

Ezekiel. *Ezechiel.* L.15⁵.

E. 619². By the prophet Ezekiel and by John was represented the doctrine of truth, and the Word; hence the exploration was made with them.

Ezion-Geber. *Ezjon Jeber.* E.514⁷.**Fable.** *Fabula.* A.1386. T.112. 178².**Fabulous.** *Fabulosus.* A.4280.

S. 20². Origin of the fabulous things of the ancients. 21^e. T.693².

Face. *Facies.*

A. 18. See DEEP-abyssus.

19^e. These Knowledges are here called 'the faces of the waters.'

32^e. Inmost things are signified by the face.

173. Two faces were as it were induced on me. . . When the Angels perceive that their faces are received, they know that the man is dead. D.1097.

222. 'The face of Jehovah' (Gen.iii.8)=mercy, peace, and all good. Ill. 358^e. 387. 3195^e.

355. 'His faces fell' (Gen.iv.5)=that the interiors were changed. 358. 359.

358. With the ancients, the face=internal things, because internal things shine forth through the face. In ancient times their faces agreed exactly with their internals. . .

— When charity shone from the face, they said that the face was elevated; but when the contrary, they said that the face fell.

386. See GROUND. 566.

387. 'To be hidden from Thy faces' (Gen.iv.14)=to be separated from all the good of the faith of love. 398.

546^e. Their faces appeared sharp, beautiful enough.

607². They spoke . . . by innumerable changes of the expression and face . . . 1118². 4799. 7361². 8249. 10709^e.

641^e. The intellectual things of Spirits and Angels flow into the left part or the face, and the voluntary things into the right.

830². The deceitful appear to have a broad face, four or five times as broad as the faces of others. D.2498.

949^e. Their faces are worse than that of a dead man.

950. Their faces were black. D.3486. 3745.

951. They sometimes appear to themselves to have a shining face. 2027². 8739.

956. Their faces are like a round cake, broad.

1326². 'Faces of flames' (Is.xiii.8)=cupidities.

1525. Spirits who belong to a certain internal province of the face.

1568. The charity which shines from the face is not of the face. . .

1762. Spirits who . . . expressed their meaning by changes induced on my face. . .

1925^e. 'The Angel of His faces' (Is.lxiii.9)=the Lord's mercy towards universal mankind.

1933. 'The face'=the interiors. 1999. 2327. 2434. 3527². 4066. 4835⁴. 4859^e. 4866. 5695, Ex. 8925.

1951. Occurs. 2162⁶. —⁷. 3080.

1999. 'To fall upon the face.' Ex. 2071.

2219. 'They looked to the faces of Sodom' (Gen.xviii.16)=the state of mankind. . . 'Faces'=all the interiors of man, both evil and good; because these shine forth from the face. Here, therefore, 'faces,' being predicated of Sodom, =evil interiors which are of the love of self.

2576². When Angels are presented to view, their interiors shine forth from the face.

3301. Men who in the life of the body have been merely natural, when presented to view in the other life according to that state, appear hairy over nearly the whole face. 5247. 5571^e. 5573^e.

3527. For it is the animus which appears in the face. Ex. 3573². 4215, Ex.

3573². The face with the Angels and with the most ancients. Des. 4326. 5695. 8370². 10177⁴. H.414².

3587. 'To go out from the faces' (Gen.xxvii.30)=when these things ceased; thus when the state was changed.

3631. The Societies which constitute the province of the face . . . 4800.

— They were allowed to effigy a face in various ways by influx.

3741². From the affections of the animus, which present themselves to view in the face. . .

3804². In human faces, in which for the most part the affections effigy themselves, no two are exactly alike. 6232². 7236².

3901². See EAGLE.

3934². That the face is the image of the animus. . .

4044. See AFFECTION. 4407². 4796. 4797. 5102. 7360.

4050. A face appeared to me.

4298. See PENIEL.

4299. See DELIVER.

— 'Faces'=the interiors, thus the thoughts and affections.

4326². See CEREBELLUM. —³. D.3868.

—². At this day there is scarcely any general involuntary sense left in the face. 4327.

4369. 'To see his faces as the faces of God' (Gen. xxxiii.10)=affection with perception; for 'the faces'=the interiors; and 'the faces of God,' all good, which, when it flows in, gives affection with perception.

4396. 'To the faces of the city' (Gen.xxxiii.18)=to the goods of that truth; for 'the faces'=the interiors, thus the affections of good and truth which shine forth from the face.

4403^e. The Spirits who are at the face are of diverse genius, according to correspondence with the sensories there. . .

4533. The faces of evil Spirits. 4798, Des. 5695, Ex. 9794. H.553². D.5669².

4791. On the correspondence of the face with the Grand Man.

4796^e. 'The Lord lift up His faces'=that from the Divine affection of love He has mercy.

4798. See CUPIDITY.

4799. The faces of the men of another world described.
 —³. Whatever a man wants to hide, contracts his face . . . 8247². 8250.

5044¹². 'To cover the faces' (Ezek.xii.12)=that truth is not seen at all.

5102². The Angels do not see the faces of men in their material, but in their spiritual form; that is, in the form presented by the affections and consequent thoughts; these also are what cause the real face with man . . .

5118^e. The Natural is as a face . . .

5165². Without such an interior face, or such a plane, a man in the body cannot think at all about the things which are above sensuous things; for he sees them there as when a man sees the affections and thoughts in another's face, not attending to the face itself.

—³. The faces of Spirits and Angels are formed from and according to the exterior Natural. Des.

5188^e. They lie there face downwards.

5248. The quality of Spirits and Angels . . . in the Rational, appears from the face and its beauty. 5319.

5387⁴. He had no face, but something blackly bearded instead of a face. 5566^e.

— These for a face had a direful grate of teeth. 5565. 5567^e. 10429. D.3507.

— To be devoid of a face=that there is nothing of rational life; for when no face appears, it is a sign that there is no correspondence of the interiors with the Grand Man.

5565. The face represents the interiors of man, thus his spiritual and celestial things, that is, the things which are of faith and charity.

5585. 'Ye shall not see my faces' (Gen.xliii.3)=no pity. 5816.

—². That 'the face of Jehovah'=the Divine love, is evident from the Lord's face when He was transfigured, (which) 'shone as the sun.'

—³. 'To make the faces shine' (Num.vi.25)=to have mercy; and 'to lift up the faces'=to give peace. Ill.

—⁴. 'To see the faces of God' (Ps.xvii.15)=to enjoy peace and good from mercy.

—⁶. 'To hide his faces' (Deut.xxxi.17,18)=not to have mercy.

5706. 'He lifted up portions from his faces for them' (Gen.xliii.34)=goods applied to everyone from mercy.

5717. They have a ferine face.

6037. 'After I have seen thy faces' (Gen.xlvi.30)=after the apperception of mercy.

6263. 'I did not think to see thy faces' (Gen.xlviii.11)=that he had not been in hope concerning the influx of his love.

6499. 'Joseph fell upon the faces of his father' (Gen.l.1)=the influx of the Internal into the affection of good. 'To fall upon the faces of anyone'=influx. . . And 'the face'=affection.

6848. 'Moses covered his faces' (Ex.iii.6)=that the interiors were protected.

7175. The face (of the woman of Mercury) was beautiful, but smaller than the faces of the women of our Earth.

7236². Good forms the faces of the Angels.

7476. The Spirits of Mars are represented with the face in Heaven, and the body in the World of Spirits . . .

7481. With them the face acts as one with the thought, so that the affection itself of the thought shines forth from the face.

7483. (The faces of the inhabitants of Mars are like the faces of the inhabitants of our Earth, but the lower part of the face is black, not from a beard . . .)

7599. In the opposite sense, 'the face of Jehovah'=no mercy, no peace, and no good. Ex. 9306⁴, Ill. R.939³.

7648^e. The face of man's spirit is entirely according to that which reigns universally with him.

7666. 'Evil is with your faces' (Ex.x.10)=that in the desire there is no good. 'The faces'=the interiors as to the affections and the consequent thoughts (Refs.); and as 'the faces'=the affections, they also=the desires.

7670. 'He drove them out from the faces of Pharaoh' (ver.11)=that the will of those who infested was utterly opposed to truth Divine . . . 'The faces'=the interiors as to the affections, thus the will.

7737. 'To see his faces no more' (ver.27)=no more to enter into the animus. 'The face'=the interiors, especially as to the affections; thus 'the face'=the animus. 7738.

8022. The Angels of Jupiter came to me . . . They had an influx into the face, so that the face concurred with every particular . . . 8113.

8242. The faces of the inhabitants of Jupiter are like the faces of the men of our Earth, white, but more beautiful; sincerity and modesty shine out from them.

8243. When the Spirits of Jupiter were with me, the faces of the inhabitants of our Earth used to appear less; because the idea flowed in which those Spirits had about their own faces, that they were larger; for when they live as men they believe that after death their faces will be larger, and round in form; and therefore . . . when they become Spirits, they seem to themselves to have a larger face. The reason they believe that their faces will be larger, is that they say the face is not the body, because they speak and present their thoughts through it; and because the mind is thus as it were seen through it; hence they have an idea of the face as being the mind in form; and as they know that they will be wiser after their life in the world, they believe that the form of the mind, that is, the face, will be larger. 8379.

8244. They also believe that after death they will perceive a fire which will warm their faces. Ex.

8245. On this account they frequently wash and cleanse their faces; and also carefully preserve them from the heat of the sun . . . 8379^e.

8246. They said that the faces of the men of our Earth are not beautiful; and wondered that the faces of some are full of warts and pimples, and are in other respects disfigured; and said that none such appear among them.

[A.] 8247. In their Earth the **faces** of almost all are smiling and cheerful; because they have no solicitude about future things, and have no care for worldly things. . . . The reason their **faces** are prominent about the lips, is that the most of their speech is effected by the **face** . . . and also because they never dissemble . . . therefore they do not force their **faces**. 8248.

8249. The **face** was formed wholly to effigy the things which man thinks and wills; hence the **face** is called the effigy and index of the animus.

8373. (The inhabitants of Jupiter) are very willing that their **faces** should be seen, because hence their mind appears . . .

8376. See **BED**.

8813⁴. 'His **face** as the aspect of lightning' (Dan.x.6) = the love of truth . . .

8867. 'Thou shalt not have other gods before My **faces**' (Ex.xx.iii.)=that truths are not to be thought about from any other source than the Lord. . . 'Faces,' when predicated of God, = love, mercy, peace, good; thus the Lord Himself . . .

9049⁶. 'The **face**' = the affections. Refs.

9212⁴. 'The **face**' in the Word, = the interiors, especially the affections. Refs.

—¹. 'The **face** of God,' in the Word, = good itself. Refs.

9233. (The Spirits of the moon) appeared of a **face** not unhandsome, but longer than the **faces** of all other Spirits.

9297. 'Faces,' when predicated of Jehovah, = the Divine good of the Divine love, or mercy. And as the Divine good of the Divine love is Jehovah Himself or the Lord, 'to be seen at the **faces** of the Lord Jehovah' (Ex.xxiii.17) has a like signification to being seen by the Lord.

