the dominion, not faith; wherefore it is first said, 'if thou doest well, elevation,' by which is signified, if thou wishest well **charity** can be present.

364. 'That sin, when it 'lies at the door'=evil which is at hand and wants to enter, may be evident to everyone, for when there is no **charity** there is unmercifulness and hatred, thus all evil. 'Sin,' in general, is taken for the devil, who, or his crew, is at hand when man is devoid of **charity**. The single thing which drives the devil and his crew from the door is love to the Lord and towards the neighbour.

365. So long as faith wants to have the dominion, it is not faith; but when **charity** has the dominion then there is faith; for the Principal of faith is **charity**. **Charity** may be compared to flame, which is the essential of heat and light, for the heat and light come therefrom.

367. That **charity** is the brother of faith may be evident to everyone from the nature or essence of faith: their brotherhood was also represented by Esau and Jacob, wherefore also there was strife concerning the primogeniture: it was also represented by Pharez and Zarah . . . and also by Ephraim and Manasseh . . . For each, or faith and **charity**, is the offspring of the Church; faith is called 'the man-*vir*,' and **charity** 'the brother' as in Is. xix. 2; Jer. xiii. 14, and elsewhere. The union of faith and **charity** is called 'the covenant of brethren' (Amos i. 9). 1081. 1091. 3289. 5351^r.

369. 'Cain rose up against Abel his brother, and killed him' (ver.8)=that when both faith and **charity** were from the doctrine of faith, faith separated from love could not but make **charity** of no account, and thus extinguish it; as they are wont to do at this day who have in their mouth that faith alone saves even though they do no work of **charity**; thus in the very supposition they extinguish **charity**.

370. 'I know not, am I my brother's keeper?' (ver.9)=that it made **charity** of no account, and would not wait upon it; thus that it utterly rejected whatever was of **charity**. Such did their doctrine become.

371. After faith had been separated from love, as in the postdiluvians, and **charity** was given through faith, conscience succeeded . . .

372. Faith is called the 'keeper' of **charity** from its having to be of service to it.

373. 'The voice of thy brother's blood' (ver.10)=violence done to **charity**. 374, 111.

378. 'Receiving thy brother's blood from thy hand' (ver.11)=violence inflicted on **charity**, which it extinguished.

379. 'Cursed' (id.)=turned away; for iniquities and abominations, or hatreds, are what turn man away, so that he looks downwards only, or to bodily and earthly things, and thus to the things which are of Hell; which takes place when **charity** is sent into exile and extinguished; for then the bond between the Lord and man is burst asunder. **Charity**, or love and mercy, are what alone conjoin; never faith without **charity** . . . The willing is the man himself . . . if he thinks good, the essence of faith, or **charity**, is in the thought, because the willing of good is in it.

389. 'Everyone finding him would kill him' (ver.14)=that all evil and falsity would destroy it; (for) when a man deprives himself of **charity**, he separates himself from the Lord; **charity**, or love towards the neighbour and mercy, are what alone conjoin man to the Lord; without **charity** there is disjunction, and when there is disjunction he is left to himself or to proprium; and then whatever he thinks is false, and whatever he wills is evil: these are the things which kill man.

393. As it was foreseen that . . . mankind would separate faith from love to the Lord, and would make a separate and distinct doctrine out of faith, it was provided that it should be separated; yet so that through faith, or the Knowledges of faith, they might receive **charity** from the Lord; so that Knowledge or hearing should come first, and through Knowledge or hearing **charity** should be bestowed by the Lord, that is, love to the neighbour and mercy; which **charity** would not only be not separated from faith, but also constitute the Principal of faith.

430. 'A little one,' or 'little child,' in the Word=innocence, and also **charity**; for there is no such thing as true innocence without **charity**, or true **charity** without innocence.

436. By 'her son, whose name she called Seth' (ver. 25) is signified a new faith, through which there is **charity**.

—^e. By the man and his wife is meant that new Church, before called 'Adah and Zillah;' by 'Seth,' the faith by means of which **charity** is implanted; (and) by 'Enos,' the **charity** which is implanted by means of faith.

438. By his son, 'whose name was Enos' (ver.26) is signified the Church which had **charity** as the Principal of Jehovah'=the worship of that Church from **charity**. 440.

440. The Lord can only be worshipped from **charity** . . .

459^e. The spiritual are they who have received **charity** from the Lord through the Knowledges of faith, from which they act when they have been received.

553. It is goodness and **charity** which shape the form and which present their own likeness (in such persons there), and cause the delight and beauty of **charity** to shine forth from every particle of their faces, so that they are the very forms of **charity**. Some have seen them, and they were astounded. Such is the form of **charity**, which is there beheld to the very life; for it is the **charity** itself which fashions the form and is itself fashioned in it, and in fact so that the whole Angel,

especially the face, is as it were **charity**. This manifestly appears, and is also perceived; and when this form is looked upon, it is ineffable beauty affecting with **charity** the very inmost life of the mind. H.414.

576³. That through the remains which are in the inward man comes all man's **charity**, was represented in the Jewish Church thus, that after they had given tithes they were to give to the Levite, the sojourner, the orphan, and the widow (Deut.xxvi.12).

612. That 'Noah a man just and upright in his generations' (Gen.vi.9)=that he was of such a character that he could be endowed with **charity**, is evident from the signification of 'just and upright'; for 'just' has regard to the good of **charity**; and 'upright,' to the truth of **charity**. (It is also evident from) the essential of that Church being **charity**. 765,Ex.

615. The quality of the man of this Church is here described in general... namely, that through the Knowledges of faith he could be endowed with **charity**, and could thus act from **charity**, and from the good of **charity** could know what is true; wherefore the good of **charity**, or 'just,' precedes, and the truth of **charity**, or 'upright,' follows. **Charity**, as stated before, is love towards the neighbour and mercy; and is a lower degree of the love which belonged to the Most Ancient Church, which was love to the Lord. Thus did the love come down and become more exterior, and is to be called **charity**.

653². When the man has been thus prepared (by the dispersion of falsities) to be able to receive the truths of faith, then first can celestial seeds be inseminated into him, which are the seeds of **charity**: the seeds of **charity** can never be sown in the soil where falsities reign, but only where truths reign.

654. Acknowledgment can never exist with anyone unless the Principal of faith be with him, which is **charity**, that is, love towards the neighbour and mercy: when there is **charity** then there is acknowledgment, or then there is faith... When **charity** is present, which is the goodness of faith, then acknowledgment is present, which is the truth of faith. Wherefore, while man is being regenerated according to scientific, rational, and intellectual things, it is to the end that the ground, or his mind, may be prepared to receive **charity**, from which, or from the life of which, he afterwards thinks and acts; he is then reformed or regenerated; not before.

709. 'Jehovah' is here mentioned because now **charity** is treated of... Jehovah is in love and **charity**, but not in faith, unless it is the faith of love or **charity**. 840^e.

798. 'Fifteen eubits upwards did the waters prevail, and cover the mountains' (Gen.vii.20)=that nothing of **charity** was left.

834. Concerning the second state (after temptation), which is tripartite; first, when there are no truths of faith; then when there are truths of faith with **charity**; afterwards, when the goods of **charity** shine forth (Gen.viii.6-14).

840^e. Man is for the first time called regenerate when he acts from **charity**; Jehovah is in **charity**, but not so in faith before it is joined to **charity**; **charity** is man's very being and living in the other life, and the very being and living is Jehovah.

845. Very many of the gentiles (who are in falsities, are nevertheless saved) who have lived in natural **charity** and in mercy; and Christians also who have believed (falsities) from simplicity of heart.

847^e. Temptations also exist with those who are in natural **charity**, thus with the Gentiles, etc.; but these are straitnesses simulating spiritual temptations.

854. The new or first light of the regenerate never comes forth from the Knowledges of the truths of faith, but from **charity**; for the truths of faith are like rays of light, and love or **charity** is like the flame; the lumen in one who is to be regenerated is not from the truths of faith, but from **charity**; the truths of faith themselves are rays of light therefrom.

862. **Charity** now begins to appear, which in the Word is compared to 'day,' and is called 'day;' but the faith which precedes, not having as yet been so conjoined to **charity**, is called 'night;' as in Gen. i. 16; faith is called 'night' also because it receives its light from **charity**, as the moon does from the sun, wherefore faith is also called 'the moon,' and love or **charity**, 'the sun.'

916. By these words the quality of the Church is also indicated, namely, that it was spiritual, and that it was made so, that is, that **charity** or good was the Principal.

—². 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**; then it is not even a Church; for what is the doctrine of the Church but the doctrine of **charity**? and why is there a doctrine of faith except in order to become such as it teaches?... wherefore the Spiritual Church is a Church for the first time when it acts from **charity**, which is the very doctrine of faith.

—³. They who separate faith from **charity**, and place salvation in faith without the goods of **charity**, are Cainites who kill their brother Abel, that is, **charity**; and they are like birds which fly round a carcase; for such faith is the bird, and the carcase is the man who is devoid of **charity**.

935². The man who is being regenerated begins from cold, that is, from no faith and **charity**; but when he is regenerate, he begins from **charity**. That there are alternations with a regenerate man, namely, that there is now no **charity** with him, and now some **charity**, may be manifestly evident for the reason that with everyone, even the regenerate, there is nothing but evil, and that all good is of the Lord alone...

981^r. It is said presence, because the Lord is present solely in **charity**, and the regenerate spiritual man is here treated of, who acts from **charity**. The Lord is present with every man, but in proportion as a man is distant from **charity**, the Lord's presence is, so to speak, more absent.

984^e. Things confirmatory are always coming to hand, both from the Word and from the rational man and scientifics; thus he confirms himself more and more; which is the effect of **charity**; the Lord alone operating by means of **charity**.

989. No one can ever say that he is regenerate unless

he acknowledges and believes that **charity** is the Primary of his faith, and unless he is affected with love towards the neighbour, and feels pity for him: his new will is formed from **charity**, and through **charity** the Lord operates good and thence truth; but not through faith without **charity**. There are those who from mere obedience exercise the works of **charity**, that is, because it has been so commanded by the Lord, and still are not regenerate; these, if they do not place righteousness in the works, are regenerated in the other life.

[A.] 995². The interior affections, which are alive, all derive their delight from good and truth, and good and truth derive their delight from **charity** and faith . . .

997. As to use, the case is this; they who are in **charity**, that is, in love towards the neighbour, from which love comes the delight of pleasures which is alive, do not look to the enjoyment of pleasures except for the sake of use; for there is no **charity** unless there are works of **charity**; in the exercise or use does **charity** consist. He who loves the neighbour as himself never perceives the delight of **charity** except in exercise or use, wherefore the life of **charity** is the life of uses . . . therefore all the pleasure which is from **charity** has its delight from use . . .

1001. 'Blood' (Gen. ix. 4) = **charity**; thus the new Voluntary which the regenerate spiritual man receives from the Lord: this new Voluntary is the same as **charity**, for the new will is formed from **charity**; for **charity** or love is the very essential or life of the will . . .

1005. 'To require your blood to your lives' (Gen. ix. 5) = that violence done to **charity** will punish itself.

1010. 'To shed the blood of man in man' (ver. 6) = to extinguish **charity** . . . The life of the Lord is **charity**, which is not in man, because man is filthy and profane, but is with man.

—². 'To be angry,' here, (Matt. v. 22) = to recede from **charity**, thus it is hatred; for he who is in hatred not only has no **charity**, but also inflicts violence on **charity**, that is, sheds blood.

1011. When **charity** has been extinguished, the man is left to himself and his own proprium, and is no longer ruled by the Lord through inward bonds, which are those of conscience, but through outward bonds . . .

1012. In the inward sense of the words 'he who sheds the blood of man in man,' it is not the blood of another which is meant, but it is **charity** with himself, and therefore it is said, 'the blood of man in man.'

1013. 'Because in the image of God made He man' (Gen. ix. 6) = **charity**, which is 'the image of God.' Ex.

—². After the Most Ancient Church had perished, the Lord created . . . a Spiritual Church; this Church was not 'a likeness,' but 'an image' of the Lord; 'an image' = spiritual love, that is, love towards the neighbour or **charity**. That this Church, from spiritual love or **charity**, was 'an image' of the Lord, is evident from this verse; and that **charity** itself is 'an image' of the Lord, is evident from its being said, 'because in the image of God made He man,' that is, that **charity** itself made him so. That **charity** is 'the image of God,' is most clearly evident from the very essence of love or of **charity**; to make a likeness of anyone, and an image of

anyone, is what nothing but love and **charity** can do; the essence of love and **charity** is, out of two to make as it were one; when the one loves the other as himself, or more than himself, the one sees the other in himself, and himself in the other . . .

—³. Love to the Lord makes man one with the Lord, that is, 'a likeness'; **charity** or love towards the neighbour also (makes man one with the Lord), but it makes him 'an image' . . .

1016². With the regenerate man, there is nothing multiplied in his external man, that is, nothing of good and truth receives increase, except through the effect of **charity**; **charity** is as the heat in the spring or summer time, which makes the grass, plants and trees grow; without **charity** or spiritual heat nothing grows, wherefore it is here first said, 'Be ye poured forth into the earth' (Gen. ix. 7), which is predicated of the goods which are of **charity**, through which there is a multiplication of good and truth. Ex.

1017. That the multiplication is according to the affection, take as an example the man who adopts as a principle that faith alone saves even though he does no work of **charity**, that is, even though he has no **charity**, and who thus separates faith from **charity** . . . because he supposes that if anyone should say that the works of **charity** or **charity** were essential to faith, and should thus live piously, he could not do otherwise than place merit in works, which however is false; thus he rejects **charity**, and makes the works of **charity** of no account, and abides solely in the idea of faith, which is nothing without its essential, which is **charity**. (The consequence.)

1023. 'And I, behold, I set up My covenant' (ver. 9) = the presence of the Lord in **charity**. 1032. 1038.

1039. 1044. 1055. 1059.

—². When the Voluntary of man became utterly corrupt, the Lord miraculously separated his intellectual proprium from that corrupt voluntary proprium, and in his intellectual proprium formed a new will, which is conscience, and in conscience insinuated **charity**, and in **charity** innocence, and thus conjoined Himself . . . with man . . .

1025. 'Seed' (id.) = faith; and as there is no faith except where there is **charity**, it is **charity** itself which is meant by 'seed' in the inward sense . . . Wherever there is **charity**, even with the gentiles most remote from the Church, there is 'seed,' for the celestial seed is **charity** . . . 4259.

1033. They who are being regenerated receive a conscience when they receive **charity**, for the fundamental of conscience is **charity**. Ex.

1038. The conjunction of the Lord with man has no existence except in love and **charity**. Ex.

1043². Because they receive **charity**, the Lord, through **charity**, operates into their 'cloud' (that is, into the dim light in which the spiritual are), and thus light arises, as when the sun glances on a cloud . . .

1062. The internal men (of the Church) are they who make **charity** the Principal of faith; the corrupt internal men are they who make faith without **charity** the Principal of faith; and the external men are they who think but little about the internal man, but still perform the

works of **charity**, and devoutly observe the rites of the Church. Besides these three kinds of men there are no others who can be called men of the Spiritual Church. (They are represented by Shem, Ham, and Japheth.)

1068. 'The ground' is distinguished from 'the earth' as faith is from **charity**; for as **charity** is the containant of faith, so is the earth the containant of the ground.

1071². 'Grapes'=**charity** and the things which belong to **charity**; and 'wine'=faith and the things which belong to faith. III.

1072². The Spirits . . . who are in the faith of **charity** do not reason about the truths of faith . . . These are they who are in **charity** . . .

1073. The truths of faith are compared to garments, which cover the goods of **charity** or **charity**; for **charity** is the body, and the truths of faith are the garments; or what is the same thing, **charity** is the soul, and the truths of faith are as the body which is the clothing of the soul.

1074. 'The midst of the tent' (ver.21)=the Principal of faith. . . 'The midst'=the inmost; and 'the tent,' **charity**, or worship from **charity**. **Charity** is the inmost, that is, the Principal of faith and of worship, and thus is 'the midst of the tent.'

1078. 'The father of Canaan' (ver.22)=worship in externals without an internal; no other worship can come forth from faith separated from **charity**; for the internal man is **charity**, and never faith without **charity** . . . 1083^e.

1079². Where there is no **charity** there is the love of self, thus hatred against all who do not favour self; hence it is that they see in the neighbour nothing but his evil, and if they see anything good, they either perceive it as none, or put a bad interpretation on it. It is quite otherwise with those who are in **charity**. These two kinds of men are thus distinguished, especially when they come into the other life; with those who are in no **charity** the disposition of hatred then shines forth from every single particular; they want to examine, nay, to judge everyone, nor do they desire anything more than to find out what is evil, constantly cherishing the disposition to condemn, punish, and torment. But they who are in **charity** scarcely see the evil of another, but observe all his goods and truths, and put a good interpretation on what is evil and false.

1083⁴. These men, when they have **charity** and thence conscience, have internal worship in their external; for the Lord with them operates in **charity** and in conscience, and causes all their worship to partake of what is internal.

1088². They who are in no **charity** think nothing but evil of the neighbour, and speak nothing but evil; if they speak good, it is for their own sake, or for the sake of him whom they are flattering under a show of friendship: but they who are in **charity** think nothing but good, and speak nothing but good, and this not for the sake of themselves or of another whom they are flattering, but from the Lord thus operating in **charity** . . .

1096^e. Hence it follows, that there is all good for those who worship the Lord from internal things, that is, from **charity**; but there is no good with those who

do not worship from **charity**, but only that which counterfeits good, and in itself is evil . . . 1103.

1100. 'Japheth'=the corresponding external Church . . . thus those who do not know what the internal man is, and the things of the internal man, and still live in **charity**: with these the Lord is equally present, for the Lord operates through **charity**, wherever **charity** is . . .

1101. The man of the external Church is more and more 'enlarged' (ver.27) when he is instructed in the truths and goods of faith; and because he is in **charity**, he is thus more and more confirmed: the more too that he is instructed, the more is dispelled the cloud of his intellectual part, in which are **charity** and conscience.

1112. They who have been in the goods and truths of faith, and have thus acquired conscience and the life of **charity**, are elevated into Heaven by the Lord immediately after death.

1125. The **charity** (of the Church called 'Enos') was the **charity** of friendship. (And to some extent also the **charity** of faith. D.4139b.)

1150. The essential (of worship) is the adoration of the Lord from the heart, which is never possible unless there is **charity** or love towards the neighbour; in **charity** or love towards the neighbour the Lord is present, and then He can be adored from the heart . . . Hence it follows, that as is the **charity** with man such is the adoration, or worship.

1158. By 'the isles of the gentiles' (Gen.x.5) are signified those who are still more remote, properly those who had lived together in **charity**, yet still in ignorance . . . By 'isles' also (the Angels) perceive those things which are within the Church itself, which are to some extent removed from **charity**, as are friendship and courtesies: friendship is not **charity**, still less are courtesies, but they are a degree below **charity**; the more however that they derive from **charity**, the more sound they are.

1162². All those are called 'sons of Ham' (ver.6) who have the knowledge of the Knowledges of faith, and have not **charity** . . .

1171⁴. 'Spice' (Ezek.xxvii.22)=**charity**.

—^e. Knowledges and adorations, which being devoid of **charity**, are not grateful. Sig.

1196. In the Ancient Church all those were called 'Philistines' who talk much about faith . . . and yet have no life of faith; wherefore they were pre-eminently called 'the uncircumcised,' that is, devoid of **charity**.

1226. Everything is called wisdom which is begotten from **charity**, because it comes through **charity** from the Lord, from Whom is all wisdom because He is wisdom itself; thence comes true intelligence, and thence true knowledge, all of which are sons of **charity**, that is, sons of the Lord through **charity** . . .

1228. That 'Elam' (ver.22)=faith from **charity**, is evident from the essence of an internal Church; an internal Church is one in which **charity** is the Principal, and that from which it thinks and acts; the first offspring of **charity** is nothing but faith, for this is the source of faith, and there is no other.

1249^e. All things of the Church regard **charity** as their ultimate and end. Sig.

[A.] 1250. 'A mountain of the east' (ver.30)=**charity**, and in fact **charity** from the Lord . . .

1251. 'According to their families' (ver.31)=according to the differences as to **charity**.

1277. (All men) who live in **charity** are in one angelic society.

1285³. The doctrine is one when all have mutual love, or **charity**; mutual love and **charity** cause them to be one although they are various . . . However many they are . . . if they are in **charity** or mutual love, they have one end, namely, the common good, the Lord's Kingdom, and the Lord Himself: the varieties of doctrinal things and of worships are like the varieties of the senses and of the viscera in man, which contribute to the perfection of the whole; for then the Lord inflows and operates through **charity** in different ways according to the genius of each . . .

1290. 'When they journeyed from the east' (Gen.xi.2) =when they departed from **charity**.

1292². In proportion as the Church, or the man of the Church, recedes from **charity**, its worship recedes from what is holy, and approaches what is unclean and profane. Sig.

1304. Such is the Church, that when **charity** towards the neighbour departs, and self-love succeeds in its place, the doctrine of faith is nothing, except in so far as it can be turned into the worship of self; nor is anything esteemed holy in worship, unless it is for the sake of self, thus unless it is self-worship. Ex.

1327². The first of these Churches, called 'Noah' . . . had 'one lip,' that is, one doctrine, **charity** being the essential in all things; but in course of time, it began, as Churches do, to fall away . . .

1337. When this Church ('Arphaxad') began, scarcely any **charity** was left, thus neither was there any faith, which is solely of **charity**.

1363². Internal idolaters are known from the life which they have acquired, and in the same proportion as this life recedes from the life of **charity** are they interior idolaters; (whereas) external idolaters may have the life of **charity**. 1370.

1408^e. They who from simplicity of heart believe the Word as they apprehend it in the letter, receive no injury so long as they live in **charity**; the reason is, that the Word teaches nothing else than that everyone should live with the neighbour in **charity**, and should love the Lord above all things . . .

1515^e. All who have lived the life of **charity** are in Heaven.

1519. The spheres of **charity** and faith, when perceived as odours, are most delightful. Des.

1555². The will with man is formed by the Lord from infancy to youth, which is effected by the insinuation of innocence, and of **charity** towards parents, nurses, little children of a similar age . . .

—³. When the Lord has thus conjoined together (man's intellectual and celestial things) he is endowed with **charity**, from which he begins to act, and which is of conscience; thus does he first receive new life, and this by degrees.

1568. The **charity** which shines forth from the face is not of the face, but is of the **charity** which is within, and thus forms the face.

1594³. When a man lives in no **charity**, it cannot appear to him that the life of the love of self and its cupidities is so contrary to celestial love.

1667. **Charity** and the things of **charity** are goods.

1735^e. This therefore is to live in the Lord, which is never possible, unless one lives in His love, that is, in **charity** towards the neighbour.

1737. Unless faith is implanted in love, that is, unless by means of the things of faith a man receives the life of faith, that is, **charity**, there never is conjunction (with the Lord).

1748⁴. Devoid of all natural **charity**, sig.

1759^e. Everything sweetly harmonious in the other life is from goodness and **charity**.

1767. See WORD at these refs. 1776^e. 1869.

1798². What is doctrinal separated from love or **charity** never constitutes the internal of the Church . . . but that which is doctrinal which is from **charity**, or which is of **charity**, does constitute the internal, for this is of life . . . That this is the faith which is the internal of the Church, may be evident from the mere fact, that he who has the life of **charity** knows all things of faith. If you like, examine doctrinal things; are they not all of **charity**, consequently of faith from **charity**? Take only the commandments of the decalogue, the first of which is to worship the Lord God; he who has the life of love or of **charity**, worships the Lord God, because this is his life. The second, to observe the Sabbath; he who is in the life of love, or in **charity**, devoutly observes the Sabbath, for nothing is sweeter to him than to worship the Lord, and to glorify Him every day. The commandment, Kill not, is entirely of **charity**; he who loves the neighbour as himself shudders at doing anything which injures him, much more at killing him. It is the same with Steal not; for he who has the life of **charity** rather gives from what is his own to the neighbour, than takes away anything from him. So with Commit not adultery; he who is in the life of **charity** rather guards the neighbour's wife against anyone doing her such an injury, and regards adultery as a crime against conscience, and as being a thing which destroys marriage love and its duties. To covet what is the neighbour's is also contrary to [the disposition] of those who are in the life of **charity**; for it is the part of **charity** to will to others good from one's self and one's own, thus never to covet what belongs to another. Further Ex.

1799⁴. If (Christians) would make love to the Lord and **charity** towards the neighbour the Principal of faith, all these (sects) would be merely varieties of opinions about the mysteries of faith . . . (See ANCIENT CHURCH at this ref.)

1808^e. No faith, that is, no **charity** . . .

1832^e. Doctrinal things are said to be of faith, although they are not of faith before they are conjoined with **charity**.

—². These are the things which constitute the

'cloud' of the intellectual part, into which the Lord insinuates **charity**, and thus makes conscience.

1834². (In the Primitive Church all lived together as brethren), but in the course of time **charity** grew less and vanished; and then evils followed, and together with evils falsities insinuated themselves; hence came schisms and heresies, which never would be if **charity** were to reign and live; for then they would not even call schism schism, nor heresy heresy, but a doctrinal matter according to the man's opinion, which they would leave to everyone's conscience; provided only that he did not deny the principles, that is, the Lord, eternal life, the Word; and provided he were not against Divine order, that is, the commandments of the Decalogue. Sig. 1835.

1835². The influx of the Lord with man is through **charity** into his conscience.

1837. It is called the consummation (of the Church) when there is no longer any **charity**.

1843. 'Thy seed shall be a sojourner' (Gen. xv. 13) = that **charity** and faith will be rare.

—². By the faith which will perish in the last times nothing else is meant than **charity**; no faith ever exists except the faith of **charity**; he who has no **charity** cannot have any faith; **charity** is the very ground in which it is implanted; it is the heart from which it exists and lives; therefore the ancients compared love and **charity** to the heart, and faith to the lungs, both of which are in the breast . . .

1846⁴. 'To have no root in themselves' (Mark iv. 17) = to have no **charity**, for in this faith is rooted; they who do not possess this root yield in temptations.

—^e. No **charity** is signified by 'nation against nation, kingdom against kingdom,' and by the 'sun,' that is, the Lord, love, and **charity**, being 'darkened.' (Matt. xxiv. 7, 29).

1850. The Church becomes none at all when there is no **charity**. Ex.

1860. 'There was thick darkness' (Gen. xv. 17) = when there was hatred in the place of **charity**. . . When there is hatred instead of **charity** the thick darkness is so great that the man is entirely unaware what evil is . . .

1861². 'The sun' (Joel ii. 31) = **charity**; 'the moon,' faith. 2120.

—⁵. 'The root' (Mal. iv. 1) = **charity**; 'the branch,' truth, which 'shall not be left.'

—¹⁰. 'Good fruit' (Matt. iii. 10) = **charity**; anyone who deprives himself of this, cuts himself down, and casts himself into such 'fire.'

1862. When hatreds take the place of **charity**, and evils and falsities the place of goods and truths, there is no conscience of good and truth.

1873. See FRUIT at this ref.

—^e. **Charity** or love towards the neighbour ought to proceed from love to the Lord.

1950^e. Such life (as that which is represented by the wild-ass) is the life of truth without good, nay, the life of faith without **charity**; wherefore man's regeneration is indeed effected by means of the truths of faith, yet at the same time by means of the life of **charity**, which the

Lord insinuates according to the increments of the truth of faith.

1992⁴. They who have lived in mutual **charity** can easily have the goods and truths of faith implanted in them (after death), for **charity** is the very ground itself.

2009⁴. 'They who are from the north' (Is. xli. 25) are they who are outside the Church, and are in ignorance of the name of Jehovah, yet who still 'call upon His name' when they live in mutual **charity**, and adore a Deity as Creator of the universe . . .

2023. By love, is meant love to the Lord; by **charity**, love towards the neighbour: love to the Lord can never be separated from love towards the neighbour. Ex.

—^e. They who have love to the Lord are celestial men, but they who have love towards the neighbour or **charity**, are spiritual men; the Most Ancient Church . . . was in love to the Lord; the Ancient Church . . . was in love towards the neighbour or **charity**. This distinction between love and **charity** will be maintained in what follows. 2088².

2027. There is no faith of **charity**, that is, no **charity** (in those who place merit in the actions of their life). Ex.

—^e. The case is different with those who in simplicity of heart have supposed that they merited Heaven, and have lived in **charity**; they . . . easily acknowledge it to be of the Lord's mercy; for the life of **charity** is attended with this; **charity** itself loves all truth.

2049². (The gentiles) are purified when they reject filthy loves, and live together in **charity**, for then they live in truths, for all truths are of **charity**. Ex.

—⁴. But doctrinal things or the Knowledges of faith are still in the highest degree necessary to form the life of **charity**, which cannot be formed without them: this is the life which saves after death, and never any life of faith without it, for without **charity** the life of faith is not possible: they who are in the life of love and of **charity** are in the life of the Lord; no one can be conjoined with Him by any other. Hence also it follows, that the truths of faith can never be acknowledged as truths . . . except outwardly and with the mouth, unless they are implanted in **charity**; for [otherwise] they are denied interiorly or with the heart; for all truths have **charity** for their end, and if this is not within, they are inwardly rejected. . . To receive the life of **charity** or mutual love in the other life, when men have had none in the life of the body, is never possible . . .

2063³. The Lord meets the truths of faith by good, that is, by **charity**, and fits it into the Knowledges of faith . . .

2088³. Men were called spiritual men when they were in love towards the neighbour, or in **charity**; but love towards the neighbour or **charity** is implanted by means of truth . . . **Charity** with them appears as if it were the affection of good, but it is the affection of truth; and on account of this appearance **charity** is called good, but it is the good of their faith.

2115. The gentiles . . . are also saved when they are rational, that is, when they live together in **charity** or mutual love, and have received something of conscience according to their religion. Refs.

2130³. They who in the world have lived in **charity**

towards the neighbour, are by degrees elevated into Heaven by the Lord.

[A.] 2135². Pref. 'Peter, James, and John,' wherever mentioned in the Gospels, represent faith, **charity**, and the good of **charity**. 2760³, Pref. 10087.

2177⁴. 'Fine flour' with 'oil' and 'frankincense' (Lev. vi. 15) represented all things of **charity**; 'fine flour,' what is spiritual of it; 'oil,' what is celestial; 'frankincense,' that thus it is grateful.

2183³. If the Rational conquers (the Natural), the Angels approach nearer to man, and insinuate **charity** into him, which is the Celestial that comes through the Angels from the Lord . . .

—^e. The Natural is conformed to the Rational solely by means of **charity**, and **charity** is solely from the Lord.

2184⁷. The good of the Natural is the delight which is perceived from **charity**, or from the friendship which is of **charity** . . .

2189². (Man's regeneration) takes place through the Knowledges and scientifics which are of truth, which are continually implanted in good, that is, in **charity**; in order that thus he may receive the life of **charity**; therefore it is that the affection of truth with man predominates in his Rational; for with regard to the life of **charity**, which is the celestial life itself, the case is this; with those who are being reformed and regenerated, it is continually being born and is continually maturing and receiving increase, and this through truths; therefore in proportion as more truth is insinuated, so is the life of **charity** more perfected; wherefore ACCORDING TO THE QUALITY AND QUANTITY OF TRUTH, SO IS **charity** WITH MAN.

2196⁷. From appearances man supposes that when he does good from **charity**, he does it from the Voluntary in himself, when yet it is not from his Voluntary, but from his Intellectual, in which latter **charity** is implanted.

2219⁵. Self-love is not always that which in the outward form appears as conceit and pride; for sometimes such persons can hold the neighbour in **charity**; for such an external is born with some, and with others is contracted at an early age, but is afterwards subdued, the external still remaining.

2228. 'In Him shall all the nations of the earth be blessed' (Gen. xviii. 18) = that by Him all who are in **charity** will be saved. . . By 'all the nations of the earth' . . . are signified those who are in **charity**, that is, who have acquired the life of **charity**.

—^e. Hence it is evident what faith is, namely, that it is **charity**, for all things which are said to be of the doctrine of faith lead to this, they are all in it, and they are all derived from it.

2231². Speaking generally, there is only one doctrine, namely, the doctrine of **charity**; for all things of faith regard **charity**: between **charity** and faith there is no other difference than between willing what is good and thinking what is good; he who wills what is good also thinks what is good; thus it is the difference between the will and the understanding. . . Man was so created, that these two parts should constitute one mind, and that there should be no other distinction between them

than there is between flame and the light from it; love to the Lord and **charity** towards the neighbour would be as the flame, and all perception and thought would be as the light thence; thus love and **charity** would be the whole of the perception and thought, that is, in each and all things thereof: the perception and thought concerning the quality of love and **charity** is what is called faith. But because mankind began to will what is evil . . . to such an extent, that that part of the mind which is called the will was entirely destroyed, they began to make a distinction between **charity** and faith, and to refer all doctrinal things to faith . . . and at last they went so far as to say that they could be saved by faith alone . . . Thus was **charity** separated from faith . . .

2243⁷. The Christian Church was primitively in the good of faith, and its members lived together as brethren in **charity** . . . but it has now become of such a character that its members do not even know that the fundamental of faith is love to the Lord and **charity** towards the neighbour.

2261². With those who live in what is contrary to **charity**, no acknowledgment is ever possible, but only a kind of persuasion, to which there is adjoined the life of the love of self or of the world; thus in that acknowledgment there is not the life of faith, which is of **charity**.

2280⁶. The life of **charity** is attended with this; that the falsity and evil of ignorance can be easily bent to truth and good . . .

2284¹. It has been made known to me by much experience, that there are people saved from every religion, provided that through the life of **charity** they have received the remains of good and of apparent truth. Sig.

—⁵. The life of **charity** consists in thinking well concerning others, and in willing well to them, and in perceiving joy in ourselves from the fact that others also are saved: but those have not the life of **charity** who will that no others should be saved than those who believe as they do, and still less they who are indignant that it should be otherwise.

2303. With infants, immediately after birth, there are Angels from the Heaven of innocence; in the succeeding age, Angels from the Heaven of the tranquillity of peace; afterwards those who are from the Societies of **charity** . . .

2323. The state of the Church which is called 'evening,' is when there is no longer any **charity**, and therefore when there begins to be no faith; thus when the Church ceases to be.

2329^e. No others are able to conjoin the idea of Three into one, than they who are in the faith of **charity**, for the Lord applies the mind of these to Himself.

2343³. That no one can believe in the Lord unless he is in good, that is, that no one can have faith unless he is in **charity**, is evident from John i. 12, 13.

2371^e. (A long list of references to passages in the Word which teach **charity**.)

2373². The reason why they who are in evil within the Church reject **charity** more than they deny the Lord, is that they are thus able to favour their own concupiscesences by a kind of religion, and to have external worship with no internal . . .

2388³. As it is here said that those also who are in [mere] truth of faith are saved if they depart from evil, it is to be known that they are those who profess faith, and think nothing about **charity**, because they have been so taught, and because they do not know what **charity** is, supposing that it is only giving to others what is one's own, and pitying everyone; also because they do not know what the neighbour is towards whom **charity** is to be exercised, supposing that he is almost everybody, without distinction; and still these same persons live in the life of **charity** towards the neighbour, because they live in the life of good: they are not at all injured by professing faith with the rest, for in their faith there is **charity**, for this means all good of life, both generally and specifically.

2417². Doctrine is twofold, one is that of love and **charity**, and the other is that of faith; every Church at its beginning . . . has no doctrine, and does not love any, except that of **charity**, because this is the doctrine of life: but the Church successively bends itself from this doctrine, even until it begins to hold it cheap, and at last to reject it, and then it acknowledges no doctrine except that which is said to be of faith, and when it separates this from the life of **charity**, the doctrine conspires with the life of evil. (So it was with the Primitive, Ancient, and Most Ancient Churches. Ex. 2910³).

—⁶. Hence it is evident that doctrine is twofold, one of **charity**, the other of faith, although essentially both are one, for the doctrine of **charity** involves all things of faith; but when doctrine is made up solely of those things which are of faith, it is said to be twofold, because faith is separated from **charity**. That they are separated at this day, may be evident from this, that it is entirely unknown what **charity** is, and what the neighbour: they who are solely in the doctrine of faith know of nothing being **charity** towards the neighbour except giving to others, and pitying everyone; for they say that everyone is the neighbour, without distinction; when yet **charity** is all good whatever with man, in his affection, in his zeal, and thence in his life; and the neighbour is all the good with others whereby he is affected, consequently is all who are in good; and this with every distinction. For example, he is in **charity** and mercy who exercises justice and judgment, punishing the evil, and rewarding the good: in punishing the evil there is **charity**, for thus he is carried along by zeal to amend him, and at the same time to protect others, lest evil should come to them from that source; for thus he has regard for and wills well to him who is in evil, or who is an enemy, and thus he has regard for and wills well to others, and to the commonwealth itself, and this from **charity** towards the neighbour. The case is the same with all other goods of life, for good of life is never possible, unless it is from **charity** towards the neighbour, for it has regard to this, and it involves this.

—⁸. The doctrine of **charity** . . . was the only doctrine which was cultivated in the Ancient Church, and that to such a degree that they referred all the goods which are of **charity** towards the neighbour, that is, all persons who are in good, into classes, which they carefully distinguished from each other, and to which they also gave names, calling them the poor, the miserable, the oppressed, the sick, the naked, the hungry, the

thirsty, the captives or prisoners, the sojourners, the orphans, the widows; and some also the lame, the blind, the deaf, the dumb, the maimed, besides many more . . . In order, therefore, that the doctrine of **charity** may be restored, it will, by the Divine mercy of the Lord, be stated in what follows, who they are [that are meant by these names], and what **charity** is, and what the neighbour, both generally and specifically. 4433. 4844³. —¹⁷. 4955². 6004². 7259.

2435. It has been a subject of controversy from the most ancient times, which is the first-born of the Church, **charity** or faith, because it is through the truths of faith that man is regenerated and made the Church. But they who gave the preference to faith, and made it the first-born, have all fallen into heresies and falsities, and have at last entirely extinguished **charity**. (As we read of Cain, and Reuben.) The reason of this controversy was, that they did not know, as now they do not know, that a man has faith in proportion as he has **charity**; and that when a man is being regenerated **charity** meets faith, or what is the same, good meets truth, and insinuates and fits itself into each particular of it, and causes faith to be faith; and therefore that **charity** is the very first-born of the Church, although it appears otherwise to man.

2572². See DOCTRINE at these refs. 3240². 7258. 10764. N.107³.

2590. See GENTILE at these refs. 2594. 4190². 4205². H.321.

2596. Thus it was known that (these Chinese Spirits) were endowed with **charity**. H.325. D.3067.

2636². See REMAINS at this ref.

2669. 'Also the son of the handmaid will I set for a nation' (Gen.xxi.13)=the Spiritual Church which will receive the good of faith, that is, **charity**. Id.

2776². The light of Heaven from the Lord's Divine Human cannot reach any except those who live in the good of faith, that is, in **charity**; or what is the same, those who have conscience: the very plane itself into which that light can operate, or the receptacle of that light, is the good of faith, or **charity**, thus conscience.

2839. 'In the mountain shall Jehovah see' (Gen.xxii.14)=the **charity** by means of which it is provided by the Lord that the spiritual shall be saved. . . 'Mountain' =love and **charity**. . . **Charity** is here mentioned, and not love, on account of the difference there is between **charity** and love; concerning which see above, A.2023.

— That the spiritual are saved by **charity**, not by faith separated from **charity**, is evident from many places in the Word. The case in regard to **charity** and faith is this; **charity** without faith is not genuine **charity**, and faith without **charity** is not faith; in order that **charity** may exist there must be faith, and in order that faith may exist there must be **charity**; but the very essential itself is **charity**, for the seed, which is faith, cannot be implanted in any other ground. The heavenly marriage, that is, the Lord's Kingdom, is from the conjunction of the one with the other mutually and reciprocally. Unless faith is implanted in **charity**, it is mere knowledge, for it goes no further than the memory, because there is no affection of the heart which receives it. But it becomes intelligence and wisdom

when it is implanted in **charity**, that is, in the life. **Charity** without faith, such as exists with little children and the good Gentiles, is only ground, in which faith is implanted, if not in the bodily life, still in the other life.

[A.] 2905³. When there is no longer any good and truth, or, as it is now expressed, when there is no longer any faith, that is, no longer any **charity**, then the Church has arrived at its old age, or at its winter, or at its night, and its time and state are then termed 'the decision,' 'the consummation,' and 'the fulfilment.' 2908.

2910². The case with Churches is this; in the beginning **charity** is their fundamental principle, everyone then loves another as his brother, and is affected by what is good, not for the sake of himself, but for the sake of the neighbour, the public good, the Lord's Kingdom, and above all, the Lord; but in course of time **charity** begins to grow cold, and to perish altogether . . . (See CHURCH at this ref.)

—³. There is now not only no **charity**, but in the place of **charity** there is hatred . . .

2913. See ANCIENT CHURCH at these refs. 4448². 4680².

2928². 'Bread' and 'waters' (Ezek. xii. 19) = **charity** and faith; or good and truth.

—⁵. The reason truths are predicated of the spiritual, is that the spiritual are initiated through truths into good; that is, through faith into **charity**.

2967. All who are being reformed and regenerated are endowed with **charity** and faith by the Lord, but each according to his own capacity and his own state.

—⁷. 'The beautiful pearl' (Matt. xiii. 45, 46) = **charity**, or the good of faith.

2975^e. Unless the will and understanding are in concord, so as to make one, the man is not regenerated; that is, unless good and truth, or what is the same, **charity** and faith, are one; for **charity** is of the will, and faith of the understanding.

2979². With the regeneration of the spiritual man the case is this; he is first instructed in the truths which are of faith, and is then kept by the Lord in the affection of truth: the good of faith, which is **charity** towards the neighbour, is at the same time insinuated into him, but so that he hardly knows it, for it lies concealed in the affection of truth; and this to the end that the truth which is of faith may be conjoined with the good which is of **charity** . . .

3111². Within the Church, they who have not something of innocence and of **charity** towards the neighbour, however well they may know truth, and profess it with the mouth, still never acknowledge it at heart; and outside the Church, of the Gentiles who are called to the truth of faith, or are in the other life instructed concerning it, no others receive it but those who are in innocence, and live together in mutual **charity**; for innocence and **charity** constitute the ground in which the seeds of truth are able to take root and sprout forth.

3120, 1. 'His mercy' (Gen. xxiv. 27) = the influx of love; 'his truth' = the influx of **charity** thence. . . In the internal sense, truth or faith is the same as **charity**; for all faith is from **charity** . . . 3122, Ex.

3122. Celestial men, through **charity** towards the neighbour, are introduced into love to the Lord . . . but

it is different with the spiritual; these think about the things of faith, and, when being reformed and regenerated, are introduced through the things of faith into **charity** towards the neighbour; wherefore when they are treated of, by 'mercy from the Lord' is meant the influx of **charity** towards the neighbour; and by 'truth,' the influx of faith; but still this faith, when the spiritual man is regenerate, becomes **charity**, for then he acts from **charity**; and this is so much the case, that those of them who do not act from **charity** are not regenerate, and those who do act from **charity** are regenerate, and they then care nothing for the things of faith or of truth, because they live from the good of faith, and no longer from the truth of it; for truth has so conjoined itself with good, that it no longer appears, except only as the form of good, that is, faith no longer appears except only as the form of **charity**. 3157^e, Ex.

3147⁸. To wash the feet was of **charity**, namely, that they did not reflect upon another's evils.

3187. 'Seed' = those who are called the spiritual . . . as is evident from the signification of 'seed,' which is **charity** and faith, thus they who are in **charity** through faith.

3207⁵. Man believes that he is reformed and regenerated through the truth of faith, but this is an appearance; he is reformed and regenerated through the good of faith, that is, through **charity** towards the neighbour and love to the Lord.

—^e. To man the goods of life appear to be the fruits of faith, but they are the fruits of **charity**.

3224^e. The interior mind . . . is opened only with those who are in innocence, in love to the Lord, and in **charity** towards the neighbour; but not with those who are in the truths of faith, unless they are at the same time in the good of life.

3235². To the spiritual the Lord appears as a Moon, because they are in spiritual love, that is, in **charity** towards the neighbour.

3236². With the spiritual man good is in general that which is called the good of faith, and this is nothing but **charity** towards the neighbour; but in order that it may be **charity** it must come from the new will which is conferred upon the spiritual man by the Lord . . . 3240.

3240³. Of **charity** is the Celestial of the spiritual man.

3241^e. Notwithstanding there being so many varieties and differences of doctrinal things . . . they still form one Church, when all acknowledge **charity** as the essential of the Church, or, what is the same, when they regard life as the end of doctrine . . . 3451^e, Refs.

3242. The things of faith flow in perceptibly, but not those which are of **charity**.

3249. The good of faith, which is signified by 'the land of the east' (Gen. xxv. 6) is that which in the Word is called **charity** towards the neighbour, and **charity** towards the neighbour is nothing else but a life according to the Lord's commandments.

3267². The Lord's Spiritual Kingdom in the Heavens is one; the reason is, that **charity** is the principal with all; for **charity** makes the Spiritual Church, not faith, unless you call **charity** faith. He who is in **charity**

loves the neighbour, and his dissenting from him in matters of belief he excuses, provided he lives in good and truth; he does not even condemn the upright gentiles, although they are ignorant of the Lord, and know nothing of faith; for he who is in **charity**, that is, lives in good, receives such truths from the Lord as agree with his good . . . But he who is not in **charity**, that is, does not live in good, can never receive any truth; he may indeed know truth, but it is not implanted in his life . . . for truth cannot be conjoined with evil . . .

3272². The 'twelve fruits' (Rev.xxi.22)=all things of **charity**.

3324. When a man forms a conclusion from natural perception, he believes that faith . . . is prior to **charity**, because he perceives how the truth which is of doctrine enters, but not how the good which is of life, because the former enters by an external, that is, by a sensuous way, but the latter by an internal way . . .

3325⁴. All are called 'first-born' who are in love to the Lord and in **charity** towards the neighbour.

—¹. After the Church has been planted . . . the good of **charity** is the first-born with the external Church, and **charity** itself is the first-born with the internal Church.

3353. There is no acknowledgment of the Lord or no faith when there is no **charity**, for faith is never possible except with those who are in **charity**.

3380². 'In thy seed shall all the nations of the earth be blessed' (Gen.xxvi.4)=that by the good and truth which are from the Lord all will be saved who live in mutual **charity**, whether within the Church or without it.

3398⁴. At this day there is scarcely any faith, because there is not any **charity**.

3412². They who (in the Ancient Church) receded from **charity** also removed themselves from wisdom and intelligence; for no one can understand what is true unless he is in good, that is, in **charity**.

3416. They who place the essential of salvation in faith, do not attend to those things which the Lord so often spoke about love and **charity**; and those who do attend to them call them the fruits of faith, which they thus distinguish, nay, separate from **charity**.

3419². **Charity** is the affection of being of service to others without any end of recompense.

3427². They who are only in knowledge . . . and in no **charity** towards the neighbour, cannot but deny that there is an internal sense of the Word. Ex.

—³. They maintain . . . that the things which are of love to the Lord and of love towards the neighbour are the fruits of faith; when yet the case really is, that if love to the Lord be compared to the tree in the garden of Eden, **charity** and its works are the fruits therefrom, and faith and all things of faith are only the leaves.

—⁴. In proportion as anyone is in the good of life, that is, in love to the Lord and **charity** towards the neighbour, he is in intelligence, that is, in faith from the Lord; hence also it is that . . . he cannot but be in the affirmative in relation to the internal sense of the Word.

3436². He who is in simple good, and simply believes

the Word according to its literal sense, is endowed with the capacity of perceiving truths when he is instructed in the other life by the Angels; moreover, the few truths he has are vivified by **charity** and innocence, and when these are present, the falsities which have also infused themselves in the shade of his ignorance do no harm; for they are not adjoined to the good, and are kept away therefrom as it were in the circumstances, and so can be easily expelled.

3447. These are they who make faith the essential, and do not indeed reject **charity**, but undervalue it; thus they set doctrine before life. Rep.

3451². If anyone recognizes as a doctrine that **charity** is from faith, and yet lives in **charity** towards the neighbour, he is indeed not in the truth as to doctrine, but still is in the truth as to life.

3452². All doctrinal things whatever, provided they are from the Word, are accepted by the Lord, provided he who is in them is in the life of **charity**; for with this life all things of the Word can be conjoined; but the interior things of the Word, with the life which is in the interior good of **charity**.

3463². They who are only in the doctrinal things of faith, and in a life according to them, are in a kind of conjunction, but remote, because they do not know what **charity** towards the neighbour is . . . But he who does not act from [mere obedience to] the commandment, but from **charity**, that is, from affection, acts from the heart, thus from freedom . . . Hence as often as he acts, he starts from the very will of good itself, thus from that which is delightful to him; and as he has his recompense in the delight, he does not think of merit. Hence now it is evident what the difference is between doing what is good from faith, and doing it from **charity**.

3464². When a man who is in doctrinal things from the literal sense of the Word . . . in the Holy Supper thinks simply of the Lord, from the words 'this is My body,' and 'this is My blood,' the Angels who are with him are in the idea of love to the Lord and of **charity** towards the neighbour; for to the Lord's body and the bread corresponds love to the Lord; and to His blood and the wine corresponds **charity** towards the neighbour. 3596^c. 4217².

3484^c. Hence it is, that good Spirits and Angels appear as the very forms of **charity**, but evil and infernal Spirits as forms of hatred.

3488^c. 'On account of the multiplication of iniquity, the **charity** of many shall grow cold' (Matt.xxiv.12)=the expiring of **charity** together with faith . . . for each keeps pace with the other; where there is not faith there is not **charity**, and where there is not **charity** there is not faith; but **charity** is that which receives faith, and no **charity** is what rejects faith; this is the origin of all falsity and of all evil.

3635. The Spiritual Kingdom consists of those who are in **charity** towards the neighbour. Refs. 4138.

3652. 'The abomination of desolation' (Matt.xxiv.15) =the vastation of the Church, which is . . . when there is no longer any **charity** towards the neighbour, and consequently when there is no longer any faith of good and truth.

[A.] 3653. The men within the Church are of three kinds, namely, they who are in love to the Lord, they who are in **charity** towards the neighbour, and they who are in the affection of truth. Sig.

3691⁴. They who are in **charity** towards the neighbour, so as to have a perception of **charity**, and not so much a perception of love to the Lord, are in a lower degree of good and truth, and are in the second Heaven, and thus are further away from the Lord, and are called Spiritual Angels; but they who are in **charity** towards the neighbour merely from the affection of truth, so as not to have a perception of **charity** towards the neighbour itself, but only from the truth by which they are affected, are in a still lower degree of good and truth, and are in the first Heaven . . .

—⁵. In **charity** there is also an image of the Lord, but more remotely, for in **charity** itself the Lord is present; wherefore they who are in it are called His 'images:' but they who are in the affection of truth, and thence in a certain kind of **charity** towards the neighbour, are also images of the Lord, but still more remotely.

3759. (This Church) ascends to interior things according to this order; it first has the truth which is said to be of faith, then exercise according to this truth, afterwards **charity** from it, and at last celestial love; these four degrees are signified by the four sons of Jacob from Leah; Reuben, Simeon, Levi, and Judah.

3768³. All good is from the Lord, and it inflows with man and causes the affection of good, which affection is called **charity**.

3776. 'My brethren, whence are ye?' (Gen.xxix.4)=**charity** there, from what origin is it? . . . The **charity** which in the outward form appears as **charity** is not always **charity** in the inward form; from its end is known its quality and its source: the **charity** which has self or the world for its end is not **charity** in the inward form, nay, is not to be called **charity**; but the **charity** which regards as its end the neighbour, the common good, Heaven, and thus the Lord, is **charity** itself, and has in it the affection of doing good from the heart, and thence delight of life, which in the other life becomes blessedness.

3868. Faith proceeds from **charity**, and manifests **charity** in a kind of form; hence it is evident that . . . the external of **charity** is faith . . . and that the internal of faith is **charity**.

—^e. There are few who know that faith is trust and confidence, and among these still fewer who know that trust or confidence is from **charity**, and is not possible with anyone who has not lived the life of **charity**.

3875. 'To cleave' (Gen.xxix.34), in the supreme sense =love and mercy; in the internal, **charity** . . . as is evident from the fact, that **charity**, or what is the same, mutual love, is spiritual conjunction; for it is a conjunction of the affections which are of the will, and a consequent agreement of the thoughts which are of the understanding; thus a conjunction of minds as to both parts. —², III.

3876. The Successive which is here signified by the three sons, is that **charity** now comes; for when man is being regenerated, that is, when he becomes the Church,

he must first know and understand what the truth of faith is; secondly, he must will and do it; and thirdly, he must be affected with it; and when man is affected with truth, that is, when he perceives delight and blessedness in acting according to the truth, he is in **charity** or mutual love. 3877.

3877. The case with **charity** is, that it contains in itself the willing of truth, and thereby the understanding of truth . . . but before a man comes to **charity**, he must first be in what is external, that is, in the understanding of truth, then in the willing of truth, and at last in the being affected with truth, which is **charity**; and when the man is in **charity**, he has regard to the Lord, Who, in the supreme sense, is signified by 'Judah,' the fourth son of Jacob.

3923. He who only affirms faith, and not the Holy of faith, that is, **charity**, and unless he affirms this by the good of life, that is, by the works of **charity**, can no longer relish the essence of faith, for he rejects it.

3934². Unless works correspond to the good of faith, they are not works of **charity**, nor works of faith . . . but when they correspond they are works of either **charity** or faith; works of **charity** are those which flow from **charity** as their soul, and works of faith are those which flow from faith; the former are with a regenerate man, the latter with one who is not yet regenerated, but is being regenerated. Ex.

—³. Hence it follows, that he who professes faith, and still more he who professes the good of faith, and denies works, and still more if he rejects them, is devoid of faith, and is still more devoid of **charity**. Since . . . man is never in **charity** and faith unless he is in works, hence it is that 'works' are so often mentioned in the Word. III. —⁷, Ex.

3938⁵. They who are in the love of self and of the world, and thence in no **charity**, know the delights of the former loves, but not the delight of the latter one, wherefore they are utterly ignorant of what **charity** is, and still more that there is any delight in **charity**; when yet the delight of **charity** is what fills the universal Heaven, and makes the blessedness and happiness there, and if you will believe it, intelligence and wisdom also with their delights; for into the delights of **charity** the Lord inflows with the light of truth and the flame of good, hence with intelligence and wisdom.