9306. 'Take heed of his **face**' (Ex.xxiii.21) = holy fear. . . . It is said 'take heed of his **face**,' because by the **face** are signified the interiors which are of the life, thus which are of the thought and affection, and especially which are of the faith and love. The reason is that the **face** is formed to the image of the interiors of man, to the end that those things which are of the internal man may appear in the external, thus that the things which are of the Spiritual world may appear before the sight in the natural world . . . And therefore, in the Original Language, 'face' is a general term which is applied to describe the affections . . . Hence it is, that in that language, with adjunctives, it means nigh to, with, before, on account of, and also what is contrary; thus whatever is in himself, from himself, for himself, and against himself; for the **face** is the man himself, or that which is in him and appears.

—². Hence it may be known (that) 'the **face** of Jehovah' = the Divine good of the Divine love, and the Divine truth from this Divine good; for these are in Him, and are Himself. Ill.

—³. Hence it is that the Lord as to the Divine Human is called 'the Angel of the **faces** of Jehovah' (Is.lxiii.9). Ex.

9516. 'Their **faces**, of a man to his brother' (Ex.xxv.

20) = the conjunction of truth and good. 'The **face**' = the interiors; here, mental view and conjunction.

9517. 'To the mercy-seat shall be the **faces** of the cherubs' (id.) = the interiors constantly looking to good, thus to the Lord.

—². They who are elevated by the Lord (and the Angels) continually turn their **faces** to the Lord, because the Lord keeps them conjoined with Himself through the good of love; but they who are not elevated turn their **faces** from the Lord. 9828². 9864². 10420².

9545. 'The bread of **faces**' (Ex.xxv.30) = the Lord as to celestial good. . . 'Faces,' when predicated of the Lord, = everything which is from the Divine love; as innocence, peace, joy; thus Heaven itself with man and Angel. 9546. 9571.

9546. 'To My **faces** continually' (id.) = thus the Lord's presence with peace and with heavenly joy from mercy.

—¹. 'Faces,' when predicated of man and Angel, = the interiors which are of the will and of the understanding thence, thus which are of love and of faith thence. Refs. 9936, Ex. (as to the various parts of the face). E.427.

9818²². 'The Angel of **faces**' = the Lord as to Divine good; for 'the **face** of Jehovah' = love, mercy, good. 9936. 10433.

9888. 'Overagainst its **faces**' (Ex.xxviii.25) = to eternity. Ex. 9935.

10019⁶. 'The light of **faces**' (Ps.xliv.3) = the Divine truth from the Divine good.

10163. See **EARTH-tellus**. 10315. 10754.

10300⁷. 'To turn the **face** to anyone,' in the internal sense, = to love.

10554. 'To speak **faces** to **faces**' (Ex.xxxiii.11) = to be conjoined; for the **faces** = the interiors, and when the interiors mutually regard each other, and see what is like, they conjoin themselves.

—³. One thing is signified by 'to speak **faces** to **faces**,' and another by 'to see Jehovah **face** to **face**.'

10567. 'My **faces** shall go' (ver.14) = that what is Divine of the Church, of worship, and of the Word will be there. 10568.

10570⁶. 'The **faces** of the ground' = wherever the Church is. —⁶.

10575. 'To pass by upon his **faces**' (ver.19) = upon the external separated from what is internal in which was Moses and the nation he was over . . .

10578. 'Thou canst not see My **faces**' (ver.20) = that the Divine interiors of the Church, of worship, and of the Word cannot appear to the Israelitish nation. 10584.

10579. For the Lord is the **face** itself of Jehovah. Ex. —³, Ill.

10616. 'Jehovah passed upon his **faces**' (Ex.xxxiv.6) = Divine internal things upon external ones.

10638. See **DRIVE OUT**.

10691. 'The sparkling of the skin of Moses' **face**' (ver.29) = the internal of the Word giving forth light in its external. 6752². 10705.

10837². From their faces (in the Sixth Earth) they see whether they agree in minds—*animis*.

H. 47. All who form one angelic Society have a face that is like in general, but is not like in particular. Ex.

— In Heaven all the interior affections appear and shine forth from the face; for the face there is their external and representative form; to have another face than that of one's own affections does not exist in Heaven. 48.

—². A face as of an Angel appeared to me, which was varied according to the affections of good and truth, such as exist with those who are in one Society. The variations lasted a long time; and I observed that the same face in general remained as a plane, and that the rest were only derivations and propagations thereof. . . D.2094. 2203.

91. See CORRESPOND.

123². The interiors make the face of an Angel and a Spirit; and in the Spiritual World. . . it is the face which determines (the quarters). 131. 143.

223. If anyone dissents, he must turn away his face.

272². As heavenly loves open the interiors to the Lord, all the Angels turn their faces to the Lord; for in the Spiritual World it is the love which turns the interiors of everyone to itself, and wherever it turns the interiors it also turns the face; for the face there acts as one with the interiors, it being their external form. 479². W.105². 129, Gen.art. P.326⁵.

369². Especially when they look at each other face to face. . .

457. When the spirit first enters the World of Spirits. . . he has a like face. . . But afterwards the face is changed, and becomes. . . like his ruling love. . . For the face of the spirit differs very much from the face of the body; the face of the body is from the parents; but the face of the spirit from the affection. . . I have seen some who were recently from the world, and knew them from their face and speech; but when they were seen afterwards, I did not know them. They who had been in good affections were seen with a beautiful face; but they who had been in evil affections, with a deformed face; for, regarded in itself, the spirit of man is nothing but its own affection, the external form of which is the face. The reason the faces are changed, is that in the other life it is not allowable for anyone to counterfeit affections which are not properly his own, thus neither to induce on himself faces contrary to the love in which he is. . . Hence it is that the faces of all are the forms and effigies of their affections. . . 493. P.224². M.273².

458. The faces of hypocrites are changed later than the faces of the rest. . .

459. Therefore the more interior the affection is. . . the more beautiful is the face.

479⁴. So far as anyone acts and speaks according to another's love, the latter appears. . . with a full, cheerful, living face; but so far as anyone acts and speaks contrary to his love, his face begins to be changed, to be obscured, and not to appear. 553. W.369. E.837.

486. Hence the face of one can never be exactly like that of another; for the face is the image of the animus;

and in the Spiritual World it is the image of the reigning love. W.318².

489². They who have not acted clandestinely, but have wanted all things they thought to appear openly. . . in Heaven have faces which shine; and in the face, from that light, each of their affections and thoughts appears as in form. . . While they are speaking, the face is a little obscured, but when they have done speaking, the same things which they spoke appear simultaneously in the face in full view.

522². Communication with others there takes place according to the conversion of the face. . .

S. 48. 'His face which flashed as the sun' = His Divine good.

55. Like a man whose face and hands are bare.

W. 125. The Lord sees and looks at everyone face to face. . .

135. The interiors of the face are the brains.

163. These two worlds are entirely similar in external appearance. . . But as to their internal complexion they are entirely dissimilar.

P. 95². He then turns his face from the devil to the Lord; and when he turns his face to the Lord, love and wisdom are given him. These enter man by the face. . .

168². Such appear there like faces without a head. . .

187. Not allowed to see the Divine Providence on the face.

298². Within the outward appearance. . . —⁴.

R. 53. 'His face as the sun shining in his power' (Rev.i.16) = the Divine love and the Divine wisdom, which are Himself. . . 'The face of Jehovah' or of the Lord = the Divine itself in its essence, which is the Divine love and the Divine wisdom, thus Himself. 467. E.64². 74.

363². They who constitute the face, with all its organs of sense (are meant by the tribes of Israel in Rev. vii.)

433. 'Their faces were as the faces of men' (Rev.ix. 7) = that they appeared to themselves as wise. . . Man's 'face' = wisdom and intelligence. (= the affections of truth. E.554.)

562. 'The face (of the serpent)' = cunning.

—². 'The face,' in the Word, = that which is with man interiorly, because the face is the type of his animus formed to correspondence; hence 'the face of the serpent' = anger, hatred, and cunning.

926⁴. The Angels were impelled to fall on their faces.

938. 'They shall see His face' (Rev.xxii.4) = that they will turn themselves to the Lord. . . 'To see the face of. . . the Lord' does not mean to see His face; because no one can see His face, as He is in His Divine love and Wisdom, and live. . . for to see His face, as He is in Himself, would be as if one should enter into the sun. . . But the Lord sometimes presents Himself to be seen out of His Sun. Ex. . . But by their seeing His face is not here meant to see His face in this manner, but to see the truths which are in the Word from Him; and through them to Know and acknowledge Him. Ex. 939, Ill. T.135⁴.

M. 9^o. They seemed . . . as if their faces were unconnected with their bodies.

33. (Origin of the harder face of the male.) 218.

35. That no two men have exactly the same love, may appear from the infinite variety of human faces; faces being types of loves; for that faces are changed and varied according to the affections of love is known . . .

42^o. (The faces of a husband and a wife from the Third Heaven. Des.)

55^l. Can the love of the sex stop at the face of a woman?

75^l. I observed as it were the unity of their souls in their faces.

78^l. They had faces as of steel . . .

241. He no longer endures to look his consort directly in the face.

268^o. They had round faces, which glistened like the scales of a shell.

316. (The doorkeeper said,) I was told that I should know (whom to admit) by their faces . . . All the Angels can see from the faces of others the delights of their hearts . . .

510^o. At a distance they seem to have white faces consisting only of skin . . .

514^o. They appeared to me . . . to have faces of chalk. D.1248.

B. 42. There are two faces to this faith . . .

T. 1. As a face before the Work . . .

D. 528. In Jupiter etc. they speak by the face. 529. 530. 574. 3864^o. 3885.

533. (The faces of men in Jupiter. Des.) 547. 583.

3079. That such bristly, misty, fiery, and also such beautiful faces . . . originate from the inspection of the Angels.

3861. The general natural influx projects itself especially into the face, and into the region of the loins. The other parts depend more upon the will . . . but not so the face . . .

3863. The general natural sense first occupied the whole face, afterwards the left side of the face, and at last only the ear . . . The changes of the affections, or of celestial things, are of the right side of the face, (and) those of spiritual things, are of the left side of the face . . . It is not allowable to proceed from . . . spiritual to celestial things, and therefore the right side of the face is guarded by the Lord, to prevent the influx from the left side extending itself thither . . .

3865. How, at this day, the case is with influx into faces, which influxes are not natural . . . See 3866.

4126. On the face of an ape.

4150. Spirits who think about future things . . . appear with a broad face; but it is not a face, but only the broad area of a face . . .

4357. Hypocrites have no face. Des. See 5903.

4717. That the faces of men are altered there. 4730, Des.

— . Then, good conjoined with truth forms the face.

4731. That all are Known who are alike, whatever face they may have. . . The reason is that the whole thought of one is communicated to another, and the affection of the thought makes the face.

5225. He could induce on himself various different faces . . .

5601. (Good Spirits are instructed by changes in their faces, if they have not thought well.)

5925^o. (They who are in good but not in truths) appear to have faces covered with monstrous prominences Hence it was evident, that the Intellectual conjoined with the Voluntary appears in the face.

D. Min. 4715. They who appear in the world with faces good and gentle . . . but inwardly think evil about all . . .

E. 280. 'The face of a man' (Rev. iv. 7) = the affection of truth. 282^o.

340^l. The Divine love from which the Lord flows in, is meant by 'the faces of Jehovah' (Num. vi.); the Divine truth with which the Lord flows in, is meant by 'Jehovah make His faces to shine upon thee'; and the Divine good with which He flows in, is meant by 'Jehovah lift up His faces upon thee.' 365^l. 412^l.

376^o. 'The faces' = affection. 406^o. 504^l. 688^o. 721^o.

381^o. 'Faces' = love and faith.

412. 'The face,' when predicated of the Lord, = the Divine love from which is the Divine good in Heaven. Ill. 594^o. 596. 1070^o.

—². 'The face of the Lord,' in the proper sense, is the Sun of the angelic Heaven . . .

—¹. Therefore, also, 'the face of Jehovah' = the interior things of the Church, of the Word, and of worship. Ill.

—²². But 'the face,' when predicated of man, = the animus and his affection, thus the interiors which belong to his mind. Ex. and Ill.

—³³. (Refs. to passages on the subject of the face.

455^l. 'The faces of Jehovah' = the good of love.

463. 'To fall upon the faces' = humiliation of heart, because it corresponds to this humiliation. 688, Ex.

659^o. 'The faces of Jehovah' = the things which are revealed in the Word.

684^o. 'His faces' = the Divine love, and enlightenment thence.

730^o. 'Face to face' = to the life, and to the acknowledgment.

811^o. 'To cover the face that he see not the earth' (Ezek. xii. 12) = that the truths of good are no longer seen in the Church. 1145^o.

998^l. As the Angels turn their faces to their consorts, they are, in the same proportion, in a state of wisdom . . .

1001^o. The faces of the Angels are types of their minds—*animi*.

J. (Post.) 244. The face of a Spirit is changed according to the changes of his affections. 5M. 1.

Facetious. *Facetus.* A.4054². M.5. D.2246.

Faculty. *Facultas.*

A. 35. Man has two faculties, the will and the understanding . . . 5194². 5232. 5835². 7179. 9050. 10035. N.28. S.83. Life 43. M.184. T.362. E.349². 790¹. 837⁴. 1170².

116. The mind or faculty.

1389. A Spirit receives much more excellent faculties . . . The same faculties remain, but are much more perfect . . . 1637. 2473. 5883². D.400. 684. 2548. 4166. 4318. 4359².

1776. The vessels of little children . . . are mere capacities of receiving.

—^e. According to the capacity of each person.

1853^e. The body impeded the interior exercise of his faculties.

1893. The rational man is not born with man, but only the capacity of becoming rational. 2557.

1901². Gives the capacity of knowing, thinking, and understanding.

1902². In consequence of hereditary evil, all man's faculties are in a contrary direction . . .

1982. Souls who desire to see the glory of the Lord, as to their exterior senses and faculties are lulled into a kind of sweet sleep; and then their interior senses and faculties are roused into an eminent degree of wakefulness . . .

2280². Begins to . . . have the faculty of reflecting . . .

2290. Little children, when they come into the other life . . . have only the capacity of knowing . . .

2513. Perception is nothing else than the Divine influx into the intellectual faculty.

2577. See RATIONAL.

2967². According to his state and capacity.

—^e. 'Everyone according to his Own capacity' (Matt.xxv.15).

3226. Among the eminent faculties which man has in himself, although he is not aware of it, is . . .

—^e. As man after death comes into these faculties . . .

3647. By the faculty which they possessed as men . . .

4105^e. 'Substance,' in the Hebrew, means the faculties from which these truths and goods are derived.

4151⁴. All the life of man consists in the faculty that he can think and that he can will . . .

4198². Still they are in the capacity of being intelligent and wise.

4214². These can be in no enlightenment, although they have an imaginative and perceptive faculty. This faculty is twofold . . .

—^e. They can reason about these things, because they are in some capacity of knowing them, but in no affection of doing them.

4247³. Whenever the opportunity is given, it becomes an external act.

4345². The more exterior a man's faculties are, the more general they are . . .

4730². He would thus be deprived of his means.

5081. Born only into the capacity . . .

5127^e. By which he is in the capacity of thinking and speaking . . .

5254. The ability of the Celestial of the Spiritual. Sig.

5464². Every man whatever . . . is endowed with the capacity of understanding whether they are truths.

5527. He who is in good is in the faculty of clearly seeing the truths which . . . Ex.

5623. Truth in powers means in the capacities of receiving, thus according to the capacities; but the capacities or powers of receiving truth are entirely according to good . . . For when the Lord flows in with good, He also flows in with the capacity. Ex. 6148.

—^e. Every man who is of a sane mind, is in the capacity of receiving truths; but they who turn themselves to evil extinguish this capacity; whereas they who turn themselves to good elevate this capacity.

5937². Every man possesses the capacity of perceiving whether a thing is so, or is not so; the capacity of concluding inwardly in himself . . . causes a thing to be perceived. This capacity can in no case exist unless there is an influx from the Spiritual World; and the gift of one man in this respect is superior to that of another . . .

6148. The Internal from the Natural acquired the capacities of receiving good, because they are from itself. Sig.

—^e. The capacity is the receptibility.

6317^e. As they have not closed the interiors, they are in the capacity of receiving goods and truths.

6564². Thus the capacity of thinking and willing remains, but against truth and good. 7442². 10201². J.25⁵.

6598^e. They who can think above sensuous things— if the things in their memories are in orderly arrangement—are in a superior capacity of understanding and perceiving . . .

6599^e. The capacity of understanding and perceiving is according to the extension thither; that is, according to the influx thence.

7032³. They would seize the possessions of all.

8321². It is said in the capacity of receiving the truth of good and the good of truth, because no others are in this capacity except those who have lived the life of charity; this life gives that capacity. 8206^e.

8467. Reception and appropriation according to the capacity of each one. Sig. 8475.

8478². It does not mean the acquiring . . . of possessions for the future.

8707. It is the light which gives the capacity of understanding.

9192⁷. See FALSITY.

9207⁴. 'He who does not renounce all things that belong to him' (Luke xiv.33)=him who does not love the Lord above all things.

9399. But still they are in the capacity of perceiving

and understanding; and also in the **capacity** of receiving in proportion as they desist from evils.

[A.9399]². Every man . . . is in the **capacity** of understanding truth Divine, and thence in the **capacity** of receiving it, in proportion as he desists from evils . . . E.832⁴. 874². 997².

9643. Hence good has **faculty**, but not determinate except by truth. Determinate **faculty** is actual power.

10146². With the evil, the Lord . . . is present in general, by which presence they have the **capacity** of thinking and willing; and also of receiving faith and charity; but only in the proportion that they desist from evils.

10201³. By intelligence and wisdom is not meant the **faculty** of thinking and reasoning . . . but there is meant the **faculty** of seeing and perceiving truths and goods . . . This **faculty** does not exist except with those who are in enlightenment from the Lord. 10227³.

10203^e. In man there is only the **capability** that it may be done.

10227. That all, of whatever **capability** they may be, ought to ascribe all things to the Lord. Sig.

—². All have the **capacity** of understanding and being wise . . . All have not indeed an equal **capacity** of being wise, but they equally have it.

—⁷. 'Possessions and treasures' (Jer. xvii. 3) = all the truths and goods of the Church.

—¹⁷. 'The things that belong to him,' in the internal sense, are spiritual riches and wealth, which are Knowledges from the Word. . . Here, by 'the things that belong to him' are meant all things which are of his Own intelligence; and therefore 'to renounce all things that belong to him' is to attribute nothing of intelligence and wisdom to himself. 10300². 10490². E.236⁸.

—¹⁹. As 'possessions,' 'riches,' 'wealth' . . . = the things which are of intelligence and wisdom . . .

H. 3. They are deprived of the **capacity** of thinking what is true . . .

18. They have thereby become **capacities** of receiving Heaven . . .

357. Some suppose that the rich cannot be received unless they renounce their possessions and become like the poor.

513. According to their **capacity** of reception.

Life 101. These two **faculties**, freedom and reason . . .

W. 23. The very **faculty** of thinking rationally . . . is not man's . . . Upon this **faculty** depends human reason . . . Man by this **faculty** either is in the light of Heaven . . . It is otherwise if the man by this **faculty** should have perverted the lower parts of his understanding; such a man indeed possesses this **faculty** . . .

30. (Therefore) man has two **faculties** of life, from one of which he has an understanding, and from the other a will. The **faculty** from which he has understanding . . . and the **faculty** from which he has will . . . The fact that a man is not justly wise, and does not love rightly, does not take away the **faculties**, but only closes them . . . If, therefore, these **faculties** were taken away, it would involve the destruction of every-

thing human . . . Hence it appears that the Divine resides with man in these two **faculties**, which are the **faculty** of being wise, and the **faculty** of loving; that is, in the ability.

116³. The reciprocity considered in its **faculty** . . .

162^e. The **faculty** of thinking and willing alone remaining; the **faculty** of thinking, from rationality, and the **faculty** of willing, from freedom; which two **faculties** every man has from the Lord, nor are they ever taken away. These two **faculties** are possessed equally by devils and by Angels . . .

185². The distinction between the interior **faculties** of the mind . . . Or the distinction between the exterior **faculties**, which belong to the body . . .

240. There are two **faculties** from the Lord with man, by which he is distinguished from beasts. One **faculty** is, that he is able to understand what truth is and what good is; this is called rationality, and it is the **faculty** of his understanding. The other **faculty** is, that he is able to do what is true and good; this **faculty** is called freedom, and it is the **faculty** of his will. . . By virtue of these two **faculties** a man is a man . . . Man has these two **faculties** from the Lord, and has them continually from Him; nor are they taken away; for were they taken from him his humanity would perish. In these two **faculties** the Lord is with every man, both with the good and with the evil; they are the Lord's dwelling in the human race; hence it is that every man . . . lives to eternity. But the Lord's dwelling with man is nearer in proportion as the man by means of these **faculties** opens the higher degrees . . . P.73, Gen.art. 96⁵.

247. The **faculty** of receiving spiritual light . . . From this **faculty** of rationality it is that man . . . is able not only to think, but also to speak from thought; and afterwards from his other **faculty**, which is called freedom . . . he is able to do those things which he thinks . . .

255. The natural degrees, without the higher degrees, possess no **faculty** of thinking . . .

—^e. This power (the sensuous man) gets from a **faculty** proper to every man, the **faculty** of being able to understand truth if he chooses; this **faculty** makes all the distinction. Still, many, by the abuse of this **faculty**, have rendered themselves lower than the beasts.

258. Every man is born into the **faculty** of understanding truths to the inmost degree.

—^e. Rationality, which is the **faculty** that is capable of elevation . . .

264. That the origin of evil is from the abuse of the **faculties** which are proper to man, and are called rationality and freedom. By rationality is meant the **faculty** of understanding truths and thereby falsities . . . and by freedom is meant the **faculty** of thinking, willing, and doing these things freely. . . Every man . . . has these two **faculties**, and they are from the Lord; and they are not taken away from him; and from them comes the appearance that man thinks, speaks, wills, and acts as from himself; and the Lord dwells in these **faculties** with every man . . . and

through these **faculties** . . . man is able to be reformed and regenerated . . . P.16. 82, Gen.art. 96².

266. That an evil man enjoys these two **faculties** equally with a good man.

—². In the **faculty** or in the power of being able to will.

267. That an evil man abuses these **faculties** to confirm evils and falsities ; and that a good man uses them to confirm goods and truths. P.286.

404². The affection of truth and the perception of truth are two **faculties** of the understanding . . .