3941. 'Reuben went in the days of wheat harvest' (Gen.xxx.14)=faith as to its state of love and **charity**. Ex.

—². That 'wheat'=those things which are of love and **charity**, III.

—⁶. 'Three measures of wheat for a penny' (Rev.vi.6)=love so rare; 'three measures of barley for a penny' =**charity** so rare.

3956. Works which are done for the sake of reward are not good in themselves, for they do not spring from the genuine fountain, namely, from **charity** towards the neighbour. **Charity** towards the neighbour has in it, that it wills well to him as much as to self, and with the Angels, better to others than themselves. Such also is the affection of **charity**; wherefore the affection of **charity** is averse to all merit, and consequently to every good deed which looks to reward; the reward which

they who are in **charity** have, is that they are able to do good, and allowed to do good, and that the good deed is accepted; this is the delight itself, nay, the blessedness, which is with those who are in the affection of **charity**. Hence it is evident what the 'reward' is which is mentioned in the Word, namely, that it is the delight and blessedness of the affection of **charity**, or what is the same, the delight and blessedness of mutual love; for the affection of **charity**, and mutual love, are the same thing.

3957⁷. If there be not in man . . . some plane, the influential good and truth cannot be received . . . This plane is acquired by **charity** towards the neighbour, that is, by mutual love; this plane is what is called conscience . . .

3969². There are two things which constitute the spiritual man, namely, **charity** and faith, or what is the same, good and truth: the **charity** from which is faith, or the good from which is truth, is what is represented by 'Joseph;' and the faith in which is **charity**, or the truth in which is good, is what is signified by 'the second son,' and is represented by 'Benjamin.'

—⁴. See Spiritual Kingdom at this ref.

—¹⁰. The Celestial Spiritual in the third Heaven is **charity**; this is the Principal in the second Heaven, where the spiritual are.

—¹⁷. The Spiritual Kingdom is the good of faith, that is, **charity**, which inflows from the Lord immediately, and also mediately through the Celestial Kingdom.

3986². There are few genuine truths even with the man who is within the Church, and still fewer with the man who is outside the Church; hence the affections of genuine truth are rare; but still they who are in the good of life, or who live in love to God and in **charity** towards the neighbour, are saved; the reason they can be saved, is that the Divine of the Lord is in the good of love to God and the good of **charity** towards the neighbour, and where the Divine is present, all things are disposed into order, so that they can be conjoined with the genuine goods and truths which are in the Heavens.

—³. The case is the same with the goods and truths in the Spiritual World, which, although they are various . . . still make one from the Divine through love and **charity**; for love and **charity** are spiritual conjunction . . . Moreover, the good of love to the Lord, and the good of **charity** towards the neighbour, however various truths may be, and however various the affections of truth may be, are still receptive of genuine truth and good; for they are, so to speak, not hard and unyielding, but are as it were soft and yielding; for they suffer themselves to be led by the Lord, and thus to be bent to good, and through good, to Him. 4197.

3994. In all good there must be innocence in order that it may be good; **charity** without innocence is not **charity**, still less love to the Lord; wherefore innocence is the very essential of love and **charity**, thus of good.

—³. 'The fat of lambs' (Deut. xxxii. 14) = the **charity** of innocence.

—⁴. 'To gather the lambs in His arm, and carry them in His bosom' (Is. xl. 11) = those who are in the **charity** in which there is innocence.

—⁵. As faith is not faith unless it is from **charity** towards the neighbour, and thus from love to the Lord; and as **charity** and love are not **charity** and love unless they are from innocence; hence it is that the Lord first asked Peter whether he loved Him, that is, whether there is love in faith, and then said, 'Feed My lambs,' that is, those who are in innocence; and afterwards, after the same question, He said, 'Feed My sheep,' that is, those who are in **charity**.

—⁶. The paschal lamb = that which is the essential of regeneration, namely, innocence; for no one can be regenerated except through the **charity** in which is innocence.

3995. What the good of truth is, or the **charity** of faith, shall be told in a few words. When man is being regenerated, the truth which is of faith apparently precedes, and the good which is of **charity** apparently follows; but when man is regenerate, the good which is of **charity** manifestly precedes, and the truth which is of faith manifestly follows. . . Hence it is that so many say that the goods of **charity** are the fruits of faith, for so it appears at the beginning of regeneration. Ex.

—^e. 'She-goats' = the **charity** of faith.

4046^e. Everyone who is in the life of good from the affection of **charity** is saved.

4060. 'Immediately after the affliction of those days' (Matt. xxiv. 29) = . . . that after there is no longer faith there will no longer be **charity**; for faith leads to **charity**, because it teaches what **charity** is, and **charity** receives its quality from the truths which are of faith, and the truths of faith their essence and life from **charity**. 'The sun shall be darkened, and the moon shall not give its light' = love to the Lord, which is 'the sun,' and **charity** towards the neighbour, which is 'the moon.'

4197. Christians who are in mutual **charity**, and still more they who are in love to the Lord, when they live in the world, are in direct good, because they are in Divine truths, wherefore they enter Heaven without such instruction, if there had not been falsities in their truths, which first have to be dispersed. But Christians who have not lived in **charity** have closed Heaven against themselves, and very many to such a degree that it cannot be opened; for they know truths and deny them, and also harden themselves against them, if not with the mouth, still in the heart.

—⁴. Celestial good is of love to the Lord, and spiritual good is of **charity** towards the neighbour.

4269². When man is being regenerated, the order is inverted, and good is in the first place, and truth in the second; and when the order is inverted, the Lord so disposes and orders what is in the natural man, that truth is there received by good, and truth submits itself to good, so that the man no longer acts from truth but from good, that is, from **charity**; he also acts from **charity** when he lives according to the truths of faith, and loves doctrine for the sake of life.

4274². None can be tempted except those who are in the good of faith, that is, in **charity** towards the neighbour; if those who are not in this **charity** were to be tempted, they would at once yield . . .

4286². The Angels in the second Heaven are called

spiritual because they are in **charity** towards the neighbour, that is, in mutual love, which is of such a nature, that one loves another more than himself; and because they are of such a character they are in intelligence, and are called Intelligences.

[A.] 435². Spiritual love is love towards the neighbour, which is called **charity**.

436². No one is in the affection of truth but he who is in good, that is, in **charity** towards the neighbour, or, still more, in love to the Lord.

—⁴. They who are in the affection of truth from the good of genuine **charity**, if they hear that **charity** makes the Church, but not faith separated from it, receive this truth with joy; but they who are in the affection of truth from the love of self and of the world do not receive it.

439⁰. This good which is from truth grows in proportion as a man exercises **charity** from good will, thus in the proportion and according to the way in which he loves the neighbour.

440³. Those (Spirits) who are at the chest or breast (of the Grand Man) are those who are in **charity**.

441¹. The light which proceeds from the Lord, when it inflows into the third Heaven, is there received as the good which is called **charity**; and when it inflows into the second Heaven, mediately and immediately, it is received as the truth which is from **charity**.

451⁰. 'Their women' (Gen. xxxiv. 29) = **charity** . . . The affection of spiritual good is the same as **charity**.

453⁴. By good is meant spiritual good, which good in the Word is called '**charity**,' and this good in general consists in willing and doing good to another from no selfish reason, but from the delight of affection . . .

455². In the Ancient Church, the vine and thence wine signified those things which are of **charity**, and, from this, of faith.

460⁵. Faith, regarded in itself, is **charity**; thus the truth of faith, regarded in itself, is the good of faith; because faith is never possible except from **charity** . . .

467¹. The 'brethren' (of Joseph) in this chapter represent the Church which turns aside from **charity** to faith, and at last to faith separate, and so to falsities.

467². The Church which commences from **charity** has good for a director, and in good, the Lord; for the good which is of **charity** and love comes in between the Lord and faith; without this no spiritual communication is possible, for there is no influx without an intermediate.

467³. Divine truth is said to be rejected to lower things when faith is set before **charity**, or when it becomes in hearts the antecedent, and when **charity** is set after faith, and it becomes in hearts the consequent. Sig.

468³. The Church which turns aside from **charity** to faith . . . when it first commences preaches **charity**, but only from doctrine . . . not from **charity** itself . . . In course of time, as **charity** and affection are obliterated in the heart, they preach faith; and at last, when there is no longer any **charity**, faith alone . . . then also they no longer call works works of **charity**, but of faith, and denominate them the fruits of faith . . .

471⁵. He who teaches faith and not **charity**, can never perceive the higher or more interior things of the Church; for he has not anything to lead him, and to dictate to him whether a thing is true; but if he teaches **charity**, he then has good, which is a dictate to him, and leads him; for all truth is from good and treats of good, or what is the same, all faith is from **charity**, and treats of **charity**.

473⁰. (Because men believe that **charity** consists in giving to the poor) they reject the doctrine of **charity** . . .

—³. The fundamental of **charity** is to act rightly and justly in everything which relates to any duty or office; as for example, when a judge punishes an evildoer according to the laws, and that from zeal, he is in **charity** towards the neighbour, for he wills his amendment, thus his good, and he also wills well to society and his country . . . 8121.

473¹. They who are in the life of faith, or in **charity**, adore the Lord as their God and Saviour, and when they are in adoration, think of the Lord's Divine, not separating it from the Human; thus from the heart they acknowledge everything in the Lord to be Divine . . .

477⁶. He who is in the life of cupidities cannot be in the life of love and **charity**, for they are complete opposites; the life of cupidities is to love self alone, and not the neighbour except for the sake of self; thus they extinguish **charity** with themselves, and they who extinguish **charity** also extinguish love to the Lord, for there exists no other medium of loving the Lord except **charity**, because the Lord is in **charity**; the affection of **charity** is the celestial affection itself which is from the Lord alone . . . the internal of man, and Heaven in man, is **charity**, that is, to will well to another, to society, to one's country, to the Church, to the Lord's Kingdom, and thus to the Lord Himself.

—². That no one can be saved unless he has lived in the good of **charity**, and has thus imbued its affections, which are to will well to others, and from good-will to do good to them; also that no one can ever receive the truths of faith, that is, imbue and appropriate them to himself, but he who is in the life of **charity**, has been made very manifest to me by those with whom it has been given me to speak in Heaven; there all are forms of **charity**, being of beauty and goodness according to the quality of the **charity**; their delight, joyousness, and happiness are from the fact that, from good-will, they are able to do good to others. The man who has not lived in **charity** can never believe that in good-will, and from good-will to do good to others, there is Heaven and its joy . . . —^c.

478³. If they knew how much peace, joy, and happiness there are in **charity**, they would know what Heaven is.

—⁴. No one can know what the internal man is and his life after death, except he who is in **charity**, for **charity** is of the internal man.

—⁵. They who are in faith separated cannot believe otherwise than that the works of **charity** consist merely in giving to the poor . . . when yet the works of **charity** consist in each person in his own office doing what is just and fair from the love of what is just and fair, and of what is good and true.

—⁶. They who are not in the affection of **charity** are solely in external sight, or in lower intuition . . .

4899. See CHURCH at this ref.

4922^e. 'Blood,' from its redness, = spiritual good or **charity** towards the neighbour; and in the opposite sense, violence done to **charity**.

4952^e. They said that they had not known what **charity** towards the neighbour is, and what the internal is; but the answer was given them, that they could not know these things, because the love of self and of the world, and external things, had occupied all things of their thought and will.

4956. The essence of **charity** towards the neighbour is the affection of good and truth, and the acknowledgment of self as being evil and falsity; nay, the neighbour is good and truth themselves, to be affected with these is to have **charity**; the opposite to the neighbour is evil and falsity, to these he who has **charity** is averse; he therefore who has **charity** towards the neighbour is affected with good and truth because they are from the Lord, and is averse to evil and falsity because they are from himself . . . Sig.

4988⁴. They who do what is good from (an hereditary) origin, are carried as by a blind instinct into the exercises of **charity**; but they who do what is good from (a spiritual) origin, are carried into them by a sense of duty, and as it were seeing.

5117². That 'grapes' = the good of the spiritual man, thus **charity**, Ill.

5120⁵. See BLOOD at this ref.

—⁵. The Spiritual Church is thus distinguished from the Celestial Church; the former is in **charity** towards the neighbour, and the latter in love to the Lord.

5122². After (regeneration), **charity**, which was the end, becomes the beginning, and from it new states commence, which proceed both ways, namely, more towards interior things, and also towards exterior things, towards interior things to love to the Lord, and towards exterior things to the truths of faith, and on to natural truths, and even to sensual truths, which are then successively reduced to correspond with the goods of **charity** and of love in the rational.

5128⁴. If a man is rational, he speaks from thinking well and he acts from willing well, that is, he speaks from faith and acts from **charity**.

5132. 'And do mercy, I pray, with me' (Gen. xl. 14) = the reception of **charity**; (for) 'mercy' = love, here, love towards the neighbour or **charity**, because the reception of faith is treated of above; for faith and **charity** make one in the Sensual, when the latter is reborn. The reason 'mercy' = **charity**, is that all who are in **charity** are in mercy, or, in other words, they who love the neighbour feel pity for him; wherefore the exercises of **charity** are described in the Word as works of mercy, as in Matt. xxv. 35, 36.

—². **Charity** in its essence is to will well to the neighbour, and to be affected with good, and to acknowledge good as the neighbour, consequently, those who are in good, with a difference according to the degree they are in good: hence **charity**, being affected with good, is affected with mercy towards those who are in miseries;

the good of **charity** has this in it because it descends from the Lord's love towards the universal human race, which love is mercy, because the whole human race is constituted [so as to be] in miseries. There is sometimes an appearance of mercy with the evil who are in no **charity**, but it is really grief on account of their own sufferings, for it is manifested towards their friends who make one with themselves, so that when their friends suffer, they suffer; this mercy is not the mercy of **charity**, but is the mercy of friendship for the sake of self, which, regarded in itself, is unmercifulness, for it despises or hates all except self, thus except the friends who make one with self.

5133^e. (There is no correspondence between the internal man and the interior natural) unless the man is imbued with **charity**, for **charity** is the uniting medium, because in the good thereof there is life from the Lord, which life disposes truths into order, so that the form of **charity**, or **charity**, may come forth in an image: this form appears visibly in the other life, and is the angelic form itself; all the Angels are thence forms of **charity**; the beauty of that form is from the truths which are of faith, and the life of the beauty is from the good which is of **charity**.

5160. 'By water and the spirit' = by faith and **charity**.

5168². That which subordinates the natural and reduces it to correspond, is solely the good in which there is innocence, which good in the Word is called '**charity**.'

5200. 'Fat in flesh' (Gen. xli. 2) = the things which are of **charity**. Ex.

—^e. The things of faith constitute what is formal; and those of **charity** what is essential.

5204. 'Thin in flesh' (ver. 3) = the things which are not of **charity**.

5291⁴. 'He who received two talents' = those who in advanced age have adjoined **charity** to faith; 'he who received one' = those who are in faith alone without **charity**.

5342². When the state of youth begins, he then by degrees puts off the state of innocence, but is still kept in a state of **charity** by the affection of mutual **charity** towards those who are like himself, which state lasts with many up to adolescence; he is then among the Spiritual Angels. Afterwards, because he begins to think from himself, and to act accordingly, he can no longer be kept in **charity**, as before, for he then calls forth hereditary evils, by which he suffers himself to be led. When this state arrives, the goods of **charity** and of innocence which he had before received, are exterminated according to the degree in which he thinks evils and confirms them in act; nevertheless they are not exterminated, but are withdrawn by the Lord towards the interiors; and are there stored up. As, however, he has not yet known truths, the goods of innocence and of **charity**, which he had received in the two former states, have not as yet been qualified, for truths give quality to good, and good gives essence to truths; therefore from this age he is imbued with truths by instruction, and especially by means of his own thoughts and confirmations therefrom . . .

5351³. By faith is in the Church meant all the truth

of doctrine, and by **charity**, all the good of life; they do indeed call **charity** and its works the fruits of faith, but who believes that any fruit of faith conduces to salvation when he believes that man is saved by faith at the last hour of his life, however he may have lived before; and further, when by doctrine they separate the works which are of **charity** from faith . . .

[A. 5351³]. All in Hell are they who have been in faith so-called without **charity**, and all in Heaven are they who have been in **charity**; for the life remains with everyone, but doctrine only so far as it has derived from life.

5354. The reason so few know what good and evil are, is that they do not know what **charity** towards the neighbour is; if they knew this they would also know what good is, and, from good, what evil is, for all that is good which comes from genuine **charity** towards the neighbour.

5354¹². 'Simeon'=faith in act, or the obedience and will of doing the truth, from which and through which comes **charity** . . .

5482. The truth from the Divine, which is represented by 'Joseph,' inflows through the medium into the good of faith, and through this into the truth thereof; or, what is the same, into the willing of truth, and, through this, into the understanding of truth; or, what is still the same, into **charity** towards the neighbour, and, through this, into faith. There is no other way of influx with the man who is regenerate, or with the Angels. Ex.

5527². I have seen Spirits who had not been remarkably sharp-sighted when they lived in the world, but had lived the life of **charity**, elevated into angelic Societies, and then they were in like intelligence and wisdom to that of the Angels there . . .

5608³. As end, cause, and effect are distinct from each other, so in the Spiritual World are love to the Lord, **charity**, and the works of **charity**: when these three become one, or exist simultaneously, the first must be in the second, and the second in the third: so with the works of **charity**, unless there is **charity** from affection or from the heart in them, they are not works of **charity**; and unless there is love to the Lord in **charity**, it is not **charity** . . . It is the same with innocence, which makes one with love to the Lord; unless it is in **charity** it is not **charity**, consequently, unless **charity** containing innocence within it is in the works of **charity**, they are not works of **charity**.

5639³. The reason so many in the Christian world do not know what the Spiritual is, is that they make faith the essential of the Church, and not **charity**; hence, as the few who are solicitous about faith think little, if anything, about **charity**, or know what **charity** is, they have no perception of the affection which is of **charity**; and he who is not in the affection of **charity**, cannot at all know what the Spiritual is; especially at this day, when scarcely anyone has any **charity**, because it is the last time of the Church.

5826³. Confidence is not possible without **charity** towards the neighbour . . . 8987^e.

5849². No faith, because no **charity**. 6000⁴. 8902⁶. 8904². (See below, J. 33.)

5897⁰. Celestial truth is **charity**, but spiritual truth is faith. 5922¹².

5922². See CELESTIAL KINGDOM at these refs. 6435. 8945. 9468. 9477.

6013. In order for truth to be genuine, it must derive its essence and life from **charity**, and this from innocence; for the interior things which vivify truth succeed one another in this order; the inmost is innocence, the lower is **charity**, and the lowest is the work of **charity** from or according to truth: the reason they thus succeed each other, is that they so succeed each other in the Heavens; for the inmost or third Heaven is the Heaven of innocence, the middle or second Heaven is the Heaven of **charity** containing within it innocence from the third Heaven; and the ultimate or first Heaven is the Heaven of truth containing within it **charity** from the second Heaven, and this innocence from the third . . .

6014. All spiritual goods are of **charity** towards the neighbour, and all celestial goods are of love to the Lord.

6073. **Charity** itself, regarded in itself, does not become **charity** until it comes into act, and is made work; for to love anyone and not do good to him when we can is not to love him; but to do good to him when we can, and that from the heart, is to love him; and thus within the deed or work itself are contained all things of **charity** towards him, for works are the complex of all things of **charity** and faith with man, and are what are called spiritual goods, and also become goods by exercise, that is, by use . . . 6406^e.

6077². **Charity** towards the neighbour vivifies and animates faith, and, through faith, the scientifics which are of the natural mind. Few know that truths and scientifics are distinct from each other; the reason is that few are in truths of faith from **charity**; and the truths of faith in which there is not **charity** are nothing but scientifics, for they are in the memory no differently from the other things which are there; but when truths of faith are from **charity**, or when **charity** is in them, they perceptibly distinguish themselves from scientifics . . .

6107. The Lord inflows through innocence into **charity**, and in proportion to the innocence the **charity** is received, for innocence is the very essential of **charity**.

6256^e. They who, from doctrine, set faith before **charity**, and still live the life of **charity**, are of the Lord's Spiritual Church, and are saved; for they place **charity** first in life, but truth of faith first in doctrine.

6269². At this day **charity** has so completely vanished that scarcely anyone knows what it is, consequently so also has faith, for the one cannot exist without the other. If **charity** were in the first place, and faith in the second, the Church would have a different face, for then none would be called Christians but they who live a life according to the truth of faith, that is, a life of **charity** . . . And thus the Church would be in enlightenment about the things of the Lord's Kingdom, for **charity** enlightens, and never faith without **charity**; and the errors induced by faith without **charity** would be clearly seen.

6356. 'Anger'=recession from **charity**, and turning away. Refs.

6388. By 'Issachar' are here meant those who are in

a certain appearance of mutual love, that is, of **charity** towards the neighbour, and who want to be recompensed for the goods which they do; and thus not only defile genuine mutual love or **charity**, but also pervert it. Ex.

6530. 'Flocks' (Gen.l.8)=**charity**.

6531. 'Herds' (id.)=the exercises of **charity**.

6627. On the doctrine of **charity**. Gen. art. 6703, 6818, etc. N.84.

6628. The doctrine of **charity** was the doctrine in the Ancient Churches, and that doctrine conjoined all Churches, and thus of many made one; for they acknowledged as men of the Church all who lived in the good of **charity**, and called them brethren, however greatly they might be at variance in the truths which at this day are called the truths of faith. In these they instructed one another; this being among their works of **charity**; nor were they indignant if one did not accede to the opinion of another, knowing that everyone receives truth in proportion as he is in good. N.9.

6703. Unless it is known who is the neighbour, **charity** may be exercised without distinction towards the evil as well as the good; whence **charity** becomes not **charity**; for the evil, from the benefits they receive, do evil to the neighbour; but the good do good.

6704. It is the part of Christian prudence well to examine the quality of a man's life, and to exercise **charity** accordingly.

6705. The ancients reduced the neighbour into classes . . . and taught how **charity** was to be exercised towards those who were in one class, and how towards those in another . . .

6737. 'She had compassion on him' (Ex.ii.6)=an admonition from the Divine; (for) 'to have compassion' =an influx of **charity** from the Lord . . .

6777. 'They filled the troughs' (ver.16)=that thence they enriched the doctrine of **charity**. 'Troughs'=the doctrine of **charity**. Ex.

6779^e. ('The shepherds')=those who oppose the doctrine of **charity**.

6806. 'And God knew [the Sons of Israel]' (ver.25) =that He endowed the Church with **charity**. Ex.

6820. **Charity** is to be exercised towards a society in the same way as towards an individual man, that is, according to the quality of its good . . .

6822. **Charity** is exercised when, by the truth of the Church, the neighbour is led to good . . .

6934^e. Unless a man procures for himself the necessaries of life, he cannot be in a state to exercise **charity** towards the neighbour.

7038. To serve the Lord is to perform uses, because true worship consists in the performance of uses, thus in the exercises of **charity**. Ex.

7131^e. **Charity** is a spiritual affection which for the most part cannot be expressed in words, except its most general things . . .

7162^e. The essentials of the Spiritual Church which is signified by the Sons of Israel, are **charity** and faith.

7197^e. Heaven is given to everyone in the other life according to those things which are of **charity** and

faith with him, for **charity** and faith make Heaven with everyone; but when it is said that **charity** and faith make Heaven, it is meant that the life of **charity** and faith does . . .

7258. **Charity** is not the same with two persons.

7263. By the externals of **charity** the simple are initiated into its internals.

7317^e. After some time (passed in the other life) they begin to know that none are admitted into Heaven except those who have lived the life of faith, thus who have had **charity** towards the neighbour, and then they begin to despise the doctrinal things of their faith, and also faith itself . . . and thereupon they cast themselves into falsities contrary to the truths of faith: into this state is turned the life of those who have confessed faith, and have lived a life contrary to faith. These are they who in the other life infest the upright by falsities, thus who are specifically meant by 'Pharaoh.'

7474. They who are in the affection of **charity** cannot be so infested . . .

7490. In proportion as a man is in the loves of self and of the world, he does not know what **charity** is, and at last does not know that it exists.

7623. (Good and truth) are what are called in the Church **charity** and faith. 7753.

7754. For the production of anything there must be two forces, one called active and the other passive . . . Such forces or lives are **charity** and faith in the man of the Church.

7757. The conjunction of the good of **charity** with the truth of faith takes place in the interiors of man; the good itself which flows in from the Lord adopts the truth there, and appropriates it to itself, and thus causes that with man good is good and truth truth, or that **charity** is **charity** and faith faith; without this conjunction **charity** is not **charity**, but only natural goodness, and faith is not faith, but only the knowledge of the things of faith, and sometimes a persuasion that it is so, for the sake of gain or honours.

7758. Faith, when conjoined with **charity**, is no longer called faith, but **charity**.

7950^e. All spiritual light comes through good from the Lord, thus through **charity** . . .

8013^e. Before regeneration, the life is according to the precepts of faith, but after regeneration it is according to the precepts of **charity**. Before regeneration, no one knows what **charity** is from affection, but only from doctrine.

8033. **Charity** is an internal affection, which consists in this, that from the heart one wills to do what is good to the neighbour, and that this is the delight of one's life; and this without recompense. 9174⁴. Refs.

8035. They who are in the genuine affection of **charity** and faith believe that they will nothing of good from themselves, and understand nothing of truth from themselves . . .

8037. They who have the love of self or the love of the world as an end cannot be in **charity** and faith at all; they who are in these loves do not even know what **charity** and what faith are . . . 8462^e.

[A.] 8043. 'The opening of every womb' (Ex. xiii. 2) = the things which are from **charity**; (for) 'the openings of the womb' = that which is immediately born from a regenerate man, thus from **charity**.

8094. When (the man who is in the evil of life) thinks about faith and **charity**, which are the essentials of the Church and of salvation, faith at once presents itself to him, but not **charity**, because this is opposed to evil of life; hence he removes **charity**, and chooses only faith.

8120. It is believed that **charity** towards the neighbour is to give to the poor . . . and to do good to everyone; but genuine **charity** is to act prudently, and to the end that good may result: whoever renders aid to a poor or needy evil-doer, through him does evil to the neighbour, for by the aid which he renders, he confirms him in evil, and supplies him with the means of doing evil to others: it is otherwise with him who renders assistance to the good.

8121. But **charity** towards the neighbour extends itself much further than the poor and needy: **charity** towards the neighbour is to do what is right in every work, and to do our duty in every office. Examps.

8122. He who does his duty because it is his duty, and what is just because it is just, exercises **charity**.

8124. He who is in **charity** towards the neighbour from an internal affection, is **charity** towards the neighbour in every single thing which he thinks and speaks, and which he wills and does . . .

8152. The good of faith or **charity** is the essential, thus in the first place, with those who are of the genuine Spiritual Church.

— Hence it is evident that the Lord's Church is not here or there, but that it is everywhere . . . where men live according to the precepts of **charity** . . .

8159^d. By (temptations) **charity** becomes the **charity** of faith, and faith the faith of **charity**.

8206^e. No one can be withheld from evil, and kept in good, unless, by the exercise of **charity** in the world, he has received that capacity.

8252. The life of piety without the life of **charity** is of no avail . . . H. 360^c. 535^e.

8253. The life of **charity** is to will well and to do well to the neighbour; in every work to act from what is just and fair, and from what is good and true; in like manner in every employment; in a word, the life of **charity** consists in the performance of uses.

8254. The very worship of the Lord itself consists in the life of **charity**, but not in the life of piety without it . . .

8256. A man is also such as is his life of **charity**, but not such as is his life of piety without it: hence the life of **charity** remains in man to eternity, but not a life of piety, except in so far as it is in accord with the life of **charity**. Sig.

8251². None are in the capacity of receiving the truth of good and the good of truth but they who have lived a life of **charity**; this life gives that capacity . . . Faith without **charity** is hard and unyielding, and rejects all the influx from the Lord; but **charity** with faith is yielding and soft, and receives the influx; hence it is

that **charity** gives that capacity, but not faith without **charity**; and as **charity** gives that capacity, it is also what saves, for they who saved are not saved by **charity** from themselves, but by **charity** from the Lord, consequently, by the capacity of receiving it. 8452.

8330². See SPIRITUAL KINGDOM at these refs. 8945.

8516². Everyone ought to be led to Christian good, which is called **charity**, by the truth of faith; for the truth of faith ought to teach, not only what **charity** is, but also what its quality must be. Ex.

8622. Genii . . . do not flow into the things of faith, but into the affections which are of the will, thus into those things which are of **charity**; and this so secretly that there never appears the slightest sign that it is from them . . .

8700³. It is according to order, that faith and **charity** be implanted in freedom . . .

8734. The conjunction of minds, which is **charity** or mutual love (consists in this), that the mind of the one presents itself in the mind of the other with all the good of his thought and will towards him, and thus affects him.

8746^e. The life of faith is **charity**.

8772². In the interior man there is good which continually flows in from the Lord, and there conjoins itself with truths, and causes them to be faith, and afterwards causes them to be **charity**.

8856. When a man is being regenerated, **charity** is implanted through faith, until it becomes dominant, and when **charity** becomes dominant he has new life, for it is then constantly present in his thought and will . . .

8902. 'Thou shalt not commit murder' = not to take away spiritual life from anyone, also not to extinguish faith and **charity**, and also not to hate the neighbour . . . for hatred is from evil, and is contrary to **charity**.

8979². The man of the internal Church acts from **charity**, thus from the affection which is of love towards the neighbour; but the man of the external Church does not act from the good of **charity**, but from the truth of faith . . . thus from obedience.

8981³. While they are in anxiety, misfortunes, etc. . . the affection of doing good from **charity** flows in, but this affection serves only to confirm and inroot more deeply the truths of doctrine; it cannot, however, be conjoined with truth; the reason is, that this affection of **charity** when flowing in, fills only the Intellectual of the mind, but does not enter into its Voluntary, and that which does not enter the Voluntary is not appropriated . . .

8991^e. They who during their life in the world have done good only from obedience, and not from **charity**, remain such to eternity; they are indeed perfected as to obedience, but do not attain to anything of **charity**.

9057². By these words (in the parable of the Samaritan) **charity** towards the neighbour is described naturally for man in the world, and spiritually for the Angels in Heaven . . .

9103. Interior good is what is called **charity** in the interior man, and exterior good is **charity** in the ex-

terior; the latter good lives from the former; for the good of **charity** in the interior man is the good of spiritual life; and the good of **charity** in the exterior, is the good of natural life thence derived . . .

9154². By faith is here meant the faith of truth, and by **charity**, the life of good.

9174³. It is **charity** to give to the good, and not **charity** to give to the evil what they ask for. Sig.

9193^o. The life of faith is to do the commandments from obedience, and the life of **charity** is to do them from love.

9209^o. They who (do good to all who are in need, especially to beggars) from obedience, because it is so commanded, do well, for by this external they are initiated into the internal of **charity** and mercy; (which) is clearly to discern who and what they are that are to be done good to, and how it is to be done. They who are at last initiated into the internal of **charity** and mercy know that the internal itself is to will and do good to the internal man . . . and that the external is to do good to the external man . . . but this always with prudence, so that while they benefit the external man they at the same time benefit the internal. . . The external of **charity** is what is described in the literal sense of the Word by doing good to the poor and needy; but the internal of **charity** is what is described in the internal sense of the Word. Ex.

9210. 'Thou shalt not be as a usurer' (Ex.xxii.25) = that he shall do it from **charity**.

—². To do truth for the sake of truth is to do good . . . To do good thus is Christian **charity** . . .

9224². (The dispute whether faith or **charity** is the first-born. Ex.)

9276^o. They constitute the lungs in the Grand Man, who, from the Lord, are in **charity** towards the neighbour, and thence in faith . . .

9783. Faith is the form of **charity**, or **charity** formed.

9870. The spiritual love of good is **charity** towards the neighbour, and the spiritual love of truth is faith from **charity**.

10336^o. Hence it is evident that love towards the neighbour, which is called **charity**, has in it love to the Lord . . .

10485. Whether you say **charity** towards the neighbour, or truth from good, it is the same, since they who are in **charity** are in the life of truth, and the life of truth, that is, to live according to Divine truths, is **charity**.

H. 23. Celestial love is love to the Lord, and spiritual love is **charity** towards the neighbour.

360^o. The exercises of **charity**, and the increase of that life thereby, can be given in proportion as a man is in business, and cannot be given in proportion as he removes himself therefrom. 535^o.

364². **Charity** is all that is of life, and faith is all that is of doctrine; thus **charity** is to will and do what is just and right in every work, and faith is to think justly and rightly; and faith and **charity** conjoin themselves as do doctrine and a life according

thereto, or as thought and will; and faith becomes **charity** when that which a man thinks justly and rightly he also wills and does; and when this takes place, they are not two, but one.

N. 106. (Refs. to passages on the subject of **charity**.) J. 39^o.

—². To know truths, to will truths, and to be affected with truths, for the sake of truths, that is, because they are truths, is **charity**. Refs.

— . **Charity** consists in the internal affection of doing truth, and not in the external affection without the internal one. Refs.

— . Thus **charity** consists in performing uses for the sake of uses. Refs.

— . **Charity** is the spiritual life of man.

—⁶. The Lord with Divine truth inflows into **charity**, because into the very life of man.

— . Man recedes from wisdom in proportion as he recedes from **charity**; and they are in ignorance of Divine truths who are not in **charity**, however wise they may consider themselves. Refs.

—⁷. All spiritual truths look to **charity** as their beginning and end.

—⁸. Within **charity** there is love to the Lord, thus the Lord, although man does not know it. Refs.

—⁹. They who are not in **charity** cannot acknowledge and worship the Lord, except from hypocrisy. Refs.

108. No one can know what faith is in its essence, unless he knows what **charity** is, for where there is not **charity** there is not faith, for **charity** makes one with faith, as good does with truth . . .

109. The union between **charity** and faith is like that between the will and the understanding. Ex.

110. **Charity** conjoins itself with faith with man when the man wills that which he knows and perceives; to will is of **charity**, and to know and perceive of faith.

J. 33. It is the end of the Church when there is no faith because there is no **charity**. Gen.art.

36^o. **Charity** or love is to will and to do.

38. Where there is no **charity** there is no spiritual good, for that good is solely from **charity**. . . With some there is still good, but it cannot be called spiritual good, but natural good, because Divine truths are in darkness, and Divine truths introduce to **charity**, for they teach it and regard it as the end in view; hence **charity** can only come into existence in proportion as there are truths from which it can come into existence.

C. J. 20. In the central region (of the World of Spirits) there are none but those who have lived the life of **charity** and its faith: there are many Societies of them.

21^o. Spiritual love is implanted solely by the life of **charity**, and natural love remains natural if the life of **charity** is neglected; and natural love, if not subjected to spiritual love, is opposite to it.

W. H. 8^o. The doctrine of **charity** is rejected in the science which is called moral theology.

Life 108. There are moral men who keep the commandments of the second table of the decalogue . . . these also exercise **charity**, sincerity, justice, and

chastity. But if they do these goods and shun these evils only because they are evils, and not at the same time because they are sins, they are still merely natural . . . wherefore the goods which they do are not goods, because they are from themselves.

[Life] 114. Christian **charity** exists with everyone as he does his work faithfully ; for thus, if he shuns evils as sins, he does goods daily, and is himself his own use in the common body . . . All other things are not the proper works of **charity**, but are either its signs, its benefactions, or its debts.

F. 13. That the internal acknowledgment of truth, which is faith, is possible only with those who are in **charity**. Gen.art.

—**Charity** in its first origin is the affection of good, and as good loves truth, it produces the affection of truth, and through this, the acknowledgment of truth, which is faith ; through these in their series the affection of truth comes into manifestation and becomes **charity**. This is the progression of **charity** from its first origin, which is the affection of good, through faith which is the acknowledgment of truth, to its end which is **charity** ; the end is act. Hence it is evident how love, which is the affection of good, produces faith, which is the same as the acknowledgment of truth, and through this produces **charity**, which is the same as the act of love through faith.

14. More clearly ; good is nothing but use, wherefore **charity** in its first origin is the affection of use, and as use loves means, it produces the affection of the means, from which comes the Knowledge of them, and through these in their series the affection of use comes into manifestation and becomes **charity**.

15. (**Charity** and faith are like affection and thought ; neither can exist without the other. Ex.) T.336.

17. From what has been said it is evident that **charity**, so far as it is the affection of good or of use, produces faith as the means by which it may come into manifestation ; consequently, that **charity** and faith, in operating uses, act conjointly : also that faith does not produce good or use from itself, but from **charity**, for faith is mediate **charity** : therefore it is a fallacy that faith produces good as a tree produces fruit ; the tree is not faith, but is man.

18. **Charity** and faith make one as the will and understanding do, for **charity** is of the will and faith is of the understanding. In like manner **charity** and faith make one as affection and thought do, for affection is of the will and thought is of the understanding. In like manner **charity** and faith make one as good and truth do, for good is of the affection which is of the will, and truth is of the thought which is of the understanding.

—². In a word, **charity** and faith make one as essence and form do, for the essence of faith is **charity**, and the form of **charity** is faith ; from which it is evident that faith without **charity** is like form without essence, which is not anything, and that **charity** without faith is like essence without form, which also is not anything.

19. **Charity** and faith with man are circumstanced just as is the motion of the heart which is called systole and diastole, and the motion of the lungs which is called

breathing . . . from which it is evident that faith is not possible without **charity**, nor **charity** without faith, and that faith without **charity** is like pulmonary breathing without a heart . . . and that **charity** without faith is like a heart without lungs . . . consequently, that **charity** through faith operates uses, as the heart through the lungs operates acts. . . In the Spiritual World the quality of everyone as to faith is known from his mere breathing, and his quality as to **charity** from the pulsation of his heart.

22. Love to the Lord is properly love, and love towards the neighbour is **charity** : love to the Lord is not possible with man except in **charity** ; in this the Lord conjoins Himself with man. As faith in its essence is **charity**, it follows that no one can have faith in the Lord unless he is in **charity** ; from this, through faith, there is conjunction ; through **charity** the conjunction of the Lord with man, and through faith the conjunction of man with the Lord.

23. In proportion as anyone shuns evils as sins, and looks to the Lord, he is in **charity**, thus in the same proportion he is in faith.

25. The Knowledges of truth and good are not of faith before man is in **charity**, but they are the storehouse, out of which the faith of **charity** may be formed. Gen.art. 31.

29. **Charity** cannot come forth where there are mere falsities, for **charity** and faith make one as good and truth do.

—^e. Such as is the faith from **charity** with a man, such is the intelligence.

31. In the first state, before **charity** is perceived, it appears to the man as though faith were in the first place, and **charity** in the second ; but in the second state, when **charity** is perceived, faith takes the second place, and **charity** the first ; the first state is called reformation, and the second, regeneration.

—^e. From this it is evident that everything of faith is from **charity**, and nothing of it from itself ; also that **charity** produces faith, and not faith **charity** . . .

32. How faith is formed from **charity**. Ex.

43. With him who was in faith not separated from **charity**, the Angel thus spake. Friend, who art thou ? He answered, I am a Reformed Christian. What is thy doctrine and thence religion ? He answered, Faith and **charity**. Are these two ? He answered, They cannot be separated. What is faith ? He answered, to believe what the Word teaches. What is **charity** ? He answered, To do what the Word teaches. Hast thou only believed these things, or hast thou also done them ? He answered, I have also done them. The Angel then looked at him and said, My friend, come with me, and dwell with us. T.391^e.

W. 209^e. **Charity** and faith, etc. have no existence out of subjects, which are substances ; but are states of the subjects or substances.

214. In a series of the like degrees are **charity**, faith, and good work ; for **charity** is of affection, faith is of thought, and good work is of action.

216. Unless **charity** and faith . . . implant and invest themselves in works or deeds whenever they can, they

are no better than airy things which pass away . . . they first abide with a man and become of his life, when he operates and does them. The reason is that the ultimate is the complex, containant, and basis of the prior things. Such an airy nothing . . . is faith separated from good works, and such an airy nothing also are faith and **charity** without their exercise ; with the sole difference, that those who profess faith and **charity** know what good works are and can will to do them, but not those who are in faith separated from **charity**.

220^e. Everything of **charity** and faith is in uses and according to them.

253. The spiritual degree is not opened, but still is not closed, with those who have led some life of **charity**, and yet have known little of genuine truth. Ex.

—³. **Charity** is all the work of his calling which a man does from the Lord ; he does it from the Lord when he shuns evils as sins. It is exactly as was said ; the end is everything of the cause, and the effect is everything of the end through the cause : the end is **charity** or good, the cause is faith or truth, and the effects are good works or uses. From this it is evident that no more of **charity** can be carried into works than is conjoined with the truths of faith. Through these truths **charity** enters into works, and qualifies them.

316². There is a like progression . . . of **charity** through faith into works . . .

427. It is the same with **charity** and faith, and with their conjunction, as it is with the will and understanding, and their conjunction. Gen.art.

428. When **charity** is mentioned, they understand to do the truth.

431. To do uses (with the Angels) is to act sincerely, rightly, justly, and faithfully in the work proper to the calling of each ; this they call **charity** ; and acts of adoration in worship they call signs of **charity**, and the rest they call debts and benefactions . . .

P. 259³. There are three essentials of the Church ; the acknowledgment of the Divine of the Lord, the acknowledgment of the holiness of the Word, and the life which is called **charity**. According to the life which is **charity** everyone has faith . . .

R. 5^e. **Charity** through faith operates good, and not **charity** by itself, nor faith by itself.

32. All are as blood relations through **charity**, and as connections through faith ; for **charity** conjoins, but not so faith, unless it is from **charity** : when faith is from **charity**, then **charity** conjoins, and faith consociates.

82. 'Thou hast left thy first **charity**' (Rev.ii.4)=that they have not goods of life in the first place, as they are at the beginning of every Church. E. 104.

85. The spiritual mind is opened by means of **charity**, and when it is opened, there inflows light and the affection of understanding truths out of Heaven from the Lord ; hence comes enlightenment.

128. 'And **charity** and ministry' (ver. 19)=the spiritual affection which is called **charity**, and its operation. The reason **charity**=spiritual affection, is that **charity** is love towards the neighbour, and love towards the neighbour is that affection. The reason 'ministry'=its operation, is that those are called 'ministers' in the

Word who operate those things which are of **charity** . . . E. 154.

130. 'And the last to be more than the first' (id.)=the increase of these things from the spiritual affection which is of **charity**. . . These things receive increase when **charity** is in the first place and faith in the second, for **charity** is the spiritual affection of doing what is good, and from that it is the spiritual affection of knowing what is true, for good loves truth as meat loves drink, for it wants to be nourished, and it is nourished by truths ; hence it is that those who are in genuine **charity** receive constant increases of truth.

141. 'I will give to everyone according to his works' (ver. 23)=that the Lord will give to everyone according to **charity** and its faith, which are in works. Works are the containants of **charity** and faith, and **charity** and faith without works are only like images in the air, which vanish as soon as they have made their appearance.

153¹¹. Such is the lot of those who have removed the life of **charity**, and thence have not lived it in the world. Fully Des.

224⁵. **Charity** is to act well with the neighbour, and faith is to think well about God and the essentials of the Church.

278. 'The prayers of the saints' (Rev.v.8)=the thoughts which are of faith from the affections which are of **charity** with those who worship the Lord from spiritual goods and truths.

306. 'To him who sat (on the red horse) it was given to take peace from the earth' (Rev.vi.4)=**charity**, spiritual security, and internal rest taken away.

325². All who have led some life of **charity** are guarded by the Lord, and after the Last Judgment . . . are raised into Heaven.

342. Pref. Those who are in **charity** and its faith from the Lord, treated of.

356. 'Of the tribe of Simeon were sealed twelve thousand' (Rev.vii.7)=spiritual love, which is love towards the neighbour or **charity** with those who will be of the New Heaven and New Church of the Lord. By 'Simeon,' in the supreme sense, is signified Providence ; in the spiritual sense, love towards the neighbour or **charity** ; and in the natural sense, obedience or hearing. . . In this series (of the tribes) those who are in the Lord's Spiritual Kingdom are treated of ; the love of these is called spiritual love, which is love towards the neighbour, and is also called **charity**.

386. I heard as it were the grating of teeth, a beating noise, and a hoarse sound intermingled . . . They were sharply debating about faith and **charity** ; one side maintaining that faith was the Principal of the Church, and the other that **charity** was. (The former) said, Have we not to do with God by faith, and with men by **charity** ? is not faith therefore heavenly, and **charity** earthly ? are we not saved by what is heavenly, and not by what is earthly ? Again ; cannot God give faith from Heaven because it is heavenly ? and must not man give himself **charity** because it is earthly ? . . . But they who made **charity** the Principal of the Church . . . said that **charity** saves and not faith . . . is it not God who enables men to do the things of **charity** ? is it not absurd

to say that charity is earthly? charity is heavenly, and because you do not do the good of charity, your faith is earthly. . . Then arose . . . a syncretist . . . and said, You are all wrong; it is true that faith is spiritual and charity moral, but still they are conjoined . . . without man's knowledge . . . man may receive faith from God which is spiritual, but he cannot be moved by God to charity which is spiritual except as a pillar of salt . . . The debate heard as the grating of teeth was from those who were in faith alone, that heard as a beating noise was from those who were in charity alone, and the hoarse sound intermingled was from the syncretist. The reason the sound of them was thus heard at a distance, was that in the world they had all spent their time in disputation, and did not shun any evil . . . Moreover they were all quite ignorant that everything of faith is truth, and everything of charity good, that truth without good is not truth in spirit, and that good without truth is not good in spirit, and that thus the one makes the other. T.460.

[R.] 387. Love towards the neighbour is now called charity, and intelligence is called faith.

405. All are reformed through faith united to charity, thus through the faith of charity, and not anyone through faith alone, for charity is the life of faith.

417. The flock of sheep consisted of those who had believed that charity and faith are one.

—7. They said, You speak falsehoods against them, do they not preach charity and its works, which they call the works of faith? He replied, You do not understand their preaching; only a clergyman attends to and understands it; they think only of moral charity. Fully Ex. T.506.

655⁴. The emissary said, Both you and we make faith and charity the essentials of religion; the only difference is, that you call charity the primary and faith the derivative, and we say that faith is the primary and charity the derivative; what does it matter which is called the primary if only both are believed in? The wise man of the city replied . . . The difference between them is the same as between prior and posterior, between cause and effect, between the principal and the instrumental, and between the essential and the formal . . . To speak in plain terms, the difference is the same as between what is above and what is below; nay, as between Heaven and Hell. (For) charity is the affection of the love of doing what is good to our neighbour for the sake of God, salvation, and eternal life; and faith is thought from trust concerning God, salvation, and eternal life . . . Is not affection the primary and thought the derivative? . . . therefore if you assign to faith the first place you will appear in Heaven like an inverted man . . . and then what is the quality of your good works, which are charity, except such as a mountebank would perform with his feet? . . . Hence it is that your charity, being inverted, is natural and not spiritual. . . When faith is taken as the primary it is merely natural, and is mere knowledge devoid of all spiritual life, consequently is not faith; for your charity is nothing but natural affection, and from natural affection no thought proceeds but such as is natural, which is your faith . . . On hearing this the dragonist went off in a rage. T.388.

662. 'They sang the Song of Moses the servant of God and the Song of the Lamb' (Rev. xv. 3) = confession from charity, thus from life according to the precepts of the decalogue, and from faith concerning the Divinity of the Lord's Human.

832². Love and charity cannot be formed except by truths from the Word . . .

875³. The novitiate Spirit . . . asked, Is it the same with charity and faith (as with affection and thought)? The Angel replied, It is the very same; faith is nothing but the form of charity, just as speech is the form of sound; faith is also formed by charity as speech is formed by sound . . . By faith I mean spiritual faith, the spirit and life of which are solely from charity, for this is spiritual, and through it so is faith; wherefore faith without charity is merely natural faith, and this faith is dead faith, for it conjoins itself with merely natural affection, which is nothing but concupiscence. . . Retain this, and when you come from natural light into spiritual light, as takes place after death, inquire what faith and charity are, and you will clearly see that faith is charity in form, and thus that charity is everything of faith, consequently that it is the soul, the life, and the essence of faith, just as affection is of thought, and sound of speech; and if you desire it you will see the formation of faith from charity like that of speech from sound, because they correspond.

—7. It is the same with charity, faith, and works (as it is with love, wisdom, and use): charity without faith is not anything, neither is faith without charity, neither are charity and faith without works; but in works they become something . . . I then asked him, Cannot a man have charity and faith, and yet not have works? may he not be in affection and thought about something, and yet not in the doing of it? The angelic Spirit said to me, He cannot, except merely ideally, and not really . . .

—14. If the mind is charity the action also is charity; but if the mind is faith alone, which also is faith separated from spiritual charity, the action also is that faith, and this faith is meritorious, because its charity is natural and not spiritual; not so the faith of charity, because charity does not want to have merit, and therefore neither does its faith.

—16. The angelic Spirit said to me, If you want to see clearly what faith and charity are, thus what is faith separated from charity, and what is faith conjoined with charity, I will show you before your very eyes . . . Instead of faith and charity, think of light and heat, and you will see it clearly; for faith in its essence is the truth which is of wisdom, and charity in its essence is the affection which is of love, and the truth of wisdom in Heaven is light, and the affection of love heat . . . B.115. T.385.

891. 'The fearful' (Rev. xxi. 8) = those who are in no faith; 'the faithless' = those who are in no charity towards the neighbour, for they are insincere and fraudulent, thus faithless.

926. The prelates were teaching . . . that works are good, but not for salvation, and that still they are to be taught from the Word, in order that the laity . . . may

be forced, as if from religion . . . to exercise moral **charity**.

M. 10⁷. **Charity** is love . . .

233². To live well is **charity**, and to believe well is faith; does not he that lives well also believe well? and consequently is not faith of **charity**, and **charity** of faith?

426. The spiritual man is what we are introduced into through the love of doing uses, which love is also called **charity**; wherefore in proportion as anyone is in this he is spiritual, but in proportion as he is not in this he is natural . . .

—². Whoever is devoid of **charity** gives the rein to all the lasciviousnesses of scortatory love.

B. 5. (The Council of Trent on **charity**, etc.)

19. That the Roman Catholics before the Reformation held exactly the same things as the Reformed did after it, in respect to these four articles . . . with the sole difference, that they conjoined that faith with **charity** or good works.

21. That the leading Reformers retained all these tenets . . . just as they had been among the Roman Catholics, but that they separated **charity** or good works from that faith . . . in order to be torn asunder from the Roman Catholics as to the very essentials of the Church, which are faith and **charity**.

47. That the faith of the present Church cannot be conjoined with **charity** . . .

48. From the conjunction of good and truth comes forth the affection of good, which in its essence is **charity**, and the affection of truth, which in its essence is faith, and these two united together make a marriage, from which good works are born, as fruits from a tree.

50. The reason **charity** cannot be conjoined with the faith of the present Church, and thus good work cannot be born from any marriage, is that imputation supplies everything . . . and in this case what is **charity** . . . but something superfluous and vain . . . Besides, faith founded on the idea of three gods is erroneous, and **charity** which is really **charity** cannot be conjoined with erroneous faith. It is believed that there is no bond of that faith with **charity** for two reasons; the one is that they make faith spiritual and **charity** natural moral, and suppose that no conjunction is possible of what is spiritual with what is natural; the other is, lest anything of man . . . should inflow into their faith, which alone is saving. Moreover, no bond of **charity** is possible with that faith, but it is with the new faith.

68. (The *Formula Concordiæ* on the doctrine that no bond of **charity** and faith is possible.)

—². It is an actual fact that any bond between **charity** and that faith is impossible, wherefore it may be said that it was of providence or predestination that the Reformers should cast out **charity** and good works from their faith so utterly and completely.

79. The exterior things (of the doctrine of faith alone) are precious sayings about **charity**, good works, acts of repentance, the exercises of the law; but these are accounted by them merely as slaves and drudges, which follow their mistress faith, without being permitted to

come near her. But as they know that the laity regard these things as saving together with faith, they diligently subjoin them to their sermons and conversation, and pretend to conjoin and insert them into justification, merely to tickle the ears of the common people, and prevent their oracular sayings from appearing like riddles. T. 158.

108. The third reason (why the Roman Catholics can be introduced into the New Jerusalem more easily than the Reformed) is that with them, **charity**, good works, repentance, and the study of the new life, are essentials of salvation, and these too are essentials of the New Church; but it is not so with the Reformed who are confirmed in faith alone . . .

I. 20^e. At last he said, As you have become a theologian, unfold your theology. I replied, These two things are the principles of it, GOD IS ONE, AND THERE IS A CONJUNCTION OF **charity** AND FAITH. To which he rejoined, Who denies these things? I replied, The theology of the present day when interiorly examined.

T. 38. Hence it is that in the Church there are two essentials which are called **charity** and faith, from which each and all things of it consist, and which must be in each and all things of it; the reason is that all the goods of the Church are of **charity**, and are called **charity**, and all its truths are of faith and are called faith . . . 336.

71². Hence it is a law of order that man must introduce himself into faith by means of truths from the Word, and into **charity** by means of goods.

74². Thus do man's acts become living and saving **charity**.

110⁷. This statue represents our faith as a queen, and the other behind it **charity** as her servant.

142. Faith is nothing but truth, and **charity** is nothing but goodness.

329. The reason why those things which are directly of love and **charity** are not commanded, but only that those things which are opposite to them are not to be done, is that in proportion as a man shuns evils as sins, he wills the goods which are of love and **charity**. —^e, III.

336². Faith, by which is also meant truth, is the first as to time; but **charity**, by which is also meant good, is the first as to end; and that which is the first as to end is actually the first, because it is the primary, thus also the first-born; and that which is the first as to time is not actually the first, but only apparently. Examps.

340. **Charity** is to live well, and faith is to believe rightly.

— In proportion as man uses the power (given him by God), and at the same time looks to God, God strengthens him to cause all that which is of natural **charity** to become of spiritual **charity**, and all that which is of natural faith to become of spiritual faith; thus God makes dead **charity** and faith living.

355. Faith without **charity** is not faith, and **charity** without faith is not **charity**, and neither of them is alive except from the Lord. Gen.art.

357. That man can acquire **charity** for himself.

[T.] 358. That man can also acquire for himself the life of faith and of **charity**.

359. That still nothing of faith, and nothing of **charity**, and nothing of the life of either, is from man, but from the Lord alone . . . Man of himself can acquire no faith but natural faith, which is a persuasion that it is so because a man of authority has said so; and no **charity** but natural **charity**, which is a working for favour for the sake of some reward; in which two there is the proprium of man, and not life from the Lord; but still by both of these man prepares himself to be a receptacle of the Lord, and so far as he prepares himself the Lord enters, and causes his natural faith to become spiritual faith; in like manner his **charity**; and thus causes both to be alive; and these things take place when a man approaches the Lord as the God of Heaven and earth.

360. As no one has as yet known what the difference is between natural faith and **charity** and spiritual faith and **charity**, this great arcanum shall be unfolded. Fully Ex.

361. In proportion as faith and **charity** become spiritual with a man, he is withdrawn from proprium, and does not regard himself, reward, and recompense . . .

362. The Lord, **charity**, and faith make one, as the life, will, and understanding in man; and if they are divided, everyone of them perishes, like a pearl ground to powder. Gen.art.

365. That the Lord inflows with every man with the whole essence of faith and of **charity**.

— The life of the Divine wisdom is the essence of faith, and the life of the Divine love is the essence of **charity**; wherefore when the Lord is present with those things which are properly His, which are the Divine wisdom and the Divine love, He is also present with all the truths which are of faith, and with all the goods which are of **charity**; for by faith is meant all the truth which a man perceives, thinks, and speaks from the Lord, and by **charity** is meant all the good with which he is affected by the Lord, and which he thence wills and does.

367. That the man who divides the Lord, **charity**, and faith, is not a recipient form, but a destroying form.

— He who acknowledges the Lord, and separates **charity**, only acknowledges Him with the lips; the acknowledgment and confession of Him are only cold, in which there is not faith, for they lack the spiritual essence; for **charity** is the essence of faith. On the other hand, he who does **charity**, and does not acknowledge that the Lord is the God of Heaven and earth, one with the Father, does no **charity** but merely natural **charity**, in which there is not eternal life . . .

—². The reason faith separated from **charity** is not faith, is that faith is the light of man's life, and **charity** is the heat of his life; wherefore if **charity** is separated from faith, it is as when heat is separated from light. Real **charity** and faith can no more be separated than the will and understanding . . . To separate **charity** and faith is like separating essence from form . . . **Charity** too is the essence of faith, and faith is the form of **charity** . . . The separation of **charity** and faith also

coincides with the separation of the blood and the flesh. . . . **Charity** and faith . . . can no more be separated than food and water, or bread and wine . . .

368. The Lord is **charity** and faith in man, and man is **charity** and faith in the Lord. Gen.art.

372. That this reciprocal conjunction of the Lord and man is through **charity** and faith.

—^e. The Lord is spiritual **charity** and faith in man's natural **charity** and faith, and man is natural **charity** and faith from the Lord's spiritual **charity** and faith, which when conjoined together, make **charity** and faith spiritual natural.

373. **Charity** and faith are together in good works. Gen.art.

374. That **charity** is to will well, and good works are to do well from willing well.

375. That **charity** and faith are only mental and vain things, unless, when it is possible, they are determined into works, and coexist in them. 376.

376². Hence it is evident that **charity** and faith are not **charity** and faith until they are together in works . . .

377. That **charity** alone does not produce good works, still less faith alone, but **charity** and faith together.

—². The conjunction of **charity** and faith is like the conjunction of husband and wife . . . from **charity** as a father and from faith as a mother are born all spiritual offspring, which are the Knowledges of good and truth.

— The truths of faith not only illumine **charity**, but also qualify it, and above all nourish it; wherefore the man who has **charity** and not the truths of faith, is like one walking in a garden in the night-time, who snatches fruits from the trees, but does not know whether they are for good use or evil use. . . **Charity** without the truths of faith is like fruit without juice. (Other comparisons given.)

380. All the good and truth of the Church are propagated from the marriage of the Lord and the Church; thus everything that is essentially **charity** and everything that is essentially faith are from that marriage; and whatever relating to these two is not from that marriage is not from a lawful bed, thus is from either a polygamic or an adulterous one . . .

392. On **charity** or love towards the neighbour, and on good works. (A whole chapter on this subject.)

— It is the same with **charity** and faith as it is with good and truth, for **charity** is the complex of all the goods which a man does to the neighbour, and faith is the complex of all the truths which a man thinks concerning God and Divine things.

—². Wherefore the human mind in which **charity** is conjoined with faith, and faith with **charity**, is in the Word likened to 'a garden.'

393. It is an immovable truth that faith and **charity** cannot be separated . . .

394^e. **Charity** has something in common with (the three universal loves, which are the love of Heaven, the love of the world, and the love of self), because, regarded in itself, **charity** is the love of uses; for **charity** wills to do what is good to the neighbour, and good is the same as use; and each of these loves regards uses as its ends . . .

407. To love the neighbour is not only to love and do what is good to the neighbour, to a friend, and to a good man, but also to a stranger, an enemy, and an evil man; but **charity** is exercised towards the former and the latter in different ways, towards a neighbour and a friend by direct benefactions, towards an enemy and an evil man by indirect benefactions, which are effected by exhortations, discipline, and penalties, and thus amendments. Examps.

—^e. The wars which have as an end the protection of our country and the Church are not against **charity**; the end for which a thing is done declares whether it is **charity** or not.

408. Since therefore **charity** in its origin is to will well, and to will well resides in the internal man, it is evident that when anyone who has **charity** resists an enemy, punishes a guilty person, or chastises the evil, he does this by means of the external man; wherefore after he has effected it he returns into the **charity** which is in the internal man, and then so far as he is able, or so far as it is expedient, he wills well to him, and from willing well does well. In those in whom there is genuine **charity** there is zeal for what is good, and this zeal in the external man may seem like anger and flaming fire, but it goes out and is appeased as soon as the adversary repents. It is otherwise with those who have no **charity**, the zeal of these is anger and hatred. . . .

409. Before the Lord came into the world, scarcely anyone knew what the internal man is, and what **charity** is, wherefore the Lord in so many passages has taught love, that is, **charity**, and this makes the difference between the Old Testament or Covenant and the New.

413. As **charity** consists in willing well and thence in acting well, it follows that it is to be exercised in almost the same way towards a society as towards an individual man; but in a different way towards a society of the good from what it is towards a society of the evil; towards the latter, **charity** is to be exercised according to natural equity, but towards the former according to spiritual equity.

420. **Charity** and good works are two things as distinct as willing well and doing well. Gen.art.

421. If works proceed from the spiritual mind they proceed from its willing well, which is **charity**; but if they proceed from the natural mind they proceed from a willing well which is not **charity**, although it may appear as **charity** in the external form. . . . If it be for the sake of self and the world it is spurious **charity**; but if for the sake of the neighbour it is genuine **charity**.

422. **Charity** itself is to act justly and faithfully in the office, business, and work in which a man is, and with those with whom he has anything to do. Gen.art.

423. This is **charity** itself, because **charity** may be defined as doing what is good to the neighbour daily and continually, not only to the neighbour individually, but also to the neighbour collectively, and this cannot be done except through what is good and just in the office, business, and work in which a man is, and in his relations with those with whom he has anything to do. . . . The man who thus exercises **charity** becomes more and more **charity** in form; for justice and fidelity form his mind, and the exercise of them his body. . . .

—^e. Only he who worships the Lord, and acts from Him at the same time as he acts from himself, attains to spiritual **charity** and imbues it by exercise.

424. There are many who act justly and faithfully in their employment, who although they thus perform works of **charity**, still do not possess any **charity** in themselves; but these are they in whom there predominates the love of self and of the world, and not the love of Heaven. . . .

425. The benefactions of **charity** are to give to the poor and to render aid to the needy, but with prudence. Gen.art.

— . A distinction is to be made between the duties of **charity** and its benefactions; by the duties of **charity** are meant the exercises of **charity** which proceed immediately from **charity** itself, and which primarily belong to the employment in which a man is; but by the benefactions are meant those aids which lie beyond it. (See BENEFACTION.) It is a general belief that **charity** is nothing but giving to the poor, taking care of widows and orphans, building hospitals, etc.; but many of these benefactions are not proper to **charity**, but are extraneous to it. 459.

—^e. Genuine **charity** proceeds from those who have imbued it by justice and judgment in the works which they do without any end of recompense; according to the words of the Lord in Luke xiv. 12-14.

426^o. See BEGGAR at this ref.

429. There are obligations of **charity**; some public, some domestic, and some private. Gen.art.

— . The benefactions of **charity** and the obligations of **charity** are as distinct from each other as are those things which take place of free-will, and those which do so of necessity. By the obligations of **charity** however are not meant the obligations of employments. . . .

430. Public obligations of **charity** are especially contributions and taxes. . . . the spiritual pay them from good will. . . .

431. The domestic obligations of **charity** are those of a husband towards his wife, and of a wife towards her husband; of a father and mother towards the children, and of the children towards their father and mother; of a master and mistress towards the servants, and of the latter towards the former. . . .

—³. With parents who are in **charity**, parental love is conjoined with love towards the neighbour and with love to God; for by these parents the children are loved according to their manners, virtues, studies, and qualifications for serving the public; but with those who are not in **charity**, there is no conjunction of **charity** with the love called *storge*, wherefore many of these love bad, unmannered, and cunning ones better than good, well-mannered, and sagacious ones; thus those who are useless to the public better than those who are useful.

432. The private obligations of **charity** are also many, as paying wages to workmen, paying the interest of money, observing agreements, keeping pledges. . . .

433. The diversions of **charity** are dinners, suppers, and social intercourse. Gen.art.

—². There is not as yet any social intercourse of **charity**, for the Lord says, 'In the consummation of the

age . . . iniquity shall be multiplied, and **charity** shall grow cold' (Matt. xxiv. 12); the reason is that the Church has not yet acknowledged the Lord God the Saviour as the God of Heaven and earth, and approached Him immediately from Whom alone genuine **charity** proceeds and flows in.

[T.] 435. The first of **charity** is to put away evils, and the second of it is to do goods which are of use to the neighbour. Gen.art.

437. It is now believed that **charity** is merely to do what is good, and that then one does no evil, consequently that the first of **charity** is to do what is good, and the second of it is not to do evil; but it is just the other way about . . .

439. In the exercises of **charity** a man does not place merit in works so long as he believes that all good is from the Lord. Gen.art.

442. It is to be well known that **charity** and **faith** in the Lord are closely conjoined together; hence such as the **faith** is such is the **charity** . . . and such as the **faith** and **charity** are together, such are the works.

—². In this state a man does the exercises of **charity** without fear of merit, and at last he perceives the spiritual delight of **charity**, and then begins to be averse to merit as hurtful to his life. Merit is easily wiped away by the Lord from those who imbue **charity** by acting justly and faithfully in the work, business, and office in which they are, and with those with whom they have anything to do; but merit is with difficulty taken away from those who believe that **charity** is procured by almsgiving and rendering aid to the needy . . .

443. Moral life, when it is at the same time spiritual, is **charity**. Gen.art.

444. The exercises of moral life and of **charity** are the same; for **charity** is to will well to the neighbour, and thence to act well with him; and this too belongs to moral life . . .

445. From outward moral life everyone may comprehend, if he will, what is the nature of **charity**; only transcribe outward moral life . . . into the internal man . . . and you will then see **charity** in its type.

450. There are spurious **charity**, hypocritical **charity**, and dead **charity**. Gen.art.

— . Genuine **charity** which is alive does not exist unless it makes one with **faith**, and unless both conjointly look to the Lord; for these three, the Lord, **charity**, and **faith**, are the three essentials of salvation, and when they make one, **charity** is **charity**, and **faith** is **faith**, and the Lord is in them and they are in the Lord. But when these three are not conjoined together, **charity** is either spurious, or hypocritical, or dead . . . As concerns **charity** in particular, it can be adjoined to any heretical **faith**; as to the **faith** of Socinians, to the **faith** of enthusiasts, to the **faith** of Jews, yea to the **faith** of idolaters, and by all of them it may be believed to be **charity**, because in its outward form it appears like it; but still it changes its quality according to the **faith** to which it is adjoined . . . 654.

451. All **charity** which is not conjoined with **faith** in one God, in Whom there is the Divine Trinity, is spurious; as is the **charity** of the present Church, whose

faith is in three persons of the same divinity in successive order . . . thus in three gods; to which **faith** **charity** can be adjoined . . . but never conjoined; and **charity** merely adjoined to **faith** is merely natural and not spiritual, wherefore it is spurious **charity**. It is the same with the **charity** of many other heresies, as that of those who deny the Divine Trinity, and therefore approach only God the Father . . . It is called spurious, because it is like offspring from an unlawful bed . . . Such **charity** is like fruit not growing on a tree, but pinned to it . . . 457.

452. Hypocritical **charity** exists with those who in churches and at home humble themselves before God almost to the floor . . . and yet in their hearts meditate the worship of self. Ill.

453. Dead **charity** exists with those who have dead **faith**, since such as the **faith** is such is the **charity** . . .

—^e. But the **charity** of those who believe there is no God, or have nature for God, is neither spurious, hypocritical, nor dead; but is none at all . . .

455^a. (The nature of **charity** shown by its opposite.)

457³. The reason conjunction is effected by **charity**, is that God loves every man, and as He cannot do good to men immediately, but only mediately through other men, He inspires into them His own love . . .

459. (A discussion in the Spiritual World on the subject of **charity**, and various opinions as to what it is, fully stated.)

—¹³. I stretched forth my hand . . . and said, My verdict is that **charity** is to act from the love of justice with judgment in every work and office, but from love derived from no other source than the Lord God the Saviour . . . **Charity** is spiritual in its origin, and natural in its derivation; and natural **charity**, if it is spiritual within, appears before the Angels transparent like a diamond; but if it is not spiritual within . . . it appears before the Angels like a pearl which resembles the eye of a boiled fish. Examps.

503⁵. We have removed **charity** from everything spiritual, and have made it merely moral.

518. They can utter many holy things about repentance and **charity** . . . but by **charity** they mean only forensic **charity**.

535. This repentance is done by those who do the works of **charity** from religion. Gen.art.

—^e. My friend, the Primary of **charity** is to shun evils . . .

536². The rest, who have not exercised **charity** from religion have hearts as hard as adamant. Their lot.

537. Those who do the goods of **charity** from religion . . . before they have received the doctrine of the New Church concerning the Lord, may be likened to trees which bear good fruits although few. Other comparisons given.

568⁴. Saving **faith** is in the internal man, so also is **charity** . . .

571. He then acts from **charity**, and speaks from **faith** . . .

576. That the new generation or creation is effected by the Lord alone through **charity** and **faith** as the two media, the man co-operating. Gen.art.

—². As to **charity** and faith, the Lord acts and the man acts from the Lord, for there is the active of the Lord in the passive of the man . . .

580^o. Into the ultimate Heaven come they who only work outward **charity**, and at the same time acknowledge the Lord as God the Redeemer and Saviour.

592. The internal man is **charity**, because this is of the will . . .

618. Regeneration is not possible without truths, through which faith is formed, and with which **charity** conjoins itself. Gen.art.

—². **Charity** sends a heat forth from itself with which the light of truth conjoins itself.

619^d. The third sphere is that of the conjunction of faith and **charity**, which is so strong that it cannot be resisted, but at this day is wicked and infects as with a pestilence whomsoever it breathes on, and bursts asunder the bond between these two means of salvation . . .

647^e. The former Church adjoins **charity** to faith as an appendix, but not as saving, and thus makes religion; but the New Church conjoins faith in the Lord and **charity** towards the neighbour as two inseparable things, and thus makes religion.

656. With those who believe in three gods . . . **charity** conjoins itself with faith alone in the external natural man. Ex.

712. It is known that the essentials of the Church are three, namely, God, **charity**, and faith, and that all things of it relate to these three as to their universals . . . What is **charity** but the good which a man does from the Lord, and what is faith but the truth which he believes from the Lord ?

722. Those approach the Holy Supper worthily who are in faith in the Lord and in **charity** towards the neighbour, thus who are regenerate. Gen.art.

—². That after the acknowledgment of God, **charity** is the second means which causes a man to approach worthily, III.

767. The man who is in faith in the Lord and in **charity** towards the neighbour is a Church in particular, and the Church in general is composed of such.

796^s. Before Luther entered on the work of the Reformation, he had imbued the dogma of the pre-eminence of **charity**; wherefore also in both his writings and sermons he gave such excellent instruction about **charity**; the consequence was that with him the faith of justification was implanted in his external natural man, but not rooted in his internal spiritual man. But it is otherwise with those who in their youth confirm themselves against the spirituality of **charity** . . .

797^s. (When Melancthon entered the Spiritual World he wrote nothing about **charity**, wherefore the Angels asked him the reason. He answered that in **charity** there is nothing of the Church. The Angels then departed from him, and all the furniture in his house began to vanish. On asking why, he was told that it was because he had removed **charity** from the Church, which yet is the heart of it. He afterwards found himself underground in a certain workhouse, which is the lot of those who cast **charity** and good works out of the

Church. But as he had been one of the reformers of the Church, he was released by the Lord's command, and sent back into his former chamber. At last he began to scribble something about **charity**, but next day could not see what he had written, because it was only from the external man. But after the New Heaven was commenced, he began to think he was wrong. He then consulted the Word, and his eyes were opened, and he saw that it is full of love to God and love towards the neighbour. After this, his writing about **charity** did not vanish.)

799. All who have lived the life of **charity**, and still more they who have loved the truth because it is truth, in the Spiritual World suffer themselves to be instructed, and accept the doctrinal things of the New Church . . .

812. There is a twofold theology among the English, one from their doctrine of faith, the other from their doctrine of **charity**; that from the doctrine of faith exists with those who are initiated into the priesthood, and that from the doctrine of **charity** with many of the laity, especially with those who dwell in Scotland and its borders . . .

D. 1194. (Index). Good works are from **charity**, **charity** is from mercy, mercy is from innocence, thus from the Lord. 1244.

1302. On one who had lived piously, but had performed no works of **charity**.

3593. On unmerciful mercy, and on **charity**.

3600. Hence it is evident that love, **charity**, and mercy have no existence if there is only affection, and unless there are Knowledges of faith . . . and a conscience therefrom.

4263. On **charity** and conscience.

— . He who is in **charity** and in true conscience does and knows all the precepts of the decalogue as if from himself . . . also all the precepts of kingdoms . . . Moreover they who are in **charity** and conscience know as it were from themselves all the Knowledges of faith . . . they can also as it were from themselves write whole books, and, without masters, frame whole doctrines; they can preach also all truths and goods. But they who are not in **charity**, owe all things to their memory . . . All things are contained in **charity**. 4264. 4266.

4264. The reason man ought to have Knowledges, is that he knows nothing of spiritual and celestial things . . . and therefore he ought to have Knowledges in order that he may be regenerated through them, and receive **charity** from the Lord, and afterwards act from **charity**, and know these things and innumerable other ones.

4271. That good Spirits, and still more Angels, delight themselves with the man who is in **charity**.

4535. Hence many worships and varieties matter little if there is **charity** in all.

4654. What a man has believed does not injure him in the other life, provided he has held **charity** rightly according to its essentials; for such have had the life of good, and inwardly they have had truth agreeing with good . . .

4655. **Charity** is all that which is of life, or which has regard to life; not only to give to the needy, but also to

do what is just and right with the neighbour, and in every employment. 6105.

[D.] 5070. (A class of Spirits at the Last Judgment who were in **charity** only as to the confession of the mouth. . .

5731. On the vastation of those who were in no **charity**.

— (The quality of the **charity** which now prevails in the Christian world, described.)

5881. No man in the Christian world can be at all in the life of **charity**, unless when he thinks of the Lord he thinks of His Divine . . . but everyone who (does so) is in the life of **charity**, for the Lord leads him.

— $\frac{1}{2}$. Many have said that **charity** is the essential of the Church and not faith, believing that thus they would be saved in preference to others; but they who have said so from a mere principle, and not from life, differ not a whit from those who are in faith alone . . . 5948⁴. 5961. E.107². 458². 798².

5945. That faith is of **charity**, and as to its essence is **charity**.

— I was conversing with some Englishmen, believed to have been bishops . . . who supposed that faith is possible without **charity**, also that faith is prior to **charity** . . . Their discourse was very ingenious. Ex. at great length.

D. Min. 4547. Without **charity** towards the neighbour conscience has no existence. Man is in so obscure a perception and idea that he is not able to know whether he has **charity**, because he does not feel affection . . . but it is known from his zeal towards what is good and true, and towards what is just and right; if he is in zeal he has **charity**, namely, in the zeal of punishing the evil to the end that they may become good, and not injure the good . . .

4626. **Charity** exists without faith, as with little children and Gentiles . . . but faith without **charity** has no existence. Examps.

— He who believes that all evil is from himself must be in **charity**, and thus knows how to distinguish between good and evil; but he who is not in **charity** supposes good to be evil, and evil to be good, wherefore he has no faith.

4632. He who has **charity** does all the commandments in the internal sense. Enum.

E. 102⁶. 'To give a cup of cold water' (Matt. x.42) = to exercise **charity** from obedience.

104. The reason '**charity**' = life, is that all life according to the Lord's precepts is in the Word called '**charity**.'

112⁴. They who are in the spiritual affection of truth are also in the life of **charity**, for thence comes their spiritual affection; **charity** is the sole source to man of what is spiritual.

154². The internal of the Celestial Church is what is meant by 'works;' and the internal of the Spiritual Church is what is meant by '**charity**' (Rev. ii.19).

204². **Charity** or love towards the neighbour is to love what is true, sincere, and just, and from will to do it.

210. The Lord inflows through **charity** into faith . . .

213. 'And they shall know that I have loved thee' (Rev. iii.9) = the Knowledge thence that the Lord is present in **charity**, and not in faith without it.

218. They who are in spiritual love, or in **charity** and thence faith, are in intelligence; but they who are in celestial love . . . are in wisdom.

232. 'Would thou wert cold or hot' (ver.15) = it would be better that there were no faith, or that there should be **charity** alone.

—^e. Regarded in itself, **charity** is spiritual affection; but **charity** alone is natural affection and not spiritual; for **charity** itself, which is spiritual affection, is formed through truths from the Word, and in proportion as it is formed through them it is spiritual; but **charity** alone, which is natural affection, is not formed through any truths from the Word, but it comes forth with man from the hearing of preaching without his attending to truths . . . thus **charity** alone is devoid of faith . . .

240. All spiritual good is acquired through truths . . . spiritual good is **charity**.

242⁶. **Charity** and faith act as one, and enter together into man; thus in proportion as a man is in **charity** he is in faith, since faith as to its essence is **charity**.

—⁸. **Charity**, which is spiritual affection, is never possible with anyone unless he knows truths, explores himself according to them, receives them, and lives a new life in accordance with them; hence it follows that the life of faith is **charity**, and that there is nothing of life in faith except in proportion as there is **charity** in it; and also that in proportion as there is **charity** in faith the man is led by the Lord, and in proportion as there is not **charity** in it he is led by himself . . .

250⁶. **Charity** is to act well, and faith is to believe well, and to believe well without acting well is impossible, thus there is no faith without **charity**. **Charity** also is the being and the soul of faith, wherefore faith alone is faith without a soul . . .

316¹⁶. The he-goat throwing down and stamping on the ram (Dan. viii.7) = that faith alone utterly destroyed **charity** and thence faith, for when **charity** is destroyed so also is faith, since the latter is from the former.

324⁷. Spiritual good, which is **charity** towards the neighbour, is the effect of celestial good, for **charity** towards the neighbour is to perform uses and lead a moral life from a celestial origin. Refs.

438. 'Of the tribe of Asher were sealed twelve thousand' (Rev. vii.6) = **charity** towards the neighbour, and that all who are in it are in Heaven and come into Heaven; (for) 'Asher' = spiritual affection, which is **charity**. . . There are in general three universal essentials which make Heaven and the Church; love to the Lord, **charity** towards the neighbour, and the faith of obedience . . . **Charity** towards the neighbour is signified by these three tribes, Asher, Naphtali, and Manasseh . . . by 'the tribe of Asher' is signified **charity** towards the neighbour; by 'Naphtali,' their regeneration; and by 'Manasseh,' the good of life of those who are in it . . .

—³. **Charity** towards the neighbour is the spiritual affection of truth.

444. 'Of the tribe of Levi were sealed twelve thousand' (ver.7) = good works; (for) Levi and his tribe = spiritual love, which is called **charity** towards the neighbour. The reason 'Levi' here = good works, is that spiritual

love or **charity** consists in performing goods which are good works. **Charity** itself, regarded in itself, is the affection of truth and good, and where this affection is, there is life according to truths and goods . . .

—⁵. The affection of good and truth, which is **charity**, ministers to the Lord, and teaches those things which are of the Church and of worship, and discriminates falsities from truths and evils from goods. Sig.

445². They who are in goods of life from the spiritual affection of truth and good are in **charity**, and they who are in goods of life from celestial affection are in love to the Lord.

736^e. There is not any spiritual affection, which is of good and truth, except from the life of faith, which is **charity**; **charity** itself is the affection of good, and faith is the affection of truth, and both conjoined into one are the affection of good and truth.

769. 'Who keep the commandments of God' (Rev. xii. 17) = with those who live the life of faith, which is **charity** . . . The reason the life of faith is **charity** towards the neighbour, is that by faith is meant the faith of the Word, thus the faith of the truth in the Word and from the Word, and by **charity** is meant the love of good and truth spiritual, moral, and civil, and as what a man loves he also wills, and what he wills he does, by 'keeping the commandments of God' is signified to live the life of faith, which is **charity**.

790². In the spiritual mind, instead of **charity** there is the love of good, and instead of faith the perception of truth.

795. It has been shown that **charity** produces faith as good produces truth, and as affection produces thought, likewise as fire produces light; wherefore it is speaking entirely against order, and inversely, to say that faith produces **charity** or its goods, which are called good works. But it is to be known that **charity**, which in its essence is the affection of knowing, understanding, willing and doing the truth, does not come to any perception of man before it has formed itself in the thought which is from the understanding, for then it presents itself under some form or appearance . . . Hence it is evident that **charity** is actually prior and faith posterior . . . For **charity** is from the Lord, and is formed first in the spiritual mind; but as **charity** does not appear to man before it is faith, it may be said that faith is not with man until it is made **charity** in form; wherefore concerning the manifestation of **charity** and faith with man it may be said that they both come forth at the same moment, for although **charity** produces faith, still as they are one, the one can never be separated from the other, so far as comes to man's perception, either as to degree or as to quality.

834. Something shall now be said concerning the spiritual natural love in which are the Angels of the first or ultimate Heaven; this love is what is properly called **charity** towards the neighbour. Ex.

918². What **charity** is, which is the same thing as spiritual good, shall be told in a few words. **Charity** or spiritual good is to do what is good because it is true, thus it is to do truth, and to do truth is to do those

things which have been commanded by the Lord in His Word; hence it is evident that **charity** is spiritual good; and when man does what is good because it is true, or does truth, **charity** is moral good. (The difference between this moral good and the prevalent moral good.)

946². Good works in the whole complex are meant by **charity**.

D. Wis. xi. Love to the Lord from the Lord comes forth in **charity**, and wisdom in faith. Gen.art.

xi. 1. That the love of uses is **charity**.

6. That uses do not become the uses of **charity** with anyone but he who fights against the evils which are from Hell.

7. That these uses are against love to the Lord, and against **charity** towards the neighbour.

8. That the uses which have one's own good as their first and last end are not uses of **charity**.

xi. 1 (2nd series). When **charity** and faith are separated with a man, it is not known what **charity** and faith are, for **charity** must give existence to faith, and faith must teach this, and also **charity** must give enlightenment, and faith must see; wherefore if **charity** and faith are separated, there is neither the one nor the other with the man, just as when you take away the candle you also take away the light.

6. That faith is to know and think these truths, and **charity** is to will and do them.

7. Wherefore when the Lord's Divine love comes forth with a man in **charity**, which is to will and do truths, His Divine wisdom comes forth with the man in faith, which is to know and think truths. Ex.

— The Lord conjoins Himself with man in **charity**, and from this in faith; but not in faith, and from this in **charity**; the reason is that the conjunction of the Lord with man is in the love of his will, which constitutes his life, thus in **charity**, which constitutes his spiritual life; from this the Lord vivifies the truths of thought, which are called the truths of faith, and conjoins them with life.

C. 1. That the first of **charity** is to look to the Lord and shun evils because they are sins against Him, which is effected through repentance. 27. 199. 208.

6. That good before repentance is spurious good, in like manner **charity**, because good is of **charity**. 207.

7. Every good which a man does to the neighbour is of **charity** or is **charity**; wherefore the quality of **charity** is known from the three preceding things, namely,— 1. In proportion as he shuns evils as sins. 2. In proportion as he knows and recognizes sins in their true character. 3. In proportion as he sees them in himself, confesses them, and does repentance. These are the indications to everyone of the quality of his **charity**.

10. Before repentance there is no **charity** the good of which is from the Lord, but it is from man; but after repentance it becomes **charity** the good of which is not from man, but from the Lord. Ex.

13. The Second of **charity** is to do goods because they are uses. Gen.art.

14. That not to will evil to the neighbour is of **charity**.

[C.] 17. That to will to do good to the neighbour is of **charity**.

20. That man can do good which he believes to be of **charity**, and still not shun evil, and yet all evil is contrary to **charity**.

54. Real genuine **charity** is prudent and wise; the other **charity** is spurious, because it is only voluntary or of good, and not at the same time intellectual or of truth.

60. Real **charity** looks first of all to the good of a man's soul and loves it, because thereby conjunction is effected; afterwards it looks to his moral good . . . and at last to his civil good.

72. The object of **charity** is man, society, our country, and the human race. Gen.art.

88. The evil can love each other, even thieves and devils, but not from **charity** . . .

90. Man is the subject of **charity**; and such as is the **charity** with him such is its subject, and such is the **charity** which he exercises towards the neighbour. Gen.art.

93. That at this day for man to be man he ought to be **charity** in form.

94. The second Heaven is from a lower love which is called **charity**, and from a wisdom which is called intelligence; at last now that man has become completely external, his love is called **charity** and his wisdom faith.

96. By a **charity** in form is meant that his life is **charity**, and the form is from the life.

99. The forms of **charity** are as innumerable as the Angels of the second Heaven; there are as many varieties of it as there are varieties of the affection of truth from good; and this affection is **charity**.

100. He who is not a form of **charity** is a form of hatred.

101. As there are genera of affections and species of these genera, so also of **charities**. There are therefore **charities** in the plural, and there are degrees of it of two kinds, which degrees are treated of in the D. L. W., part iii.

102. That man ought to be **charity** in form, not from himself but from the Lord, thus to be a receptacle of **charity**.

107. That man is such a form of **charity** as the good of the will is conjoined with the truths of the understanding with him.

109. All the variety of **charity** is from truths in the understanding . . .

110. There is a twofold form of sound, one of song and the other of speech; in like manner is there of the affection of truth from good, or of **charity**.

111. Therefore it is said that **charity** is the affection of truth from good, or the affection of spiritual truth; thence it becomes the affection of rational or moral truth, and the affection of civil or natural truth.

112. Hence it is that those who are in **charity** are in light, or if they are not in light they love it.

113. But they who are not in **charity** do not love truth in light, but they can love truth in the shade . . .

114. That whatever proceeds from such a man (as is referred to above, C. 107) derives from his form a likeness to him, thus is **charity**.

115. The form of **charity** is principally in his interior perception, which proceeds from spiritual light and heat. There the man himself is the man. From this, **charity** is produced in the consequent or lower things, and produces itself and effectuates itself almost as a germ and successively a tree does from a seed . . .

116. Further Ex.

122. That the neighbour can be loved from what is not **charity**, and yet this, regarded in itself, is not to love the neighbour.

124. That he who loves the neighbour from **charity** in himself, does really love the neighbour.

126. Man is born to become **charity**, but cannot do so unless he perpetually does the good of use to the neighbour from affection and delight. Gen.art. 154.

149. **Charity** is nothing but the affection of truth from good, and the affection of truth from good is the affection of use . . .

151. When therefore a man is use, or a good use, he is also a **charity**.

152. And then the man is called a **charity** in form; he is also its image; all things in that man are of **charity** . . .

155. He who makes **charity** consist in benefactions alone cannot perpetually do it.

156. And unless uses are done perpetually, an interruption takes place, and in this interval the man may be diverted into all sorts of loves and their derivative concupiscences, and thus not only intermit **charity**, but even be drawn away by these things. Thus perishes **charity** by its opposites, and the man serves two masters.

157. A man can also do the good of use from the affection of glory, of honour, and of gain . . . then however he is not **charity**, but concupiscence; thus is not a form of Heaven but a form of Hell . . .

158. Every man who looks to the Lord and shuns evils as sins, if he sincerely, justly, and faithfully does the work which belongs to his office and employment, becomes a form of **charity**. Gen.art.

— The Second of **charity** is to do goods, and the goods which the man does are the goods of use which he does every day, and which while he is not doing he is thinking of doing; there is an interior affection which remains inwardly and desires to do them; hence it is that he is perpetually in the good of use . . . Otherwise he cannot become a form of **charity**, that is, a receptacle of it.

160. On **charity** with a priest. (See **PRIEST**.)

161. On **charity** with magistrates. (See **MAGISTRATE**.)

162. On **charity** with the officials under magistrates.

163. On **charity** with judges. (See **JUDGE**.)

164. On **charity** with the general of an army. (See **GENERAL**.)

165. On **charity** with the officers under the general of an army.

166. On **charity** with a common soldier. (See **SOLDIER.**)

167. On **charity** with a man of business. (See **TRADE.**)

168. On **charity** with workmen. (See **WORKMAN.**)

169. On **charity** with husbandmen. (See **HUSBANDMAN.**)

170. On **charity** with ship-captains. (See **CAPTAIN.**)

171. On **charity** with sailors. (See **SAILOR.**)

172. On **charity** with domestics. (See **DOMESTIC.**)

173. The signs of **charity** are all things which are of worship. Gen.art.

178. That **charity** itself is in the internal man, and its sign in the external.

181. If there is **charity** in the internal man it causes the man to reflect upon the evils in himself, and actually to recognize and know them.

183. If there is **charity** in the internal man, or in the spirit, and if it does not fight with the external man and its flesh, **charity** perishes . . .

184. That the benefactions of **charity** are all the goods which a man who is **charity** does from freedom outside of his office.

186. They who place **charity** in these benefactions alone, if they have not **charity** in themselves, conjoin themselves inwardly with infernals, and outwardly with celestials.

187. The debts of **charity** are all those things, not included in those mentioned above, which a man ought to do. Gen.art.

189. There are diversions of **charity**, which are various delights and pleasant things of the bodily senses, useful for the recreation of the mind. Gen.art.

201. That no one can have **charity** except from the Lord.

— . By **charity** is meant all the good which a man does to others . . . 202.

202. That no one can have **charity** from the Lord unless he shuns evils as sins.

5 M. 13. In the consummation of the age, the things of **charity** are not goods, but only deeds of man's own love, which while they go forth in the breath of the mouth do not elevate themselves to Heaven, but as soon as they rise up are bent down and fall to the earth.

Conv. with **Angels** 7. There are three things which follow in order and make one, **charity**, faith, and works, and if one be wanting the other two vanish away.

De Conj. 86. They who acknowledge **charity** and not faith, and still do not live the life of **charity**, yet read the Word, produce adultery as of a sister with a brother.

Charles XI. *Carolus XI.* D.6019.

Charles XII. *Carolus XII.*

D. 4704. Many things which took place between me and **Charles XII** were recounted, and it was then manifestly shown that the Divine Providence has been in the smallest particulars, and that all those things which happen during life and after death are foreseen

and provided for; also that unless the state had been changed from good into anger with **Charles XII**, one person would have utterly perished . . .

4741. On **Charles XII**. There was a certain person who was the most obstinate mortal on the face of the Earth (**Charles XII**); he was so obstinate that he would never desist from his purpose, but would remain in it even if he were to undergo the most cruel death or the most fearful Hell; and when he had determined to do what was evil he could confirm his stubborn purpose by such things as should appear from the end not to be evil for himself; as for example when he wanted to deflower anyone, and that by stealthy force, he found that he wanted to be delivered from that evil, and if it could not be managed in any other way, that he should be sent into another Hell; it appeared as though he wanted this, thus the apparent end was that he wanted to be better, but still he remained pertinaciously in that diabolical purpose. So also while he lived in the world, when he had destroyed his country and all therein by following the counsel of Gjörtz, he said that he wished well to his country, and did not want to see that such was not the case, but that he had remained most obstinately in his purpose, and had never desisted until he had reduced his country to such extremities that there was nothing left. This was shown, and also that his conduct was really diabolical, but he believed that it was all for the glory of his country.

4742. It was shown with what Spirits he was communicating, namely, with two Societies; one of azure Spirits from the planet Jupiter who are good, and who have as an end always to become more perfect; these Spirits are good in the same way as is **Charles XII** when he is in a good state, for he then wills nothing whatever but the truth. The other Society was in the universe not far from the azure ones, namely, on the right side at a distance; these are the most obstinate of all, and never desist from a purpose which is once formed, whether it is good or evil; these were they with whom he communicated, for such obstinacy does not exist within the limits of this Earth.

4743. These Spirits do not know of any God, but call the light God which they see when they are up above, and the darkness the devil which they see when they are down below; thus they acknowledge truth for God, and falsity for the devil, as also did (**Charles XII**).

4745. On infernal marriage. There was a certain person who in the world had been the most stubborn and obstinate of all men, so that he would never go back from his purpose even if he were deprived of his life, and only when reduced to extremities would he for the first time be willing to yield. (**Charles XII**.) He got a wife in the other life who was of a similar nature, and was more stubborn than himself. It was first shown that he held her in deadly hatred . . . This she saw, and then she also was filled with devils and exerted her stubbornness, being more stubborn than himself, caring nothing for her life or any torture, and at last she brought things to such a pass that he began to obey her, *tandem . . . quod osculetur inferiora spurca ejus, ex obsequio*; then she praised him, because she was his commander . . . At last he did not dare to oppose her,

because she had subjugated him by greater stubbornness. 6010. De Conj.62.

[D.] 4748. A manifest example of those who have been inwardly in self-love, but outwardly polite and modest, was (Charles XII); of all men in the whole world he was inwardly the proudest, aspiring not only to have the greatest name in his own kingdom, but also in the whole world, all men in which he wanted to command, and in a certain manner supposed himself to be a god inwardly. He was able to think more interiorly than any other man; in every emergency and in every danger his interior thoughts were perfectly clear, he saw everything that was around him at a single glance, he gathered all together inwardly and came to the right conclusion; nor did he want anyone to know this; he pretended outwardly that he was not thinking inwardly, and was displeased if anyone said that he had clear thought inwardly; to act in this way he supposed to be kingly, and he accustomed himself to act thus constantly. This was his interior life, and there he thought about his own dominion over all in each and all things, also that that life was divine, and inwardly in that life he did not believe that there is a God, but that God is in men, especially in himself. Nor did he care for religion; he praised the Mohammedan religion at the expense of the Christian, and said religion was only for the simple, and if he could he would have introduced a natural religion that was adapted to the apprehension of all naturalists. He made kingliness to consist in stubbornness even to the death, and was ferocious and cruel therein, caring nothing for men's lives. He could find excuses which could not be contradicted, and was then in the full persuasion that such was the case and was really right, because it was from his internal thought. These things no one knew in the world, except something by conjecture; he counterfeited what is just and true more perfectly than any other man. But all these things were opened in the other life; he was taken out of a direful Hell, and let into the state of his external man, and then he conducted himself modestly, justly, and truly; but as soon as he came into the internal state of life there came forth such things as are direfully diabolical. He was quicker at seeing many things around him than any others, and was able to dispose them so as to aid him in domineering, and that not only in the Hells, but also in the first and second Heavens, which he attracted to himself by the external man and its just and true characteristics, and at the same time by his persuasive power. . . . Thus did he rage for a week in order that his quality might be shown to the Angels. . . . During punishments and dangers he was more present in that internal diabolical life of his than he was when there were no punishments and dangers. He was told that if there were myriads of myriads of such as he they would not weigh a feather against the Lord, but that he cared nothing about. He wanted to be the devil himself, and the ruler of Hell, and then make a treaty with those who are in Heaven and with the Divine there concerning the sovereignty; but with the intention that he in Hell should rule all things, and that those who are in Heaven should obey him, or if they would not he would subjugate them. Such was his character. Hence was evident the character of the

internal life regnant in him, and that he was a greater devil than all others, and also a greater fool than all others. 4884, Ex.

4750. The nature of self-love thus became evident, for Charles XII was inwardly in self-love more than all others, and had imbued it in life and in doctrine. . . .

4751. It was observed that Charles XII possessed the faculty of quick perception above all others, for when he was in interior thought, with almost a single glance of the eye he could go through a hundred things, and examine their quality in relation to the end, which was dominion; also how he could dispose them to work in his own favour. . . . The end of Charles XII was that he most obstinately applied himself to the subjugation of the Divine for the sake of his own dominion, until at last he wanted to die like Samson; wherefore he cast himself by the hinder part into the cloud where are the Anakim or the evil of the Most Ancient Church, and wanted to stir them up and so to prevail; and then he was there devastated by them as to his Intellectual, for to be conjoined with them is to perish as to all the Intellectual; but as he had gone only a little way into the cloud, he advanced further into it in pursuit of the Divine, although he was now stupid, for the resolution or will remained, and he was now over the pool at the right side, which no one can pass without being suffocated. There he lost the rest of his Intellectual or thought, and at last was brought back to a cave in the borders of both places, and there he was sunk, being a greater fool than all the rest in the degree that he lusted to domineer even over the Divine. 4752. 4900. 4901. 4910.

4763. On Charles XII and the love of dominion. He was long with me, at first such as he was in the outward form, which lasted for years, and he then acted moderately enough, but still the wickedness within burst forth from time to time. He was afterwards let into the state of his interiors, in which he had been when in the world. He thought within himself that no one in the world could observe him, and he did not want to be observed. It was also disclosed that for years he had spoken with Spirits. . . . and that he had not only been instructed about the Lord and the things of the Church, but had often been warned, and even chastised; and also warned to go home and make peace; but he would not. He always wanted to become the greatest of all, and when this was denied him, he decided to destroy the name of the Lord by atheistical doctrines; and then began to love atheists from his very heart, and to promise himself that he would have such at hand when he had annihilated religion. Then too he rushed into wicked deeds which are not to be named (*canis*), but secretly; and this even while he was at peace. 4857.

4764. He continued this in the other life, and waged war against the Lord, and wanted to destroy whatever belonged to Him, and this for a considerable time, first for weeks, then for months; he acted the devil in effigy, and wanted to stir up whatever Hell he could. He was often punished. . . . but still persisted. Hence became evident the nature of the love of dominion, which in him prevailed to the last degree; for although he spoke

with Spirits and Angels daily and was instructed by them, he not only did not receive it, but even at last denied the Divine itself, attributing all things to nature.

4768. There was one who was in infernal marriage, (Charles XII) He exercised a certain kind of wickedness against others who were in heavenly marriage, and for a punishment there was communicated to him the love of heavenly marriage, and from the communication of the influx he was so miserably tortured that he was as it were in a flame of fire; he shouted and screamed that he was being thus tortured, and this so long as the communication lasted. Thus it became evident what a great and terrible hell the influx from Heaven causes with those who are in Hell.

4873. I was told that that worst of all devils (Charles XII) was in the midst (of those who had assailed me.)

4886. (He attached to himself the worldly Spirits who were at the entrance to Heaven), and then he appeared like the dragon in the Revelation, whose tail drew down the third part of the stars.

4887. (They made him their king.) 4891. 4892.

4934. (On the worst Hell.) There are degrees of persuasion, he who was in the greatest was Charles XII; he was let down the deepest because he was in a deadly persuasive power, so great that he could kill men by it.

5011. There was one who was devastated until he had nothing left of life from Heaven, (it was Charles XII), and who therefore sat like a fool. They who are Babel, especially the Jesuits, flowed into him, and laboured in every way to revive him. . . . By this means he spoke almost as before, although he was almost like an image. . . . This they did that he might destroy those who adored the Lord, and did not adore them.

6013. Mentioned. 6015. 6018. 6019. 6020. 6028. 6034². 6087. J.(Post.)237.

Charybdis. *Charybdis.* T.637.

Chasm. *Lacuna.*

See also under GULF.

A. 7554. When they who have filled the memory with things of faith from the Word and the doctrine of their Church, and yet have lived contrary to them, are vastated, the things of faith are torn out, together with many things which adhere to them, leaving chasms and trenches deep and foul.

Chaste. *Castus.*

Chastity. *Castitas.*

See UNCHASTE.

A. 2362^o. How chaste these things are in the internal sense.

2466. These things hurt chaste ears.

8375. They do not blush at nakedness, for their minds are chaste.

Life 74. So far as anyone shuns adulteries of every kind as sins, so far he loves chastity. Gen.art.

76. No one can know the nature of the chastity of marriage, except he who shuns the lasciviousness of adultery as sin. Ex.

—. The lasciviousness of adultery and the chastity of marriage are related to each other precisely as Hell

and Heaven are; the lasciviousness of adultery also constitutes Hell with man, and the chastity of marriage constitutes Heaven with him.

108. There are moral men . . . who exercise chastity (and yet the goods they do are not goods). Ex.

M. 22. I conjecture that with you the love of the sex is not chaste; in Heaven we love maidens on account of their beauty and the grace of their manners; and we love them very much, but chastely.

44¹. All novitiates, on ascending into Heaven, are examined as to the quality of their chastity, for they are let into the company of maidens, the beauties of Heaven, who from their tone of voice, their speech, their faces, their eyes, their gestures, and their exhaling sphere, perceive what is their quality in regard to the love of the sex; and if it is unchaste, they instantly quit them, and tell their fellow-angels that they have seen satyrs or priapuses. The new-comers also undergo a change, and in the eyes of the Angels appear rough and hairy, and with feet like those of calves or leopards, and presently they are cast down again, lest by their lust they should defile the heavenly atmosphere. On hearing this, the two novitiates said, So there is no love of the sex in Heaven; what is a chaste love of the sex but a love deprived of the essence of its life? . . . To this the two angelic Spirits indignantly replied, You are entirely ignorant what a chaste love of the sex is, because as yet you are not chaste; this love is the very delight of the mind itself and thence of the heart, and not at the same time of the flesh beneath the heart. Angelic chastity, which is common to both sexes, prevents the passing of that love beyond the enclosure of the heart; but within that and above it the morality of a young man is delighted with the beauty of a maiden in the delights of a chaste love of the sex, which delights are of too interior a nature, and too abundantly pleasant, to be described in words. The Angels have this love of the sex because they have marriage love only; which love cannot exist together with the unchaste love of the sex. True marriage love is chaste love, and has nothing in common with unchaste love, being restricted to one of the sex, and removed from all others; for it is a love of the spirit and thence of the body, and not a love of the body and thence of the spirit, that is, it is not a love which infests the spirit.

—7. The Angels grow cold over the whole body at unchaste love, and grow warm over the whole body from chaste love.

55³. We have never yet found the common love of the sex chaste, except with those who from true marriage love are in continual potency, and these are in the highest Heavens. (See LOVE OF THE SEX at this ref.)

138. On what is chaste and what is not chaste. Gen.art.

—. What is unchaste appears in a kind of shade when what is chaste is described together with what is not chaste; non-chastity is only the removal of what is unchaste from what is chaste. What is unchaste, however, which is entirely opposite to what is chaste, is treated of in the latter part of this Work.

139. The reason what is chaste and what is not chaste are predicated of marriages, and of such things as belong

to marriage, is that true marriage love is **chastity** itself, and the love opposite to it, which is called scortatory, is unchastity itself; in proportion therefore as the former love is purified from the latter it is **chaste** . . . from which it is evident that the purity of marriage love is what is called **chastity**. There exists, however, a marriage love which is not **chaste**, and yet is not unchastity; as that between married partners who for various external reasons abstain from the effects of lasciviousness so far as not to think about them; yet if that love is not purified in their spirits it is still not **chaste**; its form is **chaste**, but it has not a **chaste** essence in it.

[M.] 141. That what is **chaste** is predicated only of monogamical marriages, or those of one man with one wife.

142. That the Christian marriage principle alone is **chaste**.

143. That true marriage love is **chastity** itself. De Conj. 5.

144. That all the delights of true marriage love, even the ultimate ones, are **chaste**.

145. That with those who are made spiritual by the Lord, marriage love is more and more purified, and becomes **chaste**.

146. But it is to be known that marriage love entirely **chaste** or pure does not exist with either men or Angels; there is still something not **chaste** or not pure which adjoins and subjoins itself to it; but this is of a different nature from what is unchaste; for with the former what is **chaste** is above, and what is not **chaste** is beneath; and there is as it were a door with a hinge which is interposed by the Lord, and which is opened by determination, and is carefully prevented from standing open, lest the one principle should pass into the other . . .

147. That the **chastity** of marriage comes forth by a total renunciation of whoredoms from religion. The reason is that **chastity** is the removal of unchastity; for it is a universal rule that in proportion as anyone removes what is evil, there is an opportunity for what is good to succeed in its place . . .

149. The reason the **chastity** of marriage does not come forth by the renunciation of whoredoms unless it is made from religion, is that without religion man does not become spiritual, but remains natural, and if a natural man renounces whoredoms, still his spirit does not renounce them; and therefore although it seems to himself that he is **chaste** through that renunciation, still unchastity lies hidden within, like matter in a wound which is only externally healed.

150. That **chastity** cannot be predicated of little children, nor of boys and girls, nor of youths and maidens before they feel in themselves the love of the sex. The reason is that what is **chaste** and what is unchaste are only predicated of marriages, and of such things as belong to marriage.

151. That **chastity** cannot be predicated of eunuchs so born, or of eunuchs so made.

— If they have any inclination it is rendered **mute**, which is neither **chaste** nor unchaste . . .

152. That **chastity** cannot be predicated of those who do not believe adulteries to be evils of religion; and still less of those who do not believe them to be hurtful to society . . . The reason is that they do not know what **chastity** is, nor even that it exists . . .

153. That **chastity** cannot be predicated of those who abstain from adulteries merely for various external reasons . . . Many believe that mere abstinence from adulteries in the body is **chastity**, when yet this is not **chastity** unless at the same time there is an abstaining in spirit. The spirit of man, by which is here meant his mind as to the affections and thoughts, makes what is **chaste** and unchaste . . .

154. That **chastity** cannot be predicated of those who believe marriages to be unchaste.

155. That **chastity** cannot be predicated of those who have renounced marriages, vowing perpetual celibacy, unless there remain in them the love of a life truly conjugal.

188°. Elevation into higher heat with women is elevation into **chaster** and purer marriage love . . .

294°. (The relations of a **chaste** wife with an unchaste husband.)

299°. Consent against the will, or extorted, does not initiate the spirit, but it may the body; and thus it turns the **chastity** which resides in the spirit into lust; whereby marriage love in its first warmth is vitiated.

302. Marriage love in its descent is such as it is in the height to which it ascends; if it ascends high it descends **chaste**, if it does not ascend high it descends unchaste; the reason is that the lower things of the mind are unchaste, and its higher things **chaste**, for the lower things of the mind adhere to the body, but the higher things separate themselves therefrom.

305. In the highest region of the mind which is called celestial, there is conjugal **chastity** in its own love; into this a man is raised by the love of uses . . . Hence it may be seen that from the first beginnings of its heat, marriage love is to be raised out of the lowest region into a higher region, that it may become **chaste**, and that thus from what is **chaste** it may be let down through the middle and lowest regions into the body; and when this is the case, this lowest region is purified from its unchaste things by what is **chaste** descending; hence the ultimate of that love also becomes **chaste**.

310°. Consequently, if marriage in the spirit is **chaste**, and partakes of the sanctity thereof, it is the same when it is in its fulness in the body; and the reverse is the case if the marriage in the spirit is unchaste.

311°. In its progression, marriage love unfolds itself according to the quality of its first heat; if this heat was **chaste**, its **chasteness** is strengthened as it proceeds, but if it was unchaste, its unchasteness increases as it advances, until it is bereaved of all that **chasteness** which from the time of betrothal belonged to it from without, but not from within.

345. Polygamy is lasciviousness . . . and therefore is not marriage love, which alone is **chaste**.

346. That with polygamists conjugal **chastity**, purity, and holiness are impossible.

503. That virginity is the crown of **chastity** . . . Virginity is called the crown of **chastity**, because it crowns the **chastity** of marriage; it is also the badge of **chastity**, wherefore the bride wears a crown at the wedding.

T. 316. There are various causes which make a man appear **chaste**, not only to others but also to himself, and yet he is wholly unchaste, for he does not know that when concupiscence is in the will it is a deed, and that it cannot be removed except by the Lord after repentance. Abstinence from doing does not constitute what is **chaste**, but abstinence from willing, when he is able [to do], because it is a sin.

E. 1002². From what has been adduced it may be concluded what good there results from **chastity** in marriages, consequently what are the good works of **chastity** which are done by the man who shuns adulteries as sins against God . . . The good works of **chastity** which concern the married partners themselves, are spiritual and celestial loves, intelligence and wisdom, innocence and peace, power and protection against the Hells and against the evils and falsities thence derived, and they are manifold joys and happinesses to eternity; all which are possessed by those who live in **chaste** marriages. The good works of **chastity** which concern the offspring and posterity, are that so many and such great evils are not born with families, for the reigning love of the parents is carried over into the offspring, and sometimes into remote posterity, and becomes their hereditary nature; this is broken and becomes mild with parents who shun adulteries as infernal, and love marriages as heavenly. The good works of **chastity** which concern the heavenly Societies, are that **chaste** marriages are the deliciousnesses of Heaven, that they are its seminaries, and that they are its supports . . .

De Conj. 5. Celibacy is not called **chastity** in the Heavens; nor is a girl said to be **chaste**, nor an unmarried woman, nor a virgin; but a wife who is averse to adultery is called **chaste**, in like manner a husband who is averse to it, because true marriage love is that which in Heaven is called **chastity**.

Chastise. *Castigare, Castigatio, Castigator.*

A. 689. Evil is **chastised** by the law of equilibrium . . .
1949². Such a man is quick at blaming, **chastising** . . .
. 4730². As a father loves the son he **chastises** . . .

5056. (The correspondence of **chastising** Spirits.)
5185. 5381. 5382. D.893.

5173². (The correspondence of the **castigations** and purifications of the blood.)

5384. (The method of **chastising** of these Spirits, Des.)

5385. '**Chastisement**' as applied to the kidneys. Ex.