425. That the **faculty** of understanding, which is called rationality ; and the **faculty** of acting, which is called freedom, still remain.

P. 15. Man has the **faculty** of acting, which is called freedom, and the **faculty** of understanding, which is called rationality. It is from the abuse of these **faculties** that man can seem in externals different from what he is in internals . . .

83. Man is born . . . with the **capacity** of becoming spiritual . . .

87. That by means of these two **faculties** a man can be reformed and regenerated, so far as he can be led to acknowledge that all good and truth . . . are from the Lord. 90.

88². (Thus) these two **faculties** . . . are from the Lord, and not from man.

92. That the conjunction of the Lord with man . . . is effected by means of these two **faculties**.

96. That the Lord guards these two **faculties** in man unimpaired and as sacred . . . (For) without these two **faculties** man would not have understanding and will . . . And without these two **faculties** man could not be conjoined with the Lord . . . And, further, without these two **faculties** man would not have immortality . . . *Ex. seriatim*.

98. These **faculties** are as it were implanted in man ; for his humanity itself is in them.

99. Still, they have not lost the **faculties** themselves. (From experience.) 204.

219³. It is only from the Lord that man has ability to think, speak, and reason ; for he has this ability from the two **faculties** called freedom and rationality ; and man has these **faculties** from the Lord alone. E.1141². 1148³. Inv.23.

223. Man possesses the **faculty** of understanding arca of wisdom like the Angels themselves. T.589.

227⁵. Therefore (profaners) have no longer rationality in **faculty** or in power . . .

281³. Man would then . . . lose his two **faculties** called freedom and rationality . . .

285. In every man, good or evil, there are two **faculties**, one of which makes the understanding, and the other the will. . . (The former) **faculty** is called rationality . . . (297) Since these two **faculties** are perpetual, and are continuous from primes to ultimates in everything man thinks and does ; and as they are not in man from himself . . . Remove these **faculties** from any particular . . . and you will not be able to think or speak it as a man.

—^e. As these **faculties** are in man from the Lord, and are not appropriated to man as his ; for what is Divine cannot be appropriated to man as his . . .

324⁸. As they are in the **faculty** of thinking and acting, they cannot die.

328⁶. The image and likeness of God . . . remain implanted in his two **faculties**, called freedom and rationality.

330⁴. From which **faculty** earth is earth.

R. 321. Spiritual life is (then) extinguished in the will, but it remains in the understanding, or rather in the **faculty** of understanding. By the latter, man is distinguished from beasts.

427. That they cannot take away from those who are not in the faith of charity the **faculty** of understanding and willing truth and good . . . Sig.

759. 'The powers of her delicacies.' (See DELICIOUS, here.) E.1104.

M. 134². (They said,) Man is born . . . **faculty** and inclination ; **faculty** to know, and inclination to love . . . —⁴.

157. That from creation there has been implanted in both sexes a **faculty** and inclination to be able and to want to be conjoined as into one.

202. Whence they have an inclination and **faculty** . . .

230². With the sole difference (between him and a beast) that he has the **faculty** of elevating his understanding . . . and also the **faculty** of elevating his will . . . 495. 498.

260^e. What is the cause of **faculty** with the Angels enduring to eternity . . . 355². —⁵.

290. When **faculty** ceases with the husband . . .

450^e. To acquire the **property** necessary to support a house and family.

T. 350^e. God, with the **faculty** of generating, is in man perpetually.

366². Still, God resides in their highest parts . . . and gives them the **faculty** of willing good and of understanding truth ; a **faculty** that every man has . . . That the evil also have this **faculty** . . . 580.

719². His universal or external presence causes man . . . to enjoy the **faculty** of knowing, understanding, and speaking . . . He also enjoys the **faculty** of willing and doing . . .

Ad. 923. There are four **faculties** ; the soul, the rational mind, the natural mind, and sensation.

D. 2464. See CHOOSE.

2674. (I replied) that it is not their life, but it is the **faculty** of being able to reason and understand . . .

2835. That there are distinct **faculties**, or lives, one within the other.

2904. Occurs. 3351. E.248². 616. 650⁴. 831⁴.

3397. Inauguration into the first plane, or first **faculty** . . .

4531. The worst infernal Spirits have the **faculty** of understanding truth. 4540.

E. 407²⁶. 'Possessions' = the Knowledges of good and truth, by which comes intelligence.

406. When the spiritual mind is closed, the light of Heaven can flow into the natural mind only through chinks, whence it has the faculty of thinking, reasoning, and speaking; and also the faculty of understanding truths; but not the faculty of loving them. Ex. See 543³.

547. The faculty of understanding truth, and perceiving good, is never destroyed with man. (From experience.) 550. 551. —^e.

644²³. The faculty of receiving good and truth is continually given to man; and also flows in, in proportion as man, from the faculty which is also given him, removes the evils which stand in the way; and the faculty itself appears as if it were of the man, although it is of the Lord.

970. That the capacity of understanding the truths of the Word was destroyed. . . Sig. Every man indeed has the capacity of understanding truths; for it is this capacity by which man is distinguished from beasts. This, too, is left with every man. . . 998³. 1144⁴. 1224².

1202². The two faculties, which are called knowledge and affection. . .

D. Love xxi². In order that (all) these faculties may come forth in effect and in use, they have been made and wonderfully organized. . .

D. Wis. vii. 3. They could take away all the faculty of thinking. . .

Conv. 9. There is nothing in man except the faculty of receiving. . .

Inv. 22. That which 'remains,' is the faculty of being able to understand truth, and of being able to will good.

Fade away. *Contabescere.* A.9323². E.403³. 584⁴. 617²⁷. 622⁷. 633³.

Faeces. See LEES.

Fail. *Deficere.*

Failure. *Defectus.*

Failing. *Deficientia.*

A. 28. The failure of Knowledges and scientifics is here treated of: 'the waters shall fail from the sea, the river shall be dried up,' etc. (Is.xix.5).

857. 'The waters were in going and failing' (Gen. viii.5) = that falsities began to disappear.

5270. 'Seven years of famine' = the apparent failure and privation of truth. 'Famine' = the failure of Knowledges. Refs. . . How truth. . . afterwards fails so as to scarcely appear. . .

5323. There is a failing of the spirits. . .

5579. When truths failed. Sig.

5969. 'His heart failed, because he did not believe them' (Gen.xlv.26) = a failing of the natural life and thence of the understanding. 'His heart failed' = a failing of the life; and because it is said of Jacob. . . it = a failing of the natural life; and 'not to believe' = a failing of the understanding.

6119. 'The silver failing' (Gen.xlvii.15) = a failure of

truth. There is spiritual death when there is a failure of truth. Ex. 6122.

8347. 'They found no waters' = that truths failed. . . That they entirely failed, is signified by its being said that 'they went three days in the wilderness.'

8352². Wherefore, when these things fail, the spiritual life labours and suffers. . .

—³. How the case is with the temptation which comes forth through the failing of truth. . . If good fails, it is as if food fails; and if truth fails, it is as if drink fails.

8395. This chapter treats of a third temptation, which is caused by good failing; the lack of bread and flesh = the lack of good. 8403.

8408³. 'Famine' = the lack of the Knowledges of truth and of good.

8413. That they would expire in consequence of the failure of delight and of good. Sig. . . 'Famine' = the lack of good; here, of the pleasures of good.

8554. In this chapter it treats of a fourth temptation, caused by truth failing.

8562. 'There was no water for the people to drink' = the lack of truth, and thence of refreshment.

—². This longing is kindled according to the lack of truth. . .

9052². 'Want of bread' (Amos iv.6) = the scarcity of good. E.556¹².

9323⁴. The failure of spiritual good and truth was signified by rain not being given for three years and a half during the reign of Ahab, insomuch that the bread and water failed. . . Hence it was that the devastation of good and truth was represented by the failure of bread and water.

9334. 'Lest perchance the land be desolate' = a failing then, and but little spiritual life. . . 'Desolate' = a failing and but little spiritual life; for when 'desolate' is said of the Church in man, it = the failing of truth and good, thus also the failing of spiritual life. As to there being a failing and but little spiritual life in falsities and evils were to be hastily removed, the case is this. . .

10570⁵. The failure of truth, and the consequent vastation of the Church. Sig.

H. 435. The fallacies which prevail with many on account of the want of knowledges. . .

R. 81. 'For My name's sake hast laboured, and hast not fainted' (Rev.ii.3) = the study and exertion to procure and also to teach the things of religion and its doctrine.

381. 'They shall not hunger any more or thirst any more' = that hereafter goods and truths shall not be wanting to them. 'Not to hunger' = not to have a lack of good; and 'not to thirst' = no lack of truth.

M. 230. See MARRIAGE LOVE at these refs. 249^e. 260^e.

331. The wives said, Ability does not fail while the man loves the wife from intelligence; but it does fail if he does so from insanity; intelligence consists in loving the wife alone, and with this love ability does

not fail; whereas insanity consists in not loving the wife, but the sex, and with this love ability fails.

E. 103. 'Thou hast not fainted'=as far as they were able.

257³. 'She that hath many children hath failed' (1 Sam.ii.5)=those who have truths, and from whom they will be taken away.

386¹¹. 'Hunger and thirst'=the failure of the Knowledges of good and truth.

—¹⁹. 'There is no want to them that fear Him' (Ps. xxxiv.9)=those who love to do the Lord's commandments.

537¹⁵. That spiritual instruction and nourishment shall not fail, is signified by 'neither shall his bread fail' (Is.li.14).

652²⁵. Their plenary deficiency is signified by 'they have failed in the streets of the city' (Lam.ii.11).

654⁴⁸. 'Then shall the waters fail in the sea' (Is.xix.5)=no truths in the natural man.

724¹⁹. 'Thy sons have fainted' (Is.li.20)=that truths are dissipated.

730³⁷. The lack of truth even to despair, and still the longing for it, is signified by, 'Hungry and thirsty, their soul fainted in them' (Ps.cvii.5).

750⁹. That the man who is in falsities of evil will endeavour to deprive him who is in truth from good, is signified by, 'the fool speaketh foolishness, to make empty the soul, and to cause it to fail' (Is.xxxii.6).

863⁴. That the affection of truth and the understanding of truth will cease by reason of failure, is signified by 'In that day shall the beautiful maidens and the young men faint for thirst' (Amos viii.13).

Faint. *Fatiscere.*

See under FAIL.

A. 1972^e. Growing attenuate and faint by its incomprehensibility . . .

2146⁹. In the other life it fades into what is excrementitious.

T. 119². When they have any rupture . . .

348. Moulders into dust . . .

D. 3811. Cannot fail to be dissolved into such things . . .

3913. Decreasing into bones . . .

Fair. *Aequus.*

See under JUSTICE.

A. 9047. According to what is fair. Sig.

M. 188. Acts in equality or unity with these two.

D.Min. 4735. On those who are in natural good, but not in the perception of what is good and fair.

Fair. *Nundina.* D.4437.

A. 3923³. 'Fairs,' and 'tradings' (Ezek.xxvii.19)=acquisitions of truth and good.

Faith. *Fides.*

See FAITH ALONE, GOOD OF FAITH, and HISTORICAL

FAITH; and also under ACKNOWLEDGE, BELIEVE, FRUIT, GROUND, JUSTIFY, LAMP, MOON, PETER, AND REUBEN.