6559. The punishing Spirits are at once at hand and **chastise** them . . . They who are being punished are entirely ignorant how these **chastisers** know . . .

—². But in Hell the one **chastises** the other . . .

7801. One class of Spirits from the planet Jupiter appear almost black; they are rejected by the others

and are called **chastisers**, because they **chastise** the inhabitants of their own Earth who live evilly; they have a constant desire to go to Heaven. 7804².

7803. (Their method of **chastising**, Des.) 7808. 7810.

8632. Their Angels do not **chastise** them . . .

H. 96². They who are in the kidneys are in examining, separating, and **chastising** truth.

R. 215. 'As many as I love I rebuke and **chastise**' (Rev.iii.19)=that the Lord loves such of them as do so, and that then they cannot but be let into temptations, in order that they may fight against themselves. . . 'To rebuke'=temptation as to falsities, and 'to **chastise**'=temptation as to evils. E.246,Ex.

T. 407. Everyone knows that a father who **chastises** his children when they do evil, loves them, and that he who does not **chastise** them on that account loves their evils. 459¹⁵. C.163.

D. 4756. (**Chastisers** there.) 5050,Ex.

E. 365³¹. 'The **chastisement** of our peace was upon Him' (Is.liii.5)=the temptations by which the Lord subjugated the Hells . . .

386¹⁶. Temptations are signified by 'him whom God hath **chastised**' (Job v.17).

750²². 'To admit **chastisement**' (Jer.vi.8)=to receive discipline.

Cheap. See VILE-vilis.

Check. *Refrænare, Refrænatio.* A.8700².
T.588.

Chedorlaomer. *Kedorlaomer.*

A. 1653. That those evils and falsities against which the Lord fought did not appear sooner than in childhood, and that then they burst forth, is signified by the kings serving **Chedorlaomer** (Gen.xiv.4).

1661. '**Chedorlaomer**' etc. (ver.1)=so many kinds of apparent goods and truths, which in themselves are not goods and truths, in the Lord's external man. 1667.

1667. 'Twelve years they served **Chedorlaomer**' (ver.4)=that evils and falsities did not appear during childhood, but that they served apparent goods and truths. . . '**Chedorlaomer**' in the complex stands for all the kings who are mentioned in ver.2.

—². Such good and truth as there is with a child before he is instructed is signified by '**Chedorlaomer**.'

1671. 'Came **Chedorlaomer**' (ver.5)=the apparent good in the external man. . . '**Chedorlaomer**' here=only good, because it is added 'and the kings who were with him.' 1672².

1675². By '**Chedorlaomer**' is represented the Lord's good and truth during childhood, thus the Lord's human essence as to good and truth at that time, by which He destroyed the persuasions of falsity, that is, the Hells filled with such a devil's crew, who by persuasions of what is false attempted to destroy the World of Spirits, and consequently the human race.

1685. The reason '**Chedorlaomer** king of Elam' here =truths, and 'Tidal king of Goim'=goods, is that

these kings are here mentioned in a different order ; here **Chedorlaomer** is mentioned first, before, he is mentioned fourth . . .

[A.] 1717. By '**Chedorlaomer**' and the kings with him are signified the goods and truths of the exterior man.

1722. 'After he had returned from smiting **Chedorlaomer** and the kings who were with him' (ver.17)= the deliverance and the vindication of apparent goods and truths.

Cheek. *Bucca.* T.380⁴.

Cheek. *Gena.*

A. 1773. A warmth diffusing itself over the cheeks.

4658⁵. (A woman who was seen to stroke the cheek of Aristotle.)

5720⁶. (Pain caused in the bones of the cheek.)

R. 363². They who constitute the first class of the tribes (Rev.vii) are they who correspond to the ears and cheeks.

T. 459¹¹. A flaming light tinged his cheeks.

Cheekbone. See **JAW.**

Cheerful. *Hilaris.*

Cheerfulness. *Hilaritas.*

A. 1640⁶. Whether he is cheerful by nature or art . . .

2216. Celestial and spiritual good does not laugh, but expresses its delight and cheerfulness in another way ; for in laughter there are many things, as for the most part something of contempt . . . which are easily distinguished from cheerfulness of disposition, which also produces something like laughter.

5576³. He enjoys his food if at the same time he is cheerful . . . and it nourishes him better.

6616. Whether he is cheerful from what is natural or from what is contingent . . .

7807. The angelic Spirits kept my face cheerful and smiling . . . They said that they induce such an expression on the faces of the inhabitants of their own Earth (Jupiter) when they are present. 8113.

8865². All a man's cheerfulness and content are from (the Spirits and Angels who are with him) even when he is thinking about other things.

H. 288. The peace of Heaven . . . does not come to their manifest perception, except by delight of heart when they are in the good of their life, by pleasure when they hear truth which agrees with their good, and by cheerfulness of mind when they perceive their conjunction.

299. There are Spirits who love things undigested and malignant . . . and who are present where there are such things with man . . . The affection of their speech flows into the man, which affection, if it is contrary to the man's own, becomes in him sadness and melancholy anxiety ; but if it agrees therewith, it becomes in him gladness and cheerfulness.

358. Man has no need to walk with a devout look, a sad and sorrowful face, and a bowed head, but glad and cheerful.

D. 4644. When the Angels who are with a man are in such things as he believes and is affected with in his heart, and when they are conversing together about such things, there then inflows into the man cheerfulness of mind, content, and tranquillity . . .

E. 323². By 'gladnesses' and 'cheerfulnesses' in the Word are signified spiritual gladnesses and cheerfulnesses, which are all from affections of truth and good.

730⁶. 'Upon all the houses of gladness in the joyous city' (Is.xxxii.13)=where the goods and truths of doctrine from the Word are received with affection.

Chemical. *Chymicus.*

A. 6057. All chemical arcana.

H. 353. By the sciences are meant experimental things of various kinds, physical, astronomical, chemical, etc.

M. 145². This spiritual purification may be compared with the purification of natural spirits, effected by chemists . . .

Chemosh. *Kemosch.*

A. 2468⁷. The falsities with which they are imbued are signified by '**Chemosh**,' etc. (Jer. xlvi).
—¹⁶. The god of Moab was **Chemosh**.

E. 811¹⁷. By 'the people of **Chemosh**' (Jer.xlviii.46) are meant those who are in natural truth.

Chequer. *Tesselare.*

A. 9826. 'A chequered vest' (Ex.xxviii.4) = the Divine truth there which proceeds immediately from the Divine Celestial. . . It is called '**chequered**' because it was woven . . .

9942. 'Thou shalt chequer the vest of linen' (Ex. xxviii.39)=the inmost things of the Spiritual Kingdom which proceed from the truths of celestial love. . . Of this vest it is said that it was to be chequered, and by what is chequered is meant the work of the weaver, and by the work of the weaver is signified that which is from the Celestial ; the same word which in the Original Language expresses to chequer, also means to weave.

—¹³. The Lord's vest having been without seam and woven from above throughout has a similar signification to the chequering or weaving of Aaron's vest.

Cherish. *Fovere.*

P. 31^e. Let no one cherish the error . . .

R. Pref.³. They who have cherished no other idea . . .

T. 520². The opinion heretofore cherished . . .

700. Such ideas of this Sacrament are cherished . . .

Cherub. *Cherubus.*

A. 285. It was thus provided that they should not profane the holy things of faith, which is signified by their being cast out, and by cherubs being made to dwell with the flame of a sword, to keep the way to the tree of lives, (Gen.iii.24). 3399^e. E.131²⁰.

306. 'To make cherubs dwell on the east' (id.)=to provide against the man's entering into any arcana of faith. . . By '**cherubs**' is signified the Providence of the Lord preventing the man from entering into those things which are of faith.

308. 'The cherubs' = the Providence of the Lord preventing the man from madly entering into the mysteries of faith from what is his Own, from what is sensuous and from what is scientific, and profaning them, and thus perishing.

— As the Jews were of such a character that if they had clearly known about the Lord's advent, etc., they would have committed profanation and perished to eternity, this was represented by the cherubs on the mercyseat, on the curtains of the tabernacle, on the veil, and in the temple, and it was signified that the Lord kept guard. . . Hence also it is that the Lord is so often called 'the God of Israel sitting in the cherubs,' and that He spoke with Moses and Aaron between the cherubs, (Ex.xxv.22; Num.vii.89). Further Ill. E.392⁵.

908². The cherubs or Angels seen by Ezekiel are called 'four wild animals—*ferae*.'

2162⁶. See ANIMAL at these refs. R.239. 275. E.388²².

2761⁴. 'To ride upon a cherub' (Ps.xviii.10) = the Providence of the Lord preventing man from entering from Himself into the mysteries of faith which are in the Word.

3384⁴. 'Dwelling in the cherubs' (Ps.lxxx.1) = the Lord as to the state of Providence preventing anyone from being let into the holy things of love and faith unless he is prepared by the Lord.

3901⁵. The cherubs, which are represented by 'the animals' in Ezek. = the Providence of the Lord preventing man from entering into the mysteries of faith from himself and from his own Rational.

4162². His Providence preventing man from entering from himself into the mysteries of faith, the ancients called cherubs. —^e.

4391. 'To ride upon a cherub' = that it is so provided.

6367⁴. By 'cherub' is signified the foresight and Providence of the Lord. 6832⁴. 8215⁴. 8369³. 8764³.

8369³. By 'the cherubs' (1 Kings vi) was represented the Providence of the Lord, thus that all things are from Him.

8813³. The Divine Providence of the Lord is here described by the cherubs (Ezek.i), which is the truth Divine proceeding from the Lord's Divine good.

9277⁵. 'The Cherubs' and also 'the doors' of the oracle; (1 Kings vi) = the guard and providence of the Lord preventing any approach to Him except through the good of celestial love; therefore they were of the wood of oil. 9391². —³. 9407¹⁰. 9510.

9506². Therefore there were cherubs upon the mercyseat, for by 'cherubs' is signified guard and Providence preventing any approach to the Lord except through the good of love, thus preventing anyone from entering into Heaven except those who are in this good; and also preventing those who are in Heaven from being approached and injured by those who are in Hell.

9509. 'Thou shalt make two cherubs' (Ex.xxv.18) = no intromission and approach to the Lord except through the good of love, (for) 'cherub' = guard and Providence preventing any approach to the Lord except

through the good of love. As this was the signification of cherubs, they were placed upon the mercyseat which was upon the ark, and were made of solid gold. —³. Ill.

—³. 'That 'cherubs' = guard and Providence preventing the Lord from being approached except through the good of love, that is, except by those who are in the good of love, and also preventing the good which is in Heaven and with man from the Lord from being injured. Ill.

9511. 'At the two extremities of the mercyseat' (id.) = celestial good and spiritual good, (for) the cherub at one extremity = approach through celestial good, and the cherub at the other extremity = approach through spiritual good. 9512. 9513.

9514. By 'the wings of the cherubs stretched forth upwards' (ver.20) is signified the elevation of good to the Lord through the truths of faith, for by 'the cherubs' is signified approach to Him through good.

9515. 'Covering with their wings over the mercyseat' (id.) = covering and protecting spiritual things.

9516. 'And their faces of a man to his brother' (id.) = the conjunction of good and truth.

9517. 'To the mercyseat were the faces of the cherubs' (id.) = interior things constantly having regard to good, thus to the Lord. . . 'The cherubs' = guard and Providence preventing the Lord from being approached except through the good of love.

9523. 'From between the two cherubs' (ver.22) = where celestial good and spiritual good are conjoined together. 'The two cherubs' = celestial good and spiritual good, through which there is approach to the Lord.

9597. 'With cherubs' (Ex.xxvi.1) = the Lord's guard preventing Heaven from being approached and injured by the Hells. 'Cherubs' = guard and Providence to prevent the Lord from being approached except through good, and to prevent the good which is from the Lord in Heaven and man from being injured, consequently, to prevent Heaven from being approached and injured by the Hells.

9673. 'With cherubs' (ver.31) = guard to prevent spiritual good and celestial good from being mixed together, thus the middle Heaven and the inmost Heaven.

10236⁵. By 'cherubs' (1 Kings vii.29) are signified the protection of the Lord (lest a man should enter into those things which are of Heaven and the Church from his own Sensual, thus from the world, for this is contrary to Divine order) . . .

S. 26². Lest therefore anyone should enter into the spiritual sense of the Word, or should pervert the genuine truth which belongs to that sense, guards have been placed by the Lord which in the Word are meant by 'cherubs.'

46^e. By 'the cherubs' on the curtains and veils of the tabernacle are signified the guards of the interiors of the Word.

97. The sense of the letter of the Word is a guard for the genuine truths which lie hidden in it . . . This guard is signified by 'cherubs,' and is also described by them in the Word. Ill. R.255.

—⁴. 'To ride upon cherubs,' 'to sit upon them,'

and 'to sit within them' = upon the ultimate sense of the Word.

R. 48^d. As by **cherubs** are signified the guard and Providence of the Lord to prevent the spiritual sense of the Word from being injured, it is said of the four animals which were **cherubs** that 'they were full of eyes before and behind,' and that 'their wings were also full of eyes' (Rev. iv. 6, 8); and also that the wheels on which the **cherubs** were borne, were 'full of eyes round about' (Ezek. x. 12).

239^d. By '**cherubs**' is signified the Word and its guard.

614^e. By '**cherubs**' is signified the Word, thus Divine truth, from which the Lord speaks.

672. The four animals which are **cherubs** = the Word in ultimates, and guards, to prevent violence being done to its genuine truths and goods.

875^f. (A temple of wisdom seen, having as it were **cherubs** flying beneath the roof.)

926^f. (A temple seen with **cherubs** on the walls.)

T. 73^e. The light formed **cherubs** flying in the air.

134^e. There appeared **cherubs** flying in the resplendence of the light.

220. By 'the **cherubs**' upon the ark were signified guards to prevent violence being done to the holy things of the Word.

508. (An oracle seen in a temple, in which was a **cherub** of gold, which represented the Word in the sense of the letter.)

691^g. Upon the mercyseat were **cherubs**, to prevent anyone from immediately touching the holiness with his hand or eye.

776^g. '**Cherubs**' = the Word.

D. 238. Vain thoughts cannot rise higher than into the third Heaven, for there are **cherubs** so called who defend, and who turn those things which are false and evil into what is true and good, and at last into innocences, of which the inmost Heaven consists.

255. On **cherubs**. . . A **cherubic** sphere. 256.

E. 152^e. These 'animals' were **cherubs**; hence so many eyes are ascribed to them, because the Divine Providence of the Lord, which is signified by the **cherubs**, consists in ruling all things in the Heavens and on earth by Divine wisdom. . . .

179^g. '**Cherubs**' (Ezek. x. 18) = the Lord as to Providence and as to guard preventing any approach being made except through the good of love. 422¹⁰. —¹⁴. 595⁴. 700³.

277^g. It shall now be shown that by '**cherubs**' in the Word are signified the guards and Providence of the Lord preventing the higher Heavens from being approached except by the good of love and of charity, so that lower things may be in order. III. 283.

280¹⁶. For this reason the four **cherubs**, by whom is signified the guard and Providence of the Lord preventing any approach being made except through the good of love, were seen as men, although each had four faces (Ezek. i. 5, 6).

282^g. 'He rode upon a **cherub**' = the Divine Providence. 283⁵.

362. By '**cherubs**' in the supreme sense is signified the Lord as to Providence and as to protection preventing His being approached except through the good of love; and in the relative sense, the inmost Heaven. The reason the '**cherubs**' also = the inmost Heaven, is that this Heaven is in the good of love to the Lord, and the Lord cannot be approached except through the Heavens, and in the inmost or third Heaven nothing is admitted which does not savour of the good of that Heaven.

— The reason there were 'four' animals or **cherubs**, is that 'four' = conjunction into one, and there is such conjunction with those who are there, for the Lord so conjoins them through love to Himself from Himself.

458^g. By 'the **cherubs**' (carved on the walls of the temple) is signified celestial good, which is the good of the inmost Heaven; by 'the palms,' spiritual good, which is the good of the second Heaven; and by 'the flowers,' spiritual natural good, which is the good of the ultimate Heaven; thus by these three are signified the goods of the three Heavens in their order. But in the supreme sense, by 'the **cherubs**' is signified the Divine Providence of the Lord, and also guard; by 'the palms,' the Divine wisdom of the Lord; and by 'the flowers,' His Divine intelligence; for the Divine good united to Divine truth proceeding from the Lord in the third Heaven is received as the Divine Providence; in the second Heaven as Divine Wisdom; and in the first Heaven as Divine intelligence.

504^g. By 'the **cherubs**' which were seen as 'animals' is meant the Lord as to Divine Providence, and as to guard preventing His being approached except through the good of love; and as the guard itself is in the Heavens, and chiefly in the inmost Heaven, therefore this Heaven is signified by 'the **cherubs**.' And as the Lord is above the Heavens, He was seen on a throne above the **cherubs** (Ezek. i. 26). 594¹⁷. 529². 630¹⁰.

717^g. The sense of the letter of the Word is meant by 'the **cherub**, the expansion of covering' (Ezek. xxviii. 14).

739^g. That the sense of the letter guards lest the Lord be approached except through appearances of truth, and not through genuine truths by those who are in evils, is signified by the **cherubs** which with the flame of a sword turning itself were placed in the garden of Eden, to keep the way of the tree of lives.

1088^e. By '**cherubs**' in the Word are meant guard and protection preventing the holy things of Heaven from having violence done to them, and preventing the Lord from being approached except through love; hence by them is signified the sense of the letter of the Word, for that guards and protects. Ex.

Chest, Breastplate. *Thorax.*

A. 1270. I was told that (the Antediluvians) were allowed to inflow into the right part of the head . . . and from the right part of the head into the left side of the chest, but by no means into the left of the head . . . for then they would flow in with their persuasions . . . but when they inflow into the right of the head and thence into the left of the breast-*pectoris*, they flow in by cupidities; thus stands the case with influx. D. 3362. 3363.

1978. There are other spirits who belong to the province of the left chest . . . D.3184.

4403. The Subjects who appear . . . at the chest or breast are they who are in charity.

6602. There was one Society in the plane of the lower chest.

7643¹⁰. 'Breastplates of iron' (Rev.ix.9)=external things which produce the appearance of truth.

9466. 'Breastplates of iron, of jacinth, and of brimstone' (ver.17)=the defence of the falsities which are from the evils of diabolical loves.

9496². The sides of the ark had relation to the pectoral or thoracic part . . . and the sides have a similar signification to that of the pectoral or thoracic part of the body, that is, good, for therein are the heart and lungs, and by the heart is signified celestial good, and by the lungs spiritual good.

S. 13³. Their having 'breastplates as breastplates of iron'=argumentations from fallacies by which they fight and prevail. R.436.

R. 436. By 'breastplates' are signified defences, because they defend the breast; here, the defence of falsities.

450. 'Having breastplates of iron, of jacinth, and of brimstone'=their imaginary and visionary argumentations from infernal love and their Own intelligence, and from the concupiscences thence derived. By 'breastplates' are signified the argumentations by which they fight for faith alone.

T. 119. This Man would have perished . . . as to the chest, when the second Heaven did so.

E. 557. 'They had breastplates as it were breastplates of iron'=the persuasions by which they address themselves to combats . . . 'Breastplates,' or breastplates=*loricæ*=defences against evils and falsities during combats; but here, defences of evils and falsities against goods and truths.

—². Moreover, breastplates cover the pectoral or thoracic part of the body, by which is signified the spiritual affection of truth.

—³. As breastplates were used in the wars, and to put them on meant to gird themselves for war and thus to fight, in the Word they are said to put on breastplates=*loricis*—who are girded for the fight. III.

576. 'Having breastplates of iron, of jacinth, and of brimstone'=reasonings combating from the cupidities of the loves of self and of the world, and from falsities thence derived; (for) breastplates are armour used in war, specifically, defences in combats.

Chestnut. *Castanea.* T. 78.

Chew. See EAT=*manducare.*

Chezib. *Kesib.*

A. 4827. 'Chezib' (Gen.xxxviii.5)=the state of the idolatrous principal signified by 'Shelah.'

Chicken. See YOUNG=*pullus.*

Chide. *Jurgare.*

Chiding. *Jurgium.*

A. 4164. 'Jacob was wroth and chode with Laban' (Gen.xxxi.36)=the zeal of the Natural. Ex.

8563. 'The people chode with Moses' (Ex.xvii.2)=grievous complaining against Divine truth. 8566.

8588. In the Original Language, 'Meribah' means contention or chiding, and chiding=complaining.

8589. 'On account of the chiding of the Sons of Israel' (ver.7)=complaining from the grievousness of the temptation until they were nearly yielding. 'Chiding'=grievous complaining.

T. 316. For fear of the scoldings of the wife.

Chief. *Praecipuus.*

See under PRINCIPAL.

A. 2072. Truth is the chief thing in the Rational. 2093². 2623.

7230². The chief things of the Church. Sig.

8314. 'Dukes' (Ex.xv.15)=chiefs, and in a sense abstracted from person, chief things, thus each and all things . . .

—². 'Princes'=primary things, and are predicated of the truths of faith; but 'dukes'=chief things, and are predicated of the good of love.

9376. 'And seventy of the elders of Israel' (Ex.xxiv.1)=the chief truths of the Church or of doctrine which agree with good.

Chief. *Primoris.*

A. 3424². 'The chiefs of the people' (Num.xxi.18)=lower truths such as those in the literal sense.

M. 6³. These chiefs, whom you saw at the head of the tables . . .

—⁵. At the tables of those of the first rank in Heaven.

T. 17³. Thus do the leaders of the Church define the word person.

634². By 'eagles' (Matt.xxiv.28) are here meant the leaders of the Church, like lynxes.

754². That similar loves would burst forth from many of the leaders of the Churches outside Babylon, unless their power was limited . . .

E. 727⁸. By 'the chiefs of the people who dug,' etc. are signified those who are intelligent and wise from the Lord.

Chief captain. See CAPTAIN=*chiliarchus.*

Child, Boy. *Puer.**

Little Child. *Puerulus.*

Childhood. *Pueritia.**

See CHILDREN, also under INFANT, and OFFSPRING=*foetus* and *proles.*

A. 406. 'A little one' or 'little child' (Gen.iv.23)=charity.

430. 'A little one' or 'little child' in the Word=
* The Latin words *puer* and *pueritia* are usually applied till the seventeenth year, but frequently later. See below, A.10225.

innocence, and also charity, for there is no such thing as true innocence without charity, or true charity without innocence. There are three degrees of innocence, which in the Word are distinguished by the terms 'sucklings,' 'infants,' and 'little children;' and as true innocence is impossible without true love and charity, by the same three terms are signified the three degrees of love, which are, tender love as of a suckling towards its mother or nurse, love as of an infant towards its parents, and charity as of a little child towards his teacher; as in Isaiah . . . 'a little child—*puer parvus*—shall lead them' (xi.6); where 'a little child'=charity.

[A. 430]². That an infant and a little child = innocence and charity, is plainly evident from the Lord's words in Luke, 'they brought unto Jesus infants, that He should touch them'; He said, Suffer the little ones to come unto Me . . . whosoever doth not receive the Kingdom of God as a child shall not enter therein' (xviii.15,16).

— The Lord Himself is called 'a Little One,' or 'Little Child' (Is.ix.6), because He is innocence itself, and love itself.

829². There are also lads, youths, and young men, who from the silliness of their time of life, and from prurience, have conceived the infamous principles, that wives, especially the young and pretty ones, ought not to be for their husbands, but for them and such as they, the husband only remaining as the head of the family and the bringer up of the offspring. They are distinguished in the other life by the *boyish—puerilis*—sound of their voices. . . Those of them who have confirmed themselves in these principles and in actual life conformable thereto, are miserably punished in the other life (being twisted and torn until they seem to themselves to be in fragments), and this often, until they are struck with horror at a life of such principles, and desist from so thinking.

1269. A beautiful boy was seen dressed in a bright white garment, then another boy in a green dress . . .

1401. The historical particulars narrated in this chapter (Gen.xii) about Abram, represent the Lord's state from His first childhood up to His adolescence . . . 1433.

1428^e. The Lord's Sensual and Corporeal was represented by Lot, or what is the same, His sensuous and corporeal man, as it was in His state of childhood . . .

1430. 'When he went forth from Haran' (ver.4)=the Lord's dim state, such as that of man's childhood.

1434. 'Let his brother's son' (ver.5)=sensuous truth, thus the first that was insinuated into the Lord when a child. . . Sensuous truth is the first truth that insinuates itself, for during childhood the judgment goes no deeper. Sensuous truth consists in seeing that all earthly and mundane things have been created by God, and that each and all things have been created for some end, and in seeing in each and all of them some image of the Lord's Kingdom. This sensuous truth is insinuated only with the celestial man; and as the Lord alone was a celestial man, these and similar sensuous truths were insinuated into Him during His first childhood; thus was He prepared to receive celestial things.

1435^e. All these are acquisitions, and in fact in Haran, by which is signified a dim state such as that which prevails from infancy to childhood.

1450. 'He removed from thence to a mountain on the east of Bethel' (ver.8)=the Lord's fourth state when a child. . . First of all the Lord was from His infancy imbued with the celestial things of love. Def. These celestial things are insinuated into man especially during his state of infancy up to childhood, and in fact without Knowledges; for they flow in from the Lord, and affect him before he knows what love and affection are, as may be evident from the state of infants, and afterwards from the state of first childhood. . . As the Lord was born as any other man, He was also introduced into celestial things according to order, and in fact by degrees from infancy to childhood, and afterwards into Knowledges . . .

1451. Celestial things are insinuated into man without Knowledges from his infancy up to his childhood, but celestial things with Knowledges, from childhood up to adult age.

1453. Infants and children are in celestial things more than adults, because they are in love towards their parents, and in mutual love, and also in innocence; but adults are in the Knowledges of celestial things more than infants and children . . . Before a man is instructed in those things which are of love and faith, he is in a dim state, that is, as to Knowledges, which state is here described by 'Bethel being on the sea, that is, on the west, and Ai on the east' (id.)

1460. 'There was a famine in the Land' (ver.10)=the penury of Knowledges which still prevailed with the Lord when a child. . . During childhood the Knowledges with man never come from within, but from the objects of the senses, especially from the hearing . . . So too with the Lord when a child . . . but the interiors with Him were celestial . . . the interiors with Him were Divine from Jehovah His Father . . .

1461. 'Abram went down into Egypt to sojourn' (id.) = instruction in Knowledges from the Word . . . During His childhood the Lord was instructed like any other man, as is evident from Luke i.80; ii.40. . . Hence it may be evident, that during His childhood the Lord did not will to imbue any Knowledges but those of the Word, which was open before Him from Jehovah His Father. 1502.

1462^b. Hence it is evident that by 'the child Israel' (Hos.xi.1) is meant the Lord; and that His instruction when a child is meant by 'Out of Egypt have I called My Son' (id.).

1472. This is also manifested with children when they are first beginning to learn, namely, that the deeper the Knowledges are the more they desire them, and still more when they hear that they are celestial and Divine . . . 1480.

—². To this end the Lord insinuates the delight which childhood and youth perceive in knowledges . . .

1482. 'Egypt' and 'Pharaoh' are here used in the best sense (ver.15), because they are predicated of the knowledge of Knowledges which the Lord in His childhood first laid hold of.

1484. 'Woman'=truth, here the truth which was in the knowledges the delights of which the Lord caught in His childhood.

1487. Scientifics are acquired in childhood for no other

end than the end of knowing, but with the Lord, from the delights and the affection of truth. The scientifics which are acquired in **childhood** are very numerous, but are arranged in order by the Lord that they may serve for use, first that (the **child**) may be able to think, afterwards that they may be of use through the thought . . .

1489. Unless the scientifics which had been of use in **childhood** for the man to become rational be destroyed . . .

1495. Hence it is evident that the Lord, as a **child**, when He imbibed scientifics, first of all knew no otherwise than that scientifics were merely for the sake of the intellectual man . . .

—². While man is being instructed in his first **childhood** there is indeed a like order, but it appears otherwise, namely, that from scientifics there is an advance to rational things, from these to spiritual things, and so at last to celestial things . . .

—^e. Even with **children** all their thought and thence speech are completely full (of the arcana of art and analytical knowledge), which could never be so unless the celestial and spiritual things which are within flowed in . . .

1496. Regarded in itself, the truth which is learned from **childhood** is nothing but a fit vessel into which what is celestial can insinuate itself . . .

—^e. Intellectual truth is conjoined with an internal perception that it is so; this was with the Lord in **childhood**, and with Him opened the way to celestial things.

1502³. The Lord was inaugurated from **childhood**.

1536. There is here described (Gen. xiii) the state of the external man such as it was in **childhood**, when first imbued with scientifics and Knowledges, that it advanced therefrom more and more to conjunction with the internal man.

1542. The things of this chapter (id.) represent the Lord, and are a continuation of His life from **childhood**.

— There are two things with man which prevent his becoming celestial; one pertaining to the intellectual, the other to the voluntary part; the former is the unprofitable scientifics which he draws in during **childhood** and youth . . .

1543. 'Abram went up from Egypt' (ver. 1) = from scientifics which left the Lord . . . while yet a **child**. 1544.

1547. 'And Lot with him' (id.) = the Sensual . . . 'Lot' = the sensuous things, by which is meant the external man and his pleasures which are of sensuous things, thus which are outermost, and are wont to take man captive in his **childhood** and withdraw him from goods . . .

1555². The will in man is formed by the Lord from infancy to **childhood**, which is effected by the insinuation of innocence and of charity towards parents, nurses, little children of a similar age, and by many things which man knows nothing about, which are celestial things; unless these celestial things were first insinuated into man while he is an infant and a **child**, he could never become man. *Thus is formed the first plane.* But as man is not man unless he is also possessed of understanding . . . and understanding cannot be acquired except through knowledges and Knowledges, he is to be

imbued therewith from **childhood** by degrees. *Thus is formed the second plane.*

1557. The Lord's state was then **childlike-*puerilis***. Des. This **childlike** state is holy because it is innocent . . .

—^e. The Lord now first arrived at that celestial state such as He had when a **child**, in which state also worldly things are present . . .

1584. Nor can it be doubted that the Lord when a **child**, as to the external man, was many times in such Divine sight . . .

1616⁴. See **ADOLESCENCE** at this ref.

—⁵. But the Lord . . . filled the Knowledges with celestial things, and implanted them in celestial things according to Divine order, first in the celestial things of **childhood**, then in the celestial things of the age between **childhood** and infancy, and at last in the celestial things of His infancy . . .

—^e. As the Lord implanted the Knowledges of celestial things, so He had perception . . . He had the first perception when He implanted the scientifics of His **childhood** . . .

1653. That those evils and falsities against which the Lord fought did not appear sooner than in **childhood**, and that then they burst forth, is signified by the kings serving Chedorlaomer (Gen. xiv. 4). 1667.

1661. It treats concerning the combats of the Lord against evils and falsities, here concerning His first combat, which took place in His **childhood** and first adolescence . . .

—⁵. As, in His first **childhood**, the Lord was introduced into most grievous combats against evils and falsities . . .

1667³. So long as there is such good and truth with man, whether in his **childhood**, or in the rest of his life, evils and falsities can effect nothing . . . as is sufficiently evident with infants, good **children**, and the simple at heart . . .

1668. 'And in the thirteenth year they rebelled' (ver. 4) = the beginning of temptations in **childhood**.

1673². Such were the wicked nations against whom the Lord fought in His first **childhood** . . .

1675. By 'Chedorlaomer' is represented the good and truth of the Lord in His **childhood**.

1690. Hence it is evident that the whole of the Lord's life in the world from His first **childhood** was continual temptation and continual victory.

1705. By 'Mamre, Esheol, and Aner' (ver. 13) are represented the Angels who were with the Lord when He fought in His first **childhood** . . .

1741. In the two preceding chapters, 'Abram' represented the Lord or His state in **childhood**.

1752. 'Except only what the boys have eaten' (ver. 24) = good Spirits.

—^e. Angelic Spirits are they who are here called 'the boys,' but the Angels themselves, 'the men.'

1776. The Angels understand the internal sense of the Word better and more fully when very young **boys** and girls read it than when adults do who are not in the faith of charity. The reason is that very young **boys** and girls are in a state of mutual love and innocence,

thus their very tender vessels are almost celestial, and are merely capacities of reception, which can be thus disposed by the Lord, although this does not come to their perception, except by a certain delight conformable to their genius.

[A.] 1778. A continuation concerning the Lord (Gen. xv), after He had in **childhood** endured the most grievous combats of temptations, and these against the love which He cherished towards the universal human race, specifically, towards the Church . . .

1785. 'After these words the word of Jehovah came to Abram in a vision' (ver. 1) = that after the combats in **childhood** there was a revelation. . . 'The word of Jehovah to Abram' is nothing but the Lord's word to Himself; but in **childhood**, and in the combats of temptations, when the Essences had not been united into one, it could appear no otherwise than as revelation.

2125. First there were seen **children** who were combed by their mothers so cruelly that the blood ran all around, which represented that such is the education of little children at this day. D. 3992.

2181. 'He gave it to the **boy**, and he hastened to make it' (Gen. xviii. 7) = the conjunction of this good with rational good. 'The **boy**' = the natural man, (for) '**boy**' = one who ministers and administers.

2309. I was in the street of a great city, and saw **little boys** fighting; a crowd gathered who watched the spectacle with great pleasure, and I was instructed that the parents themselves excite their little children—*puerulos liberos*—to such fights. The good Spirits and Angels who saw them through my eyes felt such an aversion for them that I perceived the horror, especially at the fact that the parents incite them to such things; saying, that thus in their first age they extinguish all mutual love and all innocence which little children receive from the Lord, and initiate them into hatreds and revenges, consequently that they deliberately exclude their children from Heaven, where there is nothing but mutual love. H. 344.

2348. 'From a **boy** even to an old man' (Gen. xix. 4) = falsities and evils both recent and confirmed. . . '**Boys**' = those which have not yet grown up, thus recent ones. III.

—, '**Boys** playing in the streets' (Zech. viii. 5) = recent truths, and '**girls**' = recent goods, and their affections, and thence gladnesses.

2504². It indeed appears to man as though the Scientific of faith were first, and that then from it there comes forth the Rational, and at last the Intellectual, and this because man proceeds in this way from **childhood**; but still the Intellectual continually inflows into the Rational, and this into the Scientific . . . but during **childhood** obscurely . . .

2588. It treats here concerning the doctrine of faith concerning which the Lord thought in His **childhood**, namely, whether it would be allowable to enter into it by means of rational things, and thus form for Himself ideas about it.

2677. 'The **boy** (Ishmael)' (Gen. xxi. 14) = what is spiritual. . . For Ishmael here represents the man of the

Spiritual Church, and as he here represents him at the beginning, it is said 'the **boy**.'

2682. 'She cast the **boy** under one of the shrubs' (ver. 15) = despair at perceiving nothing of truth and good. 'The **boy**' = spiritual truth.

2687. 'Because she said, Lest I see the death of the **boy**' (ver. 16) = grief that thus it would perish. . . 'The **boy**' = spiritual truth.

2689³. During **childhood**, while he is first being imbued with goods and truths, everyone is kept by the Lord in an affirmative that what is said and taught by parents and masters is true . . .

2691. 'God heard the voice of the **boy**' (ver. 17) = help then . . . 'The **boy**' = spiritual truth . . . The reason He is said to have heard the voice of the **boy**, and not that of Hagar, is that it treats of the state of the spiritual man; by 'the **boy**,' or Ishmael, is represented the man of the Spiritual Church . . .

2697. 'Lift up the **boy**' (ver. 18) = the Spiritual as to truth . . . 'The **boy**' = the Spiritual especially as to truth. 2704.

2706. 'God was with the **boy**' (ver. 20) = the presence of the Lord with the spiritual . . . 'The **boy**' = the Spiritual as to truth, here, the spiritual, because he represents the man of the Spiritual Church, also the Spiritual Church itself, and in a universal sense, the Lord's Spiritual Kingdom.

2782. '(Abraham) took the two **boys**' (Gen. xxii. 3) = the former Rational which He adjoined. '**Boys**' in the Word have various significations because they are predicated both of the sons of the house and of the sons of a stranger, and also of servants, as here.

2792. 'Abraham said to his **boys**, Abide ye here with the ass' (ver. 5) = the separation of the former Rational with the Natural then. . . 'The **boys**' = the former Rational.

2793. 'And I and the **boy** will go even thither' (id.) = the Divine Rational in a state of truth girded for the most grievous and inmost combats of temptations. 'The **boy**' = the Divine Rational in such a state, (for) 'Isaac' = the Divine Rational, but here, as it is not said 'Isaac' . . . but 'the **boy**,' he = the Divine Rational in such a state as is presently treated of. 2795².

2856. 'Abraham returned to his **boys**' (ver. 19) = conjunction again with the former Rational, (for) 'the **boys**' = the former or merely human Rational which was to be of service to the Divine Rational. 2858.

3067^e. 'A **boy**' or '**little boy**' = a state in which there is innocence.

3183. Afterwards man is introduced into a state of the affection of spiritual good, or of mutual love, that is, of charity towards his like, which state is signified by **children**.

3254. Instead of the time of **childhood** and adolescence (the Angels have an idea) of a state of affection of good and truth.

3308. 'The **boys** grew up' (Gen. xxv. 27) = the first state, namely, of the conjunction of good and truth . . . 'The **boys**' = good and truth, for good is represented by the **boy** Esau, and truth by the **boy** Jacob.

3309. Scientifics are of two kinds, namely, sensuous things and scientific things . . . sensuous things are those in which **children** are, scientific things are those in which the same **children** are when they grow up.

3470². The case herein is as with **children**, who first learn many things, even useless ones, such as games; not to be made wise by such things, but to prepare the way to receive useful things which are of wisdom, on the reception of which they are separated, nay, rejected. 3982².

3518². When a **child** is first instructed he is affected with the desire of knowing not for any end that is manifest to himself, but by a certain pleasure and comate delight . . .

3665⁵. The Knowledges of external or corporeal truth which are from collateral good and which have what is Divine within them, and so can admit genuine goods, such as are [the Knowledges] with very young **children** who are afterwards regenerated, are in general such things as the historicals of the Word . . . When these things are known and thought of by a very young **child**, the Angels who are with him think of the Divine things which they represent and signify, and as the Angels are affected with these things, their affection is communicated, and causes the delight and pleasure which the **child** has from them, and prepares his mind to receive genuine truths and goods. 3690².

3688³. A man who is such that he can be regenerated . . . at first, like a very young **child**, does not know what are the works of charity (therefore gives to beggars); these goods are the goods of external truth from which he begins; the truth of good, which is interior, thus infows into them, and operates according to the Knowledges in which the **child** is . . .

3690². All the historical things of the Word are truths more remote from the Divine doctrinal things themselves, but still they are serviceable to **children**, in order to introduce them into the interior doctrinal things of truth and good by degrees, and at last to the very Divine ones. . . In order that this first state may exist, that is, the state of infancy and **childhood** of those who are to be regenerated, the historical things of the Word have been given, and have been so written that everything contains what is Divine.

3701⁶. This is the state of infancy and **childhood** as to the new life . . .

3778³. In **childhood** man acknowledges nothing else as good and truth . . .

3843². This is circumstanced as everything else is which is implanted in man from **childhood**; it does not become his Own until he acts according to it, and that from affection . . .

3982². These arcana are given in the Word in a historical form in order that the Word may be read with delight, even by **children** and the simple, so that when they are in holy delight from the historical sense, the Angels who are with them may be in the holiness of the internal sense . . .

3986⁵. Such good as this usually exists with very young **children** before they have received genuine truths.

4551². Man is quite ignorant of these things, but still there is such a removal and rejection of falsities from his first **childhood** up to his last age . . .

4672. 'The **boy** (Joseph)' (Gen. xxxvii. 2) = what is first, (for) 'a **boy**' (or **child**), when predicated of a new Church, = what is first or its first state, for the Church is like an infant, a **child**, a man, and at last an old man . . . In the Church which from its age is called 'a **child**,' and which is of such a character as quickly to turn aside, the Lord is at first present . . . but is afterwards estranged from them (as is here represented).

5126². From his infancy to his **childhood** man is merely sensuous, for he then receives nothing but earthly, bodily, and worldly things through the sensuals of the body, and from these too at that time are his ideas and thoughts; the communication with the interior man is not as yet open, or only so far as to enable him to apprehend and retain these things. The innocence which he then has is only external . . . Through this the Lord reduces into order the things which enter through the sensuals; without an influx of innocence from the Lord in this first age no foundation could come into existence upon which the Intellectual or Rational which is proper to man could be built. (Continued under ADOLESCENCE at this ref.)

5236. 'There was there with us a Hebrew **boy**' (Gen. xli. 12) = that on account of temptation the guiltless principle of the Church was rejected thither . . . 'A **boy**' = what is guiltless. . . The reason 'a **boy**' (or **child**) = what is guiltless, is that 'an infant' = what is innocent. For there are mentioned in the Word 'a suckling,' 'an infant,' 'a **child**,' and by these are signified the three degrees of innocence, the first degree by 'a suckling,' the second by 'an infant,' and the third by 'a **child**;' but as with a **child** innocence begins to be put off, by 'a **child**' is signified that innocent principle which is called guiltless. 9390. 10132². E. 314³.

—³. That the innocent principle which is called guiltless is signified by 'a **boy**' (or **child**), is evident in Luke; Jesus said, 'Whoever does not receive the Kingdom of God as a **child** shall not enter therein' (xvii. 17). To receive the Kingdom of God as a **child** is to receive charity and faith from innocence. Further Ill.

5342². From his first infancy to his first **childhood** man is introduced by the Lord into Heaven, and in fact among the Celestial Angels, by whom he is kept in a state of innocence . . . When the ag of **childhood** begins, he then by degrees puts off the state of innocence, but it is still kept in a state of charity through the affection of mutual charity towards his like, which state lasts with many up to adolescence; he is then among the Spiritual Angels. (His further progress des.)

5376. The man who is born within the Church, from his first **childhood** learns from the Word and from the doctrinal things of the Church what the truth of faith is and also what the good of charity is . . . The truths therefore which he had imbibed from **childhood**, could not enter further into his life than to the first entrance, from which they may either be admitted more interiorly or cast out altogether. Ex.

5497. A **child** who is still in his minority—in *ephebis-*

cannot think any deeper than from the exterior Natural, for he forms his ideas from sensuous things . . .

[A.] 5604. 'Send the **boy** with me' (Gen. xliii. 8) = that (interior truth signified by Benjamin, who is here 'the **boy**') might be adjoined to the good of the Church which is represented by Judah. It is said '**boy**,' because that which is interior is in the Word relatively called '**a boy**,' there being more innocence in what is interior than in what is exterior.

5774². Thus does every man advance from **childhood** as he grows up; when he is a **child** he thinks and apprehends matters from sensuous things . . .

5812. 'The **boy** cannot leave his father' (Gen. xlv. 22) = that that truth cannot be separated from spiritual good. . . This truth is called '**a boy**' because it is born last.

6049. 'Thy servants have been men of cattle from their **childhood**' (Gen. xlvi. 34) = that from the beginning they have had truths from which is good.

6333³. Historical things have therefore been given, in order that infants and **children** may be initiated through them into the reading of the Word; for they are delightful, and seat themselves in their minds, by which means communication is given them with the Heavens; which communication is grateful because they are in a state of innocence and mutual charity . . .

6680. 'They kept the **boys** alive' (Ex. i. 17) = that truths being of good were preserved. This is evident from the signification of sons, who are here called '**boys**,' being truths. The sons are here called '**boys**,' because by '**boys**' is signified the good of innocence; wherefore '**boys**' here = the truths which are of good. 6682.

7661. 'With our **children** and with our old men' (Ex. x. 9) = the simple and the wise. '**Children**,' when adjoined to 'old men' = the simple, because 'old men' = the wise.

9212². Peter when '**a boy**' (John xxi. 18) = the faith of the Church such as it is at its beginning.

9390. 'He sent **boys** of the Sons of Israel' (Ex. xxiv. 5) = those things which are of innocence and charity with those who are of the Church.

9755². Hence truths with man in **childhood** are truths in knowledge, but in adult age, if he suffers himself to be regenerated, they become truths in faith; for the internal man is successively opened up to that age.

10225. The second state is from the fifth to the twentieth year; this state is a state of instruction and of knowledge, and is called **childhood**.

—⁴. That the second state is one of instruction and of knowledge is evident; this state is not as yet one of intelligence, because a **child** does not form any conclusions from himself, nor does he from himself discriminate between truths and truths, nor even between truths and falsities, but from others; he only thinks and speaks matters of the memory, thus from mere knowledge, nor does he see and perceive whether it is so, except from the faith of a master, thus because another has so said.

10557. 'His minister Joshua the son of Nun, a **boy**' (Ex. xxxiii. 11) = Divine truth ministering instead of Moses; he is called 'the son of Nun' from truth, and '**a boy**,' from good.

H. 295. In **childhood** Spirits are present who are in the affection of knowing, thus who communicate with the ultimate or first Heaven.

330. A **child** enters the other life in the state of a **child**.

352². But they are not of this kind who in **childhood** supposed those things to be true which they heard from their masters, if in early manhood, when they think from their own understanding, they do not remain in them . . .

391. There are other Societies who . . . instruct and educate **boys** and girls who are of a good disposition from their education in the world, and who therefore come into Heaven.

S. 23. **Children** . . . innocence and charity.

P. 98^o. Infants and **children** cannot come into freedom itself and rationality itself until they grow to mature age; for the interiors of the mind are opened successively . . .

R. 463. (**Boys** and girls in the Spiritual World seen distributing presents to their beautiful turtles.) T. 462.

611⁵. (**Children** seen there with their master.)

—⁶. The **children** said, We have thought of God from person, of our neighbour from form that he is a man, and of Heaven from place; did we therefore when reading the Word appear to anyone like dead horses? No, said the master, you are but **children**, and could not do otherwise, but I have perceived in you an affection of knowing and understanding, and this being spiritual, you also have thought spiritually.

839⁴. There were two houses at the south side of that place where there were **children** with their masters.

M. 17². After noon (in Heaven) games of **boys** and girls are seen in the streets, which are regulated by their governesses and masters, who sit in the porches of the houses.

—⁴. At the sides of the city in the outermost parts there are various games of **boys** and youths . . . There are matches among the **boys** [to show] who is the quickest in speech, action, and perception; and the quicker ones receive some leaves of laurel as a prize; besides many other things designed to call forth the latent abilities of the **boys**.

176. The care of the instruction of the **boys**, after **childhood**, and up to the age of adolescence—*ephebatum*—, and also after it until they come under their own jurisdiction, is the proper office of the husband.

218². (The difference between **boys** and girls as seen in their sports.)

293⁶. Instead of the dove there was seen a **little boy** with a paper in his hand . . . 294³.

329. (Some **boys** followed me home and saw an insect running on my paper.)

—³. The **boys** then went away to the head master, and asked him to propound this new problem in the school . . .

T. 23². To implant in an infant and a **child** the idea of three Divine persons, to which there inevitably adheres the idea of three gods, is to take away from them all spiritual milk, and afterwards all spiritual

food, and lastly all spiritual reason; and with those who confirm themselves in it, it is to induce spiritual death.

42. The ultimate region of the mind, where life exists in the lowest degree, is opened from infancy to **childhood**, and this is effected through knowledges; the second region, where life exists in a greater degree, is opened from **childhood** to adolescence, and this is effected through thoughts from knowledges. . . .

426². See **BEGGAR** at this ref.

443. Moral life with **children**, up to the first adolescence, is natural, which afterwards becomes more and more rational.

476. Every man changes his position in the World of Spirits as he advances from infancy to old age; an infant is kept in the eastern quarter towards the north; a **child**, as he learns the rudiments of religion, successively recedes from the north to the south. . . .

678^e. Without the Christian sign of baptism, some Mohammedan Spirit, or some one from the idolaters, could apply himself to newly-born Christian infants, and also to **children**, and breathe into them an inclination for his religion. . . .

D. 347. Mohammedan infants come immediately into Heaven, but **boys** and **girls** not so [immediately]. . . . Their **boys** and **girls** under ten years of age, more or less, according to their education, capacity, and nature, are not at once elevated into heaven, but are carried away to their Spirits, and are thus perfected by degrees and raised up. . . . The reason why their **boys** and **girls** could not be raised up so quickly, is that they are immediately imbued with paganism.

3620. Beholding some **boys** fighting, I perceived the highest degree of delight flowing in from certain Spirits. . . .

3621. Hence it was evident how **boys** are at once educated into hatreds, becoming of such a character that they can scarcely look at one another with a pleasant countenance. Thus too it is evident of what character **boys**, even **little boys**, will be in the other life, where mutual love will reign.

4516. Hence it may be evident of what quality are the ideas taken up in **childhood**, and how completely they remain. . . .

E. 223⁹. By 'boys and girls playing in the streets' are signified affections of truth and of good and their delights. 652¹².

270². In the spiritual sense by 'infants' is meant innocence; by '**children**,' charity. . . .

365¹⁷. 'Unto us a **Child** is born' (Is.ix.6) . . . These things are said of the Lord's advent, because by 'a **child**' in the Word is signified good, here Divine good; and by 'a son,' truth, here Divine truth.

376²⁴. 'To give a **boy** for a harlot' (Joel iii.3)=to falsify truth, for 'a **boy**'=the truth of the Church.

412⁶. Jesus said of a **child** whom He set in the midst of His disciples, 'See that ye despise not any of these little ones; I say unto you that their Angels in the Heavens always see the face of my Father who is in the

Heavens' (Matt.xviii.10). It is said that their Angels see, because there are Spirits and Angels with every man, according to the quality of the man; with very young **children**—*infantes pueros*—there are Angels from the inmost Heaven; these see the Lord as a Sun. . . . But in the purely spiritual sense these words signify that the Lord as to His Divine good is in the good of innocence, for this latter is signified by a very young **child** in the spiritual sense.

430¹⁵. 'Men' (Matt.xiv.21)=those who are in truths; 'women and **children**,' those who are in goods.

532³. That all innocence and all wisdom will perish, is signified by 'the **children** and old men' (Is.xx.4) whom the king of Assyria will lead away.

655⁶. By 'the **children** who fall with wood' (Lam.v.13) are signified nascent goods perishing by evils.

670^e. This doctrine was taken up into Heaven, lest before the establishment of the New Church it should be injured by the evil, (which is signified by), 'the **child** was caught up to God, and to His throne' (Rev.xii.5).

695¹⁵. The **children** who were slain at Bethlehem = truth from a spiritual origin.

780⁶. 'A little **child** shall lead them'=the state of innocence and of love to the Lord in which they will be; 'a **child**'=innocence and at the same time love to the Lord, for love to the Lord makes one with innocence, for they who are in that love are also in innocence, as are they who are in the third Heaven, who also on that account appear as infants and **children**.

863. Natural affections of truth prevail with **children** and young people.

C. 129. So long as infants and **children** are under their nurses and masters, they indeed do not do the goods of use, but still they learn to do them, and have them as an end.

Child-bearing. *Puerperus.* A.3994^e.

Childless. *Improles.*

A. 1794. 'I walking **childless**' (Gen.xv.2)=that there was no internal Church.

4835³. To be **childless**=the deprivation of good and truth, thus that there was no longer a representative of the Church in that house, consequently, that it was out of the communion.

Children. *Liberi.*

See under **BORN**—*Nasci*, and **CHILD**.

A. 313^e. This everyone may know from the fact that the evil inclinations of parents remain visibly in the **children**.

494². All actual evil with parents puts on a kind of nature, and when it recurs often becomes natural, and is added to the Hereditary, and transplanted into the **children**. . . .

1272. Wherever the Antediluvians went they had their **children** going before them in a bent line. But they were told that. . . if they had loved their **children**, not for the sake of the love and glory of self, but that human society might be enlarged for the common good,

and still more so, that Heaven might be multiplied from them, thus if they had loved them for the sake of the Lord's Kingdom, then their love towards infants would have been genuine.

[A.] 1389. Cares about food, **children**, etc.

1865³. That the Divine love is such may be evident from the love of parents towards their **children**, which increases according to the degree in which it descends, that is, it becomes greater towards the descendants than towards their **children** themselves. . . The cause and origin of this can only be from the Lord, from Whom all marriage love and love of parents towards their **children** flows in . . .

1921³. In proportion as the offspring recede from the father's likeness they recede from the father, thus more and more as they advance in age; hence it is that a father's love towards his **children** diminishes according to the advance of their age.

2309. See CHILD at this ref.

2731. The descendants of the Most Ancient Church, with whom the Church declined, began to love their **children** and not their married partners; for **children** can be loved by the evil, but a married partner only by the good.

2732. They said that they who in the bodily life have lived in such marriage love, are together and dwell together in Heaven as Angels, sometimes also with their **children**; but very few do so who are from Christendom at this day; but from the Most Ancient Church all did so, and many from the Ancient Church. De Conj. 117.

2742. This kind of marriage love . . . is merely for the sake of the care of the **children**, etc. H.381. M.284.

2745. It was said that such wives (as do not love their husbands) still love their **children**, but it was replied that that love is not human . . .

2818². That the Lord was to come into the world and suffer death was known from the most ancient time, as may be manifestly known from the fact that the custom prevailed with the Gentiles of sacrificing their **children**, they believing that thus they would be expiated and God propitiated . . .

3179³. The fruits of truth from good, or of faith from charity, they called **children**.

3469³. Everything that parents have contracted by frequent use and habit, or have imbued by actual life until it has become so familiar to them that it appears to be natural, is derived into their **children** and becomes hereditary. Examps. 4317⁴.

5051². Marriage love is heavenly when a man lives contented in the Lord with his married partner, whom he most tenderly loves, and with his **children** . . .

8850. Such of (the inhabitants of Jupiter) as have lived happily in marriage love and have taken such care of their **children** as becomes parents, do not die by diseases, but as in a peaceful sleep.

8851. Their delights are to love their married partners, and to take care of their **children**.

8986. 'I love my lord, my woman, and my **children**'

(Ex.xxi.5)=the delight of the recollection of spiritual goods. . . '**Children**'=the goods and truths thence derived.

10165. In the (second) Earth the husband has only one wife, and they procreate **children** to the number of from ten to fifteen.

P. 281^e. Evil would so increase in him that no room for restoration would remain, and hardly in his **children**, if he should beget any.

M. 405. Spiritual fathers and mothers, after they have sipped the sweetness of innocence in their infants, love their **children** quite differently from what natural fathers and mothers do. The spiritual love their **children** from their spiritual intelligence and moral life, thus they love them from the fear of God and from actual piety or that of the life, and at the same time from their affection for and application to uses which are of service to society, thus from the virtues and good manners in them. It is chiefly from the love of these things that they provide for and administer to their necessities; therefore, if they do not see such things in them, they alienate their minds from them, and only do anything for them from a sense of obligation. (The love of natural parents also des.)

406. Most fathers when they come into the other life, recollect their **children** who have died before them; they are also presented to and recognise each other. Spiritual fathers only look at them, inquire as to their present state, rejoice if it is well with them, and grieve if it is ill; and after some conversation, instruction, and admonition concerning moral heavenly life, they separate themselves from them, before which they teach them that they are no longer to be remembered as fathers, because the Lord is the only Father to all in Heaven, according to His words, Matt.xxiii.9, and that they never remember them as their **children**. But natural fathers, as soon as they become conscious that they are living after death, and recall their **children** to memory who have died before them, and when according to their wish they are presented to each other, are at once conjoined with them, and they cohere together like sticks tied up into bundles; and the father is continually delighted to look at them and talk to them. If he is told that some of his **children** are satans, and that they have done injuries to the good, he nevertheless keeps them in a group around him, or in a troop before him; if he himself sees that they inflict injuries and commit evils, he pays no attention to it, nor does he dissociate any of them from himself. In order therefore to prevent the continuance of such a dangerous company, they are of necessity committed all together to Hell, and there the father is shut up in confinement before his **children**'s eyes, and the **children** are separated, and each is sent away to the place of his own life.

T. 407. Everyone knows that a father who chastises his **children** when they do evil, loves them, and that he who does not chastise them on that account loves their evils. 459¹⁵. C.163.

431. The domestic obligations of charity . . . of a father and mother towards their **children**, are from a love implanted in everyone, called *storge*; and those of **children** towards their parents are from and according

to another love which closely conjoins itself with obedience from obligation.

—³. With parents who are in charity, parental love is conjoined with love towards the neighbour and with love to God; for by these parents the **children** are loved according to their manners, virtues, studies, and qualifications for serving the public; but with those who are not in charity, there is no conjunction of charity with the love called *storge*, wherefore many of these love bad, unmannered, and cunning ones better than good, well-mannered and sagacious ones; thus those who are useless to the public better than those who are useful.

E. 315²¹. 'The father shall betray the children to death' (Mark xiii. 12) = that the good of the Church will perish by the falsities of evil; 'the father' = the good of the Church, and 'the children' = the falsities of evil. 'The children rising against their parents and killing them' = that falsities of evil will attack the goods and truths of the Church and will destroy them. 366^e.

555^e. 'To cook children' (Lam. iv. 10) = by falsities to destroy the truths and goods of doctrine from the Word. 'To make them their meat' = to appropriate falsities.

659¹⁸. The truths from that good and the increase of them are signified by 'the children who shall be as the herb of the earth' (Job v. 25), for 'sons' and 'children' = truths from good; in like manner 'the herb of the earth.'

724⁵. 'To hate father, mother, wife, children,' etc. (Matt. xix. 29) = such things as are of the man himself, and which are called his Own . . . The loves of self and of the world are 'the father and mother,' and the cupidities thence originating and their evils and falsities are 'the children' . . .

D. Wis. xi. 5. Rightly to educate children (is one of the general uses of charity).

C. 174. The externals of the body which belong to worship, are . . . with every one to instruct children and servants about (God, Heaven, salvation).

Chimera. *Chimera.* T. 37³. 57. 181. 379⁴. 525. 657^e.

Chimney, Furnace. *Caminus.*

A. 1861¹⁰. 'Shall send them into a furnace of fire' (Matt. xiii. 42).

7519⁵. 'A furnace of fire' = the evils of cupidities.

8846. Among the Spirits from Jupiter there are some they call chimney sweepers . . . D. 874.

H. 585. Like soot from a chimney on fire.

R. 49. 'His feet like fine brass burning in a furnace' (Rev. i. 15) = Divine natural good.

T. 61^e. Like a chimney-sweeper sticking in a dusky chimney.

D. 4744. Such appear there like chimney sweepers.

E. 69. It is said, 'as if they burned in a furnace,' in order to express the Divine love in the greatest degree, and in its fullness.

540². By 'a furnace of fire,' or a furnace-*fornax*—is meant the Hells. 911⁵.

Chin. *Mentum.*

A. 1773². Ascending towards the chin . . .

4046. Under the left part of the chin . . .

9435. Even to the chin . . .

P. 169^e. Around the mouth and above the chin.

D. 4825^e. These two (persons) inflowed into the chin with me; hence it is evident that the thoughts of such inflow into that part of the face which is scarcely the face, but is below the face where the beard is.

China. *China.*

Chinese. *Chinensis.*

A. 2596. One morning there was a choir at a distance from me, and from the representations made by them it was given to know that they were Chinese, for they presented a kind of woolly goat, a cake of millet, and an ebony spoon, and also the idea of a floating city. They desired to come nearer to me, and when they applied themselves, they said they wanted to be alone with me, that they might open their thoughts. But they were told that they were not alone, and that there were others who were indignant at their wanting to be alone, when they were guests. Having perceived their indignation, they fell to thinking whether they had trespassed against the neighbour, and whether they had claimed anything for themselves which belonged to others. I was given to perceive their agitation; it was that of an acknowledgment that perhaps they had injured others, also of shame on that account, and of other good affections at the same time; hence it was known that they were possessed of charity. Presently I spoke with them, and at last about the Lord. When I called Him Christ, a certain repugnance was perceived in them; but the reason was disclosed, that they had brought it from the world, from their having known Christians to live worse than they did themselves, and in no charity. But when I simply mentioned the Lord, they were inwardly moved. H. 325. D. 3066.

10770. Like grains of Chinese wheat.

R. 11^e. They mentioned that they do not suffer foreigners to come among them, except the Chinese, with whom they cultivate peace, because the Chinese emperor is from their country . . . T. 279⁴.

— Seek for the ancient Word in China, and you may perhaps find it there among the Tartars.

D. 6067. On the Indian Chinese. J. (Post.) 132.

6077. On the inhabitants of Tartary near to China. J. (Post.) 133.

Chink. *Rima, Rimosus.*

A. 2851². Only through chinks . . . does some light from Heaven enter, whereby they can think and reason. 3167². 3679⁴. 4618². 5127^e. 6299^e. 6564. H. 430.

R. 92². Instead of the magnificent temple there was seen a house full of chinks from top to bottom.

M. 268. There was seen a house built of reeds, and consequently full of chinks.

E. 406. (When the spiritual mind is closed, the light

of Heaven can only flow into the natural mind through **chinks**; and the light of Heaven flowing in through **chinks** into the Natural, is light separated from the heat of Heaven . . .

[E.] 410³. Hence it is evident what is signified by 'fissures,' **chinks** of the rocks. III.

Chittim. *Kittim, Kitthaci.*

A. 1152. 'The sons of Javan' (Gen.x.4)=others still who had external worship derived from the worship which prevailed with the nation 'Javan'; 'Elishah, Tarshish, **Chittim** and Dodanim' were so many nations with whom there was such worship, and by which also are signified so many doctrinals, which were rituals, derived from the external worship with 'Javan.' 1156.

1156². '**Chittim**' (Jer.ii.x; Is.xxiii.12)=rituals.

—'. 'The beam of a ship from the isles of **Chittim**' (Ezek.xxvii.6)=externals of worship, thus rituals which relate to the class of celestial things.

1158⁵. ('**Chittim**' is called 'the isles' from external worship.)

3268⁸. 'The isles of **Chittim**' (Jer.ii.10)=those who are more remote from worship, that is, the gentiles who are in simple good, and thence in natural truth.

E. 304²⁷. By 'the land of **Chittim**' (Is.xxiii.1) is meant what is idolatrous.

406¹⁴. 'The land of **Chittim**'=falsities.

—¹⁴. 'The isles of **Chittim**'=where they are who ve naturally in truths.

Chocolate. *Chocolade.*

J. (Post.) 269. (The Londoners in the Spiritual World drink **chocolate**, tea, ale, etc., the same as they do here.)

Choir. *Chorus.*

A. 418². That singing and the like=what is spiritual, is evident to me from the angelic **choirs**, which are of two kinds, celestial and spiritual. Spiritual **choirs**, from their winged melodious tone, to which the sound of stringed instruments may be likened, are well distinguished from the celestial ones.

1648. The speech of good Spirits and of angelic Spirits is that of many at once, especially in gyres or **choirs**. . . That in **choirs** I have often heard; it is a falling one, as it were rhythmical . . .

2290. Little children sent to me in **choirs** . . . 2294.

2595. I heard a certain resounding gyre, coarser than usual, and from the sound I knew at once that they were gentiles. . . The gyre or **choir** was heard for several hours, and I perceived that even in that short time they were made more and more perfect. Being surprised thereat, I was told that they can be initiated into **choirs**, thus into accordance, in a single night, while most Christians can scarcely be so in thirty years. The gyres or **choirs** are when many are speaking at once, all as one, and each as all.

2596. See CHINA at this ref.

3350. I heard very many Angels of the interior Heaven . . . it was a **choir** in which there were many who were thinking the same thing all at once, and they spoke the same . . . and this because no one wished to do anything

of himself, still less to be over the others and lead the **choir**. He who does this is of himself dissociated in a moment. But they suffered themselves to be led by one another, thus all individually and generally by the Lord. Into such accordances are all the good led who come into the other life. D.489.

—². There were afterwards heard very many **choirs** who exhibited various things representatively, and although there were many **choirs**, and many in each **choir**, they still acted as one . . . D.492.

3351. They who then formed the **choirs** were from the province of the lungs . . . But there were distinct **choirs**; those who pertained to the voluntary breathing, and those who pertained to the spontaneous. D.495.

3893. There were angelic **choirs** who were celebrating the Lord together . . . The celebration was sometimes heard as that from sweet singing . . . From the variety of the tone I perceived that there were a number of **choirs** . . . They belonged to the province of the lungs . . .

4627. After a while I noticed some angelic **choirs** who were sent to me in order to ward off the efforts of some evil Spirits . . . D.4026. 4029.

5396. There was a crowd of many Spirits around me . . . They were complaining, saying that the whole would be lost, for in that crowd nothing appeared to be associated together . . . But I perceived in the midst of them a soft tone, angelically sweet, having nothing in it but what was in regular order. Angelic **choirs** were there within, and the crowd of Spirits devoid of order was outside. This angelic flowing lasted a long time. . . It represented how the Lord regulates the things which are out of connection and order . . .

5975. When many act as one, and also in **choirs**, one thinks as the other thinks . . .

8115. In order that the Spirits of Jupiter might know that (the Spirits of our Earth become Angels), there came out of Heaven **choirs** of the Angels of our Earth, one after another. **Choirs** consist of a number thinking, speaking, and acting together in a continuous series; the celebration of the Lord in the Heavens is for the most part carried on by means of **choirs**. . . These **choirs** so much delighted the Spirits of Jupiter who were with me that they seemed to be caught up into Heaven. The glorification by the **choirs** lasted about an hour. D.553.

8192. The 'pillar of cloud' was an angelic **choir**.

8195. 'The pillar of cloud' was an angelic **choir** in which was the Lord.

8340. Among the ancients it was customary in holy worship to sing by **choirs**, that is, there was one or there were some who answered, by which they represented what is reciprocal, and a response, such as is that of the Church from Heaven, and that of Heaven from the Lord. Such is meant in Hosea, 'I will answer, and I will sing to Him' (xiv.8); and in Moses, 'Then sang Israel this song. Come up O fountain, answer ye thereon' (Num. xxi.17).

H. 343. Many times when some little children have been with me in **choirs**, being as yet altogether infantile, they were heard as something tender and inordinate, so that they did not as yet act as one . . .

M. 78³. In the middle of the building there was a choir, out of which the head of the tutelary god of that city projected.

D. 492. On angelic choirs, their provinces in the human body, and their offices . . . There are in general three varieties of them ; those who act only by representations ; those who act by representations and at the same time by voices, who seemed to me the most subtle, they sounded like a subtle winged somewhat, and as the least of those who may be called lives ; there are others who act only by voices. 493- 494.

512. Thus are the Mohammedans admitted into angelic choirs . . .

579. On angelic choirs. 608.

1629. There was a certain choir which in its gyres was simulating gyres, and in the gyres the celebrations of the Lord . . .

3040. The angelic forms or choirs have been with me and have been heard so often, that it has become familiar . . . Choirs from the Mohammedans have become so familiar to me, that from the sound alone I could have known that they were from them.

3070. On choirs in general. There are diversities of choirs, and everyone to whom it is given by the Lord may know from the sound, from the ideas, and from the representations, of what quality they are, and also where they are situated in the Grand Man.

3071. Choirs are of such a nature that all speak together, or all have the same idea, and the same representations, so that many constitute one person ; hence their sound, and gyre.

3072. (Choirs contrasted with Subjects.)

Choose, Elect. *Eligere.*

Choice, Election. *Electio.*

A. 1416^e. 'That I may see the good of Thy chosen' (Ps. cvi. 5).

2159⁴. 'Behold My Servant . . . Mine **Elect**' (Is. xlii. 1) . . . This is manifestly said of the Lord, of Whom 'Servant,' and '**Elect**,' while He was in the human, are predicated.

2922. 'In the **choice** of our sepulchres' (Gen. xxiii. 6) = what is well-pleasing as to regeneration. 'To **choose**,' '**choice**,' and '**chosen**' = what is of free choice, or of what is well-pleasing.

3755⁴. 'For the **elect**'s sake those days shall be shortened' (Matt. xxiv. 22) = the removal of those who are of the Church from interior goods and truths to exterior ones, in order that those may still be saved who are in the life of good and truth. . . 'The **elect**' = those who are in the life of good and truth. H. 420.

3805. It treats here concerning the **choice** of what is good, which **choice** precedes the marriage of good and truth.

3898^e. The reason the interiors of the Word are now opened, is that the Church at this day is so completely vastated . . . that although they know and understand, they do not acknowledge, still less believe, except a few who are in the life of good and are called 'the **elect**,'

who now can be instructed, and with whom the New Church is to be instituted. But where they are the Lord alone knows ; there will be few within the Church . . .

3900⁴. 'To seduce, if possible, the **elect** also' (ver. 24) = those who are in the life of good and truth, and thence are with the Lord ; these are they who in the Word are called 'the **elect**.' These rarely appear in the congregation of those who veil profane worship under what is holy ; or if they do appear they are not recognized, for the Lord hides them, and so guards them. For before they have been confirmed they easily suffer themselves to be led away by external holinesses, but after they have been confirmed they endure. For they are kept by the Lord in the company of Angels, of which they are unaware, and then it is impossible for them to be seduced by that wicked crew.

4058. As there will still endure the truth of faith and the good of charity in the midst, or with some who are called 'the **elect**' . . .

4060^e. 'They shall gather together the **elect** from the four winds, from the end of the heavens even to the end of them' (ver. 31) = the establishment of the New Church ; 'the **elect**' = those who are in the good of love and faith ; 'the four winds' from which they will be gathered together = all states of good and truth ; 'the end of the heavens to the end of them' = the internal and external things of the Church. E. 418³.

4805^e. They regard others as not the **elect** . . .

5057². It is wonderful that anyone could ever believe that the Jewish nation was **chosen** in preference to others. Hence it is that many confirm themselves in this, that the life effects nothing, but that it is **election** . . .

5058^e. Hence it is evident that **election** and reception are not of mercy, but that it is the life which makes Heaven. Yet all things of the life of good and of the truth of faith are of mercy with those who receive mercy in the world, and they have the reception of mercy, and are they who are called 'the **elect**.'

5952^e. The Lord does not openly teach truths to anyone, but through good leads him to think what is true, and also, unknown to the man, inspires the perception and thence the **choice** that this is true because the Word so declares, and because the latter squares with it.

5993^e. At the beginning man is bent by means of his very delights ; by means of these too he is placed in freedom, thus at last in **choice**.

6125. The Intellectual . . . is given to man to the end that he may be in freedom and **choice**, that is, in the freedom of **choosing** good or evil.

6804⁵. On the Lord's side, 'covenant' is mercy and **election**.

—¹⁰. They who are endowed with charity and faith are called 'the **elect** ;' thus these things belong to **election**.

7051. The reason Christians believe that the Jewish nation was **chosen** in preference to others, is that they believe that the **election** and salvation of man are of mercy, however he lives . . . not considering that **election** is universal, that is, of all who live in good . . .

[A.] 8276. 'The **choice** of the tertian leaders' (Ex. xv. 4) = all with each one . . . It is said 'the **choice**,' whereby are signified the chief falsities, under which are the rest.

8516². It is the good flowing in from the Lord through the interior sight which **chooses** and conjoins with itself those truths which agree with it . . .

8596. '**Choose** us men' (Ex. xvii. 9) = make ready truths for combat. Ex.

8709. 'Thou shalt see from all the people' (Ex. xviii. 21) = the **choice** of truths for service. 'To see,' here = to **choose**.

8725. 'And Moses **chose** men of activity from all Israel' (ver. 25) = the **choice** of truths with which good could be conjoined with those who are of the Spiritual Church. Ex.

8773. 'And Moses came and called the elders of the people' (Ex. xix. 7) = the **choice** of those who primarily are in the intelligence of truth. 'To call to himself' = **choice**.

8885². From these man can then **choose** and adjoin to himself those things which are in agreement with the inmost things.

9034³. By **choice** (the internal man) calls forth (from the memory) the truths which agree with the good which flows in from the Lord by the way of the soul. 9035^e.

9806⁴. 'Servant' is predicated from truths, and 'elect' from good.

10227³. By the faculty of being wise . . . is meant the faculty of clearly seeing what is true and good, of **choosing** what is suitable, and of applying it to the uses of life. They who ascribe all things to the Lord, clearly see, **choose**, and apply.

H. 298. Hence it is evident that as thought is not introduced into man through Spirits, but only the affection of good and the affection of evil, man has **choice**, because he has freedom; thus that he can in thought receive what is good and reject what is evil.

546. Unless man were between both (good and evil), he would not have any thought, nor any will, still less any freedom and any **choice**; for man has all these from the equilibrium between good and evil. Wherefore if the Lord were to turn Himself away, and man were left to evil alone, he would no longer be man. Hence it is evident that the Lord flows in with good with every man . . .

S. 14². 'To gather together the **elect** from the four winds, from the end of the heavens to the end of them' = what is new of the Church as to faith and love.

P. 321³. The Lord gives man to know and thence to think that he is in Hell if he is in evil, and that he thinks from Hell if he thinks from evil; and He also gives him to think of the means whereby he may go forth from Hell, and not think from it, but may come into Heaven and think there from the Lord; and He also gives man freedom of **choice**; from which it may be seen that man can think what is evil and false as if from himself, and can also think that this or that is evil and false; thus that it is only an appearance that it is from himself . . .

R. 744. 'And they who are with Him are called, **chosen**, and faithful' (Rev. xvii. 14) = that those who approach and worship the Lord alone are they who come into Heaven, both they who are in the external things of the Church, and they who are in its internal and inmost things. . . By 'the **chosen**' is not meant that any are **chosen** from predestination, but they who are with the Lord are so called. . . They who are in the external things of the Church are called 'the called;' they who are in its external things are called 'the **chosen**;' and they who are in its inmost things are called 'the faithful;' for so are they called in the Word, where Jacob is said to be 'called,' and Israel, '**chosen**,' and by 'Jacob' is there meant those who are in the external things of the Church, and by 'Israel,' those who are in its internal things.

M. 7⁴. Those in the highest positions in Heaven are **chosen** from those whose heart is in the public weal.

98². A young man is in [a state of] **choice**.

296. The **choice** belongs to the man, and not to the woman. Gen. art.

—c. Women have the power of **choice** among their suitors . . .

498. Without the capacity of elevating the understanding above the love of the will, man would not be man, but a beast . . . consequently he could not **choose** anything, and from **choice** do what is good . . . thus he could not be reformed.

B. 66. **Election** of the mere grace of God . . . T. 486. 629.

T. 134^e. All such are counted among the redeemed, and are called the **elect**.

137. The justification of the **elect** . . .

154⁴. It is from this free **choice**, which every man possesses, that man can be reformed.

185⁵. Oh what a mystery is **election**! He is one of the **elect** to whom God imputes this faith . . .

362². By which he can freely **choose** . . .

371². In order that this conjunction may be reciprocal, there has been given to man free **choice**, by which he can enter the way to Heaven, or the way to Hell . . .

659. As he is in the capacity of choosing from freedom . . .

664. I noticed some of the **elect** talking together . . . I said, I saw you at a distance, and saw around you a sphere of heavenly light, from which I knew that you are of those who in the Word are called 'the **elect**' . . . They replied, Why do you call us the **elect**? Because in the world, I returned, where I am with the body, they know no otherwise than that by 'the **elect**' are meant those who before or after they are born, are **elect**ed and predestinated to Heaven, and that to them alone is given faith as a badge of **election** . . . and yet I know that there is no **election** before birth or after it, but that all are **elect**ed and predestinated, because all are called, to Heaven, and that after death the Lord **elect**s those who have lived well and believed rightly, and these after they have been examined . . . and as I saw your heads encircled with a sphere of heavenly light, I

perceived that you are of the elect who are being prepared for Heaven . . .

D. 2464. In order that I might know that I effect nothing from myself, it was shown by experience, that in whatever I did there was at the same time insinuated into me a faculty of choosing. This faculty was insinuated, and hence came the reflection that Spirits supposed that I could have done something else . . . It was given to say that I could not do otherwise, although from the faculty of choice it seemed that I could . . .

E. 405¹⁶. By 'the elect who shall possess the mountain' (Is.lxv.9) are signified those who are in good ; and by 'the servants,' those who are in truths from good.

405²⁰. 'The choice of his fir-trees' (Is.xxxvii.24).

409². It is the Divine Human which is meant by 'My Servant on Whom I recline,' and by 'Mine Elect in Whom My soul is well pleased' (Is.xlii.1) ; it is called 'Servant' from Divine truth . . . and 'Elect' from Divine good. E.684²⁰, (Ps.lxxxix.3). 701⁷.

409⁷. 'Servants'=those who receive Divine truth and teach, and 'elect'=those who receive Divine good and lead. III.

433²¹. They who are in charity are called 'the elect,' and they who are in truths from the good of love are called 'servants' (Is.lxv.9).

617⁸. As it is known how to refuse evil and choose good in proportion as Divine spiritual and natural good are appropriated, it is said 'that He may know to refuse the evil and choose the good' (Is.vii.15). 304⁴⁵. 619⁴.

624⁵. By 'the elect' (Matt.xxiv) are signified those who are in spiritual good, that is, who are in the good of charity.

630¹¹. By 'the elect' or 'him whom Thou chooseth' (Ps.lxv.4) are signified those who are in love towards the neighbour, or charity.

650³⁶. 'People' (Is.xliii.20) is said of those who are in truths of faith ; and 'elect,' of those who are in the good of charity.

654⁴⁶. Occurs. 850⁸.

1074. 'The chosen' (Rev.xvii.14)=those who are in love towards the neighbour. . . The Angels of the second Heaven, who are in love towards the neighbour, are called 'the chosen.'

1145⁵. This he is said 'to choose' (Is.xl.20) because that which is from the Word persuades . . .

Christ. *Christus.*

A. 2594². When I called the Lord Christ, a certain repugnance was perceived in (the Chinese Spirits) ; but the reason was . . . their having known Christians to live worse than they did themselves, and in no charity. H.325. D.3068.

2921³. 'A Saviour Who is Christ the Lord' (Luke ii.11) ; 'Christ' stands for the Messiah, the Anointed, the King ; 'the Lord' for Jehovah ; the former as to truth, the latter as to good.

3004⁶. When 'Jesus' is named by a man who is reading the Word, the Angels perceive Divine good ; and when 'Christ' is named they perceive Divine truth ;

and by both they perceive the Divine marriage of good and truth, and of truth and good . . . 5502. 8625. E.102³.

3007. 'Christ' is the same as the Messiah, the Anointed, the King ; and these are the same as the Divine truth. 3008, III. 3009.

3010. 'False Christs' (Matt.xxiv.5,23,24)=truths not Divine, but falsities.

— 'One is your Master, Christ' (Matt.xxiii.10)=truth Divine.

3353². 'Christ'=truth itself.

3732⁶. They who call themselves Christians, and say that they worship Christ, and do not live according to His commandments, worship Him idolatrously, because they worship only His name, for it is a false Christ whom they worship, concerning which see Matt.xxiv.

3900. 'Then if anyone shall say unto you, Lo here is Christ, or there, believe not' (Matt.xxiv.23)=exhortation to beware of their doctrine ; 'Christ'=the Lord as to Divine truth, hence as to the Word and as to doctrine from the Word ; but here it is the contrary, namely, Divine truth falsified, or the doctrine of falsity. 'For there shall arise false Christs and false prophets'=the falsities of that doctrine ; 'false Christs'=doctrinal things from the Word falsified, or truths not Divine.

4669⁶. The Divine Spiritual, or Divine truth, is that which is called the Lord's royalty, and is also signified by 'Christ' or 'the Messiah ;' and because this is so, Joseph was made as it were a king in Egypt . . .

4973⁴. 'The Lord's Christ' (Luke ii.26)=the Divine truth of the Divine good ; for 'Christ' is the same as the Messiah, and the Messiah is the Anointed or the King.

5243. When I said that in our Earth He is named Christ Jesus, and that 'Christ' means the Anointed, or the King ; and 'Jesus,' the Saviour, (the Spirits of Jupiter) said that they do not worship Him as a King, because royalty savours of what is worldly, but that they worship Him as the Saviour.

9144¹⁰. 'King'=truth from the Divine ; and the same is signified by 'the Anointed,' which in the Hebrew is 'Messiah,' and in the Greek 'Christ.'

9806². The Lord is called . . . 'Christ,' 'the Anointed,' or 'the Messiah,' when truth is treated of.

9954¹¹. The anointing of the Lord as to the Divine Human was effected by means of the Divine good itself of the Divine love . . . hence it is that He was called 'the Messiah' and 'Christ ;' 'the Messiah' in the Hebrew language means the Anointed, in like manner 'Christ' in the Greek. L.19⁹, III. R.520².

H. 24. From the Divine Celestial the Lord in the world was called 'Jesus,' and from the Divine Spiritual, 'Christ.'

508³. Such there call themselves Christ. J.61⁸. D.1083, Gen.art. 4809. 5081. 5207. 5460.

R. Pref. IIa. (The doctrine of the Reformers concerning Christ.)

294³. They who had confirmed faith separated from charity were told to say Jesus, but they could not, but they could all say Christ, and also God the Father. Ex.

[R.] 520. 'The kingdoms of the world are become those of our Lord and of His **Christ**' (Rev. xi. 15) = that Heaven and the Church have become the Lord's, as they were from the beginning, and now also they have become of His Divine Human. . . . By '**Christ**' is meant His Divine Human, which is the Son of God.

—³. The reason why by '**Christ**' is meant the Lord's Divine Human, is that '**Christ**' is the Messiah, and the Messiah is the Son of God, Whose coming into the world they awaited.

531³. After this there was heard as it were thunder, and a voice speaking from Heaven, saying, Believe in **Christ** and perform repentance, and ye shall be saved.

553. 'The Kingdom of our God and the Power of His **Christ**' (Rev. xii. 10) = because the Lord alone will reign in Heaven and in the Church; by 'God' is meant the Divine itself . . . and by '**Christ**,' His Divine Human which is called 'the Son of God.'

595². By '**Christ**' the same is signified as here by 'the Lamb,' namely, the Lord as to the Divine truth of the Word; wherefore their saying, 'Lo, here is **Christ**' = that they will say that this is the Divine truth of the Word; but that this is falsified is signified by, 'If anyone shall say unto you, Here is **Christ**, or there, believe not, because there shall arise false **Christ**s and false prophets.'

664. The Lord is called 'the King' in His Divine Human, because this is 'the Messiah,' 'the Anointed,' '**Christ**,' 'the Son of God.' 'The Messiah' in the Hebrew language is '**Christ**' in the Greek; and 'the Messiah' or '**Christ**' is 'the Son of God.'

839². As young men they had learned to confirm . . . the duality of **Christ**.

—⁶. We in Heaven read the Lord's Prayer daily . . . and then we think of God in His Divine Human . . . and in this He is called **Christ** by you, but the Lord by us.

—¹². (Argument based on the Church being called the body of **Christ**.)

849. 'They lived and reigned with **Christ** a thousand years' (Rev. xx. 4) = who have been already for some time in conjunction with the Lord, and in His Kingdom.

M. 7³. 'To reign with **Christ**' = to be wise and perform uses, for the Kingdom of **Christ**, which is Heaven, is a kingdom of uses.

T. 85². Nothing but the Divine truth is meant by 'the Messiah,' or '**Christ**.'

298^e. By the name 'Jesus **Christ**' is meant everything of redemption, and everything of His doctrine, and thus everything of salvation; by 'Jesus,' everything of salvation through redemption; and by '**Christ**,' everything of salvation through His doctrine.

640. The imputation of the merit and righteousness of **Christ** is impossible. Gen. art.

—^e. (The effect of this faith is) that its possessor is **Christ** in another person.

798⁶. (Calvin said), Was not **Christ** a man, the son of Mary who was married to Joseph? how can a man be adored as God? . . . I asked, Where then is **Christ**? He

said, He is in the lowest parts of Heaven, which He confirmed by His humiliation before the Father, etc.

D. 1083. (Opinion of a pope there concerning the Lord, whom he called **Christ**; for they are not permitted to call Him the Lord.) 3657.

E. 31⁸. 'The Anointed,' 'the Messiah,' and '**Christ**,' in like manner as 'the King' = the Lord as to the Divine truth proceeding from His Divine good . . .

—^e. The two names 'Jesus' and '**Christ**' = His Priesthood and His Royalty.

411¹³. 'Thou art the **Christ** the Son of the Living God' (Matt. xvi. 16) = that He is the Divine truth.

624⁵. 'False **Christ**s and false prophets' = all who pervert the Word and teach falsities . . . for '**Christ**' = the Lord as to Divine truth, whence 'false **Christ**s' = Divine truths falsified.

683. The Lord is called 'Lord' from Divine good, and '**Christ**' from Divine truth (Rev. xi. 15).

684². '**Christ**' = the same as 'God' in the Old Testament, and 'the Son of God' in the New, namely, the Lord as to the Divine Human, and also as to Divine truth; for '**Christ**' has a similar signification to 'Anointed,' 'Messiah,' and 'King,' that is, the Lord as to Divine truth, and also as to the Divine Human while He was in the world, for then the Lord as to His Human was Divine truth. III.

695¹¹. '**Christ**' = the Lord as to Divine truth, and hence the Divine truth proceeding from the Lord. —¹⁹.

730²². '**Christ**' = the Lord as to Divine truth, thus as to the Word and as to doctrine from the Word; and 'false **Christ**s' = falsities of doctrine from the truths of the Word falsified. 734²⁴.

745. 'The Power of His **Christ**' = the efficacy of Divine truth.

746¹³. 'The Teacher **Christ**' (Matt. xxiii. 8) = the Divine truth.

960¹². 'To give a cup of water in My name, because ye belong to **Christ**' (Mark ix. 41) = to teach truth from the love of truth, thus from the Lord; in like manner to do it . . . '**Christ**' = the Lord as to Divine truth.

De Just. 56. On the Person of **Christ**.

59. A memorable questioning concerning the Person of **Christ** with Calvin . . . He said that **Christ** is two . . . that he had believed His soul was from Joseph . . . and at last confessed that he had thought **Christ** was the son of Joseph, but had not dared to write it.

60. (Fifty of Calvin's followers confessed that whenever they had heard **Christ** named they did not understand the Son of God, but a mere man.)

Inv. 8. How it is to be understood that the Church is the body of **Christ**.

Christian. *Christianus.*

Christendom, Christianity. *Christianismus.*

See CHRISTIAN CHURCH.

A. 2. Of this the **Christian** world is deeply ignorant.

3. This is known in the **Christian** world.

410. Vastation . . . such as that of **Christians** at this day.

816. (The assassin) asked whether I was a **Christian**, to which I replied that I was, he said he was so likewise . . .

824. Under the heel of the right foot is a Hell where are those who have been delighted with cruelty and at the same time with adulteries . . . at this day this Hell is increasing, especially from those who are from the so-called **Christian** world . . .

826. There were some of both sexes, from the so-called **Christian** world, who during their bodily life supposed that adulteries were not only allowable, but even holy . . .

916³. They thus acquire a spurious conscience, that they may live like devils . . . and still be saved, as is very well known in the **Christian** world. What can be sweeter for a man, than to hear and be persuaded that he can be saved even though he lives like a savage beast? The very Gentiles perceive that this is false, many of whom abhor the doctrine of **Christians** because they see their life. Thus it is evident that nowhere does there exist a more detestable life than in the **Christian** world.

932². The gentiles who have lived in charity . . . in the other life, when instructed by the Angels, embrace and receive much more easily than **Christians** the doctrine of true faith, and the faith of charity.

952. This he called **Christian** patience . . .

1032². From the so-called **Christian** world come the worst of all, having deadly hatred against the neighbour, and against the Lord; they are adulterers above all in the whole world . . .

1033. No one can receive a true conscience who is not in the truths of faith, wherefore not so many in the **Christian** world . . .

1059². There is not so great a cloud in the intellectual part with the gentiles as there generally is with so-called **Christians**; for the gentiles are ignorant of the Word . . . wherefore they cannot be against the Lord, and against the truth of faith . . . But the cloud of **Christians** is against the Lord, and against the truths of faith, a cloud so obscure that it is darkness, and when there is hatred in place of charity it is then thick darkness . . . This is the reason why more are saved from the gentiles than from **Christians**; as also the Lord said in Luke xiii. 3, 23, 28, 29, 30. 2284^e.

1673³. At this day also, especially from the **Christian** world, there are some who have persuasions, but not so direful as were those of the Antediluvians . . .

1799⁴. In the **Christian** world it is doctrinal things which distinguish Churches, and from them they call themselves Roman Catholics, Lutherans, Calvinists . . . They are so called from mere doctrine, which would never have been if they had made love to the Lord and charity towards the neighbour the Principal of faith, for then these things would have been only varieties of opinion about the mysteries of faith, which true **Christians** would leave to everyone according to his conscience, and they would have said in their hearts

that he is truly **Christian** who lives as a **Christian**, or as the Lord teaches . . .

1886, Pref.³. Few believe in the resurrection . . . Hence it is evident of what quality they are in the **Christian** world at this day. The Sadducees openly denied the resurrection, but did better than do those at this day who say that they do not deny it, because it is from the doctrine of faith, and yet deny it at heart . . . This I can assert, that those who come into the other life from the **Christian** world are the worst of all, hating the neighbour, hating faith, denying the Lord; for hearts speak in the other life, not lips; besides being adulterers above all others.

2009². They who place worship in a name, as the Jews in the name of Jehovah, and **Christians** in the name of the Lord, are not more worthy on that account . . .

2121. The World of Spirits is at this day full of evil Genii and evil Spirits, mostly from the **Christian** world; and there reign among them nothing but hatred, revenge, cruelty, obscenity, and deceitful machinations.

2122. As to what concerns Souls recently from the world, those who come from the **Christian** world think and work for scarcely anything else than to become the greatest, and to possess all things, thus all are devoured with the love of self and of the world . . . and many think of nothing but filthy, obscene, and profane things, and among themselves speak of nothing else. They also make nothing of and utterly despise all things which are of charity and faith, do not acknowledge the Lord Himself, nay, hate all who profess Him; for thoughts and hearts speak in the other life . . .

2156. In the **Christian** faith which is called the [Athanasian] creed . . .

2284^e. Those of the gentiles who have thought well concerning the neighbour, and have willed well to him, in the other life receive the truths of faith better than those who are called **Christians**, and they acknowledge the Lord more than **Christians** do.

2329^e. When the Jews perceive the ideas of **Christians** divided among three [gods] . . .

2343⁶. That those who are in a life of evil can never believe that all salvation is from the Lord, has been evident to me from those who have come into the other life from the **Christian** world, even from those who in the life of the body have confessed with the lips according to the doctrine of faith, nay, have taught, that without the Lord there is no salvation, and yet have carried on an evil life. When the Lord was only mentioned, they at once filled the sphere with mere scandals, for in the other life what they only think is perceived . . . When love and charity were only mentioned, there was perceived from the same persons a kind of darkness and dirtiness, from a certain filthy love, which was of such a nature as to extinguish, suffocate, and pervert everything perceptive of love to the Lord, and of charity towards the neighbour. Such is faith at this day . . . When the same persons were asked what faith they had . . . they said, for in the other life no one can conceal what he thinks, that they believed in God the Creator of the universe. But they were examined whether it was so, and it was found that

they did not believe in any God, but thought that all things were of nature, and that whatever was said about the eternal life was rubbish.

[A.] 2590. Gentiles have not formed any principles against the truths of faith . . . still less scandals against the Lord, as have many **Christians** who have lived an evil life . . . They wish well to **Christians**, but the latter despise them, and do violence to them as far as they can . . .

—². As to **Christians** and Gentiles in the other life the case is this ; **Christians** who have acknowledged the truths of faith, and at the same time have lived a good life, are received in preference to Gentiles, but at this day such are few ; whereas Gentiles who have lived in obedience and mutual charity are received in preference to **Christians** who have not lived so good a life.

2592². I manifestly perceived that the interiors of the thought or mind (of this wise Gentile) were open, and then at the same time I perceived that the interiors with some **Christians** who were present were closed, for with these there reigned envy against him, and also incredulity that the Word is of such a nature ; nay, when I proceeded to read the Word, he said that he could not remain there, because he perceived it to be more holy than he could bear . . . On the other hand, the **Christians** said with an open voice that they could remain there, the reason being that their interiors were closed, and holy things did not affect them.

—³. (The conversation being next about the Lord) certain evil **Christians** infused various scandals . . .

2595. I was told that gentiles can be initiated into choirs, and thus into accordance, in a single night, while most **Christians** can scarcely be so in thirty years.

2596^e. When I called the Lord Christ, a certain repugnance was perceived in (the Chinese Spirits) ; but the reason was . . . their having known **Christians** to live worse than they did themselves, and in no charity . . . They were afterwards instructed by the Angels that the **Christian** doctrine prescribes love and charity more than any other in the whole world, but that there are few who live according to it.

2597. There are Gentiles who when they lived in the world had known from intercourse and report that **Christians** live the worst life, in adulteries, hatred, quarrels, drunkenness, and the like . . . In the other life these are more timid than others at receiving the truths of faith. But they are instructed by the Angels that the **Christian** doctrine and faith itself teaches quite differently, but that **Christians** live less according to their doctrines than Gentiles do.

2598³. From this it was evident that Gentiles come more easily into Heaven than **Christians** at this day who are not so affected.

2605^e. From this it was given to think about many **Christians**, who are not idolaters outwardly, but inwardly, and at heart deny the Lord, thus also the truths of faith, as to what kind of a lot awaits them in the other life. H. 327.

2702^e. Not that there is regeneration through baptism, but by the life signified in baptism, into which **Christians** will enter who have the truths of faith because they have the Word.

2732. They said that they who in the bodily life have lived in such marriage love, are together and dwell together in Heaven as Angels, sometimes also with their children ; but very few do so who are from **Christendom** at this day.

2744^e. Sirens are they who are in the persuasion that it is honourable to commit whoredom and adultery . . . the principal part of them in the other life come from **Christendom**.

2752. They who have been devoured with adulteries, above all others in the other life want to obsess men, and so through them to return into the world ; but they are detained in Hell by the Lord to prevent their coming among the Spirits who are with men ; there are very many such from the **Christian** world, rarely from others.

2754. The most deceitful . . . are the modern Antediluvians. They lay an ambush by innocence, by mercy, and by various good affections with persuasion ; when they lived in the world they were adulterers above all others ; wherever there was a beautiful wife, and young, they entered without conscience, and by the above things moved her to dishonour. They are invisible . . . They are also cruel, having studied themselves alone, and would have accounted it nothing if the whole universe had perished for them. At this day there is a great number of such ; it was also said that they are from **Christendom** ; their Hell is the most grievous of all.

2863². The more moral gentiles from all parts of the earth sometimes speak better about such things than **Christians** do, and not only speak, but live according to them.

2986^e. When a new Church is established by the Lord, rarely if ever is this effected with those with whom the old Church was, but . . . with the gentiles . . . It will be similar with this Church which is called **Christian**.

3010^e. 'Christ'=truth Divine. Hence it is evident what a **Christian** is, namely, one who is in truth from good.

3242. They who are in the truth of faith, that is, who profess faith, and say that it is the essential, from having so learned, and yet are in the good of life, that is, who are **Christians** at heart, not with the lips, are in the Lord's Spiritual Kingdom.

3246^e. The moment a man is in good and truth, and in internal things, such things cease ; hence it is that it is not allowable for **Christians**, as it was for the Jews, to adjoin any concubine to the wife, and that this is adultery. H. 379(q).

3432². The Jewish nation . . . accounted the prophetic Word holy because it sounded ancient, and because they heard the name of Jehovah in the sense of the letter . . . Nor does the **Christian** world think about the Word more holily.

3447. Our Churches at this day are almost all of this character, except that which is in **Christian** gentilism . . .

3469⁴. They who are in the natural good of the love of evil are flexible and prone to evils of every kind, for they suffer themselves to be easily led astray ; from that good they are compliant, especially to filthy pleasures,

to adulteries, also to cruelties; and they who are in the natural good of falsity are prone to falsities of every kind; from that good they seize what is persuasive . . . Into these goods so-called . . . are born very many at this day who are in natural good in the **Christian** world, for the reason that their parents have contracted the delight of evil and the delight of falsity by actual life, and thus have implanted it in their children.

3472^e. The **Christian** world does indeed acknowledge that the Word is Divine, but that it is Divine in the way stated, it denies, if not with the lips, still with the heart.

3479³. As it was foreseen that **Christians** would almost reject the Word of the Old Testament, and would also defile its internals with profane things, the Jewish nation has been preserved . . . It would have been otherwise if **Christians**, knowing internal things, had also lived as internal men . . .

3480². With **Christians** (a representative Church) is not possible, because they know the interior things of worship, but do not believe them; thus they cannot be in a holy external separate from the internal.

3488^s. 'This gospel of the kingdom shall be preached in the whole inhabited [earth]' (Matt. xxiv. 14) = that this shall be made known in the **Christian** world. . . . 'In the whole inhabited,' namely, earth = the **Christian** world; 'the earth' = the tract where the Church is, thus the **Christian** world.

3489². How unlike internals are to externals may be evident from those who come into the other life from the **Christian** world. (Refs.) . . . There it is evident that however peaceable they seemed in the world, they really hated one another and all things of faith, especially the Lord; for when the Lord is merely mentioned there in their presence, a sphere not only of contempt, but also of aversion for and enmity against Him manifestly breathes forth from them, even from those who in appearance had spoken holily of Him . . . In like manner when charity and faith are mentioned. Such are they in the internal form . . . If during their life in the world external considerations had been taken away from them . . . they would have rushed upon one another with intestine hatred . . . and without conscience would have plundered the goods of others, and would have murdered one another, especially the innocent. Such are **Christians** at this day as to the interiors, except a few whom they do not know.

3667². Just as in **Christian** gentilism.

3704⁶. Almost all from the **Christian** world have an idea of three gods, although with the lips they say there is only one God . . .

3732^e. See **CHRIST** at this ref.

3900². They who teach falsities in the **Christian** world are especially they who have as an end their own pre-eminence, and the wealth of the world . . .

3957. At this day very few in the **Christian** world know that 'reward' means mutual love, because they do not know what mutual love is . . .

4136³. That at this day few know anything about spiritual good, and about freedom, has been made known

to me through experience from those who come into the other life from the **Christian** world. Examp.

4190². It has sometimes been given to speak with **Christians** in the other life concerning the state and lot of the gentiles, that they receive the truths and goods of faith more easily than **Christians** who have not lived according to the Lord's commandments; and that **Christians** think cruelly about them . . . Also that **Christians** are in falsity in believing that they alone have Heaven because they have the book of the Word, written on paper but not in their hearts; and that they know the Lord, and yet do not believe Him to be Divine as to the Human . . . and therefore when they are left to themselves . . . they do not even adore Him; and thus that they are the people who are out of the Lord, for whom there is no salvation.

4197. It is otherwise with **Christians**; such of them as are in mutual charity, and still more those who are in love to the Lord, while they live in the world are in direct good because in Divine truths, wherefore they enter Heaven without such instruction if in their truths there have not been falsities which must first be dispersed. But **Christians** who have not lived in charity, have closed Heaven against themselves, and very many of them to such a degree that it cannot be opened; for they know truths and deny them, and also harden themselves against them, if not with the lips still at heart.

4205^o. Truths with gentiles who have lived in mutual charity are such that the good flowing in from the Lord can also find a reception in them; but so long as they live in the world, not so much as with **Christians** who have truths from the Word, and thence live in spiritual charity.

4234³. The most general things of this subject are unknown in the learned world, even the **Christian**. Enum.

4327². At this day these are they who for the most part constitute the general involuntary sense, who anciently were the most celestial of all, and now are the most wicked of all, and this chiefly from the **Christian** world; they are in great numbers . . . They think deceitfully, and devise evils against the neighbour, putting on a friendly countenance . . . and speaking pleasantly, as if pre-eminently endowed with charity, and yet they are the most bitter enemies . . .

4419. Intelligence from proprium so prevails in the **Christian** world that it is believed that all intelligence is thence . . .

4464⁵. They who are in mere external things care nothing for what is said about internal ones . . . The greatest part of **Christians** are in such incredulity, which has been given me to know from those who have come into the other life from the **Christian** world . . . for there they cannot hide what they have thought . . .

4689². That they who are in faith separate from charity do not at all adore the Lord's Divine Human, has been evident to me from such who have come into the other life from the **Christian** world . . . for hearts speak there. . . . Many of those who have even preached the Lord in the world, there utterly deny Him . . . Not a single one from the **Christian** world knows that His Human is

Divine, and scarcely anyone that He alone rules Heaven and the universe, still less that His Divine Human is everything in Heaven; that this is the case could not be openly revealed, because it was foreseen by the Lord that the **Christian Church** would turn away from charity to faith, thus would separate itself from Him, and would thus not only reject but also profane the Holy which is from His Divine Human, for faith separate from charity cannot do otherwise. That faith is now separated from charity is evident, for Churches separate themselves according to their dogmas, and he who believes otherwise than as dogma teaches is cast out from their communion and defamed; but he who robs, who without mercy deprives others of their goods, if only he does not do it by open methods; he who plots deceitfully against his neighbour, who attaches dishonour to works of charity, and who commits adultery, is still called a **Christian**, provided he goes regularly to church and speaks from doctrine.

[A.] 4733². They who say that they acknowledge a Supreme Being, of whom they have no idea of perception, for the most part acknowledge no God, but nature in his stead. . . . Very many of the learned among **Christians** are of this character, and this because they do not believe the Lord's Human to be Divine.

4741². Who does not see that to will well and to do well is the very **Christian** life itself?

4799⁴. While I was reading in the New Testament about the Lord. . . there were some **Christian** Spirits present, and I perceived that they cherished scandals against the Lord within themselves, and also wanted to communicate them tacitly. . . . In the world some of them preached the Lord. . . .

4818³. Such is the origin of evil with some in the **Christian** world, especially with those who are meant by 'Babylon.'

4944. They who come from the **Christian** world, and who have led a good moral life, and have had something of charity towards the neighbour, but have cared little for spiritual things, for the most part are sent into places under the feet, and are kept there until they put off the natural things in which they have been, and until they imbue spiritual and celestial things so far as possible according to their life. When they have imbued them they are elevated thence to heavenly Societies.

5006². Spirits were present from the **Christian** world (while I was thinking about spiritual things), and they were then let into the state in which they had been in the world, and then they were not only affected with sadness at the thought of spiritual good and truth, but were seized with such loathing that they said they felt in themselves like what, in the world, excites vomiting. . . . Hence it was evident what the quality of the **Christian** world is at this day. The cause in general is that the **Christian Church** at this day preaches faith alone. . . .

5036. At this day scarcely anyone in the **Christian** world knows the source of temptations. . . .

5060^e. See **ADULTERY** at this ref.

5256². They who have been Gentiles, and have been

converted to **Christianity**, in the other life adore the Lord alone. Ex.

5393². They rejoice from the heart. . . when they see a field of battle covered with slaughtered troops and streams of blood. . . merely that they may pass for great men and heroes; and yet they call themselves **Christians**. . . .

5572. At this day there are very many in the **Christian** world who ascribe all things to nature, and scarcely anything to the Divine; but among these there are more in one nation than in another. (It is the Dutch who are here referred to. See Index to A.)

5639². Most in the **Christian** world are ignorant what the Spiritual is. . . . It is the affection of charity and faith, that is, of good and truth, and the delight. . . . thence, which are inwardly felt by a man, and which make that man truly **Christian**, which is the Spiritual. The reason why most in the **Christian** world are ignorant what the Spiritual is, is that they make faith the essential of the Church. . . .

5702. There appeared Spirits from the **Christian** world, and they were compelled to hear the interior things of the Word; they were seized with such loathing that they said they felt as it were an itching to vomit; and I was told that at this day the **Christian** world is of this character almost everywhere. The reason is that they are not in the affection of truth for the sake of truth. . . .

5704. **Christian** good, that is, the good of charity towards the neighbour. . . .

5804. Man does not know what spiritual good is, or what is the same, **Christian** good, except through truth. . . .

6269². If charity were in the first place, and faith in the second, the Church would have a different face, for then none would be called **Christians** but those who live a life according to the truths of faith, that is, a life of charity.

6704. It is the part of **Christian** prudence to examine well what is the quality of a man's life, and to exercise charity according thereto.

6876^e. Hence the worship of nature is at this day so common, especially in the **Christian** world.

7051. The reason **Christians** believe that the Jewish nation was chosen in preference to others, is that they believe that the election and salvation of man are of mercy, however he lives. . . . Hence also it is that most in the **Christian** world also believe that that nation will be. . . . brought back into Canaan. . . . —⁴.

7197^e. The life of **Christian** good is what makes Heaven, not the life of natural good.

8257. A life according to the Lord's commandments. . . . is the **Christian** life, and is called the spiritual life.

8516². Everyone ought to be led by means of the truth of faith to **Christian** good, which is called charity. . . . From this it is evident that man cannot be led to **Christian** good except through the truths of faith.

8622^e. They have been like **Christians** as to speech,

and also as to life; but they were hypocrites, and inwardly were deceitful tigers.

8754^e. No good is here meant but **Christian** good.

8772. All **Christian** good or spiritual good has in it the truths of faith; for the quality of that good is from the truths of faith; the good which has not its quality from the truths of faith is not **Christian** good, but is natural good, which does not confer eternal life. Ex.

9020^e. This ardour of domineering and getting gain reigns especially in **Christian** gentilism, where the idols of canonized men are set up to be adored . . .

9211^r. This law (of usury) is not binding upon **Christians**, to whom interior things have been revealed by the Lord.

9239. They who are truly **Christians** know and do, thus they believe in God; but they who are not truly **Christians** know and do not.

9256^o. When gentiles are instructed, they are in a clearer perception, and thus in a more interior perception concerning the heavenly life with man than **Christians**; the reason is that they have not confirmed themselves against the truths of faith, as very many **Christians** have . . .

9409^l. The case is almost the same at this day in the **Christian** world, in which they are in externals without an internal, in consequence of their having no doctrine of love to the Lord and of charity towards the neighbour . . .

—⁵. As at this day they are of such a character in the **Christian** world, namely, in externals without an internal, scarcely any are affected with truth for the sake of truth; hence also it is that they do not even know what good is, what charity, and what the neighbour; also what the internal man is, nor what Heaven and Hell are, nor that everyone lives immediately after death. Those of them who remain in the doctrine of their own Church do not care whether it is false or true; they learn and confirm these things . . . merely for the sake of prosperity in the world . . . Hence it is that they have no illumination when they read the Word, and that they will utterly deny that there is anything internal in the Word, except what stands forth in the letter.

9472. The good of merit is the good proceeding from the Lord's Divine Human, which is **Christian** good, or spiritual good with man; this good is that by which man is saved. (It is signified by 'shittim wood.')

10112. With **Christians**, to acknowledge the Lord is the first of the Church, for without acknowledgment there exists no communication, consequently no faith or love; hence the primary of doctrine in the **Christian** Church is that without the Lord there is no salvation . . .

10409^o. They who love themselves and the world above all things, worship them as a god; in the **Christian** world at this day such are very numerous. Des.

10492^o. Even in the **Christian** world the internal is closed with those who know the truths of faith from the Word and do not live according to them. 10500^e.

10737^e. At this day this interior perception has

perished in the **Christian** world, and only remains with the simple who are in faith.

H. 2 (u). **Christians** have been examined in the other life . . . and it was found that they have an idea of three goods. Refs.

3. They who have denied the Divine of the Lord, and have acknowledged only His Human, as the Socinians, are also outside of Heaven, and are carried forward a little towards the right, and let down into the deep, and are thus completely separated from all the rest from the **Christian** world.

319. See GENTILE at these refs. 320. 321. 325.

379 (q). Polygamy and concubinage not permitted to **Christians**, because they can be in internal things, thus in the marriage of good and truth. Refs.

495^e. Such are the most who at this day come into the other life from the **Christian** world . . .

514^o. Those Mohammedans who recede from Mohammed . . . are then instructed in the **Christian** religion.

516. **Christians** are there instructed from the heavenly doctrine, which agrees completely with the internal sense of the Word.

N. 3. It is thus evident that the New Heaven has been formed from both **Christians** and gentiles.

8. It is said the Churches in the **Christian** world, and by them is meant the Churches with the Reformed, or Evangelicals, but not with the Papists, for the **Christian** Church is not there, for where the Church is the Lord is adored and the Word is read . . .

J. 50^o. Many of the Mohammedans, when informed, receive faith in the Lord, and acknowledge Him to be one with the Father; communication with the **Christian** Heaven is also given them through influx from the Lord, but they are not mixed together, because religion separates.

51. Those from the Gentiles who in the world have worshipped God under a human form, and have led a life of charity according to their religion, are conjoined with the **Christians** in Heaven . . .

L. 55^o. As the Word is of such a nature in the sense of the letter as to mention a number who yet are one, **Christians**, who in the beginning were simple, and understood all things according to the words of the sense of the letter, distinguished the Divinity into three persons . . .