A. 10. The fourth state is when he is affected with love, and illuminated with faith.

12. The sixth state is when from faith and thence from love, he speaks truths and does goods.

30. The very essence and life of faith is the Lord alone . . .

— The progress of faith with those who are being created anew. . . They receive life from the Lord through faith; first through the faith of the memory, which is scientific faith; next through faith in the understanding, which is intellectual faith; and afterwards through faith in the heart, which is the faith of love, or saving faith. (These kinds of faith here represented.)

—³. Love and faith in the internal man are circumstanced as are heat and light in the external corporeal man . . .

—^e. The Lord's mercy affects . . . the understanding with truth or faith.

31. 'Great luminaries'=love and faith.

32. Afterwards, faith is called 'a lesser luminary' . . . and it is said of faith that it shall 'rule by night.'

— Scarcely any love, and therefore scarcely any faith. Sig.

—². The celestial Angels do not know what faith is, except that which is of love.

34. Love and faith can never be separated . . .

—². Thus they who are in love are also in faith. . . But the life of faith without love is circumstanced as is the light of the sun without heat . . . But faith from love is circumstanced as is the light of the sun in the time of spring . . . No faith, and faith without love, are also compared by the Lord to 'winter' . . .

35. Those who say they have faith, but live otherwise . . .

36. They who have separated faith from love, do not even know what faith is. When they are in the idea of faith, some know no otherwise than that it is mere thought; some that it is thought directed to the Lord; a few, that it is the doctrine of faith. But faith is not only the Knowledge of all things embraced in the doctrine of faith, and the acknowledgment of these things, but it is especially obedience to all things which it teaches . . . If a man is not in the love of the Lord and in the love of the neighbour, he is not in faith.

39^e. Now, when man is vivified by love and faith . . .

41. The things which are from the Lord have life in themselves, because they have faith in Him.

42. Scientifics animated by faith from the Lord. Sig. —². The mysteries of faith. So. 126. 206. 233. 298. 302. 308.

43. 'Multiplication' is predicated of the things of faith.

48. It is the fifth state in which man speaks from faith, which is of the understanding . . . 52^o.

53. Faith which is of the understanding is called 'His image.'

55. As the most ancients called the conjunction of . . . faith and love a marriage . . .

[A. 55]³. As **faith** is being conjoined with love . . .

59^e. So that he may have an undoubting **faith**.

60. Now the things of **faith** make one with those of love. Sig. 63.

64². Adam in paradise=the **faith** in the Lord of the Most Ancient Church. Sig.

—^e. 'Abraham'=saving **faith**.

77. **Faith** is signified by 'the tree of knowledge.'

81. A spiritual man acknowledges truth and good . . . from **faith**; and from this he also acts. . . A celestial man . . . acknowledges no **faith** but that which is from love; and from this he also acts. 459.

128. See BELIEVE. 231. 1608². 1812. 3394². 3865². 8240. 9239. F.10. 36. E.328⁶.

192. To scrutinize the things of **faith** in the Lord, whether they were so. Tr. 204.

198^e. Thus **faith**, that is, all wisdom and intelligence, would perish.

200. But with this man . . . that is, his descendants, the midst of the garden was **faith**.

202. (The members of the Most Ancient Church) were not allowed to think from sensations and scientific things about anything that was of **faith** . . .

— The more interiorly celestial of the celestial Angels do not admit of the mention of **faith** . . . and if it is mentioned by others, instead of **faith** they perceive love, with a difference known only to themselves; thus whatever is of **faith** they derive from love and charity; still less can they endure to hear anything rational, and least of all anything scientific about **faith** . . . and therefore when anything is said about **faith**, they merely reply that it is so, or that it is not so, because they perceive from the Lord. Sig. 6435, Refs. 7877². H.270². W.427².

215. For to reason about **faith** is to doubt and deny.

255. 'The seed of the woman'=**faith** in the Lord. Ex.

256. The Lord alone gives **faith**, and thus is **faith**.

306. To provide against his having power to enter into any arcanum of **faith**. Sig.

310. **Faith** or truth is of the understanding; from love or good they perceived what is of **faith** or what is of truth. . . But with the postdiluvians, and with those who live now, there is no love . . . but still there can exist **faith**, or the understanding of truth; and from **faith** or the understanding of truth they can be brought to a kind of charity . . .

325. The Most Ancient Church through love had **faith** in the Lord . . .

328. See CHARITY. 335. 336. 337^e. 365. 367. 371. 393. 436. 654. 709. 862. 1025. 1228. 1337. 1843³. 2027. 2231². 2435. 2839. 2928². —⁵. 2975^e. 3122. 3207³. —^e. 3242. 3267³. 3324. 3353. 3416. 3427³. 3447. 3451³. 3463². 3488³. 3868. —^e. 3923. 3934. —³. 3969³. 3994³. 3995. 4060. 4605. 4672². 4673. 4715. 4731^e. 5128⁴. 5132. 5200^e. 5351³. 5639³. 6256^e. 7317³. 7757. 7758. 8013². 8159⁴. 8746^e. 8772². 9193^e. 9224². 9783. 9870. N.108. 109. 110. J.33. F.13. —. 15. 17. 18. —². 19. 22. 23. 25. 29. 31. —^e. 32.

43. R.32. 224⁵. 386. 655⁴. 875³. —⁷. —¹⁴. —¹⁶. B.47. 48. 50. I.20^e. T.38. 71². 142. 336². 340. 355. 358. 359. 360. 362. 365. —. 367. —. —². 368. 372. 373. 375. 376⁴. 377². 380. 392. —³. 393. 442. 450. 451. 453. 568⁴. 618. 619⁴. 647^e. 712. 722. 767. D.5945. —. D.Min.4626. E.232. 250^e. 316¹⁶. 736^e. 769. 790¹². 795. D.Wis.xi. —¹ (2nd series). 6. 7. C.94. Conv.7.

330. As it was **faith** through which charity was afterwards to be implanted . . .

337. The Most Ancient Church acknowledged no other **faith** than that which was of love to the Lord and towards the neighbour; through this love from the Lord they had **faith**, or the perception of all things which belonged to **faith**; and therefore they were unwilling to mention **faith**, lest it should be separated from love. Sig. 393. 597^e. 895. 1121.

340. See CAIN. E.427⁶.

344. What is it that is done by **faith**, or knowledge, Knowledge, and the doctrine of **faith**, but that man does as it teaches? The primary thing it teaches is charity.

353. **Faith**, too, is celestial when it is from love.

362. When men are thinking about a single article of **faith**, they make it the principal thing. (Hence heresy.)

398². They made no distinction between love which is of the will, and **faith** which is of the understanding; because love was everything, and **faith** was of love. But after **faith** was separated from love, as was the case with those who were called 'Cain,' the will had no longer any rule; but as . . . **faith** reigned in that mind instead of love, it is said that he 'dwelt towards the east of Eden;' for **faith** was distinguished, or had a mark set on it, that it might be preserved for the use of mankind.

409. Lamech, who was the sixth in order, altogether denied even **faith**.

419. It belongs to **faith** to understand not only what is true, but also what is good; the Knowledges of **faith** involve both; but to be such as **faith** teaches is celestial.

577. 'Twelve'=**faith**, or the things which are of love and of **faith** thence in one complex.

598. 'Noah' (also)=the **faith** of that Church, which was the **faith** of charity. So the Lord foresaw, that the human race could be saved through the **faith** of charity.

620^e. As love is the containant of **faith**, and **faith** is the containant of the Knowledges of **faith**.

668. **Faith** is only the form of love . . . and the **faith** is thence formed according to the quality of the love or charity.

896. 'To see'=to understand, and to have **faith**. (9165, Refs.) To know Truths, to acknowledge Truths, and to have **faith** in Truths, are three completely different things. To know is the first of regeneration, to acknowledge is the second, and to have **faith** is the third. . . Infidels can acknowledge, and when in certain states, can from zeal preach, confirm, and persuade; but none can have **faith** except the faithful. They who have **faith** know, acknowledge, and believe; they who have charity; they have conscience; and therefore **faith** can

never be predicated, that is, it cannot be said of anyone that he has **faith**, unless he is of this character. Merely to know what is of **faith**, belongs to the memory without the consent of its Rational; to acknowledge what is of **faith**, is a certain Rational consenting, being induced to do so by certain causes, and for the sake of certain ends; but to have **faith** is of the conscience, that is, of the Lord operating through the conscience. . . In the other life, many who only know (and also many who only acknowledge) are in Hell. . . But they who have had **faith** are all in Heaven.

1025. By **faith** . . . is meant charity from which is **faith**; for no other **faith** exists, which is **faith**, except the **faith** of charity.

1047. When on account of the voluntary proprium of man, the **faith** of charity does not appear. Sig.

1071. 'Wine'=the **faith** (which is derived from charity), and all things which are of **faith**. . . 'He drank of the wine'=that he wanted to investigate the things that are of **faith** . . . by reasonings. Ill.

—³. For **faith** is no other than of charity; and, essentially, is charity itself. . . 2034.

1072. It is as impossible to acquire **faith** from these (reasonings) as . . .

1076². As they are devoid of charity, they do not know what **faith** is. When asked, they can only reply that it is a kind of thought; some, that it is confidence; others, that it is the Knowledges of **faith**; a few, that it is a life according to Knowledges; and scarcely any that it is the life of charity or of mutual love.

1162. **Faith** is the acknowledgment of those things which belong to **faith**; and the acknowledgment is never external but internal, and is the operation of the Lord alone through the charity with the man.

1176. They do not know that love to the Lord and love towards the neighbour are **faith** itself; and that the Knowledges which they call **faith** have no end but (the reception of these loves); and that this is the **faith** which saves.

1201. The first-born of every Church, in the internal sense, is **faith**.

1251. 'According to their languages'=according to the differences as to **faith**.

1388. A good Spirit is known not only as to the goodness, but also as to the **faith** in which he is. 1389.

1447. That heavenly things would be given to those who have **faith** in the Lord. Sig. 1608. 1986. 2027.

1577². There are two things in the internal man, love and **faith**; and these two constitute a one when **faith** is from love.

1667. **Faith** and the things of **faith** are nothing but truths. 1685.

1737². The conjunction of men with the Lord is effected through . . . the implantation of **faith** in love. Unless **faith** is implanted in love; that is, unless a man, through the things which are of **faith**, receives the life of **faith**, that is, charity, there is no conjunction.

1798. By the **faith** which is the internal of the Church is meant no other than that which is of love and charity;

that is, which is from love or charity. In a general sense, **faith** is everything doctrinal of the Church; but what is doctrinal separated from love or charity never makes the internal of the Church. . . That (the former) is the **faith** which is the internal of the Church, may be evident from this fact alone, that he who has the life of charity knows all things of **faith**.

1808^e. When there is no **faith**, that is, no charity . . .

1824^e. The Celestial Spiritual . . . is **faith** in which there is charity, or **faith** which is generated from charity. 2184⁴.

1964². They who learn Knowledges in order to be perfected in the **faith** of love—for true and real **faith** is love to the Lord and towards the neighbour—are in the use of all uses . . .

2001. When **faith** or truth is treated of . . . 'God' is mentioned.

2019. Conjunction with those who have **faith** in Him. Sig. 2034. 2085.

2020. 'Generations'=the things which are generated and born from charity, that is, all things of **faith**; or, what is the same, all those who are regenerated by the Lord, thus in whom there is the **faith** of charity.