S. 24. The knowledge of correspondences, by which is given the spiritual sense of the Word, after those times was not unfolded, because **Christians** in the primitive Church were very simple . . .

105^o. This is the reason why **Christians**, with whom the Word is read, constitute the breast of that Man; for they are in the midst of all; and around them are the Papists.

Life 64. It is general in the whole **Christian** world to teach the decalogue, and for little children to be initiated into the **Christian** religion thereby . . .

77. From these things one may conclude and see not doubtfully whether a man is a **Christian** or not; he who from faith and life does not make adulteries to be sins is

not a **Christian** . . . but on the other hand, he who shuns adulteries as sins, and still more he who on that account is averse to them, and still more he who on that account abominates them . . . if he is in the **Christian** Church, is a **Christian**.

F. 34. The **Christian** faith in a universal idea. Gen. art.

42. He replied, I am a Reformed **Christian**. 43. T. 391².

W. 12. The common people in **Christendom** have an idea of God as a Man, because God is called a Person in the Athanasian doctrine of the Trinity. But those who are more sapient, pronounce God to be invisible . . .

P. 70. In the **Christian** world the understanding has been closed, in regard to Divine things, from religion. 149.

114³. Hence it is evident that the general religion of all the Churches in the **Christian** world is that a man is to examine himself, see and acknowledge his sins, and afterwards desist from them . . .

153. I have often wondered that although the whole **Christian** world has known that evils must be shunned as sins, and that otherwise they are not remitted, and if they are not remitted there is no salvation, yet hardly one in thousands knows this. Inquiry was made in the Spiritual World, and it was found to be so. For everyone in the **Christian** world is acquainted with this, from the exhortations read before those who go to the Holy Supper, for it is openly declared to them, and yet when they are asked whether they know this, they answer that they do not, and that they have never known it. This is because they have not thought about it, and because the most have thought only about faith, and about salvation by it alone. And I have also wondered that faith alone has so closed their eyes, that when they who have confirmed themselves in it are reading the Word, they see nothing that is there said concerning love, charity, and works. It is as if they had daubed faith over all things of the Word.

239. (An argument against the Divine Providence is) that the whole **Christian** world has acknowledged three gods . . . Also that they have not known that to shun evils as sins is the **Christian** religion itself.

251⁴. It is not known in this world what kingdoms in the **Christian** world relate to the Moabites, Ammonites, and the other nations with whom the Sons of Israel waged war, but there are those which relate to them.

256. The reason the **Christian** religion is only in the smaller division of the habitable globe called Europe, is that the **Christian** religion has not been accommodated to the genius of the Orientals . . .

—³. The **Christian** religion is divided because it is from the Word, and the Word is written by pure correspondences . . . And as the doctrine of the Church must be drawn from the literal sense of the Word . . . there could not but arise disputes . . . but not as to the Word itself, and as to the Divine itself of the Lord; for it is everywhere acknowledged that the Word is holy, and that in the Lord there is the Divine, and these two are the essentials of the Church. Therefore they who deny the Lord's Divine . . . have been excommunicated from

the Church; and they who deny the holiness of the Word are not accounted **Christians**.

257. That in many kingdoms where the **Christian** religion has been received, they arrogate Divine power to themselves . . .

258. That among those who profess the **Christian** religion there are some who place salvation in certain words which they think and speak, and not anything in the goods which they do . . .

—². Such are not **Christians** at heart.

—⁴. Everyone who is born a **Christian** knows that evils are to be shunned as sins . . .

— In the whole **Christian** world too the Athanasian Creed has been accepted . . .

259. That there have been and still are so many heresies in the **Christian** world, as Quakerism, Moravianism . . .

262. A doubt may be suggested against the Divine Providence from the fact that the whole **Christian** world worships God under three persons, which is to worship three gods; and that hitherto it has not known that God is one in Person and essence, in Whom is the Trinity, and that the Lord is that God. Gen. art. —⁷, Ex.

—⁵. From the idea impressed upon him concerning the Lord's Human, that it was like the human of another man, it has come to pass that a **Christian** can hardly be led to think of the Divine Human.

—^e. In the Spiritual World, where everyone must speak as he thinks, no one can even name Jesus, except he who has lived in the world as a **Christian**.

265. (Why it has not been known) that to shun evils as sins is the **Christian** religion itself. Gen. art. 278².

278a. These are the primary things of the **Christian** religion on the part of man. Ex.

322⁵. Who when he hears a **Christian** say, I make no account of this or that evil . . . does not say to himself, Is this man saved? . . . If he says, I was born a **Christian** . . . is this anything when he does not regard (these things) as sins? . . . These things have been said of a **Christian**, because a Gentile thinks concerning God from religion in his life more than a **Christian**.

328⁸. They receive this (instruction) more easily than **Christians** who have taken with them from the world an idea of the Lord's Human separate from His Divine.

330⁶. They who are outside the Church have an idea of God as a man more than **Christians** . . .

—⁷. **Christians** have the precepts of religion from the Word, but there are few who draw from it any precepts of life . . .

338⁸. That the doctrines of the Churches in the **Christian** world interiorly regarded are against instantaneous salvation from immediate mercy; but still the external men of the Church establish it.

R. 10. 'John to the seven Churches' (Rev. i. 4) = to all who are in the **Christian** world, where the Word is, and by whom the Lord is known, and who accede to the Church.

40. 'And send it to the Churches, to those in Asia' (ver. 11) = for those in the **Christian** world who are in the light of truth from the Word.

67³. What is universal of the **Christian** faith on man's part. Def.

68. To the Churches in the **Christian** world. (Treated of in this chapter.)

110². Exactly similar to these are those in the **Christian** world who are in works alone and in no truths of doctrine; wherefore they cannot be called anything but gentiles . . .

238. The New Heaven from **Christians**, who are in general truths from the sense of the letter of the Word. Sig.

263². The greatest part of the **Christian** world is occupied by those who have transferred to themselves the Divine Power of the Lord . . .

365. All in the **Christian** world who are in religion from good, and in truths from doctrine. Sig.

478^e. That the Kingdom will be the Lord's . . . has not been fulfilled by **Christians** because they have not acknowledged the Lord to be God of Heaven and earth as to the Human also . . . wherefore they do not immediately approach Him.

618. That no others from **Christians** could understand, and thus from love and faith acknowledge, that the Lord alone is the God of Heaven and earth, but they who have been received into this New Heaven by the Lord. Sig.

675². Enlightenment has been given us from Heaven, and in that enlightenment the perception that at this day in the **Christian** world there is no longer the Church, nor religion . . . T. 389.

706^e. A man can indeed live as a **Christian** without truths, but only before men, not before the Angels.

751. That the Roman Catholic religion reigns in the **Christian** world . . . Sig.

801. That from the religion which is meant by the city Babylon . . . falsity has spread into the whole **Christian** world. Sig.

876. That a New Heaven has been formed by the Lord from **Christians**, which at this day is called the **Christian** Heaven, where are they who had worshipped the Lord, and had lived according to His precepts in the Word . . . in which Heaven also are all little children of **Christians**. Sig.

877. The Heavens formed, not by the Lord, but by those who came from the **Christian** world into the Spiritual World, and which were all dissipated at the day of the Last Judgment. Sig.

878. That the external of the Heaven gathered from **Christians** since the first establishment of the Church was in like manner dissipated, after those who were written in the Lord's book of life had been taken out of it and saved. Sig.

949^e. The Lord Himself is in men according to reception, and not anything Divine separated from Him; the Angels are in this idea when they are in the idea of the Divine omnipresence, and I doubt not that some **Christians** too can be in the like.

953. Testification by the Lord before the whole **Christian** world that it is true that the Lord alone has mani-

festated the things which are described in this Book, and which are now opened. Sig.

M. 2. (Those reputed wise convoked who were from the kingdoms of the **Christian** world.)

—². Several . . . have informed us that not a single person in the universal **Christian** world knows what heavenly joy is . . .

474^e. In the Spiritual World equally as in the natural world no **Christian** is permitted to have a plurality of wives, because this infests and profanes religion. 338, Gen.art.

142. The **Christian** marriage principle alone is chaste. Ex.

339. That if a **Christian** has more wives than one he commits not only natural adultery, but also spiritual adultery . . .

— . By polygamic marriage in the **Christian** world the marriage of the Lord and the Church is profaned; in like manner the marriage of good and truth, and above all the Word, and with the Word the Church. Sig.

—². When this perishes the married man is no longer a **Christian**.

— . The marriages of **Christians** differ from those of other nations in this respect, that as good loves truth and truth good, and as they are one, so a wife and a husband; therefore if a **Christian** should adjoin one wife to another he would rend asunder in himself that spiritual marriage, thus he would profane the origin of his marriage, and would thus commit spiritual adultery.

—³. As a **Christian** man knows the Lord, has the Word, and also has the Church from the Lord through the Word, it is evident that he, more than a man who is not a **Christian**, has the capacity of being regenerated, and thus of becoming spiritual, and also of attaining to true marriage love . . .

— . It follows that the damnation of **Christian** polygamists after death is more grievous than that of those who only commit natural adultery . . . Des.

457. The marriage principle of one man with one wife is the . . . storehouse of the **Christian** religion. Ex.

464. Concubinage conjointly with a wife is unlawful for **Christians** and detestable. Ex.

— . As soon as anyone without a really serious reason adjoins a concubine to a wife, Heaven is closed against him, and he is no more numbered among **Christians** by the Angels.

466². Concubinage conjoined with a wife deprives a man of all capacity and inclination to the conjugal life which is in **Christians** from birth. Ex.

500. I saw thousands gathered together . . . The Angel said . . . Those who are gathered together are of those who believe adulteries not to be sins, and who say that adulterers have an acknowledgment of God equally with those who cleave to their wives; they are all from the **Christian** world. Visitation has been made by Angels to see how many there are there who believe adulteries to be sins, and out of a thousand they did not find a hundred . . .

B. 30. The universal theology in the **Christian** world at this day is founded on the idea of three gods, originating from the doctrine of a trinity of persons. Gen.art.

[B.] 37. That the Mohammedans and certain nations in Asia and Africa abhor **Christianity**, because they believe that there is in it the worship of three gods, is known . . . T. 183. 831.

98. The sole reason why the **Christian** world has fallen to a faith which has put away from itself all the truths and goods of Heaven and the Church . . . is that they have distinguished God into three, and have not believed the Lord God the Saviour to be one with the Father, and thus have not approached Him immediately.

T. 79. There approached some from the **Christian** world. (They state their ideas about creation.)

107. After this no one comes into Heaven from **Christians**, except he who believes in the Lord God the Saviour, and approaches Him alone. Gen.art.

108. Wherefore if after this anyone comes from the **Christian** world into the Spiritual World . . . and does not believe in the Lord, and approach Him alone, and cannot then receive this, because he has lived evilly, or has confirmed himself in falsities; at his first step to Heaven he is repelled, and his face is turned away from it, and is turned towards the Lower Earth, whither he also departs, and conjoins himself with those there who are meant by 'the dragon' and 'the false prophet' in the Revelation. Every man too in **Christian** lands who does not believe in the Lord, after this is not listened to, his prayers in Heaven are like bad smelling odours, and like the belchings from diseased lungs . . . His prayer does not rise to Heaven otherwise than as the smoke of a conflagration which is cast back into his eyes by a descending storm . . .

113^e. They who confirm justification by faith alone by the Word are sent forth into a desert, wherein they are carried to the extremity of the **Christian** world, and mixed with pagans.

120. Without redemption by the Lord, iniquity and wickedness would overrun the **Christian** world in both worlds, natural and Spiritual . . .

121². At the Lord's second Advent the Hells have grown from **Christians** so called . . .

134². On hearing these things the Angel was silent for a long time, being paralyzed with amazement; when he broke silence he thus spake, 'Is it possible that the **Christian** world is so insane . . .

—⁴. The **Christian** world, moreover, is ignorant of the existence of order . . .

160⁷. We were amazed to hear such things, and said one to another, Although these men are called **Christians**, they are neither men nor beasts, but men beasts.

172². That no other trinity but a trinity of gods is meant at this day in **Christendom** . . .

184. That a trinity of gods is seated in the minds of **Christians**, although from shame they deny it.

342². From these things follows this conclusion, that everyone who wants to be truly **Christian**, and to be saved by Christ, must believe that Jesus is the Son of the Living God . . .

— These are they who make the worship of Him like the worship of Mohammed, and do not distinguish between true **Christianity**, which is the worship of the Lord, and naturalism.

343. What the modern Church delivers concerning faith is generally known in the **Christian** world . . .

345⁵. A one-eyed faith, which is a faith in some other than the true God, and with **Christians**, than the Lord God the Saviour.

356^e. Say such things to a pagan . . . Would he not regard **Christianity** as one would an empty vessel?

384. There is no faith with all those in **Christendom** who reject the Lord and the Word, although they live morally, and also speak, teach, and write rationally about faith. Ex.

391. The nature of the desolation of truth, and of the theological leanness existing in the **Christian** world at this day, has been made known to me by conversation with many of the laity, and with many of the clergy in the Spiritual World . . .

—². The Angels who are sometimes sent out by the Lord to visit the **Christian** Societies which are in the World of Spirits . . . greatly lament, saying that there is such dullness and thence thick darkness in the things of salvation, almost like that of a talking parrot . . .

450. There have been various heresies in **Christianity** from the time of its foundation, and there are also at this day, in which these three essentials, God, charity, and faith, have been and are acknowledged . . .

459¹. My verdict is that the old **Christian** brotherhood is charity . . .

483. It is known in the universal **Christian** world . . .

497. You can reject that absurd heresy, which at this day has induced a lethargy in **Christendom** . . .

501. Since the Advent of the Lord, all in the **Christian** world can become spiritual . . .

512. In the Reformed **Christian** world . . .

521^e. This Hereditary is so augmented with the Jews that they cannot embrace the **Christian** religion from faith of heart . . .

525. No one in the **Christian** world can be without the Knowledge of sin . . . The decalogue is the initial book with all in **Christendom** . . . 530².

—^e. Then for the first time the preaching in the Churches is received with both ears, and is borne into the heart, and the man from a pagan becomes a **Christian**.

526. What is better known in the whole **Christian** world than that a man ought to examine himself?

536². The rest, who have not exercised charity from religion, have hearts as hard as adamant . . . and soon adjoin themselves to the Spirits of the dragon, and together with them are driven away into deserts or into caverns which are in the furthest borders of the so-called **Christian** world . . .

568⁴. Hence come **Christian** fidelity and morality in the external man . . .

580^e. There have also been given the means (of regeneration and salvation), for **Christians** in the Word, and for Gentiles in their several religions.

595. He who simulates a moral citizen and a **Christian** man may be compared to a corpse wrapped up in spices . . .

619. Such is the congregation of people at this day

who call themselves **Christians** . . . as is clearly evident to me from the spheres in the Spiritual World which flow forth from modern **Christendom**. Des.

628. Unless the error concerning imputation is abolished, atheism will invade the whole of **Christendom** . . .

632. This faith . . . has been received by the whole **Christian** world. Ex.

634. Since then the **Christian** temple has been in ruins.

636^a. The true **Christians** of the apostolic Church were called brethren.

637. In those primitive times all in that **Christian** world acknowledged that the Lord Jesus Christ was God . . .

645. The teachers of the **Christian** religion have stopped up their ears as with wax . . .

654. Works of charity done by a **Christian** and by a heathen appear alike in the external form . . .

666. No one in **Christendom** knows what conscience is. From experience.

677. The first use of baptism is . . . insertion among **Christians** in the Spiritual world. Gen.art.

— All foreign proselytes are baptized who are converted to the **Christian** religion, merely from the confession that they want to embrace **Christianity** . . .

678. **Christians** are in the middle of the Spiritual World. D.524o.

—². Without the **Christian** sign, which is baptism, some Mohammedan Spirit, or some one from the idolators, might apply himself to newly born **Christian** infants, and also to children . . . and alienate them from **Christianity** . . .

680^c. In the Spiritual World everyone is inserted into Societies and congregations according to the quality of **Christianity** in him or without him.

681. The second use of baptism is that a **Christian** may know and acknowledge the Lord Jesus Christ the Redeemer and Saviour, and may follow Him. Gen.art.

— To bear the name of a **Christian**, that is, that one belongs to Christ, and not to acknowledge and follow Him, that is, to live according to His commandments, is as empty as a shadow . . . 683.

682^a. The name of a **Christian** given to anyone means his quality as to faith in Christ, and as to the charity towards the neighbour he has from Christ.

684. A true **Christian** knows and acknowledges the Lord the Redeemer Jesus Christ . . .

699. What true **Christian** does not acknowledge that these two Sacraments are holy, nay, that they are the most holy things of worship in **Christendom** ?

700. The reason this spiritual sense is now first unfolded, is that before there has not been **Christianity** except in name, and with some a kind of shadow of it ; for hitherto they have not immediately approached and worshipped the Saviour Himself as the Only God, in Whom is the Divine Trinity, but only mediately, which is not to approach and worship, but only to venerate Him as the cause for whose sake man has salvation . . . But as now for the first time **Christianity** itself is arising,

a New Church is now being instituted by the Lord . . . in which God the Father, Son, and Holy Spirit are acknowledged as one . . . it has pleased the Lord to reveal the spiritual sense of the Word, in order that this Church may come into the use and enjoyment of the Sacraments . . .

721. By baptism every **Christian** man is intronched and introduced into those things which the Church teaches from the Word concerning the other life . . .

764. As the modern Church in **Christendom** is the night . . .

777. As **Christians** have Divine truth from no other source than the Word . . .

821. To such the transition from popery to **Christianity** is as easy . . .

D. 48o. That the worst of all the Spirits who are in the ultimate Heaven are those who profess themselves **Christians**, also the Jews. Des.

590. (Character of **Christians**). 594. 4812. 5518¹. 5525.

1558. On the infidelity of **Christians**.

2567. The iniquity of those called **Christians** is consummated, and the Lord's Kingdom is turned to others.

3595. **Christendom** is full of these insidious adulterers. 4083.

3598. The world called **Christian** is almost like the antediluvian one. Des. It is worse in that it regards adulteries as nothing.

3613. More obscene things exist in **Christian** lands than formerly . . .

3934. The character of the **Christian** world at this day. Des. 5855. 5978. J.(Post.)250. E.825⁴. 902^e.

3994¹. The state of men at this day, especially in **Christendom**. Rep.

4401. How the gentiles are kept from receiving the truths of faith by the crimes of **Christians** ; yet there are a few who are not such.

4486. Why **Christians** have to remain longer than others in the World of Spirits.

4772^a. **Christians** are now depraved in disposition and nature, so that they wish to have only an invisible God, except some of the simple in heart . . .

4843. Such is the **Christian** world almost everywhere at this day.

5539. In **Christendom** at this day adultery is general . . . Hence the quality of **Christendom** is evident, and that it is its last time.

5731. Quality of the charity which now prevails in the **Christian** world.

5793. What it is to live as a **Christian** ; and that it is not so difficult to do so in the heavenly doctrine as in the destroyed Babylon.

5807. On the separation of the **Christians** and gentiles, and that the Lord betook Himself to the gentiles.

5808. Some **Christians** thought pretty sanely about the Lord ; but few.

5832^e. As to adulteries and principles about them,

Hell is as it were open and received in the **Christian** world; not so much so out of it.

E. 649⁴. Christians in the other life are found to have no other idea of the Lord than as of a common man.

1008². The reason why adulteries are less abhorred by **Christians** than by any barbarous nation, is that in the **Christian** world at this day there is not a marriage of good and truth, but a marriage of evil and falsity . . . From this origin there flows in from Hell the lust and favour of adultery; hence it is that adulteries are believed to be allowable, and are carried on without shame in the **Christian** world. De Conj. 77, 80.

C. 20. There are two distinct things; to shun evils as sins, and to do **Christian** good; he who shuns evils as sins does **Christian** goods; but they who do good and do not shun evils as sins, do not do any **Christian** good.

Coro. xxxi. The Lord could not then form a New Heaven and from this a New Church from **Christians**, for there then were no **Christians**.

lv. An invitation to the universal **Christian** world to this New Church . . .

Inv. (x). After this they are not to be called Evangelicals, Reformed, still less Lutherans and Calvinists, but **Christians**.

38. In order that the true **Christian** religion might be opened, it was necessary for some one to be introduced into the Spiritual World, and from the Lord's mouth draw genuine truths from the Word.

Christian Church. *Ecclesia Christiana.*

See **CHRISTIAN**, and **PRIMITIVE CHURCH**; also under **CHURCH**.

A. 567. Europe, where now is the **Christian Church** . . .

1083². The internals of the **Christian Church** are just like the internals of the Ancient Church; but there are other externals, namely, in place of sacrifices and such things there are symbolic things . . .

1141^e. The Church from those called 'sons of Shem' was almost like our true **Christian Church**.

2118^e. The last judgment of this Church, which is called the **Christian Church**, is what is meant by 'the new heaven and new earth' in the Revelation.

2124. At this day, with the men of the **Christian Church**, intellectual good begins to perish, so much so that there is little of it left. Why.

2125. The quality of the men of the **Christian Church** at this day. Rep.

2243⁷. He then instituted a new Church which was called the **Christian Church**, and which at first was in the good of faith, and they lived together as brethren in charity; but this **Church**, in process of time, has fallen away in various ways, and has now become of such a character that they do not even know that the fundamental of faith is love to the Lord and charity towards the neighbour; and although from doctrine they say that the Lord was the Saviour of mankind, will raise them up after death, that there are a Heaven and a Hell; few believe it; (therefore) it is not far from its consummation.

3478². Thus it is evident that the rituals of the Jewish Church contained all the arcana of the **Christian Church**.

3488. Thus the perversion of the **Church** in **Christendom** began long ago.

3596^e. The dinners and suppers in the primitive **Christian Church** involved nothing else.

3755³. As interior things are open and known in the **Christian Church**, and are profaned, it is said that 'then shall be great affliction, such as was not from the beginning of the world.'

4057^e. The fourth consummation is that of the modern **Christian Church**, which is foretold by the Lord in the Gospels, and also in the Revelation, and which is now at hand.

4333^e. Specifically and especially (the things said by the Lord in the Gospels concerning the consummation of that age) treat of the consummation of the age which is now at hand, namely, of the end of the **Christian Church**, which is also treated of in the Revelation; this will be the fourth last judgment in this globe.

4422². When the **Christian Church**, established after the Lord's coming, began to vastate itself, that is, to recede from good, then, I. They began not to know what is good and true, but to dispute about it. II. They despised it. III. They did not acknowledge it at heart. IV. They profaned it . . .

4489³. Afterwards the Lord flowed in by means of doctrinal things of good and truth . . . Hence comes the **Christian Church**; this Church in its essence is the same as to internal form as the representative Church. . . But between the Most Ancient Church and the **Christian Church**, the difference is like that between the light of the sun in the day time, and the light of the moon or stars by night. Ex. There was almost the same difference between the Most Ancient and Ancient Churches, only that they who were of the **Christian Church** could have been in fuller light if they had acknowledged internal things, or had believed and done the truths and goods which were taught by the Lord . . .

4493⁴. When the man of the Jewish Church reads the Word, he apprehends nothing but the sense of the letter . . . In like manner at this day the man of the **Christian Church**.

4535^e. In this **Church** which is called **Christian** scarcely anything of charity and thence of faith survives; thus the consummation of its age is now at hand.

4689². See **CHRISTIAN** at these refs. 10112.

4690². The **Christian Church**, however, calls faith the doctrinal things which are the interiors of the Church . . .

—**e.** It is also the **Christian Church** which is here treated of (in the history of Joseph); for the Lord's Word is universal . . . and it was equally foreseen by the Lord how the case would be with the **Christian Church**, as how it would be with the Jewish Church.

4692⁴. The **Christian Church** does indeed adore the Lord's Human as Divine in external worship, especially in the Holy Snpper . . . but they do not make His Human Divine in doctrine, for they make a distinction between the Divine nature and the human nature; and this because the **Church** has turned away from charity to faith . . .

4700². See **HOLY SUPPER** at this ref.

4706. 'Their father' (Gen. xxvii. 12) = the Ancient

and the primitive **Christian Church** . . . There are four Churches; (the fourth) is that which was established after the Lord's coming, and is called the **Christian Church**; this is what in its rise is called the primitive Church.

4766³. If the Lord alone is adored, in Whom the Trinity is perfect . . . then there is the **Christian Church**, and it exists when it abides in this; 'the first of all the commandments is, Hear O Israel, the Lord our God is one Lord, therefore thou shalt love the Lord thy God with all thy heart . . . and thou shalt love thy neighbour as thyself.

4769³. Relatively to the **Christian Church**, the 'he-goat' in Dan. viii. = those who are in external truths from delights, that is, who are in faith separated . . .

4772. The externals of the Ancient Church were all representative of . . . the things of the **Christian Church**; hence when the externals of the Ancient and Jewish Churches are unswathed there is manifest the **Christian Church**. 4868⁵.

4899³. The **Christian Church** is with those who have the Word, and from doctrine preach the Lord, but still there is nothing of the Church in them unless they are in the marriage of good and truth . . .

5006³. The cause (of the present state of the Christian world) is, in general, that the **Christian Church** at this day preaches faith alone but not charity, and thus doctrine but not life, and when life is not preached man comes into no affection of good, and when he is in no affection of good he is in no affection of truth either . . .

5256. They who at this day come into the other life from the **Christian Church** almost all have an idea of the Lord as of another man . . . they say one God but think three . . . hence it is said of Christians in the other life that they worship three gods . . .

5663². That by 'God' and 'Jehovah' is meant the Lord, the Jewish Church did not know, nor does the **Christian Church** at this day know; the reason the **Christian Church** has not known this is that it has distinguished the Divine into three persons.

5979². This is known from the doctrine of faith of **Christian Churches**.

8972². These 'judgments' do not serve for laws in a Church where internal things are no longer represented by external ones, as in the **Christian Church**; the reason is that internal things are revealed to the man of this **Church**, and therefore communication with Heaven is effected through internal things; this is the reason why the man of the **Christian Church** is not bound to observe in the external form those things which are called 'statutes' and 'judgments,' but in the internal form . . .

9198². It is the same in the **Church** at this day which from Him is called **Christian**; in this **Church** the Lord is indeed received in doctrine, but by few with acknowledgment of heart, and by still fewer from affection of love. Sig.

10355⁵. Then commenced a fourth **Church** which is called **Christian**; in this **Church** information about heavenly things, or those of eternal life, is given solely through the Word . . .

J. 2. From all mankind, even from the commencement of the **Christian Church**, a Heaven was gathered, but those therein were not Angels, but Spirits from various religions . . .

46^o. The third **Church** on this Earth is the **Christian**; upon this **Church**, and at the same time upon all who since the Lord's time had been in the 'first Heaven,' a Last Judgment was effected, which is here treated of.

74. The Angels have slender hope of the men of the **Christian Church** . . .

L. 65. Not long after its establishment the **Church** was turned into Babylon, and with others afterwards into Philistia, therefore these things could not be seen from the Word . . . P.262³. 264², Ex.

P. 257³. It is known that without the Lord there is no salvation, and it was therefore necessary that the Lord should be preached from the Word, and thereby the **Christian Church** be established; but this could not be done except by leaders who would do it from zeal, and there were none except those who were in a heat like that of zeal from the fire of self-love.

328⁴. The successive vastation of the **Christian Church** even to the end is described by the Lord in Matt. xxiv, Mark xiii, and Luke xxi; and its consummation itself in the Revelation. B.73. T.180. E.405²⁴. 684⁴². J.35.

R. 69. By 'the seven Churches' are described all in the **Christian Church** who have religion, and of whom the New Church which is the New Jerusalem can be formed; and it is being formed of those who approach the Lord alone and at the same time perform repentance from evil works. The rest, who do not approach the Lord alone, from a confirmed denial that His Human is Divine, and who do not perform repentance from evil works, are indeed in the Church, but have not anything of the Church in them.

88. As in what is written to the 'Seven Churches' is described the state of all in the **Christian Church** who are able to receive the doctrine of the New Jerusalem, and to live according to it, thus who are able to be reformed through combats against evils and falsities, it is said to each of them, 'He who overcometh.'

107. There are two kinds of men of whom the **Christian Church** at this day for the most part consists; one kind who are in works alone and in no truths; the other who are in worship alone, and neither in works nor truth. (Sig. by 'Pergamos' and 'Sardis'.)

589. 'Slain from the foundation of the world' (Rev. xiii.8)=the Lord's Divine Human not acknowledged from the establishment of the **Church** . . . both Jewish and **Christian**.

612. The New Heaven gathered from those in **Christian Churches** who have acknowledged the Lord alone as the God of Heaven and earth, and have been in truths of doctrine from the good of love from Him through the Word. Sig.

647². 'The vineyard of the earth' (Rev. xiv.18)=the **Church** in the **Christian** world.

649. The operation of the Lord from the good of His love through the Divine truth of His Word into the works of charity and faith which are with the men of **Christian Churches**. Sig.

[k.] 649a. The last state of the **Christian Church**. Sig.
650. The end of the present **Christian Church**. Sig.

M. 337. Consequently, true marriage love cannot exist except with those who are of the **Christian Church**. Ex.

532². The Angels rejoice greatly that it has pleased the Lord to reveal (the knowledge of correspondences); and they said that it is to the end that the **Christian Church**, which is founded upon the Word, and is now at its end, may again revive, and draw breath through Heaven from the Lord.

B. 63. This light and perception . . . does not flow in with those who cherish an idea of three gods, which has been done from the beginning of the establishment of the **Christian Church**.

74. Infestation by falsities, and thence the consummation of all truth, or desolation, at this day in **Christian Churches**, is meant by the 'great affliction, such as was not from the beginning of the world, nor shall be.' Gen.art.

77. That there are no love, faith, or Knowledges of good and truth in the **Christian Church** at the last time, is meant by 'after the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.' (Matt.xxiv.29.) Gen.art.

T. 4. The **Christian Church** from the Lord's time passed through ages from infancy to old age; its infancy was in the time when the apostles lived and preached in the whole world repentance and faith in the Lord God the Saviour. (Acts xx.21.)

—². (From the worship of three Divine persons) as it were madness has spread into universal theology, and thus into the **Church** which from the name of the Lord is called **Christian**.

94². What can result from this but that the universal **Christian Church** should perish, which is founded solely on the worship of Jehovah in the Human, thus upon God man?

109. After the Lord's coming into the world a **Church** was instituted by Him which saw, or rather was able to see, Divine truths in light . . .

116⁴. In the Revelation, from beginning to end, there is described the quality of the **Christian Church** at this day . . .

136². The Nicene Council introduced three Divine persons from eternity, and thereby turned the **Church** into a theatre . . .

177. From the Nicene and Athanasian trinity there originated a faith which has perverted the whole **Christian Church**. Gen.art.

371³. Is unknown in the **Christian Church** . . .

378. The **Christian Church** from its cradle began to be infested and torn by schisms and heresies . . . Its sects eum.

—³. The causes of so many divisions in the **Church** are chiefly three; first, that the Divine Trinity has not been understood; second, that there has been no just Knowledge of the Lord; third, that the passion of the cross has been taken for redemption itself . . .

628. In the universal **Christian Church** it is held . . .

634. When faith in three gods was introduced into the **Christian Churches**, which took place from the time of the Nicene Synod, all the good of charity and all the truth of faith went into exile.

636. This was done (by the Nicene Synod) of the Divine Providence of the Lord, for if the Divinity of the Lord is denied the **Christian Church** perishes . . .

640². The universal **Christian Church** teaches these same things at this day . . .

644. The leaders of the **Christian Churches** . . .

— Thus the whole **Christian Church** would vanish . . .

668^e. The **Christian Church**, such as it is in itself, is now first commencing; the former **Church** was **Christian** in name only. 700.

670². The representative **Church** with the Jews was such as to prefigure the coming **Christian Church**: wherefore when the Lord came into the world He abrogated representatives, which were all external things, and instituted a **Church** of which all things were internal . . . retaining only two; baptism instead of the washings, and the Holy Supper instead of the lamb . . .

674. The worship of the former **Churches** consisted of external things which represented the internal things of the **Christian Church**, which was founded by the Lord when He was in the world, and is now for the first time being built by Him.

677. The first use of baptism is introduction into the **Christian Church**. Gen.art.

685². By the **Christian Churches** on earth baptism is called the Laver of Regeneration.

729. Infants and children born outside the **Christian Church** are introduced into the Heaven assigned to their religion by another medium, but are not mixed with those who are in the Christian Heaven.

757. This day is the last time of the **Christian Church**, which is foretold and described by the Lord in the Gospels and in the Revelation. Gen.art.

758². That the **Christian Church**, such as it is at this day, is consummated and vastated to so great a degree, cannot be seen by those on earth who have confirmed themselves in its falsities . . . 759.

760. This last time of the **Christian Church** is the very night in which former **Churches** have set. Gen.art. 761.

— The fourth **Church** is the **Christian**, established by the Lord through the Evangelists and the Apostles; of this **Church** there have been two epochs; one from the time of the Lord up to the Nicene Council, and the other from that Council to the present day; the latter has been divided into three: the Greek, the Roman Catholic, and the Reformed; all these are called **Christian**.

762. The fourth **Church** was as night, winter, and the north.

786². The fourth **Church** which is called **Christian** has indeed acknowledged one God orally, but in three persons . . . thus the idea of three gods was fixed in the mind; moreover the teachers of the **Church** . . . teach that men are to believe in them as invisible . . .

796. These three leaders who were the Reformers of the **Christian Church**.

E. 369. The state of the **Christian Church** from beginning to end (is signified by the opening of the seals). 486.

376³. The reason why genuine goods and truths have not been perceived and known in **Christian Churches**, is that these **Churches** have been divided . . .

386³⁰. That in the coming **Church** there would not be genuine truth, but truth mixed with falsities (was signified by the vinegar given to the Lord).

670². (Why the **Christian Church** at first made such slow progress.) 732^e.

670⁴. This **Church** which is called **Christian** has at this day come to its end . . .

684⁴². That these last things in Daniel were foretold concerning the end of the **Christian Church**, is evident from the Lord's words in Matt.xxiv.15.

928². From its beginning the **Christian Church** was divided into two, of which one is described by the dragon and his two beasts, and the other by the harlot sitting on the scarlet beast . . . That both **Churches** are now devastated . . .

Ath. 146. This New Church is the **Christian Church** itself, and no one is admitted into it except those who think and believe in one God, thus in the Lord alone.

Coro. i. The fourth **Church** is the **Christian**. 2. 4.

vii. The periodic changes in the fourth **Church** which is the **Christian**, are described in the Word of both Testaments; its rise or morning specifically in the Gospels and in the Acts and writings of the Apostles; its advance to mid-day in the Ecclesiastical Histories of the first three centuries; its decline or evening in those of the centuries immediately following; and its vastation even to consummation, which is its night, in the Revelation.

viii. After these four **Churches** there will arise a New **Church** which will be truly **Christian** . . . xxxv.

xl. The falsities which have hitherto desolated the **Christian Church**, and at last have consummated it, have been especially the following. Enum.

1. This New **Christian Church** will not be established by any miracles.

iii. This New **Church** truly **Christian**, which is at this day being established by the Lord, will last to eternity . . . 24.

5^e. 'The New Jerusalem,' which is the New **Church** truly **Christian** . . .

12^e. Such a Judgment was effected in 1757 upon the men of the present **Christian Church**.

22. The belief that the passion of the cross was redemption itself is the fundamental error of the present **Christian Church** . . .

34⁴. These things (Dan.ix.26) are said of the coming **Church**, in which the worship of the Lord would perish.

Christian Gentilism. *Gentilismus Christianus.* See **CHRISTIAN** at A.3667². 9020^e; and **CHURCH** at 5432².

E. 955^e. Those who are called saints are adored as gods by the common people in **Christian Gentilism**. 1118³.

Christian Heaven. See **NEW HEAVEN**.

Christina, Queen. D.6087.

Chronic. *Chronicus.* T.534. 665³.

Chrysalis. *Chrysalis.*

A. 2758. The transformation of caterpillars into nymphs or chrysalisses. 3000. H.108². W.354. M.49. M.418.

Chrysolite. *Chrysolithus.* R.915. E.717⁶.

M. 42⁴. A rosary of chrysolites.

Chrysoptase. *Chrysoptasus.* A.1232.

A. 9868. 'A chrysoptase, a sapphire, and a diamond' (Ex.xxviii.18)=the celestial love of truth . . . The stones of this order derive their colour from the blue which is from red . . . The blue which is from red sparkles inwardly from flamminess.

—³. Whether the **chrysoptase** . . . was of a blue colour is not evident from its derivation in the Original Language, but that it=the celestial love of truth is evident from Ezek.xxvii.16 . . . for there the **chrysoptase** is conjoined with 'crimson;' and as 'crimson'=the celestial love of good, it follows that 'the **chrysoptase**'=the celestial love of truth . . . R.915. E.195³. 717⁷. —¹⁰.

Church. *Ecclesia.*

See **ANCIENT CHURCH**, **CELESTIAL CHURCH**, **CHRISTIAN CHURCH**, **CHURCH OF THE GENTILES**, **EXTERNAL CHURCH**, **HEBREW CHURCH**, **INTERNAL CHURCH**, **JEWISH CHURCH**, **MOST ANCIENT CHURCH**, **NEW CHURCH**, **OLD CHURCH**, **PRIMITIVE CHURCH**, **REPRESENTATIVE CHURCH**, and **SPIRITUAL CHURCH**.

See also under **BRIDE**, **CANAAN**, **DAUGHTER**, **EARTH**, **EARTHQUAKE**, **ESTABLISH**, **FIELD**, **GENTILE**, **HOUSE**, **ISRAEL**, **MOTHER**, **NATION**, **VINEYARD**, and **WOMAN**.

A. 29². 'The Kingdom of God' . . . in a less universal sense=the Lord's true **Church**.

54^e. The **Church** itself, from the affection of good, was called 'daughter,' 'virgin,' and 'wife.'

59. Hence the Lord's **Church** is called militant. 1692. 6308.

82^e. Whatever is said of the **Church** is said of every-one of the **Church**, who unless he were a **Church** could not be a part of the **Church**.

231. (The four **Churches** enum.) 4706. T.760. 786. Coro.2, Gen.art.

— The evil of all these **Churches** was that they did not believe the Lord or the Word, but themselves and their own senses . . .

246^e. The **Church** or regenerate man is here treated of, but in the first chapter of Genesis the non-**Church**, or the man who is to be regenerated.

250. 'The woman' (Gen.iii.15)=the **Church**. 252. 255.

[A.] 253. It is from the heavenly and angelic proprium that in the Word the **Church** is called 'woman,' 'wife,' 'bride,' 'virgin,' 'daughter.' . . . 'The woman' (Rev. xii.) means the **Church**.

262. 'The woman' (ver. 16) = the **Church**, here the perverted **Church**, from proprium, which before was signified by 'the woman.'

267^e. 'All the days of thy life' (Gen. iii. 17) = even to the end of the **Church**.

333. A new **Church** then arose which is meant by 'Adah and Zillah,' and is described by their sons, 'Jabal, Jubal and Tubalcain;' the celestial things of the **Church** by 'Jabal,' the spiritual things by 'Jubal,' the natural things by 'Tubalcain.'

362. Wherever there is any **Church** there arise heresies, because while they are thinking about one article of faith they make it the chief thing . . .

393^e. In place of the perception which prevailed with the Most Ancient **Church**, there succeeded conscience, which, being acquired through faith adjoined to charity, dictates not what is the truth, but that it is the truth because the Lord has said so in the Word; such became all the **Churches** after the Flood, as to the most part; such was the primitive **Church**.

407. With the state of the **Church** in general the case is this; that in process of time it recedes from the true faith, and at last ceases in none. . . Thus it was with the Most Ancient **Church** . . . with the Ancient **Church** . . . with the Jewish **Church** . . . with the primitive **Church** . . . Yet some nucleus of the **Church** always remains, which they who are devastated as to faith do not acknowledge . . .

408. When the **Church** is so devastated that there is no longer any faith, it begins anew, or new light shines forth . . . The reason no new light shines forth before it is devastated, is that the things of faith and charity are mixed up with profane things . . .

409^e. Rarely, if ever, does the **Church** remain with those who are in possession of truths when they are devastated, but is transferred to others who know nothing whatever about them . . .

462. The second **Church**, which was not so celestial as the Most Ancient **Church**, is called 'Seth' (Gen. v. 2).

463. The third **Church** was called 'Enos' (ver. 6). The fourth **Church**, 'Cainan' (ver. 9). The fifth **Church**, 'Mahalaleel' (ver. 12). The sixth **Church**, 'Jared' (ver. 15). The seventh **Church**, 'Enoch' (ver. 18). The eighth **Church**, 'Methuselah' (ver. 21).

465. The ninth **Church** was called 'Lamech' (ver. 25).

466. The tenth **Church**, parent of three **Churches** after the Flood, is 'Noah,' which **Church** is to be called the Ancient **Church**.

468. With the **Church** the case is this; that in process of time it decreases, and at last remains with a few; the few with whom it remained at the time of the Flood are called 'Noah.'

—². Unless there were always some with whom there was the **Church**, the human race would perish. Ex.

471. The reason they dwelt apart, distinguished into

houses, families and nations, was that thus the **Church** might be preserved in its integrity . . . Thus the **Church** represented to the life the Lord's Kingdom . . .

476. 'Female' (Gen. v. 2) also = the **Church**.

483. The Principal of (these ten) **Churches** was perception, wherefore the differences of the **Churches** of that time were especially differences of perceptions . . .

494². The case with the **Church** is that it decreases and degenerates . . . chiefly because hereditary evil is augmented. Ex. 497.

501. (The succession of **Churches** explained by examps.)

502. The three **Churches** 'Man,' 'Seth,' and 'Enos,' constitute the Most Ancient **Church**, with a difference of perfection as to perceptions . . . 505.

530. The names in this chapter = **Churches**, or what is the same, doctrines, for it is from doctrine that the **Church** exists and is called the **Church**. . . The case with **Churches** or doctrines is that they decrease, even until there no longer remains anything of the goods and truths of faith, and then the **Church** is called 'vastated.' But still there are always remains preserved, or some with whom the good and truth of faith remains, although they are few. Unless this were the case, there would be no conjunction of Heaven with the human race. Ex. 617.

560. The man of the antediluvian **Church**, in process of time, conceived diabolical persuasions, and immersed the goods and truths of faith in filthy cupidities . . .

567. All the region is called the tract of the **Church** where they are who are instructed in the doctrine of true faith . . . The lands or regions outside are not the tract of the **Church**.

636. That the human race will perish when the **Church** does. Sig. 637.

637. If the Lord's **Church** were completely extinguished on the Earth the human race could not exist at all. . . for the **Church** is like the heart . . . The Lord's **Church** on this Earth is as the heart; from it the human race, even that which is outside the **Church**, has life. Further Ex.

709. Intellectual things, or those which are of faith, do not constitute the **Church**, but the voluntary things which are of love . . .

768. The man of the **Church** is not only the **Church** itself, but is the whole of the **Church**; it is a general term comprehending whatever is of the **Church**.

—². There exists with every man of the **Church** the internal of the **Church** and the external, the internal is where the truths of the **Church** are, the external is what is thence derived; this is 'Jacob.'

—³. The Lord is the only Man, and is the whole of His Kingdom, and as the **Church** is the Lord's Kingdom on earth, the Lord alone is the whole of the **Church**; the whole of the **Church** is love or charity, wherefore the 'man,' or he who is mentioned by name (as here 'Noah') = love or charity, that is, the whole of the **Church**, and then 'wife' = simply the **Church** thence derived.

769. The **Church** cannot exist without doctrinal things.

770. Noah's 'wife'=the Church itself, and 'the three wives of his sons with them' (Gen. vii. 13)=the Churches themselves thence derived; (for) when the man of the Church is mentioned, he=the whole of the Church, or as it is called, the head of the Church, and then the 'wife'=the Church.

809. The Church is never predicated from intellectual things, but from voluntary tones; the Scientific and the Rational of faith never constitute the Church or the man of the Church, but charity which is of the will. . . Thus neither does what is doctrinal make the Church if in general and specifically it does not regard charity. . . The Lord's Church. . . is not unless it is of love and charity.

831. They frequented Churches.

872°. In the universal sense, 'ground'=the Church, and as it=the Church, it also=the man of the Church, for every man of the Church is a Church.

885°. A vastated Church is of such a quality that it knows truth, but does not want to understand it.

916°. The Church is called spiritual when it acts from charity, but never when it says that it has faith without charity; then it is not even the Church. . . 1249. 1304.

931. The inhabitant first begins to cease to be upon the Earth when there is no longer any Church, for when there is no Church, there is no longer any communication of man with Heaven; on the cessation of which every inhabitant perishes, for the Church is as the heart and lungs in man. . .

—². There is a last judgment of every Church when it is vastated. Enum.

932. Seed will never cease to be sown in man by the Lord, whether he be within the Church, or without the Church. Sig.

—^o. Specifically, this treats of the man who is to be regenerated, namely, that there will always be a Church somewhere in the earth. 933.

1030. 'All that go out of the ark' (Gen. ix. 10)=the men of the Church; 'the wild beast of the earth'=the man outside the Church. 1031.

1059. A sign of the Lord's presence in charity, not only with the man of the Church, but also with the man outside the Church. Sig and Ex.

1062. As it is in every Church, so it was in the Ancient; namely, there were intellectual men, corrupt intellectual men, and external men. Sig. and Ex.

1065. The three sons of Noah=these three kinds of doctrines, which are those of Churches in general. . . There are no more universal kinds; they who do not acknowledge charity or faith, or external worship, are not of any Church.

1076. 'Ham'=a corrupt Church. . . That is called a corrupt Church which acknowledges the Word, and has worship like that of the true Church, but separates faith from charity. . .

1083. 'Shem'=the internal Church, and 'Japheth' the external one corresponding to it. Wherever the Church is there must be what is internal and what is external, for the man who is the Church is internal and

external; before he becomes the Church, that is, before he is regenerated, he is in externals. . .

—³. The Church cannot exist unless there is what is internal and what is external. Ex. 1242.

1097. In the Jewish Church the internal things of the Church were represented by 'Judah' and 'Israel;' by 'Judah' the Celestial Church, by 'Israel' the Spiritual Church, by 'Jacob' the external Church.

1151. All Churches, wherever they have been, in course of time have been changed, and in fact into what is opposite. 1241.

1171⁴. Without knowledges no one can become a man of the Church.

1175. If anyone lives where there is no Church. . .

1264. The names of the nations in this chapter signify not only all the differences of worship. . . in the Ancient Church, but also those in every Church.

1316. See ONE at this ref.

1328°. The lot of those who are idolaters outside the Church is much better than that of those who are idolaters within the Church.

1356. Churches are wont to go from their internal things to external things, and at last to cease in mere external things.

1366. The Church cannot come into existence anew with any nation until it is so vastated that nothing of what is evil and false remains in its internal worship. Ex.

1778. The state of the Church towards its end. Treated of. 1861^e.

1780. The Lord's complaint that the Church was merely external, and a promise about the internal Church and its multiplication. Treated of.

1781. It was shown Him how the case is with the Church in general, in special, and in particular. Treated of.

1782. The Church on one part and the Lord on the other. Sig. 1830. 1831. 1862, Ex.

1798. 'To me Thou hast not given seed' (Gen. xv. 3)=that there is no internal of the Church. . . Love and thence faith are the internal of the Church. . . What is doctrinal separated from love and charity never makes the internal of the Church. . . but what is doctrinal which is from or of charity does make the internal. Ex.

1799³. What is doctrinal itself does not make the external, still less the internal; nor with the Lord does it distinguish Churches, but life according to doctrinal things. . .

—⁴. In the Christian world it is doctrinal things which distinguish Churches, and from them they call themselves Roman Catholics, Lutherans, Calvinists, besides other names. They are so called from mere doctrine, which would never have been if they had made love to the Lord and charity towards the neighbour the Principal of faith; for then these things would have been only varieties of opinions about the mysteries of faith, which true Christians would leave to everyone according to his conscience, and they would have said in their hearts that he is truly Christian who lives as a Christian, or as the Lord teaches; thus from all the

different Churches there would have been one, and all the dissensions which come forth from doctrine alone would have vanished, nay the hatred of one against another would have been dissipated in a moment, and there would have been the Lord's Kingdom on earth. (So it was with the Ancient Church.) 1834². 2385⁴.

[A.] 1825. The last time of the Church is signified by 'the third day,' 'the third week,' 'the third month,' 'the third year,' and 'the third age.' And so is the state of everyone who is a Church, nay of everything that is of the Church.

1834². When a Church is raised up by the Lord, in the beginning it is guiltless, and then the one loves the other as a brother.

1835. When the Church begins to recede from charity, evils and falsities are more easily put to flight . . . but in course of time evils and the falsities thence increase . . .

1837. 'Sunset' (ver. 12)=the last time of the Church, which is called consummation, when there is no longer any charity. The Lord's Church is compared to the times of the day.

1838. 'A deep sleep fell upon Abram' (id.)=that the Church was then in darkness.

1839⁵. 'The day of Jehovah'=the last time and state of the Church.

—7. 'Outer darkness'=the more direful falsities of those who are in the Church, for they darken the light, and bring up falsities against truths, which the gentiles cannot do.

1844. 'In a land not theirs' (ver. 13)=where there is a Church as it were not of those who are in charity and faith. At this day they predicate the Church of the mere doctrinal things of faith, and thereby distinguish the Lord's Churches, not caring what kind of a life they lead, whether they cherish intestine hatred . . . when yet with such there never is the Church, but with those who love the Lord and the neighbour as themselves, have conscience, and are averse to such hatred. The latter are among the former as sojourners . . .

1850. The last judgment=the last time of the Church. 2118, Enum.

—'. 'Heaven and earth perishing'=the Church as to internal and external worship, which becomes no Church when there is no charity.

1857⁴. Visitation does not come upon the Church until evil has been consummated, that is, when there is no longer any good of charity and truth of faith.

1855, Pref.^e. Thus Heaven begins to be removed from those who are within the Church . . .

1986. Thus there would be conjunction (of the Lord) with those both within and without the Church. Sig.

2048. 'The house of God,' in the universal sense=the Lord's Kingdom; in a less universal sense, the Church; and in a particular sense, the man himself in whom is the Kingdom and Church of the Lord.

2049. Those outside the Church. 2051. 2054. 2115.

2051². Purification from these filthy loves is the most necessary within the Church, because they who are within the Church are able to render holy things impure, which they who are without the Church cannot do; hence

their danger of damnation is greater. Moreover they who are within the Church are able to form principles of falsity against the very truths of faith, and to become imbued with them, which they who are without the Church cannot do . . . Thus the former can profane holy things, but not the latter.

2052. 'Born in thy house, and the purchase of thy silver' (Gen. xvii. 13)=those who are within the Church, both celestial and spiritual. 2101. 2114.

2053². In every dogma within the Church there are those who are endowed with conscience, which however is better in proportion as their truths approach the genuine truths of faith.

2054. With those who are within the Church the conjunction of the Lord and His Heaven is the closest . . . There is indeed conjunction also with those who are outside the Church, but more remote . . . The Church in the Lord's Kingdom is as the heart and lungs in man . . .

2056². It treats in this verse (14) also of those who are within the Church, and who are not only in falsity, but also in impurity of the loves of self and of the world.

2057. Those within the Church who are in falsity and at the same time in self-love, especially profane holy things; so too much those who are in any other love . . .

2069². The men of the Church are distinguished into celestial and spiritual. 2078. 2114.

2117^e. 'Heaven and earth'=the Lord's Church in general and with each one in particular.

2122^e. The equilibrium will be restored by the rejection of those who are within the Church, and the reception of others who are outside.

2126. How they who are within the Church are at this day against innocence. Rep.

2156^e. Those within the Church who say that they acknowledge a Supreme Being . . . do not acknowledge any God at all, although they sometimes suppose they do. 2343⁸.

2162². The Church is the Lord's Kingdom on earth. 2177. 2425³.

2243³. (The consummations of the successive Churches on this earth enum.)

2280⁶. The good of ignorance is also predicated of those . . . within the Church who are in the good of charity, but in ignorance of truth.

2310². The union of Heaven and earth is by the Church, and in fact by the Word in the Church.

2313^e. Hence is conceived and born something that is like a Church, the good of which is called 'Moab,' and the truth 'the son of Ammon.' 2465.

2322. 'Sodom' (Gen. xix.)=the evil, especially those within the Church. 2345. 2359.

2323. The states of the Church are in the Word compared both to the times of the year and to the times of the day . . . The state of the Church which is called 'evening' is when there is no longer any charity, thus when there begins to be no faith, thus when the Church ceases to be . . . It is provided by the Lord that when the Church ceases to be, a new one is raised up, and this

at the same time, for without a **Church** somewhere in the globe the human race could not subsist, because there would be no conjunction of it with Heaven.

2324^e. 'To sit in the gate' (ver.1)=to be with the evil, but still separate from them; as are wont to be the men of the **Church** who are in the good of charity; although these are with the evil they are still separate from them, not as to civil society, but as to spiritual life.

2326. They who are in the good of charity within the **Church** acknowledge the Lord's Divine Human and Holy proceeding. Sig.

2329^d. They who are truly men of the **Church**, that is, who are in love to the Lord and charity towards the neighbour, know and acknowledge the Trinity, yet still humble themselves before the Lord, and adore Him alone, because they know that there is no approach to the Divine itself which is called 'the Father' except through 'the Son,' and that all the Holy which is of the Holy Spirit proceeds from Him . . .

2334^d. It here treats of the first state of the **Church** which is in the good of charity, but in external worship. Represented by 'Lot.'

2349. Here is described the first state of those within the **Church** who are against the good of charity, and consequently against the Lord . . .

2351^d. The falsity from evil which is within the **Church** is especially the falsity which favours evils of life. Examp.

2354^d. Here is described the first state of the vastated **Church**, that is, when there begins to be no faith because there is no charity . . .

2371. Here is described the state of the **Church** as it is about the last times, when there is no longer any faith because there is no charity. 2444.

2380^d. These are they who are in the good of charity, whether without the **Church** or within the **Church**; those who are within the **Church** adore the Lord and gladly hear and do what He teaches.

—³. Such within the **Church** deny the Lord in secret . . .

2383^d. With those who are within the **Church** and know what is true, 'blindness'=falsity; but with those who do not know what is true, as those who are outside the **Church**, 'blindness'=ignorance of truth.