2048. ('House'=the Celestial of **faith**; 'temple'=the truth of **faith**.)

2085. 'Seed,' here, =those who have the **faith** of love, that is, love to the Lord, thus the celestial. . . Whereas they who have the **faith** of charity, that is, charity towards the neighbour, thus the spiritual . . . are signified by 'Ishmael.'

2116². The saying that those are saved who have **faith** is true, but by 'faith' nothing else is meant in the Word than love to the Lord and charity towards the neighbour, thus the life thence. The doctrinal things and dogmas of **faith** are not **faith**, but of **faith** . . .

2146^e. Holiness is never predicated . . . of **faith**, except in the proportion that there are love and charity in the truths of **faith**. 2343^e.

2190². In the good of charity with man are . . . all things of his **faith**.

2198². The love of the world is diametrically opposite to the spiritual things of **faith**; and the love of self, to the celestial things of love.

2225. The essential things of **faith**, being necessary to salvation, are expressed in the letter such as they are in the internal sense.

2228². Many say that man is saved by **faith**; or, as they say, if only he has **faith**; but most of them do not know what **faith** is; some suppose that it is mere thought; some, that it is the acknowledgment of something that is to be believed; others, that it is the whole doctrine of **faith** which is to be believed. . . Thus they err in the mere Knowledge of what **faith** is.

—^e. It is this heavenly life which is regarded by all those things which are called **faith**; and it is procured by all things of **faith**. Hence it may be evident what **faith** is, namely, that it is charity; for to this lead all things which are called the doctrines of **faith** . . .

2231³. **Faith** from charity is like the light in the time of spring and summer, by which all things germinate

and flourish ; (for) love and charity is celestial flame, and **faith** is the spiritual light thence.

[A.] 2235³. 'Judgment' = **faith** ; 'justice,' love. . . 'Judgment' precedes, because love comes through **faith** ; but when 'justice' precedes, it = that **faith** is from love. 2826⁹.

—³. 'I will betroth thee unto Me in **faith**' (Hos. ii. 19) . . . Both ('justice' and 'judgment') are here called '**faith**,' or fidelity.

2240². The desolation of **faith**, which is effected by falsities. Tr.

2243⁷. They do not even know that the fundamental of **faith** is love to the Lord and charity towards the neighbour.

2261². Hence, **faith** itself, in the internal sense, is nothing else than charity.

2325. 'To see' = to have **faith**. . . The reason it here = conscience, is that those who have **faith** have conscience too ; the former is inseparable from the latter, and in fact so inseparable, that whether you say **faith** or conscience is all the same. By **faith** is meant the **faith** by which comes charity, and which is from charity, thus is charity itself ; for **faith** without charity is no **faith**.

2335. 'Evening' = the state of the Church before the last, when there begins to be no **faith**.

2342³. As the conjunction of the Lord with mankind is effected through love and charity, and the **faith** thence . . .

2343³. For the good of charity is the very ground of the seeds of **faith** . . . and therefore in proportion as a man is in . . . charity, he is in **faith**, especially in this principal of **faith**, that all salvation is from the Lord.

—⁵. That no one can have **faith** unless he is in charity, is evident from John i. 12, 13 ; etc.

—⁶. From these passages it is evident that love to the Lord, and charity towards the neighbour, is the life of **faith**. Ex.

2354. Here is described the first state of the vastated Church, when there begins to be no **faith**, because no charity.

2401³. They may suppose that they can easily receive **faith** (after death), when they see that the Lord rules the universal Heaven . . . but it is as far from being possible for the evil to receive **faith** . . . as Hell is from Heaven . . .

2432^e. That they are saved who are in the affection of truth, that is, who are in **faith**, provided it is the **faith** of good. Sig. 2442.

2504^e. The spiritual things of **faith** are all the truths which are from good.

2572². The good of doctrine is love and charity ; the truth of doctrine is **faith**.

2588². Those think from the affirmative who believe that they are truths because the Lord says so in the Word, thus who have **faith** in the Lord.

2588⁵. They who are in love to the Lord and charity towards the neighbour are able to . . . have **faith** in the Word ; but not they who are in the love of self and of the world . . .

2598^e. In (this gentile) there was the mercy which is of love, and in his ignorance there was innocence ; and when these are present, all things of **faith** are received as it were spontaneously.

2682². Persuasive light . . . induces a **faith** of falsity by truths, and a **faith** of truth by falsities.

2701². 'The eye' = the understanding, the Spiritual of which is **faith**. —³.

—³. They apprehended with the understanding and had **faith**, which is 'to see with the eyes.'

— . The sight of the understanding is from the light of Heaven flowing into those things which are of the light of the world ; but the sight of **faith** is from the light of Heaven.

2702^e. 'Water' = the Spiritual of **faith** ; and 'spirit,' its Celestial.

2776². It is this union (of the Divine and the Human) by which they can be saved who have the **faith** of charity in Him. 2836^e.

2831. The confirmation of an idea by many things causes . . . that **faith** can be insinuated into it.

2848. 'Seed' = the **faith** of charity, or . . . those who are in the **faith** of charity, that is, the spiritual.

2853². No others are in the **faith** of charity than they who are within the Church ; for the **faith** of charity is the truth of doctrine adjoined to the good of life.

2875. The truth of doctrine, or **faith**, is insinuated by an external way, and is carried into the memory ; and is called forth thence by the Lord in its own time and order, and is conjoined with the affection of good. This is effected in the freedom of man . . . Such is the insinuation and inrooting of **faith** : whatever is effected in freedom is conjoined . . .

—^e. (Thus) the truth of doctrine or **faith** can only be received by the affection of it.

2901. The reception of **faith** with those who are of the Church. Tr. 2913³.

2905³. When there is no longer any **faith**, that is (or because there is no) charity. 2908. 2909³. 2910². 3398¹. 3652.

2935. What is obscure of **faith**. Sig. 2945. 2946.

2943². 'A city' = **faith** ; and its 'gates,' doctrinal things ; because these introduce to **faith**.

2955. They are here said to be 'vivified' because they are in the progression of receiving **faith** ; for from **faith**, namely, from its good, they receive life, of which this is the only source.

2982². Quite different is the case with the Churches which say that **faith** is the essential of the Church . . . They say, indeed, that the veriest **faith** which saves is trust, but this trust is possible only in the good of life . . .

3121. In the proper sense, Truth signifies the same as **faith** ; in the Hebrew language, too, **faith** is expressed by such a word ; so that that which is called 'Truth' in the Old Testament is called '**faith**' in the New Testament ; and therefore it has been so often said that truth is of **faith** . . . But, in the internal sense, **faith** is nothing but charity ; and there is no **faith** except by love. Refs. . . . For all **faith** is from charity . . .

3145. Unless truth is learned from affection, thus in freedom, it is not . . . exalted towards the interiors, and there made **faith**.

3146². Such is the rooting of **faith**, or of the truth which is of **faith**, that unless it is coupled with good in the Rational, the truth of **faith** never receives any life, nor is any fruit produced thence; for that which is called the fruit of **faith** is the fruit of the good which is of love and charity through the truth which is of **faith**.

3157^e. When the truth of **faith** is received by the . . . **faith** is of charity, or as to life is charity itself.

3158². Unless the truth of **faith** . . . is received by the good of love . . . it is not **faith**.

3167². Causes . . . the truth (in the natural man) to receive the rays of light, that is, **faith**.

3187. 'Seed'=those who are in charity through **faith**, that is, the spiritual.

3236^e. In order that the spiritual man may have the truth of **faith**, or **faith**, it must come from the new understanding with which he is endowed by the Lord, and the new understanding must have its light from the new will.

3240. They who are of the Spiritual Church are in **faith**, namely, in its good and truth. . . The truth which the spiritual have is that of **faith**, so far as this is doctrine concerning charity.

—². See DOCTRINE. 3242. 3325¹¹. 3419³. 5402². 5637^e. 8980. 9918. J.38. P.101^e. T.245.

3242. No one is admitted into the Lord's Kingdom unless he is in the good of **faith** . . . Still, they who are in the truth of **faith**, that is, who profess **faith**, and call it the essential thing . . . and yet are in the good of life . . . are in the Lord's Spiritual Kingdom.

3267². The Lord's Spiritual Kingdom in the Heavens is . . . various as to the things which are of **faith**.

3289. The struggle as to whether . . . charity which is of good or **faith** which is of truth is the prior. Tr.

3324¹. To look from **faith**, and not from love and charity, is to look behind, and to return back.

3325⁶. '144'=those who are in the **faith** of charity.

—¹¹. The Church then recedes successively from charity, and turns aside to **faith** . . . Sig. 3773².

3343. These ideas surpass not only apprehension, but also **faith**.

3365². 'Gerar'=**faith**. 3368.

3384. The state of the Lord as to the things which are of **faith** relatively to the rational things which were to be adjoined. Sig.

3387. If truths Divine themselves were opened, they would not be received by those who are in the doctrinal things of **faith**, because they surpass all their rational apprehension, thus all their **faith**. Sig.

3398². The man who . . . cannot do otherwise than profane, is withheld as far as possible from the acknowledgment and **faith** of truth and good.

3427⁴. They who are in the mere doctrinal things of **faith**, and not in the good of life, cannot but be in persuasive **faith** . . . But in proportion as anyone is in persuasive **faith**, he is stupid; but in proportion as

anyone is in the good of life . . . he is in intelligence, that is, in **faith** from the Lord.

3451⁴. Conjunction is effected with those who . . . although they make **faith** the essential thing as to doctrine, still make charity the essential thing as to life; for with these there is confidence or trust in the Lord, which they call **faith** itself. . . Tr. 3459. 3463.

3459². Love and charity is spiritual conjunction, but not **faith**, except through love and charity.

3487^e. That **faith** in the Lord would expire, according to the degrees in which charity would cease. Sig.

3574. 'To kiss the Son'=conjunction with Him through the **faith** of love.

3834². States of **faith** are according to states of charity. Examp.

3862². When the order begins from love, everything which follows thence in genuine order appears flaming; but when the order begins from **faith**, everything . . . appears lucid . . .

3863. The universal which 'Reuben' signifies is **faith**. The reason **faith** is the first universal, is from the fact that when man is being regenerated . . . he must first learn and imbue the things which are of **faith**, that is, which are of spiritual truth . . .

—³. Regarded in itself, **faith** is **faith** in the understanding and **faith** in the will; to know and to understand the truth which is of **faith** is called **faith** in the understanding; whereas to will the truth which is of **faith** is called **faith** in the will. **Faith** in the understanding is that which is signified by 'Reuben;' and **faith** in the will is that which is signified by 'Simeon.' That **faith** in the understanding, or the understanding of truth, precedes **faith** in the will, or the willing of truth, may be evident to everyone . . .

—⁴. That 'to see,' in the internal sense, =**faith** from the Lord, is evident from the fact, that the interior understanding has no other objects than the things which are of truth and good, for these are of **faith**. —⁵, III.

—⁹. 'To see God'=to believe in Him, thus to see Him by **faith**; for they who are in **faith**, from **faith** see God; for God is in **faith**; and God is that in the **faith** which is truly **faith**.

—¹². 'To see'=to have **faith**; for the Lord is seen only by **faith**; for **faith** is the eye of love; for by love through **faith** the Lord is seen; and love is the life of **faith**; and therefore it is said 'Ye shall see Me; because I live, ye shall live also.'