2400^d. There are three kinds of men within the **Church**; first, they who live in the good of charity, and who are represented by 'Lot;' second, they who are altogether in falsity and evil, who reject both truth and good, and are represented by 'the men of Sodom;' third, they who do indeed know truths, but still are in evil, and are signified by 'the sons-in-law;' these are especially they who teach.

2406. When the **Church** begins to decline from the good of charity, it is more strongly withheld from evil by the Lord than when it is in the good of charity . . . For the second state of this **Church** is here treated of. 2407. Ex.

2417^d. Every **Church** of the Lord in its beginning . . . has no other doctrine than that of charity, but the

Church successively bends itself from this doctrine, until it begins to depreciate it, and at last to reject it . . .

2422. Here it treats of the third state of the **Church** which is represented by 'Lot' in this chapter, and which is that they no longer think and act from the affection of good, but from the affection of truth . . .

2444^d. Within the **Church**, the end or judgment of which is here treated of, the evil of self-love is what chiefly acts against good, and the falsity therefrom is what acts against truth.

2449. It treats of the last state of those who within the **Church** are in falsities and evils.

2454^d. 'The abomination of desolation'=the state of the **Church** when there is no love and charity, for then abominable things reign.

—⁵. Truth is said to turn itself away from good, and look to doctrinal things, when there is no longer at heart what life makes the man of the **Church**, but what doctrine; when yet life according to doctrine makes a man of the **Church** . . .

2455^e. This now is the fourth state of the **Church** represented by 'Lot,' which is that all truth is vastated as to good.

2459. Here the fifth state of the **Church** represented by 'Lot' is described, which is, that after there was no longer any affection of truth, a certain impure good, or good of falsity, infused itself.

2520^d. 'Those who see and hear' (Matt. xiii. 13)=those who are within the **Church**, who although they see and hear, do not understand.

2566. Those within the **Church** are called 'a flock' who are truly rational, that is, internal men; those within the **Church** are called 'a herd' who are natural, that is, external men.

2589. On the nations and peoples who are born outside the **Church**, and on their state and lot in the other life. Gen.art.

2661^e. With the Lord, when He was in the world, were represented all the states of the **Church**, and how they would be saved through Him; wherefore the same states of the **Church** are signified by the same names. (Isaac, Ishmael, etc.)

2702^d. Where the planting of the **Church** is treated of in the Word . . .

2708^d. The temptation of the **Church**. Sig.

2714^d. The journeys of the people in the wilderness=the state of the **Church** militant, and its temptations.

2760, Pref.². Upon that faith the **Church** is built . . .

2765. The salvation of the spiritual by the Lord's Divine Human, of those who are in charity and faith within the **Church**, and of those who are in good without the **Church**, treated of. 2861.

2832. Both (those who say that they can believe nothing unless they apprehend by means of sensuous and scientific things that it is so, and those who say that they believe although they do not apprehend) are in the Lord's spiritual **Church**, but are not of the **Church**; they who are of the **Church** are in the life of good, and have faith in truths . . .

[A.] 285². This arcanum is contained in these words (Gen.xxii.18), that through the **Church** those are saved who are outside the **Church** . . . No others are in the faith of charity than those who are within the **Church** . . . The Lord's **Church** on earth is like the heart and lungs, and they who are outside the **Church** relate to the parts of the body which are supported by and live from the heart and lungs; hence it is evident that without a **Church** somewhere on earth the human race could not subsist . . . It is for this reason that whenever any **Church** is consummated, that is, becomes no **Church** because there is no longer any charity, of the Lord's Providence a new one is always raised up (Enum.); and this for the reason that there may be conjunction of Heaven with the human race through the **Church**.

2861. They who are in good within the **Church** are they who can become truly spiritual, because they have the Word, thus the truths of faith . . .

2904². In the **Church** no other truth is possible than that which is of the Lord . . .

2905². The fulness of the states and times of the **Church**. Sig. The **Church** is circumstanced as the four ages of man: infancy, adolescence, adult age, and old age; the last is called fulness or the end. It is also circumstanced as the times and states of the year . . . winter is the end; and also as the times and states of the day . . . at night there is fulness or end . . . Good and truth with those of the **Church** are thus wont to decrease, and when there is no longer any good and truth . . . the **Church** arrives at its old age, or winter, or night; and its time and state then are called 'decision,' 'consummation,' and 'fulfilment' . . .

2906². 'A year'=a whole time of the state of the **Church** from beginning to end, or a whole period. III.

—⁴. When the Lord recedes from the **Church**. Sig.

—⁵. 'Seventy years' (Is.xxiii.15)=a whole period, from the time when the **Church** comes into existence to when it expires.

2908. 'Sarah died' (Gen.xxiii.2)=night as to the truths of faith. 'Dying,' 'dead,' and 'death,' when predicated of the **Church**,=its last time, when all faith, that is, charity, has expired, which time is called 'night.' 2912.

2909. 'In Kirjath-arba, this is Hebron in the Land of Canaan' (id.)=in the **Church**; 'Kirjath-arba'=the **Church** as to truth; and 'Hebron in the Land of Canaan'=the **Church** as to good.

—³. That in course of time every **Church** decreases, until it has nothing of faith and charity left, and that it is then destroyed, was represented by Kirjath-arba which is Hebron being possessed by Anakim.

2910. 'Abraham came to mourn for Sarah and to weep for her' (id.)=the Lord's state of grief on account of the night as to goods and as to truths of faith in the **Church**. . . The end of the **Church** is treated of in these two verses; its end is when there is no longer any charity . . . The case with **Churches** is this; in the beginning charity is their fundamental, everyone then loves others as brethren, and is affected by good not for his own sake, but for the sake of the neighbour, the common good, the Lord's Kingdom, and above all the Lord. But

in course of time charity begins to grow cold and to become none. Afterwards comes hatred of one against another, which although it does not appear in outward form . . . is cherished within . . . and is of such a character that they want to exercise command over all, and to possess all that belongs to others; and when they are opposed in this they store up contempt in their minds against the neighbour, breathe revenge, feel delight in his ruin, and exercise cruelty towards him so far as they dare. Into such things passes the charity of the **Church** when its end comes, and then it is said of it that there is no longer any faith; for where there is no charity there is no faith. (The **Churches** which have thus fallen,enum.)

—¹. Besides these **Churches** there have been many which have not been so well described, which have in like manner destroyed themselves. The causes of their destruction have been many; one is that parents pile up evils, and by frequent use and habit induce them on nature, and thus transcribe them into their offspring . . .

—^e. But when the **Church** is consummated and perishes, the Lord always raises up a new one somewhere, but rarely, if ever, from the man of the former **Church**, but from the gentiles who have been in ignorance. This is treated of in what follows. 2955.

2913³. (Refs. to passages on the subject of the **Church**.) N.246.

2936. 'At the end of the field' (Gen.xxiii.9)=where there is little of the **Church** . . .

2959³. The sojourning of the sons of Jacob in Egypt represented the vastation of the **Church**.

2966². The Divine of the Lord is what makes the **Church** with man, for nothing is called the **Church** but what is proper to the Lord; it is the good which is of love and charity, and it is the truth which is of faith, which make that which is called the **Church**, (all of which are from the Lord).

2982. With the Lord's **Churches** the case is this . . . when with each and all, love to the Lord and charity towards the neighbour, that is, the good of life, is the essential, however many **Churches** there may be they make one . . .

—². But it is altogether otherwise with **Churches** which say that faith is the essential of the **Church** . . . Many **Churches** do not then make one, and they are not even **Churches**. It is the good of faith which makes the **Church**, that is, the life of love and charity according to those things which are of faith . . .

2984. The **Church** is predicated from the good which is of charity, thus of the life.

2986². When any **Church** becomes none, that is, when charity perishes, and a new one is established by the Lord, rarely, if ever, does this take place with those with whom the old **Church** was, but with those with whom there was no **Church** before, that is, with the gentiles. Enum.

3021⁸. The successive states of the **Church** were represented by (Nebuchadnezzar's image). Ex.

3023⁹. The internal and external things of the **Church** defined.

3024³. As 'daughters'=affections of good and of truth,

they also = Churches, for Churches are Churches from these affections . . .

3081. 'Virgin' = the Lord's Kingdom, also the Church, and hence everyone who is a Kingdom of the Lord or who is a Church, and this from the marriage love which there is in chaste virgins . . . Ill.

3175. Born within the Church . . .

3236. The Church is compared to a marriage, and also is a marriage of good and truth . . . Truth is in the second place . . . and therefore the Church is called 'a bride,' 'a woman,' 'a wife.'

3241^e. However many varieties and differences of doctrinal things there may be . . . they still all together form one Church when all acknowledge charity as the essential of the Church, or what is the same, when they regard life as the end of doctrine . . . 3268^e.

3267^e. They who know truths . . . and do not live in charity or in good, although they are in the Church, because born there, still are not of the Church, for there is nothing of the Church in them, that is, nothing of good with which the truth may be conjoined.

3270. The externals of the Church are rituals; the internals are doctrinals when these are not of knowledge but of life. Rep.

3305^f. The Church is the Church from the doctrine of truth and the life of good.

3310. As the Church is not the Church from doctrinal things, except in so far as they regard the good of life as the end, or what is the same, except the doctrinal things are conjoined with the good of life, 'field' = chiefly the good of life. In order for this to be of the Church there must be doctrinal things from the Word, which have been implanted in that good; without doctrinal things there is indeed the good of life, but not as yet the good of the Church . . .

—². (In the parable of the sower) it treats of the four kinds of ground in the field, that is, in the Church.

3322^f. 'The remains of Edom' (Amos ix. 12) = those who are in good within the Church; 'the nations upon whom His name is called' = those who are in good outside the Church.

3325^g. As there are more within the Church who are not being regenerated, than there are who are being regenerated . . .

3353. The Last Judgment is nothing but the end of the Church with one nation, and its beginning with another. This end and beginning come about when there is no longer any acknowledgment of the Lord . . . That then there is the end of the Church, and its translation to others, is evident from what the Lord says . . . in Matt. xxiv, Mark xiii, and Luke xxi. Ex.

3354. The first state of the perversion of the Church is here meant (Matt. xxiv), which is when they begin no longer to know what is good and what is true, but debate together about them, whence come falsities.

— The twelve disciples represented all who are of the Church.

3379. Churches are not Churches from being so called and from professing the Lord's name, but from being in the good and truth of faith; it is the good and truth of

faith itself which makes the Church, nay, is the Church, for in the good and truth of faith there is the Lord, and where the Lord is there is the Church.

3380. All who are in good both within and without the Church. Sig.

3399^g. At the last time of the Church they are not able to acknowledge truth, because there then reigns universally with them incredulity concerning the Lord, the life after death, the internal man; and the incredulity which reigns universally causes the truths of faith not to penetrate interiorly (and therefore they cannot profane truth).

3447. Almost all our present Churches are of this character . . .

—². As in every Church of the Lord there are internal and external men . . .

3448^g. A prophecy about the vastation of the Church.

3451^h. The ease with the Lord's Kingdom on earth, that is, with His Church, is that as it has its doctrinals from the literal sense of the Word, it cannot but be various and diverse as to those doctrinals . . . Thus the Lord's Church . . . will differ everywhere, and this not only according to communities, but sometimes according to the individuals in a community; but a disagreement in the doctrinals of faith does not prevent the Church from being one, provided there is unanimity as to willing well and acting well. Examp.

3470. The nation which represents a Church, also represents the truth and good such as is that of the Church, for the Church is the Church from truth and good, therefore when the one is mentioned the other is understood.

3487. By these words is described the second state of the perversion of the Church, which is that good and truth are despised, and also held in aversion . . . 3488.

3489. That the Church is of such a character does not appear to those who are in the Church, namely that they despise and feel aversion for all things which are of good and truth, also that they stir up enmity against them, especially against the Lord Himself; for they frequent places of worship, hear preachings, are in a certain holiness while there, go to the Holy Supper, and sometimes speak becomingly together about these things; thus the evil equally with the good live together in civil charity or friendship . . . but the internal forms of the men of the Church are entirely different . . .

3507^e. Thus there is conjunction of Heaven with the world through man, and in fact through the Word, thus through the Church in which is the Word.

3652. When these things are in the Church, or rather in the tract where the Word is . . . there is 'desolation.'

3653. There are three kinds of men within the Church; they who are in love to the Lord, they who are in charity towards the neighbour, and they who are in the affection of truth. Sig.

3654^g. He who is being regenerated or made a Church. 3876. 3913. 3923. 3935^e.

3655. Here now the third state is treated of, which is one of the desolation of the Church as to good and truth.

3660^e. In the supreme sense of the Word, the Lord is

treated of; and in the representative sense, the **Church** and regeneration.

[A.] 3728². Hence the **Church** is not the **Church** from truth separated from good, thus not from faith separated from charity, but from the truth which is from good, or from the faith which is from charity.

3754^e. The fourth state of the perversion of the **Church** is here treated of, which is one of the profanation of good and truth.

3767. 'Flock' in general = all those who are in good, thus who belong to the **Church** in the whole of the globe.

3770. 'Droves' (Gen. xxi. 3) = **Churches**, and also the doctrinals which are of **Churches**.

3773². All **Churches** in their infancy worship the Lord from love, thus love the neighbour from the heart; but in course of time they remove themselves from these two precepts, and turn away from the good of love and of charity to those things which are said to be of faith, thus from life to doctrine, and in proportion as this is done the Word is closed. Sig.

3778. Abram puts on the representation of the genuine **Church**, such as it is with those who have the Word; and Nahor his brother puts on the representation of the **Church** such as it is with the gentiles who have not the Word; the Lord's **Church** is scattered throughout the whole globe, and exists among the gentiles too who live in charity . . . 3993¹².

3786². The case is the same in general with the **Church** when it is being established; first the doctrinal things of good and truth must be [collected] into one, for these are what it is built on. Ex. Therefore the Word is given to the **Church**, in which are all the doctrinal things of good and truth. In this respect the case with the **Church** in general is the same as it is in particular with a man who is being regenerated, for he is a **Church** in particular . . .

3795. The affection of interior truth is that which teaches, for from this affection the **Church** is the **Church**.

3796². If the affections of good and truth . . . have as an end the good of the neighbour . . . and still more if they have as an end the good of the **Church** . . . they are genuine . . .

3812⁶. The establishment of the **Church** with the gentiles, treated of.

3857. 'Barren' (Gen. xxix. 31) = no doctrines thence, thus no **Churches**.

3898². The **Church** at this day is so vastated, that is, devoid of faith and love, that although they know and understand, they do not acknowledge, still less believe, except a few who are in the life of good and are called 'the elect,' and who can now be instructed, and with whom a new **Church** is to be established; but where they are the Lord alone knows, there will be few within the **Church** . . .

3899. (The fifth state of the vastation of the **Church**, treated of.)

3900¹⁰. 'Whosoever the carcase is, there will the eagles be gathered together' (Matt. xxiv. 28) = that confirmations of falsities by reasonings will be multiplied in

the vastated **Church**. When the **Church** is devoid of the good and thence the truth of faith, or when it is vastated, it is said to be 'dead,' for its life is from good and truth; hence when dead it is compared to 'a carcase.' Ill. 3901, Ex.

3901⁴. It is the first state of the **Church** which is described by 'the lion which had eagles' wings' (Dan. vii. 4).

3902. By the first four sons of Jacob from Leah the state of the **Church** is treated of, or that of the man who becomes a **Church**, as to the ascent from the truth of faith to the good of love.

3939. When a man perceives this delight or affection he begins to become a **Church**.

—^e. Here where the birth (of the twelve sons of Jacob) is treated of, they signify the generals of the **Church**, thus all things of faith and love which make the **Church**, and this because in those things which precede it treats of the regeneration of man, or of the states of man before he becomes a **Church**.

3941⁴. The state of the vastated **Church** is here described.

3963². The **Church** is from the affection of truth in which there is good, and of good from which there is truth, but not from the affection of truth in which there is not good, nor from the affection of good from which there is not truth; they who say that they are of the **Church** who are in the affection of truth and not in the good of truth, that is, who do not live according to truths, are much mistaken, for they are outside the **Church**, although they be within the congregation . . . Neither are they of the **Church** who are in the affection of good from which there is not truth, although they be within the congregation, for they are in natural good and not in spiritual good, and suffer themselves to be led into every evil and falsity, provided that the evil is invested with an appearance of good, and the falsity with an appearance of truth.

4057. (The consummations of the four **Churches** enum., and treated of in the Word.)

4060⁴. 'The powers of the heavens shall be shaken' (Matt. xxiv. 29) = the foundations of the **Church**, which are said to be shaken when they perish; for the **Church** on earth is the foundation of Heaven, for the influx of good and truth through the Heavens from the Lord is ultimately terminated in the goods and truths which are with the man of the **Church**; wherefore when the man of the **Church** is in such a perverted state as no longer to admit the influx of good and truth, the powers of the heavens are said to be shaken; wherefore it is always provided by the Lord that something of the **Church** should remain, and that when the old **Church** perishes a new one is established.

—⁵. See ADVENT at this ref.

—^e. See HEAVEN at these refs. 8891.

4096². The quality of the man of the **Church** at this day. Ex.

4189². The gentiles are said to be in collateral good because they are outside the **Church**; they who are within the **Church** are in good and truth, not in a collateral, but in a direct line, for they have the Word, and through

the Word direct communication with Heaven, and through Heaven with the Lord.

4199. 'A man from his brother' (Gen.xxxi.49)=(the separation) of those who are within the **Church** from those who are outside of it.

4206. The good of those within the **Church**, and that of those outside the **Church**. Sig.

4211³. The Lord conjoins Himself with those who are outside the **Church** through their good of charity and of obedience in their gross idea . . .

4217^e. The Lord's **Church** where the Word is, is like the heart and lungs; and the Lord's **Church** where the Word is not, is like the rest of the viscera, which live from the heart and lungs.

4229. (The successive steps of the vastation of the **Church**, ennm.) 4422².

4231. Wherefore before a man is in spiritual good, he is not a man of the **Church**, however much, from connate good, he may appear to be so.

4236³. 'The camp of the saints' (Rev.xx.9)=Heaven; or the Lord's Kingdom on earth, which is the **Church**.

4257^e. Man utterly perishes when the **Church** and that which is of the **Church** with him perishes, that is, when the affection of truth, which is properly signified by 'mother,' and which makes the **Church** with man, is destroyed.

4288. The heavenly marriage principle was separated from the descendants of Jacob, and therefore no **Church** could be instituted with them, but only the representative of a **Church**. (The representative of a **Church** distinguished from a representative **Church**.) 4316^e.

4292. The spiritual man is a **Church** in particular, and a number are the **Church** in general; if a man in particular were not a **Church** there would not be any **Church** in general; it is the congregation in general which in common conversation is called the **Church**, but each one in the congregation must be of this character in order for there to be any **Church**; every general thing involves parts like itself.

4302⁴. They who are good and not so much in truths, such as the good gentiles, and also the like within the **Church**. Sig.

4312. The sun is said 'to rise' with everyone when he becomes a **Church**.

4314⁵. Apparent zeal for the **Church**, etc.

4334. That the state of the **Church** (at its consummation) would not appear as to goods and truths, and that it would not appear to anyone either on earth or in Heaven, sig.

—³. The state of the vastation of those who are of the **Church** compared with the state of the vastation of the Most Ancient **Church**.

—⁶. That the men of the **Church** will not then know that they are inundated with evils and falsities . . . Sig.

—⁸. Those within the **Church** who are in good, and those within the **Church** who are in evil; and that the former will be saved, and the latter condemned. Sig.

—⁹. Those within the **Church** who are in truth,

that is, in the affection of it from good, and that they will be saved; and those within the **Church** who are in truth, that is, in the affection of it from evil, and that they will be condemned. Sig.

4368⁴. If they hear that charity makes the **Church**, and not faith separated from it, they receive this truth with joy . . .

4422^e. An exhortation to those who are in the **Church**, to be in the good of faith, and if not that they will perish. Sig.

4423. When the **Church** is vastated, that is, when it is no longer in any good of faith, it principally perishes as to the states of its interiors, thus as to its states in the other life: Heaven then removes itself from them, and consequently the Lord, and transfers itself to others, who are adopted in their place; for without a **Church** somewhere in the Earth there is no communication possible of Heaven with man, for the **Church** is like the heart and lungs of the Grand Man on earth; and then those of the old **Church**, being removed from Heaven, are in a kind of inundation as to the interiors . . .

4424². They who are within the vastated **Church** are almost all of this character; for they have external things but no internal ones; hence the inundation of their interiors.

4427^e. The **Church** is from the affection of truth; so much so, that whether you say the affection of truth, or the **Church**, it is the same, for man is the **Church** from the affection of truth.

4433. Unless there are internal things in external ones . . . there is not anything of the **Church**, for internal things make the **Church**, because the Lord is in them . . .

4447². As intelligence and wisdom are signified by that 'garden' or paradise, the **Church** itself is meant thereby, and because the **Church**, Heaven too . . .

4451. 'To dwell with us' (Gen.xxxiv.10)=to make one **Church**. 4456.

4468. There are two things which conjoin together the men of the **Church**; life and doctrine; when life conjoins, doctrine does not separate; but if only doctrine conjoins, as is at this day the case within the **Church**, they separate from each other, and make as many **Churches** as there are doctrines.

4497^e. When truth becomes falsity, and good evil in the **Church**, it is all over with the **Church**. 4502³.

4527. Above all others they who are within the **Church** and have the Word, know and believe nothing about the things (which relate to the other life).

4545⁷. The communication of Heaven with man is necessary in order that the human race may subsist, and this through the **Church**; otherwise they would become like beasts . . .

4575^e. The heavenly marriage is in everyone who is in the **Church**, if he who is in the **Church** is in good and at the same time in truth.

4592⁹. All things which are of the **Church**, from the first degree to the last, sig.

4614. What in the internal sense=anything of the **Church**, in the supreme sense=something of the Lord's

Divine, because everything which makes the Church is from the Lord.

[A.] 4638. 'The ten virgins' = all who are in the Church, both those who are in good and truth, and those who are in evil and falsity. . . 'Virgins' = those who are in the Church.

4672. The Church . . . passes through its ages like a man (enum.); the Church also is as a man in general, and is so called. In the Church which is called 'a boy,' and which is of such a nature as to quickly turn aside, the Lord is at first present, both with those who teach and with those who learn, but is afterwards alienated away from them, which is represented by Joseph's being put into the pit and sold. Every Church which commences from faith is of this nature, but it is quite otherwise with the Church which commences from charity. Ex.

4674². The falsities and evils of the Church, that is, of those who are in the Church, do not appear to those who are there, because falsities are not seen from falsities, nor evils from evils. . . But the Church, or those who are in the Church, appear quite differently in Heaven. Des.

4683. When the Church which turns aside from charity to faith first commences, they preach charity, but only from what is doctrinal . . . In course of time, as charity and affection are being obliterated in the heart, they preach faith, and at last when there is no longer any charity, faith alone . . .

4686. In every Church there are those who are in the midst, and they are those who are in charity. 4689.

4689². Because they were born in the Church . . .

—³. See CHRISTIAN at this ref.

4713. 'Flock' = those who learn, thus the Church.

4720². It here treats of the Church which commences from faith, which it thus from the beginning at once separates from charity . . .

—³. Every Church at its beginning knows nothing but the general principles of doctrine . . . in course of time it adds thereto particulars . . .

4723. There are two essentials which constitute the Church, and thence two chief things of doctrine; one that the Lord's Human is Divine, the other that love to the Lord and charity towards the neighbour make the Church, but not faith separated from them.

4731. The Church which commences from faith would cease to be a Church, unless this Divine truth remained in it, namely, that the Lord's Human is Divine, for this is the supreme or inmost truth of the Church. Sig.

4735⁵. The establishment of the Church among the gentiles, treated of.

4736⁶. There are falsities which are received as truths . . . with many within the Church.

4747². They who are within the Church, and who confirm themselves against Divine truths . . . not only in doctrine, but also in life, reduce themselves into such a state as to the interiors, that they can never afterwards be brought to receive them . . . This is the reason why the lot of those who are within the Church, with whom this takes place, is worse than that of those who are outside the Church . . . Hence it is that when any

new Church is being established by the Lord, it is not established with those who are within the Church, but with those who are outside . . .

4754. (The Divine truth concerning the Lord's Human being Divine, and that the works of charity must be done in order for man to be saved) is accepted by those in the Church who are in simple good. Sig.

4766. Where now is the Church? Sig. and Ex.

4788³. The men of the Church are distinguished into two kinds; those who are in good, and those who are in truth; the former are called the celestial, the latter the spiritual. Ex.

4811. This chapter (Gen. xxxviii.) treats of the Jewish Church and the genuine Church. The genuine Church is described by 'Tamar.' 4829. 4831. 4874.

4821. The source of the falsity of the Church, sig.

4831. The Church is not the Church from external things, that is, from rituals, but from internal things, for these are the essential, the former only the formal things.

4834. The levirate law represented the preservation and continuation of the Church. 4835.

4835³. Marriage represented the marriage of good and truth, that is, the heavenly marriage, thus also the Church, for the Church is the Church from the marriage of good and truth, and when the Church is in this marriage it makes one with Heaven, which is the heavenly marriage itself . . . Hence to be childless signified the deprivation of good and truth, thus that there was no longer the representative of the Church in that house, consequently that it was outside the communion.

4837³. (The marriage of one husband with a number of wives) presented the image as of the Church not being one, but many, and these distinct from each other according to truths of faith or doctrinal things; when yet it is one when good there is the essential, and this is qualified and as it were modified by truths. The Church is an image of Heaven, for it is the Lord's Kingdom on earth, and Heaven is distinguished into many general Societies. Ex.

4844⁴. Hence it is that Churches disagree so much . . .

4844¹². 'The widow in Zarephath' (1 Kings xvii.) = those outside the Church who long for truth.

4853. Somewhat of elevation to consult for the Church, sig.

4899. There must be a marriage principle for there to be a Church, namely, the marriage principle between truth and good; and there must also be what is internal in what is external; without these two things there is nothing of the Church.

—². The Jewish nation had in itself nothing of the Church, for it was in no charity . . . and in no faith in the Lord; these things, which are the internals of the Church, that nation did not even acknowledge in doctrine, still less in life; from this alone it may be concluded that there was nothing of the Church in that nation. It is one thing for the Church to be with a nation, and another for the Church to be in a nation; as for example, the Christian Church is with those who

have the Word, and from doctrine preach the Lord, but still there is nothing of the Church in them unless they are in the marriage of good and truth, that is, unless they are in charity towards the neighbour and thence in faith, thus unless the internals of the Church are in its externals. They who are solely in externals separated from internals, in them is not the Church. They too who are in faith separated from charity, in them is not the Church. They who acknowledge the Lord from doctrine, and not in the life, in them is not the Church.

—⁴. At this day scarcely anyone knows what the internal of the Church is: that it is charity towards the neighbour in will, and from will in act, and thence faith in perception, who knows this? . . . They who do not know that this is the internal and thus the essential of the Church stand at the most remote distance from the first step towards the understanding of (the things here explained), thus from the innumerable and ineffable things which are in Heaven . . .

4901⁴. As in the Spiritual World there is a continuous progression of states from one into another, in the last or end of each state there is a first or beginning, thence what is continuous . . . It is the same in the Church, which is the Spiritual World or the Lord's Kingdom on the Earth; the last of the Church with one nation is always the first of the Church with another.

4912. With the Jewish nation there was the Church, that is, the internal was conjoined with the external; but in that nation there was no Church, that is, the external was not conjoined with the internal; for in order that the Church may be in a nation there must be what is reciprocal.

4918. 'Lo, twins were in her womb' (Gen. xxxviii. 27) = both principles of the Church. 'Twins' = good and truth, and 'the womb' = where good and truth lie conceived, thus where is that which is of the Church. 'The womb' = the inmost of marriage love in which there is innocence . . . and as marriage love derives its origin from the love of good and truth, which is of the heavenly marriage, and this marriage is Heaven itself or the Lord's Kingdom, and the Lord's Kingdom on earth is the Church, by 'the womb' is also signified the Church, for the Church is where there is the marriage of good and truth. Hence 'to open the womb' = to be the source of the doctrines of Churches, and also the capacity of receiving the truths and goods which are of the Church; and 'to go forth from the womb' = to be reborn or regenerated, that is, become a Church. III.

4925. It here treats of the primogeniture with those who are being regenerated, thus of the primogeniture in the Church.

4926³. The Church which is in good, treated of.

—⁴. The Church in which charity and life are the essential, treated of.

5002. It would be the same with the Church, if with it love and charity were its being.

5025². Use and end for the sake of the Church, etc. are spiritual . . .

5033. (The notion) that the Church is only for the sake of the common people, to keep them in a bond.

5081^c. As those who are truly spiritual or internal

can only exist within the Church, 'the sons of strangers' = those who are outside the Church, or the gentiles.

5135⁵. 'The face of the whole earth' (Zech. v. 3) = the universal Church.

5136. 'Out of the land of the Hebrews' (Gen. xl. 15) = from the Church. Ex.

5164^c. There are many such within the Church, who deny the Lord's Divine, and say that they acknowledge a Supreme Being.

5168³. At [this day within the Church there is no longer any charity, for it is the last time of the Church, consequently neither is there any affection of knowing such things.

5432³. These truths of the Church, or those who are of such a character in the truths of the Church, are signified by 'spies coming to see the nakedness of the land,' for they do not believe the doctrinal things of their Church from any affection of truth, but from the affection of getting honours and gain, wherefore in themselves they believe scarcely anything . . . considering these doctrinal things as a merchant does his merchandize, and then they appear learned and wise to themselves because they can see that they are not true, and at the same time can persuade the common people that they are true; that very many of the leading men of the Church are of this character is manifestly evident from them in the other life . . . All such, whether they are from the Papists, the Reformed, the Quakers, the Socinians, the Jews, when once they have confirmed with themselves the doctrinal things of their own Church, are nothing but 'spies,' for they ridicule and condemn the veriest truths . . . The reason is that they have no affection of truth for the sake of truth, still less for the sake of life, but for the sake of gain. When such read the Word they examine it only with the end of confirming doctrinal scientific for the sake of gain, and many of them examine the Word in order 'to see the nakedness of the land,' that is, to see that the truths of the Church are not truths, but only serve to persuade others that they are truths, in order to get gain.

—⁵. But they who are in the affection of truth for the sake of truth and for the sake of life, consequently for the sake of the Lord's Kingdom, do indeed have faith in the doctrinal things of their Church, but still they examine the Word . . . for the truth's sake . . . If anyone says to them that they should remain in the doctrinal things of the Church where they were born, they think that if they had been born in Judaism, in Socinianism, in Quakerism, in Christian Gentilism, or even outside the Church, the same thing would have been said by those who are there, and that everywhere it is said, Here is the Church, Here is the Church, Here are truths and nowhere else; and this being the case, the Word ought to be examined with devout prayer to the Lord for enlightenment. Such do not disturb anyone within the Church, nor do they ever condemn others, knowing that after all everyone who is a Church lives from his own faith.

5469. 'Joseph' and 'Benjamin' = the internal of the Church; and the other ten sons, its external . . . for it

treats of the conjunction of the internal of the **Church** with its external, in general and in particular, for each man must be a **Church** in particular for him to be a part of the general **Church**. 5548. 5606.

[A.] 5480^e. Jerusalem, over which the Lord wept, was not only the city of Jerusalem, but the **Church**, whose last day, when there would no longer be charity, and thence no longer faith, is meant.

5536. 'Me ye have bereaved' (Gen. xlii. 36) = that thus there is no longer a **Church**. Jacob, who says this about himself = the good of truth, and as he = the good of truth, he also = the **Church**, for the essential of the **Church** is good, wherefore whether you say the good of truth or the **Church**, it is the same, for the man with whom there is the good of truth, with him is the **Church**.

—². The reason 'to bereave' = to deprive the **Church** of its truths, is that the **Church** is compared to a marriage; its good to the husband, and its truth to the wife . . . 5632.

5540. 'All these things will be upon me' (id.) = that thus will be destroyed that which is of the **Church** . . . for when in the **Church** there is no internal, which is represented by 'Joseph;' nor faith in the will, which is represented by 'Simeon;' and if the conjoining medium be taken away which is represented by 'Benjamin,' that which is of the **Church** is destroyed. 5542. 5551.

5581. 'And their father said to them' (Gen. xliii. 2) = perception from those things which are of the **Church**. . . 'Israel,' who here is 'father' = the **Church**. . . It is said 'father,' because 'father' in the Word also = the **Church**, and also 'mother;' but 'mother' = the **Church** as to truth, and 'father,' the **Church** as to good; the reason is, that the **Church** is a spiritual marriage, which is from good as from a father, and from truth as from a mother. 6075^e.

5587. 'If thou send our brother with us' (ver. 4) = if the **Church** is to conjoin its external to its internal there must be a medium.

5607. 'Israel' = the internal of the **Church**.

5798³. The vastation of the **Church**, treated of. 8940². 9295⁵. 9340⁷. E. 131⁹.

5806. That truth which Benjamin when with his father represents, and which is called new truth, is what alone makes a man to be a **Church**, for in this truth there is life from good; that is, the man who is in the truths of faith from good, he is a **Church**; but not the man who is in the truths of faith and not in the good of charity, for the truths with the latter are dead, although they are the same truths. Hence it is evident . . . that this truth alone is of the **Church**. Sig.

5813. If this truth be separated, the **Church** will perish. Sig.

5826². The spiritual good which 'Israel' represents is the good of truth, that is, truth in will and act; this truth, or this good of truth makes a man to be a **Church**. When truth is implanted in the will, which is perceived from this, that he is affected with truth for the sake of the end that he may live according to it, good and truth are internal; and when man is in this good and truth, the Lord's Kingdom is in him, consequently he is a

Church, and together with those who are like him he makes the **Church** in general. Hence it is evident that for the **Church** to be the **Church**, there must be spiritual good, that is, the good of truth, but by no means truth alone, from which alone at this day the **Church** is called the **Church**, and by which one **Church** is distinguished from another . . .

5832^e. The internal of the **Church** would perish if the truth represented by 'Benjamin' were to perish. Sig. and Ex. 5837.

5837. The reason Israel, who is here 'father' = the **Church**, is that spiritual good, which he represents, makes the **Church** with man; so much so, that whether you say spiritual good, or the **Church**, it is the same . . .

5937^e. The Jews (are) outside the **Church**, although they live within it.

5965. Whether you say natural good, or the external of the **Church**; or spiritual good, or the internal of the **Church**, it is the same . . .

6000². It is the first time of the **Church** which is meant by 'day,' for then truth is received, because they are in good; and it is the last time which is signified by 'night,' for then nothing of truth is received, because they are not in good . . .

6023². The **Church** is more the neighbour than our country.

6024². 'Dinah his daughter' = the **Church**.

6047². If the truths (which a man finds in the Word) disagree with doctrinal matters, let him take heed not to disturb the **Church**.

6113. By the **Church** is here meant that which is of the **Church** with man; man is the **Church** when he is in good and truth, and the congregation of such men makes the **Church** in general.

6225^e. The external of the **Church** is confirmed and receives powers from no source but its internal; in the internal of the **Church** are they who are in the good of charity, which is 'Israel' . . . and in the external are they who are in the truth of faith, and not as yet manifestly in good, but still in whose truth there is good; this is 'Jacob.' 6376.

6269². If charity were in the first place, and faith in the second, the **Church** would have a different face, for then none would be called Christians but those who live a life according to the truths of faith, that is, a life of charity . . . They would also then not make many **Churches** by distinguishing them according to opinions concerning the truths of faith; but they would say that there was one **Church**, in which are all who are in the good of life, not only those who are within the region where the **Church** is, but also they who are outside of it. Thus the **Church** would be in enlightenment concerning such things as are of the Lord's Kingdom, for charity enlightens . . .

6272. Hence it is that **Churches** clash together, and dispute about truth, and one congregation says that this is the truth, and another that it is falsity, and what is still worse, when once they have placed faith in the first place in the congregation of the **Church**, they then begin to separate faith from charity, and to make the

latter relatively nothing, and thus to care nothing about life . . . Thus perishes the Church, for the life makes it with man, but not doctrine without life . . .

6297^o. 'Land' = the Church in the special, 'world-orbis,' the Church in the universal sense.

6299^o. The affection of charity . . . is the internal of the Church; to will and do it from truth, that is, because it is so commanded in the Word, is the external of the Church . . .

6337. 'I will tell you what shall befall you in the last days' (Gen.xlix.1) = the quality of the state of the Church in the order in which they will be then.

6435⁴. Every Church of the Lord is internal and external.

6440. The Church is the Church from good.

6448. By the sons of Israel or the tribes named from them in this chapter (Gen.xlix), are described all the states of the Church as to goods and truths, thus as to the spiritual life of everyone within the Church.

6481². The Lord leads the evil to do good to the Church, etc., through their very loves. Ex.

6514. That he has the Church at heart. Sig.

6515. 'Lo I die' (Gen.l.5) = that the Church ceased to be.

6516. The Church was to be resuscitated where a former one had been. Sig. and Ex.

6517. The resuscitation of the Church from the internal. Sig. 6519. 6522. 6554. 6557. 6561.

6546. The translation of the Church. Sig.

6554^e. The raising up and establishment of the Church with man takes place through regeneration.

6583. The establishment of the Church as to its Intellectual and its derivatives. Sig. And as to its Voluntary and its derivatives. Sig. 6584.

6587. A prediction that the internal of the Church would cease. Sig. 6593. 6645.

—². The case here is this; in order that the Church may exist it must be internal and external, for there are those who are in the internal of the Church, and there are those who are in its external; the former are few, the latter are many; but still with those with whom the Church is internal it must also be external, for the internal of the Church cannot be separated from its external; and also with those with whom the Church is external it must also be internal, but the internal with the latter is in obscurity. The internal of the Church consists in willing good from the heart, and in being affected with good, and the external of it is to act this out, and this according to the truth of faith which the man knows from good; the external of the Church moreover is to perform ritual matters in a holy manner, and to do works of charity, according to the injunctions of the Church. From these considerations it is evident that the internal of the Church is the good of charity in the will: when therefore this ceases the very external of the Church ceases too, for the good of charity is its essential; outward worship does indeed remain as before, but it is then not worship, but rite, which is preserved because it has been so instituted; but this rite which

appears as worship is like a shell without a kernel . . . When the Church is of this character it is at its end. 6592.

6588. This last time is called 'visitation,' and is predicated both of the Church in general, and of those who are within the Church in particular; and of the new Church which is being born, and of the old Church which is expiring; in particular of the man of the Church who is being saved, and of him who is being damned.

6595^e. The interior things of the Church are not revealed until the Church is devastated, because then they are no longer believed, thus they cannot be profaned. Sig.

6628. See CHARITY at this ref.

6634. In this first chapter of Exodus it treats of the state of the Church which has been established, when good acts as the chief, and is made fruitful by the multiplication of the truths of faith. 6639.

6637. 'These are the names of the sons of Israel' (ver.1) = the quality of the Church. . . As 'Israel' represents spiritual good, and his sons spiritual truths in the Natural, the Sons of Israel represent the Church, for the Church is the Church from spiritual good and the truths thence derived. He who is not in spiritual good, that is, in the good of charity, and in spiritual truths, that is, in the truths of faith, is not of the Church, although he has been born within the Church; for the whole heavenly Kingdom of the Lord is in the good of love and of faith, and unless the Church is in the like it cannot be the Church, because it is not conjoined with Heaven, for the Church is the Lord's Kingdom on earth. Its being called the Church is not from the fact that the Word is there, and that there are doctrinal things thence, nor from the fact that the Lord is known there, and that the Sacraments are there; but it is the Church from the fact that one lives according to the Word, or according to doctrine from the Word, and so that doctrine is the rule of life. They who are not of this character are not of the Church, but are outside of it; and they who live in evil, thus they who live contrary to doctrine, are further outside the Church than the Gentiles who know nothing whatever of the Word, the Lord, and the Sacraments; for they who know the goods and truths of the Church extinguish the Church with themselves, which the Gentiles cannot do, because they do not know them.

—^e. Everyone who lives in the good of charity and of faith is a Church, and is a kingdom of the Lord; hence also he is called a temple and a house of God. From those who are Churches in particular, however remote from each other they may be, the Church in general is constituted. This therefore is the Church which is meant by 'the Sons of Israel,' both here and in what follows. N.255³.

6639. As in those chapters of Genesis which treat of the coming of the sons of Jacob and of Jacob himself into Egypt to Joseph, it treats of the initiation of the truths of the Church into scientifics, and as the Church is not the Church until this initiation has been effected, here, according to the series of the things in the internal sense, it treats concerning the Church which has been established, and how that Church is con-

tinually being infested by scientific and falsities. For however well truths have been initiated, and the **Church** established with man, still scientific and falsities continually rise up and attack the things of the **Church** with him. These things are what are represented by Pharaoh and the Egyptians afflicting the Sons of Israel, and wanting to murder their infant boys. . . The man of the **Church** who comes into the other life must be purified from such things as infest truths and goods, otherwise he cannot be elevated into Heaven. . . In order therefore that a man of the **Church** who has recently come from the world may be purified, he is kept in a state in which he may be attacked by the scientific which disagree with truths, and also by falsities, and this until these scientific become naught and are removed. Rarely does this take place with the man while he lives in the body, but it does in the other life with those who are to be elevated into Heaven; but with much variety. . . These are the things which are described in the internal sense by the Sons of Israel being oppressed by the Egyptians, and afterwards being delivered, and at last, after various states in the wilderness, being introduced into the Land of Canaan.

[A.] 6640. The process of the establishment of the **Church**, from beginning to end. Sig.

6645. With the **Church** with man the case is this; it undergoes new states by turns, for as a man is strengthened in the truth of faith and the good of charity he is introduced into other states, the former state then serving as a plane to the one which follows, and so on continually. In this way the man who is a **Church** or who is being regenerated, is constantly led towards more interior things, thus interiorly into Heaven. . .

6648. The reason the increase of truth from good is referred to, is that now it treats of the **Church** which has been established, for with the **Church** with man the case is this; while it is being established the man is in truths, and through them good increases; but when the **Church** with him has been established, the man is in good and from good in truths, which then increase continually; little while he lives in the world. . . but immensely in the other life, and this to eternity.

6649. To the fulness of the **Church**. Sig.

6655². Hence it is evident that when men within the **Church** make prudence consist in cunning. . . they have communication with the Hells. They who are true men of the **Church** are so far removed from cunning that they utterly abhor it, and those among them who are as the Angels want if possible their mind to be open, so that what they are thinking may be manifest to everybody, for they intend nothing but good towards the neighbour, and if they see evil with anyone they excuse it. . .

6658. Thus the **Church** will be established. Sig.

—e. The **Church** is indeed established with a man when he does what is good from affection, but still it is not fully established until he has fought against evils and falsities, thus until after he has undergone temptations; then he becomes truly the **Church**, and is then introduced into Heaven, which is represented by the Sons of Israel being introduced into the Land of Canaan.

6666². From such the Hells are at this day being immensely augmented, and what is wonderful, especially

from those who are within the **Church**, on account of the cunning, deceit, hatred, revenge, adulteries, which flourish there more than elsewhere, for there now cunning passes for ingenuity, and adulteries are held to be honourable, those who deem otherwise being laughed at. As this is the case within the **Church** at this day, it is a sign that its last time is at hand, for unless there were an end 'no flesh should be saved,' for all evil is contagious, and at last infects all.

6670. The intention to subjugate the things of the **Church**. Sig.

6685. Spiritual life in the things of the **Church** is signified by 'the Hebrew women being lively.'

6738. 'This is one of the Hebrews' children' (Ex.ii.6) = that it was from the **Church** itself. 'The Hebrews' = those things which are of the **Church**. Ex.

6740. 'A woman a nurse from the Hebrews' (ver.7) = that good was to be insinuated into it from the **Church** itself.

6742. 'The girl went, and called the child's mother' = the truth of good of the **Church**, [that it adjoined those things which are of the **Church**].

6764. 'Lo, two Hebrew men quarrelling' (ver.13) = the apprehension that within the **Church** they were fighting with each other.

6765. 'He that did the wrong' (id.) = him who is not in the truth of faith, but still is within the **Church**. For within the **Church** there are those who are in the truth of faith, and there are those who are not in the truth, as is evident from the various heresies; he who is in heresy, or not in the truth of faith, is here meant by 'him who did the wrong.'

6766. 'Who made thee a prince and a judge over us?' (ver.14) = the perception that he had not advanced far enough in the truths of faith to take away the dissensions within the **Church**.

6767. Faith and the **Church** are so united that he who destroys faith with anyone destroys the **Church** with him. Sig.

6775. 'The priest of Midian had seven daughters' (ver.16) = the holy things of the **Church**. 'The daughters of a priest' = the things of the **Church**. . . thus the **Church** as to good. . . Thus 'the seven daughters of the priest of Midian' = the holy things of the **Church** of those who are in the truths of simple good. Those are said to be in simple good who are in the externals of the **Church**, and simply believe the Word as to its literal sense, each according to his own apprehension, and who also live according to those things which they believe. . . The internal of the **Church** flows in with them through good; but as they are not in interior truths, the good which flows in becomes general, thus obscure. . .

6782. Conjunction with the good itself of that **Church**. Sig. . . The conjunction here signified is that of the truths of the **Church** with its good.

6786. 'Flock' = both good and the **Church**, that is, those who are in good and are of the **Church**, for these two things are so conjoined that they cannot be separated from each other, for he who is in the good of faith is a **Church**, and he who is a **Church** is in the good of faith.

6795. The truths in which he was instructed in a **Church** not his own. Sig. 6796.

6819. In a still prior degree is the **Church** the neighbour . . .

6822. The **Church** is the neighbour above our country, for he who consults the good of the **Church** consults the good of the souls and of the eternal life of the men who are in our country; and he consults the good of the **Church** when he leads man to good, and he who does this from charity loves the neighbour. . . Good may be insinuated into another by anyone in our country, but not truth, except by those who are teaching ministers; if others do it heresies come forth, and the **Church** is disturbed and rent to pieces. N.94.

6823. The Lord's Kingdom is the neighbour in a higher degree than the **Church** where one is born . . .

6827. The internal sense treats of the Lord's Kingdom and of the **Church**, and of the establishment of the latter; also of the regeneration of the man of the **Church** by the Lord.

—². 'Flock,' here (Ex.iii.1)=the **Church** where are they who are in the truth of simple good. . . 'The priest of Midian'=the good of the **Church** where are they who are in the truth of simple good.

6879. The first of the **Church** is that there is a God, and that He is to be worshipped.

6882. That the Divine manifesting should be in the **Church**. Sig.

6871². The lot of the Gentiles is better than that of those within the **Church**.

7090². At this day also they who are of the **Church**, and who have filled their ideas with worldly and earthly things, and have caused the truths of faith to be adjoined to such things, are let down to the Lower Earth, and are there in combats, until these worldly and earthly things are separated from the truths of faith . . .

7233². The Intellectual cannot be enlightened unless it is believed that love to the Lord and charity towards the neighbour are the principal and essential things of the **Church**.

7317. 'Pharaoh,' or they who infest, are those within the **Church** who have professed faith, and have persuaded themselves that faith saves, and yet have lived contrary to the precepts of faith . . . When these come into the other life (they maintain) that they are to be introduced into Heaven because they have been born within the **Church** . . .

7396². The societies which constitute this order are scattered throughout the whole world, and are they who are in love to the Lord and in charity towards the neighbour; but these scattered societies are gathered together by the Lord, and also represent one man, as do the Societies in Heaven: these societies are not only within the **Church**, but also outside of it, and taken together are called the Lord's **Church** scattered and gathered from the good in the whole world, which also is called a communion; this communion, or this **Church**, is the Lord's Kingdom on earth conjoined with the Lord's Kingdom in the Heavens, and thus is conjoined with the Lord Himself.

7418². They who are within the **Church** and do not live the life of faith. Sig.

7502². They who infest the upright in the other life are they who, when they lived in the world, were of the **Church**; for they who have not been of the **Church** cannot infest others who are of the **Church**, for it is the falsities which are against the truths of faith of the **Church** by which they infest. They who have been outside the **Church** cannot infest any by such things, because they had not known them.

7554. The reason there is no such destruction with others as with those who infest the upright in the other life, is that they who infest, in the world were of the **Church**; being those who have filled the memory with the things of faith from the Word and from the doctrine of their **Church**, and yet have lived contrary to them, wherefore when they are devastated the things of faith are torn out, together with very many things which adhere to them, leaving chasms and trenches deep and foul . . . 7633.

7649. From ancient time there was no such falsity in the **Church** as there was then. Sig. 7686, Ex.

7711. The term by which 'thick darkness' is expressed in this verse (Ex.x.21) means the densest darkness of all, by which are signified such falsities as flow forth from evil; such falsities come into existence with those who have been of the **Church**, and have lived a life contrary to the precepts of faith which they knew: the evil from which these falsities flow forth is against the **Church**, Heaven and the Lord, thus diametrically contrary to good and truth.

7753. All things of the **Church** relate to charity and faith, and what does not relate to them has nothing of the **Church** in it.

7779⁴. The Egyptians . . . in course of time began to love Knowledges alone, and at that time, as is done at this day, to make everything of the **Church** consist in the knowledge of such things as are of the **Church**, and no longer in the life of charity; thus they inverted the whole order of the **Church**, and then they could not but falsify the truths which are said to be of faith. Examp.

7784². See DOG at this ref. 9231². —².

7847⁴. 'Temple,' in the representative sense, = His **Church**.

7893. The representative of a **Church** was instituted with the descendants of Jacob in order that by it there might be communication of Heaven with man; to this end is the **Church**. 8588².

7908. 'In a sojourner and in a native of the Land' (Ex.xii.19)=those who are of the **Church**, whether not born therein or whether born therein.

7975². They who are of the **Church**, but not within it, as the Gentiles who live together in obedience and mutual charity . . .

8013. He who when instructed receives the truth and good of the **Church** and lives according to it, shall be as he who had been instructed before within the **Church** and had lived a life conformable to the precepts of faith and charity. Sig.

8036. The **Church** is in those who have charity and faith.

8152. Those with whom faith is separated from its

good, both as to doctrine and as to life . . . are not of this **Church**, for life makes the **Church**, and not doctrine except in so far as it is of life. Hence it is evident, that the Lord's **Church** is not here or there, but that it is everywhere, both within those kingdoms where the **Church** is, and outside of them, where men live according to the commandments of eharity. Hence it is that the Lord's **Church** is scattered through the universal world, and yet is one; for when life makes the **Church**, and not doctrine separated from life, the **Church** is one; but when doctrine makes the **Church**, there are many.

[A.] 8215⁵. 'His throne' = Heaven and the **Church**.

8311. In falsities and at the same time in good are those within the **Church** who are in heresies and the life of good; and so are all outside the **Church** who are in good; but falsities with these do not condemn . . .

8408³. The end of the **Church** is here treated of, when what is external, thus what is sensuous and corporeal, and together with these what is false and evil have the dominion, for the Lord's **Church** advances successively to what is external, and then expires.

8625². He acknowledges it to be true because the **Church** has said so.

8650. 'A sojourner' = those who are born outside the **Church**, and yet were instructed in the things of the **Church**.

—^e. The Lord's **Church** is scattered through the whole world, thus is also with the Gentiles. Refs.

8651. 'Eliezer' (Ex. xviii. 4) = the quality of the good of truth with those who are within the **Church**. Ex.

8652. The mercy and presence of the Lord in the **Church**. Sig. and Ex.

8732^e. These things are the essentials of the **Church**, and cause it to be the **Church** . . .

8762². With everyone who is of the **Church**, there must be both . . . what is external and what is internal. Ex.

8788. For there to be a **Church** there must be with the man of the **Church** faith in the Lord and also love to Him and love towards the neighbour; these things make the **Church**.

8813. 'World-orbis' (Ps. lvii. 18) = the **Church**.

8900. See KINGDOM OF THE LORD at this ref.

8902². The last time of the **Church**, treated of. —⁶. —⁸. 8906². 9139⁵. 9141^e. 9348⁹. E. 39. 486.

8904². The **Church** is at its end . . .

8928³. Therefore they divide the **Church** into so many **Churches** . . .

8938^e. The Lord's **Church** is with everyone who is in a state of reception of charity and faith from the Lord; for the man himself is the **Church**, and a number with whom the **Church** is made the **Church** in general.

8974. Those within the **Church** who are in truths of doctrine and not in good according thereto. Sig. and Ex.

—^e. The marriage of good and truth is the **Church** itself, because it is Heaven in man. Refs.

8987². The **Church** is now predicated and called from faith and not from charity . . .

8988³. Love to the Lord and towards the neighbour is the being itself of Heaven and the **Church**, and faith is the manifesting thence. 9032.

8998. 'A strange people' (Ex. xxi. 8) = those who are outside the **Church**, thus those who are not of the faith of the **Church**.

—^e. They who have been born within the **Church**, and from infancy have imbued the principles of the truth of the **Church**, ought not to contract marriages with those who are outside the **Church**, and thus imbue such things as are not of the **Church**. Ex.

9911⁵. The **Church** is called 'a forest' from Knowledge, 'a garden' from intelligence, and 'a paradise' from wisdom.

9021. Thorough and complete denial of the Lord and His Kingdom by those who are of the **Church**. Sig.

—^e. They who are within the **Church** can profane holy things, but not they who are outside the **Church**. Refs.

9034^e. The good in which truths are thus implanted is the **Church** with man.

9135. By the prior state (of regeneration) man is introduced into the **Church** in order to become the **Church**, and when he has become the **Church** he is in the latter state.

9166³. The **Church** is the Lord's Heaven or Kingdom on earth. 10304. 10446.

9182¹⁰. This state is the last state of the **Church**, the former is its first state.

9188². Many of those who are in the **Church** cannot be withheld from (profanation). Ex.

9193. To be cast out of the **Church**. Sig.

9198². 'No prophet is accepted in his own country' (Luke iv. 24) = that the Lord and the Divine truth which is from Him is less received and loved at heart within the **Church** than without it.

9209². 'The poor and needy' = those who, outside the **Church**, are in ignorance of truth . . . and within the **Church**, those who from various causes are ignorant of truth but still from some good yearn for it.

9212⁷. The **Church** at this day is in internal truths.

9216^e. The Lord always provides that there be a **Church** with mankind in which Divine truth is revealed, which in our Earth is the Word . . . 9276⁷.

9222³. The first thing of all with the man of the **Church** is to believe the Word . . .