—¹⁴. (Thus) 'to see'=**faith** from the Lord; for no other **faith** exists, which is **faith**, except that which is from the Lord; this, also, gives man to see, that is, to believe. But **faith** from self, or from the proprium of man, is not **faith**; for this causes him to see falsities as truths, and truths as falsities; and even if he sees truths as truths, still he does not see them, because he does not believe them; for he sees himself in them, and not the Lord.

—¹⁵. The light of Heaven, being from the Lord, has with it intelligence and wisdom, consequently **faith** in Him; for **faith** in the Lord is within intelligence and wisdom; and therefore to see from that light . . . can signify nothing but **faith** in the Lord. . . It is this light

which shines in the consciences of those who have **faith** in Him . . .

[A.] 3868°. By **faith**, when it is distinguished from charity, is meant truth, such as is that of doctrine, or such as is contained in the confession which is called the Apostolic **Faith**; and this according to the general meaning of the word in the Church; for to have **faith** in truths is believed to be the **faith** by which there is salvation.

3870. The state of **faith** if the will does not correspond to it. Sig.

3887°. The cardiac motions with them are according to the states of love; and the respiratory ones are according to the states of **faith**.

3901⁵. See CHERUB.

3905. See ACKNOWLEDGE. 3906. 8694°. 8882°. 10205. 10218. 10370. S. 58. F. 9. 11. 30. —.

—^e. The truths of **faith** which are not learned for the sake of acting . . . are not of **faith** with him who learned them, but interiorly are against **faith**.

3913. 'The twelve tribes' = all things of **faith** and love. 3926. 3939°.

3921. The holy of **faith**. Sig.

—². The reason 'God hath judged me,' and also 'hath heard my voice,' in the internal sense, is the holy of **faith**, is that **faith** which is predicated of truth corresponds to the Divine justice . . . And the reason, why, in the external sense, it = the good of life, is (that) the holy of **faith** corresponds to the good of life.

3923⁴. They who reason about truth from . . . the negative, destroy all things of **faith**. Sig.

—⁶. That they were in the negative as to all things of **faith**. Sig.

3934°. The works of **faith**, which from the appearance may also be called its fruits.

3938°. See CONFIDENCE. 4352°. 4683°. 4690°. 5826°. 5963°. 6272°. 9241. 9242. —^e. 9243.

3941. **Faith** as to its state of love and charity. Sig.

4007⁴. They have not the truth of **faith** who believe that they have **faith** from self, thus are wise from self; but they have it who believe from the Lord; for to them **faith** and wisdom is given . . .

4047. They had depended upon the **faith** of others . . .

4103°. Therefore man is in Heaven as to his interiors, when he is in spiritual love and **faith**.

4104°. Consequently, he acknowledges all things which confirm love and charity, which are called the things of **faith** . . .

4172. The evil which a man has confirmed . . . even to **faith** and persuasion, cannot be amended.

4175. 'Day' = a state of **faith** or truth; and 'night,' a state of no **faith** or truth.

4190°. The gentiles who have lived in mutual charity . . . in the other life receive **faith** more easily . . . than those within the Church who have not lived in such charity.

4259. 'Seed' = the **faith** of charity.

4319°. The inward quality of those who have only a scientific **faith**, shown.

4364°. He can confirm this by a number of his own experiences, if he is once in the **faith** that it is so.

4368°. 'The rock on which the Church will be built' = the **faith** of charity.

4402°. With the spiritual man, this light falls into the things which are of **faith** with him . . . but with the celestial man, into the good of love.

4416°. Hence it was evident why they who lead a life of evil, can never, from a sincere heart, have **faith** in Divine truths . . .

45817. 'Under every green tree' = from the **faith** of all falsities.

4638°. 'Who took their lamps' = . . . **faith** in which is charity . . .

4663°. For he who is in the works of charity, or, what is the same, in the life of **faith**, is in the capacity of receiving **faith**, if not in the body, still in the other life; but he who is not in the works of charity . . . is in no capacity whatever of receiving **faith**, neither in the body, nor in the other life . . .

4672°. Every Church which commences from **faith** is such (as to quickly turn aside) . . . It has no other director than the understanding; and the understanding no other than that which is hereditary to man . . .

—^e. For **faith** is from Him through good.

4679. 'Joseph's brethren' = the things which are of **faith**; (for) they represent the Church which turns aside from charity to **faith**; and afterwards to **faith** separated from charity. 4721.

4688. Those who were in **faith**, namely, in the **faith** of some charity. Sig.

4690. The (ancients) did not know anything about **faith**, as the Christian Church does, but about Truth. Truth to them was the same as **faith** is to Christians; and in the Original Language there is the same word for both. 4765°. 4769°. 6180. F. 6. R. 111. E. 837¹⁰.

—². But the Christian Church gives the name of **faith** to those doctrinal things which are the interiors of the Church, and are said to be what must be believed; for by **faith** the common people mean no other than the **faith** of creeds . . .

4712. 'The brethren' = those who teach from **faith**.

4717. Those are said to fall from the general truth of the Church who acknowledge **faith** as essential, but not charity.

4720°. It treats of the Church which commences from **faith**, which from the very beginning it thus separates from charity . . .

4721°. But if the Church would acknowledge the life of **faith** as a principle, it would acknowledge charity towards the neighbour and love to the Lord, and hence the works of charity and love . . .

4731. The Church which commences from **faith** would cease to be a Church, unless this Divine truth remained in it, that the Human of the Lord is Divine. Sig.

4760. When (those who are in the affirmative) consult scientifics, they . . . corroborate **faith** . . .

4762. That there was no longer any **faith**. Sig. 4765°.

4769°. 'It cast Truth to the earth' = that it cast down

faith itself which in itself is charity ; for **faith** regards charity, because it proceeds from charity.

4793⁴. Unless man is in the affection of good, and thence in **faith** in the Lord.

4812. The sons by Tamar = the two essentials of the Church, namely, **faith** and love ; 'Pharez,' **faith** ; and 'Zarah,' love. Their birth represents that love is actually the first-born of the Church, and that **faith** is only apparently so.

4830. 'For Er his first-born' = the falsity of **faith**.

4930^e. Unless there were light from good within man, he could never see truths to acknowledgment and **faith**.

5068^e. To receive Divine truth is not only to have **faith** but also to act **faith** . . .

5130. The reception of **faith**. Sig.

— . The case with **faith** is this. He that receives it, and that has it, is continually in the remembrance of the Lord, even when he is thinking or speaking about something else . . . for the remembrance of the Lord, on the part of those who are in **faith**, reigns universally . . .

—². The sphere of **faith** from charity is the sphere which reigns in Heaven . . .

—³. The reception of **faith** is treated of, because the Sensuous, like the Rational, is re-born by **faith**, but by that **faith** into which charity flows ; for unless charity flows into **faith**, and gives it life, **faith** cannot universally reign ; since that reigns which a man loves . . .

5131². When the **faith** of charity is the end . . . if there is correspondence, then **faith** from charity flows into the thought . . .

5134. When **faith** is received in the exterior Natural . . . correspondence is effected, and charity is received . . . Tr.

5138^e. Hence from the life it may be known what is the quality of the **faith** ; for good and evil are of the life, and truth and falsity are of the **faith**.

5168². Therefore when there is no subordination (of the exterior Natural), a man cannot have any . . . **faith**.

5169. Conjunction is effected by means of **faith**.

5199. 'Beautiful in look' = the things which are of **faith**. . . Spiritual look is **faith**. —^e, Ex.

5201. This image, being interior, appears only to those who are in **faith** from charity.

5203. 'Evil in look' = the things which are not of **faith**.

5232. Acknowledgment through **faith**, and adoration. Sig.

5432². They who are in the affection of truth for the sake of truth and of life . . . have indeed **faith** in the doctrinal things of the Church ; but still they search the Word . . . and thence have their **faith** and their conscience.

5440. That all things of **faith** are thus conjoined together. Sig.

5461. That **faith** in the will will be separated. Sig. and Ex. 5482.

5526. When there is **faith** in the will, truths become goods. Sig. and Ex.

5747³. See CONFESS.

5990^e. Destroying whatever is of **faith**.

6015². To trust to scientifics in the things of **faith**, and not to have **faith** in any spiritual truth, unless what is scientific and sensuous dictates it. Sig.

6047³. **Faith** is corroborated by scientifics.

—^e. (Thus) what is scientific is by no means to be rejected from the truths of **faith**, but they are to be conjoined ; by the prior way, however, that is, by the way from **faith** ; and not by the posterior way, that is, by the way from scientifics.

6222³. Such have **faith** in those whom they believe to be enlightened.

6344. How it is to be understood that through **faith** there is power in good, and the first power in truth. Ex. and Sig.

6383². See ZEBULON.

6548. At the beginning of regeneration, **faith** is in obscurity. Sig.

6564. The Lord continually flows in through the internal of man with good and truth ; the good gives life and its heat, which is love ; and the truth gives enlightenment and its light, which is **faith**.

6610. With those who are in . . . persuasive **faith**, the ideas of thought are exceedingly confined.

6765. Chiding, because one wanted to destroy the **faith** of another. Sig.

6767. Dost thou want to destroy my **faith** ? Sig. . . **Faith** is of the Church ; and these two things are so united, that he who destroys **faith** with anyone, destroys the Church with him ; and this is to kill him ; for he who takes away **faith**, takes away spiritual life.

6805. That He endowed the Church with **faith**. Sig.

6939. That if the Spiritual Church had not hope and **faith** they would be dragged down by falsities, evils, and profane things. Tr. 6946. 6949. 6959.

6945³. Hence it is that no **faith** can ever be implanted in those of the Spiritual Church, unless with a mighty force they are withheld by the Lord from falsities. Sig. and Ex.

6956. That they may have **faith** concerning the Lord's Divine Human. Sig.

6959². They who are of the Spiritual Church, in childhood, and afterwards in adolescence, have **faith** in the doctrinal things of their own Church ; but at that time they have **faith** from their parents and masters, and not from themselves ; and therefore if they afterwards recede from **faith**, they profane truth only slightly . . . Whereas if a man has **faith** in the doctrine of the Church and in the Word from himself, that is, by means of confirmations with himself, if he afterwards recedes . . . he profanes truth . . .

6964. Providence, what would be the quality of those of the Spiritual Church if they had **faith**. Sig.

6970. To have **faith**, here, does not mean **faith** from the signs . . . for this **faith** is concerned with worldly things ; but **faith**, that if they do not remain in truths, they will become merely sensuous and corporeal, and at

last profaners of truth. . . **Faith** in worldly things is quite different from **faith** in spiritual things. Examp.

[A.] 7082. Light in the natural world corresponds to **faith** in the Spiritual World . . . and **faith** is actually the light of man.

7216. That they did not receive from **faith** and obedience. Sig.

7231². The Spiritual Church with man begins through **faith** in knowledge and afterwards in understanding, which is represented by Reuben and his sons. Afterwards, when the Church grows with man, that **faith** passes into the will, and from the will into act; and then the man wills the truth of **faith**, and does it, because it is so commanded in the Word. This [state] of **faith** is represented by Simeon. At last the affection of charity is perceived in his will, which is new, so that he wills to do good, not as before, from **faith**, but from charity towards the neighbour . . . This . . . is represented by Levi.