9223³. Their giving the firstfruits to Jehovah, signified that it was the first of the **Church** to ascribe all the goods and truths of faith to the Lord, and not to themselves . . .

9224². The two disputes which, from primeval times, have infested the **Church**. Ex.

—³. The good of charity is the principal of the **Church** . . .

9231³. 'The rich man' = those within the **Church**. . . 'The poor man' = those who within the **Church** are in but little good in consequence of their ignorance of truth, but still yearn to be instructed. 10227²⁰.

9255. Good and truth not genuine with those who are outside the **Church**, Sig. and Ex. . . In the other life they live separate from those who are of the **Church** . . .

9256. Good is to be done to those who are outside the **Church**. Sig.

—³. Therefore the Lord's **Church** is scattered through the whole world ; but the Lord's **Church** itself on earth is as the Grand Man in the Heavens, whose heart and lungs are where the Word is, and the rest of the members and viscera, which live from the heart and lungs, are where the Word is not. 9400^e. H. 305(c)Refs.

9276². These three kinds of men constitute the **Church** ; they who are in the good of charity constitute the internal of the **Church** ; they who are in few truths and still want to be instructed, thus who are in the affection of truth from good, constitute the external of the **Church** ; and they who are in the delights of external truth are the outermost, and make as it were the circumference, and close the **Church**. Sig.

—⁴. By a man of the **Church** is meant one who is in the good of charity and thence in the truths of faith from the Lord, for the charity from which is faith is the **Church** itself with man, because they are from the Lord.

—⁵. The universal **Church** before the Lord is as a man . . . —⁹, Refs. 9400^e.

— . The man of the **Church** in particular is Heaven, the **Church**, and the Lord's Kingdom in the least effigy. —⁹, Refs.

—^e. Without a **Church** on earth mankind would perish. Refs.

9281. The state of life of those who are in truths and goods outside the **Church**. Sig. and Ex.

9295⁵. 'Harvest,' here, (Rev. xiv. 15) = the last state of the **Church** as to the reception of the truths of faith in good.

9303³. They who have been born outside the **Church**, and have believed in one God, flee from those who are within the **Church**, saying that they believe in three gods.

9316. Protection against and removal of the evils and falsities which infest the **Church**. Sig.

9325⁵. Everyone within the **Church** who has been regenerated through truth and good is a **Church**.

—⁸. 'The barren' = the nations which are called to the **Church**, and to which the **Church** is transferred when the old **Church** ceases.

9340⁶. The perversion and destruction of the **Church** after its establishment, treated of.

—⁹. The establishment of the **Church**, treated of.

9384. Reception in the understanding by those who are truly of the **Church**. Sig.

9406⁷. The successive states of the **Church** on this Earth as to the reception of truth Divine proceeding from the Lord, is meant by the image seen by Nebuchadnezzar. Ex. 10030². R. 913³. E. 176², Ex.

9430^e. As a house rests on its foundations, so does Heaven upon the **Church**. . . This is why it is always provided by the Lord that there be a **Church** on earth . . .

9479^e. 'The sanctuary' (Lev. xxvi. 31) = the **Church** ; and 'sanctuaries' = those things which are of the **Church**.

9517². Heaven and the **Church**, or the Angels of Heaven and the men of the **Church**, are guarded by the Lord by the elevation of their interiors towards Himself . . .

9548². The **Church** is called 'a candlestick' from the Divine truth which is there from the Lord.

9594⁵. 'Habitation' (Ezek. xxxvii. 27) = Heaven, and also the **Church** where the Lord is.

9642³. Those of the **Church**, but in falsities. Sig.

9642⁶. The **Church** will perish by faith alone. Sig.

—⁷. The changes to be undergone by the **Church**. Sig.

9741^e. The six days before the seventh = the former **Church** even to its end, and the establishment of a new one.

9779. The **Church** through the Word from the Lord. Sig.

9780⁴. 'The mount of Olives' (Zech. xiv. 4) = the good of love and charity, thus the **Church**, for these goods make the **Church**.

9807⁴. The Lord's advent is the revelation of truth Divine at the end of the **Church**. Sig. —⁵.

9808. Heaven and the **Church** make one, and the **Church** is the Lord's Heaven on earth.

9921. All things of doctrine and worship from good passing to those who are of the **Church**. Sig.

9962. The **Church** which is the **Church** is in internal things, which are of faith and love . . .

10112. They are said to be out of the **Church** who do not acknowledge the Lord.

—². They who are born within the **Church**, yet deny the Lord at heart, however good in moral life . . . cannot be saved. Sig.

10125. Whatever represents the Lord represents Him with the men of the **Church**, thus represents the **Church**, since the men in whom the **Church** is, constitute the **Church** in general . . . Still the men regarded in themselves do not constitute the **Church**, but the Lord with them . . . Hence when it is said the **Church** . . . there is meant the Divine of the Lord with those who are there . . .

10131^e. When Heaven is mentioned, the **Church** is also meant, for the Lord's Heaven on earth is the **Church** ; and everyone in whom the **Church** is, in him also is Heaven . . . The **Church** also makes one with Heaven, for the one depends upon the other . . .

10134⁷. (The four states of the **Church** are meant by 'morning,' 'noon,' 'evening,' and 'night,') When the **Church** is in its night, that is, when it is no longer in love to God and in faith, morning begins with another nation . . . —⁹, Ex.

—¹³. The time when 'the cock crew' = the last state of the **Church**.

10151³. The men in the **Church** do not make the **Church** as to their proprium, but as to what is Divine which they receive from the Lord ; for whoever therein does not acknowledge and believe that all good . . . and truth . . . are from the Lord, is not of the **Church**. . . The **Church** too is the Lord's Heaven on earth, hence

the Lord is all in all things of the **Church** . . . and He dwells there in what is His own with men . . .

[A.] 10205². He therefore who within the **Church** does not acknowledge the Lord, has not any conjunction with the Divine . . . It is otherwise with those who are outside the **Church** . . .

10212. The genuine truths and goods of faith and love exist only with those who are of the **Church**, because they have the Word.

10227¹⁶. The **Church** which places everything of the **Church** in naked Knowledges, and on that account sets itself above others. Sig.

10231. The preservation of the **Church** and of all things of the **Church** by the Lord. Sig. 10232, Ex.

10248⁷. The **Church** on this Earth has been established four times. Enum.

10282. The Divine things which proceed from the Lord make the **Church**, and nothing whatever of man.

10287. He who does not acknowledge the Lord is not of the **Church**. Sig.

10310. They alone are of the **Church** in whom the **Church** is, and the **Church** is in those who are in the affection of truth for the sake of truth and in the affection of good for the sake of good, thus who are in love towards the neighbour and in love to God . . . Those not of this character are not of the **Church**, however much they are in the **Church**.

10329. Those in the good of love with whom the **Church** is to be established. Sig.

10335. All who are in the universal Heaven and in the universal **Church**. Sig.

10356⁶. The essentials of the **Church**. Enum.

10357. The principal thing by which those of the **Church** are known in Heaven. Sig.

— . They who are of the **Church** in whom the **Church** is, must acknowledge the Lord and the Divine in Him, must acknowledge the conjunction of the Lord with Heaven, and also the conjunction of Heaven with the man of the **Church**, and in general, the conjunction of good and truth with him, for this conjunction makes the **Church** with him. Whether you say the **Church** with man, or Heaven with him, or the Kingdom of God with him, or the Lord with him, it is the same, for the **Church** is the Lord's Heaven on earth, and the Lord's Kingdom is Heaven and the **Church** together, and the Lord is their Source, nay, is them.

10361. All the good and truth which make the **Church**. Sig. . . That these make the **Church** with man . . . is evident from the fact that love and faith are the essentials of the **Church**, because they conjoin men and Angels with the Lord . . .

10365. That the **Church** is not with man, but Hell. Sig.

10367. When man becomes a **Church** and enters Heaven. Sig. and Ex.

10372. By this are distinguished those who are of the **Church** from those who are not of the **Church**. Sig.

10393. That with the Israelitish people the **Church** could not be instituted, because they were entirely in

externals without any internal. Treated of in Ex. xxxii. 10397. 10525.

10436². The **Church** is not the **Church** from external worship, but from internal . . . The man of the **Church** communicates with the Heavens through the interior things of worship, to which what is external serves as a plane . . .

10442. For the sake of Heaven and the **Church**. Sig.

10446. The **Church** acts as one with Heaven, for the one comes forth and subsists from the other.

10497. Duration of such worship till the end of the **Church**. Sig.

10500². The **Church** on earth was instituted in order that there might be a communication of the world, that is, of mankind, with Heaven, that is, through Heaven with the Lord, for without a **Church** there would be no communication, and mankind would perish . . . H.305 (c)Refs.

10505. That the internal of the **Church**, etc., should not perish. Sig.

10519. By the Holy Supper there is conjunction of the **Church** with Heaven, thus with the Lord; therefore it is the most holy thing of the **Church**.

10526. The **Church** with man is in his internal.

10528. The Divine of the Lord, from which is the **Church** and its worship. Sig.

10546. To dispose and order the things of the **Church** and of worship. Sig.

10547. 'The tent of the assembly' = the external of the **Church**, etc., in which are internal things.

10559³. Where the Word is, there is the **Church**.

10568. If the Divine be not there, there will not be anything of the **Church** there. Sig.

10571. The Divine will be in the external of the **Church**, etc. Sig.

10582⁶. The restoration of the **Church**. Tr.

10583. To close up the internal of the **Church**, etc. Sig.

10584. The externals of the **Church**, etc., would be seen, but not the internals. Sig.

10598. In Ex. xxxiv. it treats of the **Church** to be instituted with the Israelitish nation; but as it was such that it could not receive the Divine from within, that nation was received in order that there might be with it the representative of the **Church**, and not the **Church**. 10602.

10599. The chief things of the **Church** which are by all means to be observed that they might represent the **Church**. Tr.

10600. The transparency of the Divine internal of the **Church**, etc., through their external, but not before that nation. Sig.

10603. 'Hew thee two tables of stone like the former' (ver. 1) = the external of the **Church**, etc., such as it was for the sake of that nation. . . The **Church** is from the Word, for all the truth of faith and the good of love which make the **Church** must be from the Word: hence

as in the Word there are an external and an internal, there are also an external and an internal in the **Church**.

10629. The **Church** cannot be instituted with any people unless their interiors are open, through which there is communication with Heaven . . .

10630. Still the **Church** may be there. Sig.

— . To become the **Church** is to receive the life of Heaven through the good of love and of faith from the Lord.

10635⁴. The **Church** where the Word is. Sig.

10645³. The truths which are from good make the **Church** with man.

10683². They are in the internal of the **Church**, etc., who love to do truth for the sake of truth from internal affection, thus from spiritual affection; in the external of it in which there is an internal are they who love truth for the sake of truth, but from external affection, thus from natural affection; the latter are men of the external **Church**, the former are of the internal **Church**, for in every **Church** there are both internal and external men. But they who are in external worship without internal, love truth not for the sake of truth, but for the sake of gain in the world . . . these are not within the **Church**, but outside it.

10685. Temptations before the internal of the **Church**, etc., is possible. Sig. and Ex.

10689. Influx of the internal into the external of the **Church**, etc. Sig.

10698. The **Church** cannot exist with those who are in externals without an internal, because the **Church** is in what is internal of man, and not in what is external without it . . .

10707². Such as is man's understanding of the Word, such is the **Church** in him.

10730³. The two universals on which all other things of the **Church** depend. Sig. and Ex.

10760. What makes Heaven with man also makes the **Church**, for the **Church** is the Lord's Heaven on earth.

10761. It is called the **Church** where the Lord is acknowledged, and where the Word is; for the essentials of the **Church** are love and faith to and in the Lord from the Lord, and the Word teaches how man is to live in order to receive love and faith from the Lord. W.H.6³.

10763. For there to be a **Church** there must be doctrine from the Word, as without doctrine the Word is not understood; but doctrine alone in man does not make the **Church** in him, but life according thereto; hence it follows that faith alone does not make the **Church**, but the life of faith which is charity.

10765. They who are out of the **Church**, yet acknowledge one God, and live according to their religion in a kind of charity towards the neighbour, are in communion with those who are of the **Church** . . . Hence it is evident that the Lord's **Church** is everywhere in the whole world, although specifically it is where the Lord is acknowledged and where the Word is. H. 308(e), Refs.

10766. Everyone with whom the **Church** is, is saved, but everyone with whom the **Church** is not is condemned.

10794. Priests must teach men according to the doctrine of their own **Church** from the Word. N.315.

10816. Therefore the primary of the **Church** is to acknowledge God, to believe in God, and to love Him. N.296.

10817. They who are born within the **Church** ought to acknowledge the Lord, His Divine and His Human, and to believe in Him and love Him. Sig.

10818. Those within the **Church** who do not acknowledge the Lord and His Divine cannot be conjoined with God, and thus cannot have any lot with the Angels in Heaven . . .

H. 1. At the end of the **Church** the Lord will open the Word as to its internal sense, and reveal the arcana of Heaven. Sig.

3. They who within the **Church** have denied the Lord, and have acknowledged only the Father, and have confirmed themselves in such a faith, are outside Heaven . . .

57. What is said of Heaven may be said of the **Church**, for the **Church** is the Lord's Heaven on earth. There are many **Churches**, yet each is called a **Church**, and also is the **Church** in proportion as the good of love and of faith reigns there; therein the Lord makes one thing out of many, thus one **Church** out of many. What is said of the **Church** in general may be said of the man of the **Church** in particular, namely, that the **Church** is within man, and not without him, and that every man is a **Church** in whom the Lord is present in the good of love and of faith. A man in whom the **Church** is . . . is a **Church** in the least form; and further, a man in whom the **Church** is . . . is Heaven . . .

— (k). Refs.

— (h). If good were the mark and essential of the **Church**, and not truth without good, the **Church** would be one. Refs.

— . All **Churches** make one **Church** before the Lord from good. Refs.

— (i). The **Church** is in man, and not outside him; and the **Church** in general is from the men in whom the **Church** is. Ref.

183². Such ignorance is chiefly within the **Church**.

305 (c). The universal **Church** on earth is before the Lord as one man. Refs. 308. S.105.

308. There is also conjunction of Heaven through the Word with those outside the **Church**, where the Word is not, for the Lord's **Church** is universal, and is with all who acknowledge the Divine and live in charity . . . — (e), Refs. S. 104, Gen. art.

318 (m). The Lord's **Church** is with all in the whole world who live in good according to their religion, and acknowledge the Divine. Refs.

328. The Lord's **Church** is scattered through the whole world, thus is universal, and in it are all who have lived in the good of charity according to their religion; and the **Church** where the Word is . . . is to those outside the **Church** as the heart and lungs are in man . . .

374. More adulteries committed and also confirmed within the **Church** than outside of it.

[H.] 390. Wisdom is to love . . . the good of the Church, etc.

556. He who is in self-love does not love the Church, etc. Ex.

557^e. He who is in self-love wants the Church, etc., to serve him . . .

N. 5. It is provided by the Lord that there is always a Church on earth, for through the Church there is conjunction of the Lord with mankind, and of Heaven with the world . . . S.110.

9. The doctrine of charity then conjoined all Churches, and so made one out of many; for they acknowledged as men of the Church all who had lived in the good of charity . . .

15^e. The conjunction of good and truth makes the Church. Life 32^e. R.97².

60. Love to the Lord and love towards the neighbour make Heaven with man . . . and therefore they make the Church with him.

241. On the Church. Gen.art. (From A.10760.)
— Love and faith make the Church.

J. 1². There is a Church in the Heavens as well as on earth. R.65.

33. The Last Judgment takes place when it is the end of the Church, and it is the end of the Church when there is no faith because there is no charity. Gen.art.

34. The equilibrium between Heaven and Hell begins to perish at the end of the Church . . .

— As at the end of the Church evil increases over good, all are judged by the Lord . . .

37. Within the Church faith is now so rare that . . .

38². Every Church at the beginning is spiritual, for it begins from charity, but in course of time turns aside from charity to faith, and then from an internal Church it becomes an external Church, and then is its end.

40. The spiritual sense treats everywhere . . . of the state of the Church in the Heavens and on earth.

41. The quality of the Church on earth cannot be seen by any man so long as he lives in the world . . . but it appears in Heaven as in clear day . . . P.251⁴.

46². On this Earth there have been two Churches; the first before the Flood, and the other after it.

55^e. The Church is not there, but Babylon; for the Church is where the Lord is worshipped and the Word is read.

73. On the state of the world and of the Church hereafter. Gen.art. C.J.S.Gen.art.

—². The state of the Church will not be similar hereafter; it will indeed be similar as to the outward appearance, but dissimilar as to the inward; as to the outward appearance there will be divided Churches as before, and their doctrines will be taught as before . . . but hereafter the man of the Church will be in a freer state of thinking about the things of faith . . . 74.

C. J. 11. Before the Last Judgment . . . much of the communication between . . . the Lord and the Church was intercepted. Ex.

13. The state of the world and of the Church before

the Last Judgment was as evening and night, but after it as morning and day. Ex.

W. H. 6². They are not of the Church who are born where the Word is . . . but they who are regenerated by the Lord through truths from the Word. Refs.

8². The Church would be one if they were acknowledged as men of the Church from life, thus from charity. Refs.

L. 15^e. The prophets represented the state of the Church and of the Word, for he who represents the one represents the other, for the Church is from the Word, and is according to the reception of it in life and faith.

55⁴. It would have been all over with the Church, for the Church is the Church from the Lord.

S. 6. The men of the Church in the world are in the Divine Natural, which also proceeds from the Lord. See T.195.

12. The successive states of the Church as to the understanding of the Word. Sig. and Enum.

13. The state of the Church when all the Knowledges of truth from the Word are destroyed. Tr.

76. The Church is from the Word, and is such as is its understanding of the Word. Gen.art.

— It is not the Word which makes the Church, but the understanding of it.

78. In proportion as the Lord is conjoined with man is the Church in man. The Church is in man; the Church which is outside him is the Church with a number in whom is the Church. Sig.

79. There is no Church except where the Word is justly understood.

80. In each thing of the Word there is a marriage of the Lord and the Church. Gen.art.

— The spiritual sense treats chiefly of the Church; the celestial chiefly of the Lord.

83. The understanding is the receptacle of truth . . . the will of good, and these must make one for a man to be a man of the Church.

99. By the Lord's becoming the Word in ultimates the state of the Church was completely changed, for all the Churches before His advent were representative Churches; but after His advent a Church was instituted by Him which saw Divine truth in light . . . The state of the Church before His advent is called 'evening,' and that of the Church after it 'morning.' Ex. (See below, T.109.)

104. There can be no conjunction with Heaven unless there is somewhere on the Earth a Church where the Word is, and the Lord thereby known . . . It is enough that there be a Church where the Word is, even if it consists of comparatively few . . .

105. The universal Church is as one man before the Lord. . . In that man the Church where the Word is read is as the heart and lungs; the Celestial Kingdom as the heart, and the Spiritual Kingdom as the lungs.

F. 69. Faith separate from charity destroys the Church and all things of it. Gen.art.

W. 24. The spiritual body is the Church, and its head is God Man.

25. It would be the same with the **Church** scattered through the whole world, which is called the communion . . .

102°. It is the same with the man of the **Church**, if with him love and wisdom, or charity and faith, make one.

118°. By a man of the **Church** is meant a man in whom the **Church** is.

P. 28°. Such also is the conjunction of the Lord with the **Church**, and of the **Church** with the Lord, which is called the celestial and spiritual marriage.

30. The Lord's Heaven in the natural world is called the **Church**, and an angel of this Heaven is a man of the **Church** who is conjoined with the Lord. . . Hence what is said of the angelic Heaven is understood of the human Heaven, which is called the **Church**.

215¹⁰. Hatred against the Divine things of the **Church**.

231. The first kind of profanation is from those who jest from and concerning the Divine things of the **Church**. Ex.

245. Solomon was permitted to establish idolatrous worships in order to represent the Lord's Kingdom or **Church** with all religions in the whole world. Ex.

256³. It is everywhere acknowledged that the Word is holy, and that the Lord has what is Divine; and these two things are the essentials of the **Church** . . .

259². When the **Church** itself assumed as its essentials such things as are only of the understanding . . . and when the things of life are not essentials of the **Church**, man is in mere darkness.

—c. There are three essentials of the **Church**; the acknowledgment of the Lord's Divine, the acknowledgment of the holiness of the Word, and the life which is called charity. . . If these three had been regarded as the essentials of the **Church**, intellectual differences would not have divided, but would only have varied it . . .

325². Some opine that the Lord's **Church** is only in the Christian world, because the Lord is known only there, and there only is the Word; yet there are many who believe that the Lord's **Church** is general, or extended and scattered through the whole world . . . It follows that there are most general principles of the **Church** which enter into all religions, and make this communion. These are the acknowledgment of God and the good of life.

326¹⁰. All who make these two universals of the **Church** of their life have a place in Heaven.

328. On this Earth there have been many **Churches**, one after another, for wherever mankind is, there is the **Church**; for . . . no one can come into Heaven unless he is in the two universal principles of the **Church**, which are to acknowledge God and live well. (The successive **Churches** on this Earth, and their consummations. Enum.)

330⁵. That only those are saved who are born within the **Church** is an insane heresy. Ex.

338°. The doctrines of all **Churches**, when regarded interiorly, teach life. Ex.

R. Pref^o. Upon a just idea of God is founded . . . the universal **Church**.

x a. (The doctrine of the Reformed respecting the **Church**.)

2. Predictions from the Lord concerning His **Church**, such as it would be at its end and afterwards, both in the Heavens and on earth. E. 5.

— . The Revelation does not treat of the successive states of the **Church** . . . but from beginning to end, of the last state of the **Church** in the Heavens and on earth . . . E. 5.

4². Unless the **Church** were finished before its time it would utterly perish. Sig.

5². As the good of life from charity and its faith makes the **Church**, the arcana concerning the state of the **Church** are revealed through the apostle John.

9. 'The time is at hand' = that the state of the **Church** is such that it can endure no longer, so as to be in conjunction with the Lord.

10. 'John to the seven **Churches**' = to all who are in the Christian world, where the Word is, and by it the Lord known, and who accede to the **Church**. 40. 43.

— . These, if they live according to the Lord's commandments in the Word, make the **Church** itself.

17⁴. The **Church** is not with man until truth becomes of the life . . . —c.

24. The Lord will reveal Himself in the sense of the letter of the Word, and open its spiritual sense at the end of the **Church**. Sig.

27. This will be when there are no longer any goods and truths in the **Church**. Sig.

33. The things in the **Church** which are infested by evils and falsities, but which will be removed by the Lord at His coming. Sig.

41. All states of the reception of the Lord and His **Church** are signified by these seven names.

43. The candlesticks were golden, because 'gold' = good, and every **Church** is a **Church** from the good which is formed through truths.

44. As the **Church** is the **Church** from the Lord through the Word, the Son of Man was seen in the midst of the candlesticks.

49². The **Church** on earth is in the Divine Natural.

66. 'The seven candlesticks which thou sawest are the seven **Churches**' (Rev. i. 20) = the New **Church** on earth . . . The universal New **Church** with its varieties is described by 'the seven **Churches**.'

— . The 'seven candlesticks' do not mean seven **Churches**, but the **Church** in the whole complex, which in itself is one, but is varied according to reception; these varieties may be compared to the various jewels in a king's crown, and also to the various members and organs in a perfect body . . . Hence it is that the universal New **Church** with its varieties is described in what follows by the seven **Churches**. 73. 87.

68. To the **Churches** in the Christian world (Rev. ii).

69. The 'seven **Churches**' describe all in the Christian **Church** who have religion, and from whom the New

Church which is the New Jerusalem can be formed . . . The rest are indeed in the **Church**, but have nothing of the **Church** in them.

[R.] 82. 'Thou hast left thy first charity' (Rev.ii.4)= that they do not hold goods of life in the first place, which yet has been and is done at the beginning of every **Church**. E. 104.

— . Every **Church**, when beginning, regards goods of life in the first place and truths of doctrine in the second, but as the **Church** declines it begins to regard truths of doctrine in the first place and goods of life in the second, and at last at its end it regards faith alone, and then not only separates the goods of charity from faith, but even omits them.

87. 'What the spirit saith to the **Churches**'=what the Divine truth of the Word teaches those who will be of the New **Church**, which is the New Jerusalem. . . 'The **Churches**'=the universal **Church** in the Christian world.

88. As what is written to the seven **Churches** describes the state of all in the Christian **Church** who can receive the doctrine of the New Jerusalem, and live according to it . . .

97¹. The **Church** is not the **Church** without doctrine. Ex.

182. They say the **Church** is with them, when yet there is no **Church** with them. Sig.

191. Truths from good from the Lord . . . support the Lord's **Church** in Heaven. Sig.

—². 'The temple,' here,=the present **Church**; and its destruction so that there was not one stone upon another=the end of this **Church** . . .

263². The present state of the **Church**. Sig. and Des.

282. Those in the **Church**, or in any religion, who are in truths as to doctrine and in goods as to life, are redeemed by the Lord. Sig.

322. The destruction of all the good of the **Church**. Sig.

348. The twelve tribes of Israel=the **Church** from those who are in good and truth from the Lord, and who acknowledge Him as the God of Heaven and earth.

349. 'Sealed from every tribe of Israel' (Rev.vii.4)=Heaven and the Lord's **Church** from them . . . 'Every tribe'=the **Church** as to all the good of love and as to all the truth of that good, from which is the good of life; for there are two things which make the **Church**, the good of love and the truth of doctrine; their marriage is the **Church**. The twelve tribes of Israel represented the **Church** as to this marriage . . .

363². The universal Heaven together with the **Church** on earth before the Lord is as one man, and there are some who constitute the head, some the body . . . T. 119, Ex.

396. The state of the **Church** with them tottering to destruction. Sig.

441. Lamentations over the devastation of the **Church**. Sig. 518. E. 531.

444². Three things make the man of the **Church**; the Spiritual, the Rational, and the Natural . . .

446. Those who are in a perpetual effort to take away light and spiritual life from the men of the **Church**. Sig.

453. It is by these that the men of the **Church** perish. Sig.

470. The Lord has under His auspices and dominion the universal **Church**, both those who are in the externals and those who are in the internals of it. Sig.

—^e. Those who are in the externals of the **Church** have not so confirmed falsities in themselves as those who are in its internals. Sig.

471. The Lord's grievous lamentation that the **Church** is taken from Him. Sig.

476. 'There should be time no longer' (Rev.x.6)=there shall not be any state of the **Church**, or any **Church**, unless one God is acknowledged, and that the Lord is He.

477. The final investigation and manifestation of the state of the **Church**, that it will perish unless a New **Church** is established by the Lord. Sig.

480. A movement of the mind with many in the **Church** to receive the doctrine. Sig.

485. The power of seeing the state of the **Church** in Heaven, and in the world, given by the Lord. Sig.

486. These three things make the **Church**; the truth of doctrine, the good of love, and worship from them. Sig.

—². The state of the **Church** in Heaven before it was conjoined with the **Church** in the world, to be seen and known. Sig.

— . There is a **Church** in the Heavens equally as on earth, and they make one as do the internal and external with men; wherefore the **Church** in the Heavens is first provided by the Lord, and from or through it a **Church** on earth. Sig.

487. The state of the **Church** on earth . . . is to be removed, and not known. Sig. E. 630.

488. Because the state of the **Church** is destroyed and desolated by evils of life. Sig.

492. Where there is no truth there is no **Church**.

493. Love and intelligence, or charity and faith, make the **Church**; love and charity its life, and intelligence and faith its doctrine.

519. Investigation and manifestation of the state of the **Church** after consummation. Sig.

533. The reason the moon was seen under the woman's feet, is that the **Church** on earth which is not as yet conjoined with the **Church** in the Heavens, is meant. . . Otherwise, 'the feet'=that **Church** itself, when it is conjoined.

— . There is a **Church** in the Heavens equally as on earth, for the Word is there, places of worship, preaching in them, and ministries and priesthoods. . . The **Church** with them is meant by the woman encompassed with the sun, and upon whose head there was a crown of twelve stars; and as the **Church** in the Heavens does not subsist unless there is also a **Church** on earth which is in concordant love and wisdom, and this there would be, the moon was seen under the woman's feet . . . The reason the **Church** in the Heavens does not subsist unless there is conjoined with it a **Church** on earth, is that

Heaven where the Angels are, and the Church where men are, act as one . . .

574². By these four beasts are described the successive states of the Church . . .

601². Every Church appears before the Lord as a man; if in truths from the Word it appears as a beautiful man, but if in truths falsified as a monstrous man; the Church so appears from its doctrine and from life according thereto; from which it follows that the doctrine of the Church is its image.

643. To put an end to the state of the Church, and effect judgment. Sig. 645. 646.

645. The Church on earth is to the angelic Heaven as the foundation on which a house rests, or as the feet on which a man stands and with which he walks; wherefore when the Church on earth is destroyed, the Angels lament, and supplicate the Lord to put an end to the Church and raise up a new one. Sig.

647². The Church in the whole world, and the Church in the Christian world (both consummated). Sig.

656. Pref. Preparation to disclose the last state of the Church. Tr. 656. E.926.

658. The devastation of the Church, and then its end. Sig.

— . In course of time every Church decreases . . .

670. Preparation by the Lord for influx from the inmost Heaven into the Church, in order that its evils and falsities may be universally disclosed, and thus the evil be separated from the good. Sig.

674a. More (Divine truth) could not be endured until the end of that Church was seen after its devastation. Sig.

675³. (The argument that the Church is where the Word is, refuted.)

709. Thus it is made manifest by the Lord that all things of the Church are devastated. Sig.

712. That Church as to its doctrine entirely destroyed, likewise all the heresies therefrom. Sig.

712^o. Hence 'Jerusalem' = the Church as to doctrine in the universal sense.

716⁴. The bishop nominates a single candidate for the Churches.

798. It is not said the Roman Catholic Church, but the Roman Catholic religiosity, because they do not approach the Lord or read the Word, and because they invoke the dead; and the Church is the Church from the Lord and the Word, and its perfection is according to the acknowledgment of the Lord, and the understanding of the Word. 721.

744². The Lord's Church, like Heaven, is distinguished into three degrees. Sig. and Ex.

797. No conjunction of good and truth, which makes the Church. Sig.

— . The Church is the Church from the reception of the Lord's Divine good in the Divine truths which are from Him.

812. Henceforth a full marriage of the Lord with the Church. Sig. and Ex.

816². The Church is always established first in the Heavens by the Lord, and afterwards through the Heavens on earth.

832². The Church itself with man is formed through the truths of the Word; not through these truths in the understanding alone, but through a life according to them . . .

876. The Church on earth descends from the Lord out of the angelic Heaven. Sig. and Ex.

879^o. The Church on earth is formed through Heaven by the Lord, in order that they may act and be consoiated as one.

896². The Church is the Church from doctrine and from life according to it.

902. The Church is founded upon doctrine. Sig.

910^o. The Church which is a Church from the Word is in consociation with Heaven and in conjunction with the Lord; not so a Church which is not from the Word.

916. The acknowledgment and Knowledge of the Lord introduce into the Church. Sig.

923². The Church is one thing and religion another; the Church is called the Church from doctrine, and religion is called religion from life according to doctrine . . . Yet where there is doctrine and not life, it cannot be said that there is either the Church or religion . . .

947. The Apocalypse must be opened at the end of the Church, that some may be saved. Sig.

953. 'In the Churches' (Rev. xxii. 16) = before the whole Christian world, because there are the Churches which are here meant.

955. Heaven and the Church long for the Lord's advent. Sig. 960.

— . The Church here called 'the bride' does not mean the Church from those who are in falsities of faith, but the Church from those who are in truths of faith . . .

960. Here, at the end of the Book, the Lord speaks and the Church speaks, as the Bridegroom and the bride.

M. 21. (On the wedding-day the bride represents the Church.)

—². There are two things which make the marriage of the Lord and the Church; love and wisdom; and the Lord is love and the Church is wisdom . . .

— . After the wedding, both the husband and the wife together represent the Church. 125, Ex. 126, Ex.

62. The correspondence of marriage love is with the marriage of the Lord and the Church, that is, as the Lord loves the Church, and wills that the Church should love Him, so a husband and wife mutually love each other. Ex.

63. The Church is formed by the Lord with the man, and through the man with the wife, and after it has been formed with both it is a full Church, for then there is a full conjunction of good and truth, and the conjunction of good and truth is the Church. The conjunctive inclination, which is marriage love, is in like degree with the conjunction of good and truth which is the Church. 125.

65. Marriage love . . . is the fundamental of all the loves of Heaven and the Church. Ex.

[M.] 70. None can be in this love but those who approach the Lord, love the truths of the **Church**, and do its goods. Ex.

72. There are two things which make the **Church** and thence Heaven with man ; the truth of faith and the good of life ; the truth of faith causes the Lord's presence, and the good of life according to the truths of faith causes conjunction with Him, and thus the **Church** and Heaven. Ex.

76². We saw that the **Church** with its truths and goods is possible only with those who live in love truly conjugal with one wife, for the marriage of good and truth is the **Church** with man . . .

79⁹. This love is from the Lord according to the reception of good and truth from Him, thus according to the state of the **Church**.

80^e. It is now the end of the **Church**, because there remains no truth which is not falsified . . .

115¹. As the **Church**, which is formed through the truth of doctrine ; and religion, which is formed through the good of life according to the truth of doctrine ; with Christians is only from the Holy Scripture, it is evident that the **Church** in general and in part is the marriage of good and truth.

116. On the marriage of the Lord and the **Church**, and its correspondence. Gen.art.

117. The conjunction of the Lord with the **Church**, and the reciprocal conjunction of the **Church** with the Lord, is called marriage. Ex. and Ill.

121. The spiritual offspring of the marriage of the Lord with the **Church** are truths and goods. Ex.

122. Thus is the **Church** formed by the Lord with man. Ex.

129. The **Church** is from the Lord, and is with those who approach Him, and live according to His commandments. Ex.

130. The reason marriage love is according to the state of the **Church**, is that it is according to the state of wisdom with man. Ex.

—². Those things which are of the **Church**, and are called spiritual things, reside in the inmost with man. Ex.

214¹. Husbands grow cold to their wives when they think vain things against the Lord and the **Church**.

228. Varieties of similitudes can be conjoined . . . especially by conformity in the things of the **Church** ; for by the things of the **Church** there is effected a conjunction of similitudes which are inwardly apart . . .

240. With those who reject . . . the holy things of the **Church**, there is no good love . . .

266². He said he was a minister of the **Church** there.

293⁴. When the **Church** betroths herself to her Lord (the delights of marriage love will be known).

375. One cause of this kind of jealousy is the captivity and suffocation of the thoughts in the spiritual things of the **Church**. Ex.

431. Uncleaness and cleanness in the **Church** (are from scortatory and marriage love respectively.) Ex.

497. (Adulteries) cause men to reject all things of the **Church** and of religion. Ex.

— . The love of adultery acts as one with those things which are against the **Church**.

— . The marriage of evil and falsity is the Anti-**Church**.

B. 45. The modern faith has separated religion from the **Church**. Gen.art.

101. The **Church** is the Lord's. Ill.

T. 15. With men who do not acknowledge one God, but several, nothing of the **Church** coheres together. Ex.

74³. God, from His omnipotence, has established the **Church**.

84. Redemption was the subjugation of the Hells and the ordination of the Heavens, and after these things the establishment of the **Church**.

109. All the **Churches** before the Lord's coming were representative **Churches**, which could only see Divine truths in the shade . . .

—³. (The difference between the state of the **Church** before the Lord's coming and after it, described by comparisons.)

119². When the **Church** on earth perishes, the lower Heavens also pass away . . .

176. Is not the **Church** the Lord's body, and He its Head ? What is a body without a head ? or with three heads ?

178. When the primary faith is known . . . the quality of the **Church** is known. Examps.

195⁹. The men of the **Church** are in one or other of these three Kingdoms, according to their love, wisdom, and faith.

224⁹. The **Church** which is in Divine truths from the Lord will prevail over the Hells. Sig.

243. The **Church** is from the Word, and is such with man as is his understanding of the Word. Gen.art.

244. The reason the **Church** is according to the understanding of the Word, is that the **Church** is according to the truths of faith and the goods of charity . . . These are what essentially make the **Church**.

245. The **Church** is according to its doctrine . . . yet doctrine does not establish the **Church**, but the soundness and purity of doctrine, thus the understanding of the Word ; but doctrine does not establish and make the special **Church** which is with each individual man, but faith and life according to it ; in like manner the Word does not establish and make the **Church** in special with man, but faith according to the truths, and life according to the goods which he draws from it and applies to himself.

342². The **Church** is not with him who does not confess that the Lord is the Son of God. Ill.

379. Hence the **Church** is called the body of Christ.

384. They who reject either the Word or the Lord reject the **Church**, because the **Church** is from the Lord through the Word ; and they who reject the **Church** are out of Heaven, for the **Church** introduces into Heaven.

415. The **Church** is the neighbour which is to be loved in a higher degree. Gen.art.

416. The Lord's Kingdom means the **Church** in the

whole world, which is called the communion of saints ; and also means Heaven.

— The **Church** in the Heavens and on earth is the Lord's body.

430. The spiritual pay taxes from good-will, because they are for the preservation of their country and the **Church**, and for administration by the office-bearers and governors, whose salaries and stipends are to be paid out of the public treasury . . .

510. Repentance is the first of the **Church** with man. Gen.art.

— The communion called the **Church** consists of all men in whom is the **Church** ; and the **Church** enters with man while he is being regenerated . . .

511. That the **Church** is not with man until sins are removed ; shown by comparisons.

599. After redemption, the Lord established a new **Church** ; in like manner He also establishes the things of the **Church** with man, and makes him a **Church** in particular.

619. Without truths there can be no theology, and where this is not, neither is there the **Church**.

646. So also is the **Church** on earth ordered by the Lord.

711. The Holy Supper contains all things of the **Church**. Gen.art.

712. The essentials of the **Church** are three ; God, charity, and faith . . .

719. As baptism is introduction into the **Church** . . .

753. The consummation of the age is the last time or end of the **Church**. Gen.art.

—^e. When truth is consummated in the **Church**, good is also consummated there, and then the **Church** has an end.

756. (Why the **Church** passes through circles of progress and decay.)

762^e. The **Church** appears before the Lord as a man, and this Grand Man passes through ages of his own.

763^e. I have heard that the **Churches** which are in different goods and truths, provided their goods relate to love to the Lord, and their truths to faith in the Lord, are like so many jewels in a king's crown.

767. The man who is in faith in the Lord, and in charity towards the neighbour, is a **Church** in particular ; the **Church** in general is composed of such. 775, Ex.

775^e. In the **Church** there are general and particular, and also most general things, and hence it is that four **Churches** have preceeded in order, from which progression has originated the most general principle of the **Church**, and successively what is general and particular of each one.

786. No former **Church** was in the truth. Ex.

Ad. 681. (On the successive **Churches**.)

D. 1167. Societies of the true **Church**, in which all are brethren.

2407. What is said in the Word in relation to the ancient **Churches** applies also to the present ones.

3030. That the Lord's **Church** is very greatly promoted by the evil . . .

3107. Both preacher and hearer are in a very different state when they are in **Church**.

4438. On the influx of the Lord into the **Church**. . . The Lord's **Church** is like the heart and lungs. Ex. The Angels dwell with those who are in love to the Lord and towards the neighbour, but when there is no **Church** the Angels are removed. The consequence of this.

4664. Everyone thinks the doctrines of his own **Church** true, therefore in whatever **Church** a man be born, he ought to examine the Word . . .

4777. The **Church** which now perishes in Europe will be established in Africa.

4936. On the **Churches** in the other life.

5662a. On the wicked there who want to make one **Church** out of many.

— How one **Church** may really be made.

5850. Such distinguish **Churches** according to mere truths.

D. Min. 4684. How it is that the **Church** represents the heart and lungs.

E. 20. 'To the seven **Churches**' = to all those who are in truths from good. Ex. 21. 58. 90. 91. 108.

23^e. The **Church** is not the **Church** from what is proper to man, but from what is Divine of the Lord.

59. The light of intelligence does not make the **Church** with man, but the reception of the light in heat.

62. 'The seven **Churches**' = all who are of the Lord's **Church**, thus the **Church** in general. 150^e. 256 Ex. and Enum.

— The good of love and of faith makes the **Church** with man.

92. As Heaven and the **Church** make one by correspondence, it is said 'write to the *Angel* of the **Church** ;' and also because there must be such a correspondence for the **Church** to be the **Church** with man.

96. Everything of the **Church** is from the Lord, and in fact from His Divine Human. Sig. 151, Ex.

104^e. The **Church** would be one, and not many as at this day, if all were regarded from charity, although they might differ as to doctrinal and ritual things. Refs.

150^e. Those with whom the internal man is closed are not men of the **Church**, for the **Church** with man is formed through communication with Heaven . . .

159^e. The **Church** is in man as Heaven is in an Angel ; and every **Church** is constituted of those who are of the **Church**.

208^e. Intromission into the **Church**. Sig.

209^e. The two principal things of the **Church** are to acknowledge the Divine Human and apply the truths of the Word to life . . .

229. Faith from the Lord as to the appearance is the first of the **Church**, but charity itself is actually the first of the **Church**, because this makes the **Church** with man. There are two things which make the **Church** ; charity and faith . . .

[E.] 252². The **Church** in special is where the Word is, and where by the Word the Lord is known. Ex.

256^e. Love makes Heaven, and therefore it makes the **Church**.

281². The nascent **Church**. Sig.

292. The conjunction of good and truth makes Heaven with man while he lives on earth . . .

313³. The Lord's **Church** is diffused through the whole world, but its inmost is where the Lord is known and acknowledged, and where the Word is; from that inmost, light and intelligence are propagated to all who are around and are of the **Church**, but this propagation of light and intelligence is effected in Heaven.

328⁶. To acknowledge the Divine in the Lord's Human is the primary of the **Church**, by which there is conjunction; and as it is the primary it is also the first of the **Church**. Sig.

331⁹. The Lord's **Church** is universal; it is with all who are in the good of life, and who from their doctrine look to Heaven, and who by it conjoin themselves with the Lord.

351. Manifestation of the states of those who are of the **Church** where the Word is. Tr.

— . It is said the **Church** where the Word is, because the Lord's **Church** is in the whole world, but in special where the Word is . . .

—². The **Church** in the whole world is before the Lord as one man, for it makes one with the angelic Heaven. . . In this man the **Church** where the Word is is as the heart and lungs, the **Church** with those who are in celestial love is as the heart, and with those in spiritual love as the lungs . . . thus all in the whole world who constitute the universal **Church**, live from the **Church** where the Word is . . .

361. These successive states of the **Church** do not appear to anyone in the world . . .

365⁴. This is the origin of all dissensions and heresies in the **Church** . . . D. Wis. xi. 12.

388. It is said the **Church** with man, because the **Church** is in man, for the **Church** is the **Church** from charity and faith, and these are in man, and if they are not there, the **Church** is not with him. It is believed that the **Church** is where the Word is and the Lord is known, but the **Church** is only from those who at heart acknowledge the Lord's Divine, and who learn truths from the Lord through the Word, and do them; the rest do not constitute the **Church**.

400³. The **Church** is in man, and from the men in whom the **Church** is.

—⁴. The internal of the **Church** is the good of love and the good of faith, and its external is worship thence.

403²⁰. In the Lord's **Church** there is an internal and there is an external; the internal of the **Church** is charity and faith thence; the external of the **Church** is the good of life . . .

411⁴. The four **Churches**, from the Most Ancient to the Jewish, were represented by the image seen by Nebuchadnezzar. Enum.

435⁵. The **Church** regarded in itself is in the internal

man, but the external **Church** is in the external man; which however act as one, as cause and effect.

440². There are two things which make the **Church**; the truth of doctrine and the good of life; there must be both with man for him to be of the **Church**. These two are represented by Ephraim and Manasseh.

—⁷. Good is what makes the **Church** . . .

486². There was then a like state of the **Church** in the Spiritual World as in the natural world . . .

545⁵. The state of the man of the **Church** about its end is here described; that from internal or spiritual it would become external or sensuous; yet it would not perish altogether . . .

569². The state of the **Church** at its very end. Tr. —⁹. Des. 570, Des. 602. 614. 624.

606. 'The place of feet' (Is. lx. 13) = the **Church**; for the Lord's **Church** is with men in the natural world . . . Hence the **Church** is also called the Lord's 'footstool.' Ill.

627³. 'Porch' and 'court' = all things outside the **Church**, but which regard it. . . For the **Church** itself is in the internal man.

641. These doctrines will be preached about the end of the **Church**. . . When the end of the **Church** is at hand, the interiors of the Word, etc., are revealed and taught . . . 644.

—⁴. The successive states of the **Churches** on our Earth have been like those of a man who is being regenerated. Ex.

649. The end of the **Church**, when the Lord's Divine is no longer acknowledged, and therefore there is no good and truth. Sig. —³.

654⁴. From the conjunction (of the spiritual and natural minds), man is a man of the **Church**.

—¹⁶. Thus man founds the **Church** with himself.

—⁶². The **Church** is first formed with man through knowledges in the natural man.

662. Anxiety caused by the two witnesses in the devastated **Church**. Sig.

668. The state of the **Church** at its end, when it is provided that a sudden change should not do harm to those who are to be separated. Tr.

670². At the end of the **Church** the interiors of the Word are manifested . . .

674. A remarkable change of the state of the interiors with those who are of the **Church**. Sig. and Ex. See 670^e.

676³. At the end of the **Church**, when the Last Judgment is at hand, they who are spiritually good are taken away from those who are only naturally so, and then all truths and good and understanding of truth are also taken away from the latter. Sig. and Ex.

680. 'The third woe' (Rev. xi. 14) involves the last state of the **Church** . . . and the state of separation then of the good and the evil, and at length the Last Judgment.

687⁷. To judge all according to the truths of their own **Church**. Sig.

721¹². The spiritual captivity in which the faithful are when they remain in a Church where there is no longer any truth or good. Sig.

730³. Quality of the man of the Church at its end.

732³. The Spirits who are with man are from those who have been in the faith of their own Church while on earth, and no Spirits receive the doctrine of the New Church but those who have been in the spiritual affection of truth . . . The number of these increases daily in the World of Spirits . . .

741². The two principles of evil and falsity into which the Church successively falls. 879².

786. When the doctrine disagrees with the Word it is no longer a Church, but a religiosity which counterfeits the Church.

885². In the Churches in which faith alone is received there are many who teach faith conjoined with life. Ex.

926. Revelation about the state of the Church just before the Last Judgment. Sig.

929. A Church merely natural is no Church . . .

948³. (The succession of Churches on our Earth in descending and ascending order.) Enum and Ex.

975². Works done for the sake of Church uses are the best of all.

1003². Hence it is that the Church has been divided into so many Churches.

1029¹⁸. Every Church at its beginning is like a virgin, but in course of time becomes a harlot. Ex.

1069. Why of the Divine Providence some Churches separated from the Babylonish one.

1070². There are two things which make the Church ; that the power of saving belongs to the Lord, and that the Word is Divine ; and unless these two things are recognized in the Church, it is not a Church.

1222³. The Church on earth is as one man before the Lord, and is distinguished into societies, each of which is as a man. Ex.

C. 27. All are initiated into the Church by knowing what is evil and not doing it because it is against God.

212. There is no Church where there is no truth of faith, and no religion where there is no good of life. Gen.art. The Church and religion make one, like good and truth.

5 M. S. On the end of the Church. Gen.art.

14. This is the Church of God, is cried from every pulpit.

15. Heaven and the Church are together like one house, the Church is the foundation and substructure, and Heaven is the superstructure and roof . . . when therefore the Church falls away below, that house only hangs together by the walls, and the communication with the Angels is intercepted . . . Lest therefore the house should be utterly ruined, the Lord returns into the world, and establishes a new Church . . .

Ecc. Hist. 2. The Church was different before the Council of Nice, as long as the Apostles' Creed was in force. It became changed after the Council of Nice, and still more after the Athanasian Creed was composed.

The cardinal point of doctrine respecting the Triune God and the Lord was subverted in the Church, especially by the dogma of three Persons from eternity.

Coro. 5. Each of the four Churches has had four successive states or periods. Gen.art.

6. In each Church there have been four successive changes of state. Enum. Gen.art.

8. The Church consists of men, and a man is a Church in particular, and a congregation of these men is what is called the Church ; in this congregation or Church they who live according to order are trees of life . . .

10. After the consummation of every Church the Lord Jehovah appears, and executes a judgment. Gen.art.

15. The angelic Heaven and the Church on earth together make one body . . . They also together appear before the Lord as one man.

18. The doctrine descended because the Church is a Church from doctrine and according to it ; without doctrine the Church is no more a Church than a man is a man without members . . .

19². The Church cannot exist with man unless its internal be spiritual and its external natural ; there being no such thing as a Church purely spiritual, or a Church merely natural.

—⁴. Therefore Heaven could not subsist without the Church with man, nor the Church without Heaven . . .

—⁶. Therefore the Angels bitterly lament when the Church on earth is desolated through falsities, and consummated through evils, and liken the state of their life then to sleepiness . . . but when the Church on earth is restored they liken the state of their life to wakefulness.

21⁸. The external from the internal, thus both together with man, is what is called the Church.

39. As every Church is triple ; inmost or celestial, middle or spiritual, and external or natural . . .

Inv. 25. If this Work is not added to the former one the Church cannot be healed.

28. How it is to be understood that the Church is the body of Christ.

38. The reason why the Churches after the Apostles fell into so many heresies, and why at this day there are nothing but falsities, is that they did not approach the Lord . . . 40.

53. The Church cannot be any Church at all unless one God is believed in . . . When it is believed that the One God is not only the Creator, but also the Redeemer and Operator, we have one God, and then the Church first exists and subsists . . . This is called the crown of all Churches.

Church of the gentiles. *Ecclesia gentium.*

A. 1259³. The Church of the gentiles, Tr. —¹. 1416⁵. 1551³. 2383⁶. 5354⁷. E. 52.

1417. The Church of the gentiles defined.

2417⁸. Such was the primitive Church, or the Church of the gentiles.

4206. 'Nahor' represents the Church of the gentiles.

Chyle. *Chylus.*

A. 5173. These represent the purification of the chyle, etc.

5174. These Spirits, after some agitations and purifications, become chyle . . . 5181^e.

5180. These Spirits belong to the province of the receptacle and ducts of the chyle . . . D.1127.

— These are they to whom corresponds the subtle chyle, which is carried towards the brain, and is there commingled with new animal spirit . . .

6078. The vessels which receive the chyle are thus opened.

S. 66. When the food becomes chyle . . . T.237.

P. 164^f. As the chyle is carried through the mesentery and its lacteals into the receptacle. See 296¹⁴.

D. 1021. Some come into the blood through the chyle.

1130. These attract the spirituous chyle from the brain . . . that it may be conjoined with the chyle of the body.

Cicero. *Cicero.*

H. 322. There was one with me . . . it was given to believe that it was Cicero. His views on wisdom, order, the Word, and the Lord. D.4094. 4415.

S. 115³. Source of Cicero's knowledge about spiritual things.

Cinder. See ASHES.**Cineritious.** *Cineritius.*

A. 6607. The cineritious substance in the brain. W.316³. T.351³.

Cinnamon. *Cinnamomum.*

A. 10254. 'Aromatic cinnamon' (Ex.xxx.23) = the perception and affection of natural truth. Ex. 10264². R.777. —^e.

E. 1150. 'Cinnamon' = the good of celestial love. Ex.

Circle. *Circulus.* See GYRE.

A. 814^e. To distinguish them they have a kind of circle with brass points . . . D.1280.

3869². Such is the circle of things with men. 4247².

—³. Ad.970. D.757, Ex.

4658⁴. The radiant circle is the Divine from Him.

5017^e. The circle by what communications take place.

7173. The Lord seen encompassed with a solar circle.

9407¹⁴. The light which is the Divine truth proceeding from the Lord was described by radiant circles . . . W.94.

10057². Such is the circle of things from the world through the natural man into his spiritual man, and from this again into the world. Ex.

—³. As this circle is the circle of man's life . . .

10188². This Divine sphere was likened to radiant circles . . .

P. 29³. Such a circle of the love to the thoughts and

from the thoughts to the love from the love is in all things of the human mind; which circle may be called the circle of life. See D.757.

335³. Comparison with squaring the circle.

M. 249. The mind is thus circumscribed as in a circle . . .

269³. Such a man appears from Heaven . . . with a yellow circle round the head; such a one . . . with a white circle. The circles round the head represent intelligence. Ex.

—⁴. A devil seen rising up with a lucid white circle round his head . . .

T. 365³. The Sun is the nearest circle . . .

756. This is called the circle of things . . .

D. 3484. Forms which far surpass the circle and the curves which relate to the circle.

E. 242⁴. The circle of man's life is to know, to understand, to will, and to do . . .

543¹². 'Jehovah Who dwells upon the circle of the earth' (Is.xl.22) = that the Lord as to intelligence is in the highest things.

799¹⁵. 'To dwell upon the circle of the earth' = upon Heaven, for Heaven encompasses the earth as a circle does its centre.

D. Love x². All love returns as by a circle to that from which it came.

Ang. Idea 1. The Divine which proceeds was effigied by golden or lucid circles round the head of God.

Circuit. *Circuitus. Circuitio.**

A. 2936^e. This outermost is called the circuit.

2973². In the Word are mentioned 'the midst' and 'the circuit.' When Canaan is treated of . . . 'the circuit' was where the surrounding nations were.

—³. 'The circuit' = what is outermost.

—⁴. With man . . . from the inmost the Lord rules those things which are in his circuits; and when man suffers the Lord to dispose the circuits to correspondence with the inmost things, he is in a state in which he can receive Heaven . . . But when the man does not suffer the Lord to dispose the circuits to correspondence, the man recedes from Heaven in the same proportion.

— The body is in the circuit . . .

6607. Circuits* in the brain.

8870³. Those who are in the circuits of Heaven . . .

D. 2438. On the circuit of evil. 2776.

E. 269. 'A rainbow round about the throne' (Rev. iv.3) = Divine truth round about.

283. 'Six wings about him' (ver.8) = the Divine Spiritual around it.

340¹². 'The circuit' (Ezek.xxxiv.26) = that which is outside or below.

449². 'The circuits of Jerusalem' (Jer.xvii.26) = truths of doctrine in the natural man.

644¹⁴. 'The circuits of the hill of Jehovah' (Ezek. xxxiv.26) = all who are in truths of doctrine and thence in the good of charity.