7233³. As the case is so with the Spiritual Church, it is not wonderful that with most, **faith** is the essential of the Church, and not charity.

7290³. That miracles contribute nothing to **faith**. Ill.

7317. 'Pharaoh' represents those who have professed **faith**, and have also persuaded themselves that **faith** saves, and yet have lived contrary to the precepts of **faith**; in a word, who have been in persuasive **faith**, and in a life of evil. Ex. (Their state in the other life.) 7418.

—². By these are meant those who have been in miraculous **faith**, and not in the **faith** of the Church.

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

7724². In order that this Scientific may become of **faith**, it must be conjoined with good, and it then passes into the internal man, and becomes **faith**.

7756⁶. That which enters by an external way is perceived . . . Hence it is, that everything of the Church is attributed to **faith**.

7770. It is the affections of truth and of good which constitute **faith**.

7778³. Everyone's **faith** is such as is his life. If, therefore, the life is damned, so is the **faith**; for when the life is evil it is the **faith** of falsity.

—⁴. This persuasive is also supposed to be **faith**, but it is not **faith**; for it is impressed from the end that it may serve as a means for securing gain, honours, and reputation. Sig.

7779³. Who does not know . . . that it is the life of **faith** which makes man spiritual . . .

7857. Every spiritual good proceeds either from **faith**, that is, through **faith**, or from love. . . He who is in the first state cannot enter into the second until he is regenerated; and he who is in the second state ought not to betake himself to the first . . . He relapses into the state of **faith** which had served to introduce him to good, and also beyond it. Sig.

—². The sacrifices=the worship of the Lord from **faith**; and the burnt-offerings . . . from love.

8034. **Faith** is an internal affection, which consists in this, that a man wills from the heart to know what is true and what is good, not for the sake of doctrine, but for the sake of life.

8038. It treats in (Ex.xiii.) concerning **faith** in the Lord . . . **Faith** in the Lord is signified by the sanctification of the first-born. 8042.

8042. When **faith** is mentioned, there is meant all the truth which is for the Spiritual Church . . . and therefore the Spiritual Church itself is meant . . .

—². When man is being regenerated, he is led by **faith** in the understanding or by doctrine, to **faith** in the will or life . . .

8043. That which is (as it were) conceived in the womb, and born from the womb, is not man as man, but is the **faith** of charity; for this constitutes the Spiritual of man . . .

8078. That **faith** merely natural is not to be ascribed to the Lord; but the truth of innocence which is therein. Sig. and Ex. 8079.

—'. The opening'=that which is first born from a regenerate man, thus **faith**.

—³. **Faith** merely natural is **faith** which is insinuated by an external way, and not by an internal one; as sensuous **faith**, which exists when a man believes that it is so, because the eye has seen it and the hand has touched it. (Sig. by the Lord's words to Thomas). Also the **faith** of miracles, which exists when a man believes that it is so merely from miracles; and also the **faith** of authority, which exists when a man believes that it is so, because some one else, in whom he has **faith**, has said so. But spiritual **faith** is that which is insinuated by an internal and at the same time by an external way; insinuation by an internal way causes it to be believed, and then that which is insinuated by an external way causes it to be confirmed. The Spiritual of **faith** is the affection of charity, and thence the affection of truth for the sake of good use and for the sake of life; these cause **faith** to be spiritual. The insinuation of **faith** by an internal way is effected by the reading of the Word, and at the same time by enlightenment from the Lord, which is given according to the quality of the affection, that is, according to the end in the knowing of truth.

8080. That the truths of **faith** are not to be ascribed to the Lord, but its goods. Sig.

—³. For the Lord gives **faith** mediately by its good.

8088. That therefore the **faith** of charity which is of the new generation, is to be ascribed to the Lord. Sig.

8148². The falsities here signified by 'Pharaoh,' etc. are chiefly the falsities of those who are in persuasive **faith**, that is, who persuade themselves that the doctrinal things of the Church in which they are, are true, and yet are in a life of evil. Persuasive **faith** exists together with evil of life, but not saving **faith**; for persuasive **faith** is a persuasion that all things which are of the doctrine of the Church are truths . . . for the sake of profits . . . and reputation. 9364.

—³. Saving **faith** is given by the Lord ; but (persuasive **faith**) is from the man himself ; the former remains to eternity, the latter is dissipated in the other life : it is also dissipated in the world, if they gain nothing by it ; but so long as they gain by it they fight for it as if for Heaven itself . . . They who are in this **faith** in the world, can with difficulty be distinguished from those who are in saving **faith** ; for they speak and preach in favour of what is doctrinal with an ardour as of zeal, but it is an ardour from the fire of the love of self and of the world. . . In the other life they are devastated as to this **faith**.

8152. An endeavour to subjugate those who are in **faith** conjoined with charity. Sig.

8172. 'To stand still and see' = to have **faith**.

8240. Trust is of love through **faith** ; consequently, trust in . . . the Lord exists only with those who are in love to the Lord and towards the neighbour, because no others have **faith**.

8267. That everything of **faith** and of the glory thence is from the Divine truth which is from Him. Sig. . . For all the glory which man has is from **faith** in the Lord ; and thus the Lord is in **faith**, and therefore so is glory itself. (For) the Divine truth, from which and through which is **faith**, appears . . . as light.

8313⁴. In the other life everyone retains the principles of his **faith** which he had in the life of the body . . .

8330². The interior (Angels of the Spiritual Kingdom) are those who are in charity itself, and thence in **faith** ; but the exterior ones are those who are in **faith**, but not yet in charity : the latter do good from obedience ; the former from affection.

8360. The **faith** of the Lord's precepts. Sig.

8391. He who leads a life of **faith** performs repentance daily . . .

8479. No **faith**, and consequently no obedience. Sig.

8581. 'Rock' = **faith**, here, **faith** from the Lord, or the Lord as to **faith**. III.

—³. The reason (the power of opening and shutting Heaven and Hell) belongs to **faith**, is that **faith** is from the Lord, thus also is of the Lord, that is, the Lord Himself is in it : all power in the other life is through the truth of **faith** from good.

—^e. The **faith** which is from the Lord is from the Divine law, that is, from the Word ; for by means of this the Lord teaches what **faith** is, and also gives **faith**.

8585. **Faith** is given through truths, and, in fact, through the primary ones ; for enlightenment is effected from these . . .

8604. 'When Moses lifted up his hand' = when **faith** with those of the Spiritual Church looked to the Lord.

— . As spiritual power is **faith** . . .

8606. 'When he let down his hand' = when **faith** with them looked downwards, or from the Lord to self and the world.

— . The reason the **faith** which looks to the Lord conquers, is that the Lord then fights ; for the Lord is **faith**, because **faith** is from Him . . .

8607. They who are of the Spiritual Church cannot be in **faith** which continually looks to the Lord ; but

are alternately in **faith** which looks to self and the world. Sig.

8628. They who have used knowledges as a means to annihilate the things which are of **faith**, have utterly destroyed their Intellectual . . .

8639. He who does not know that the Lord is the Saviour of the world, cannot have **faith** in Him . . .

8640. (Thus) the life of the regenerate man is the life of **faith**.

8708. **Faith** in act. Sig.

— . Action from the light of intelligence, thus from **faith** ; for **faith** from the Lord is in the light of intelligence. Sig.

8711. 'Truth' = **faith**.

8750². Hence there is a correspondence . . . of light in the world with **faith**, which is thence called spiritual light.

8762. They who believe . . . that the essential of worship is the life of **faith**, that is, charity towards the neighbour and love to the Lord, belong to the internal Church.

— . They belong to the external Church who do good to the neighbour and worship the Lord solely from the obedience of **faith** . . .

8764⁶. 'The eagle,' here, = **faith**.

—⁷. 'The dove' = **faith**.

8773². Love to God and love towards the neighbour . . . can exist only by means of **faith**.

8783. That there may be a permanent **faith** of truth. Sig.

8788. A veiling over of the interiors so that they may appear in the holy of **faith** . . . Sig.

— . 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.

8819. The obscurity of **faith**, such as that of those of the Spiritual Church . . . Sig.

8881. In order that truths may be of **faith** . . . they flow in from the Lord. . . When they are taken out of the memory, and through the Intellectual are insinuated into the will . . . and thence into act, they become living, and are of **faith**. This is effected by the Lord when the man desists from evils.

8904². They who find the delight of life in adulteries can no longer receive anything of **faith** . . .

8910⁵. The eye corresponds to **faith** ; the left eye to the truth of **faith**, and the right eye to the good of **faith** ; in the opposite sense, to the evil which is of **faith**.

8938. The state of **faith** with everyone. Sig.

8987³. The Church at this day is predicated and so called from **faith** . . . and few know what **faith** is. Most believe that **faith** is to know those things which the doctrine of the Church teaches, and to be persuaded that they are truths ; but not that it is to live according to them . . . But the learned believe that that **faith** is confidence or trust that they are saved by the Lord having suffered for them . . .

8988³. Love to the Lord and love towards the neighbour

hour is the very being of Heaven and the Church, and **faith** is the manifesting thence.

[A.] 8998. Not to those who are not from the **faith** of the Church. Sig. and Ex.

9028². A weak state as to the **faith** of truth. Sig.

9032. Passages in the Word where **faith** is mentioned, and not love. Ex.

9033. Man has his spiritual life through **faith** from the Word.

9039. That which has become of the **faith** of anyone, even if not true, is not to be rejected, except by a full view. If it is done sooner, the initiation of his spiritual life is extirpated. Examp. and Sig.

9050. 'Heart'=the life of love; 'soul,' the life of **faith**. . . To the will appertains love . . . to the understanding appertains **faith**. When these two lives of man are one, the things which are of **faith** are also of love, for they are loved; and, on the other hand, the things which are of love are also of **faith**, because they are believed.

—². They who are in **faith** in the Lord, and thence in charity towards the neighbour, constitute the province of the Innings.

—³. The reason **faith** appertains to the intellectual faculty, is that this is enlightened by the Lord when the man receives **faith**; hence, when he is reading the Word, he has light . . . in such things as are of **faith**.

—⁶. For **faith** without love is not **faith**, and love without **faith** is not love; for love has its quality from **faith**, and **faith** has its life from love; hence **faith** without love is dead, and **faith** with love is alive.

— In the Word where **faith** is treated of, love is also treated of.

—⁸. 'Soul,' here=the life of **faith**, and therefore **faith** itself with a man, because this constitutes his spiritual life.

9051. It is the interior understanding which is enlightened by the Lord when a man receives **faith**; for this is in the light of Heaven, and in this is the spiritual life of man . . .

9093². This is by **faith** to serve the Lord, and by love the world . . . Sig.

9127². Let those who are sensuous remain in their own **faith**, provided they believe that . . .

9139². 'A vine'=**faith** in the Lord; thus it=the Lord as to **faith**; for the Lord is **faith**, because **faith** is from Him; for **faith** is not **faith**, except that which is from Him.

9141². The fire of life is man's love, and the light of life is his **faith**. . . The love of truth and the **faith** of truth constitute the light of life with a good man and an Angel . . . and the love of falsity and the **faith** of falsity constitute the lumen of life with an evil man and a Spirit of Hell. 9637².

9146. The goods of the Church are the being and soul of **faith**; for from them **faith** is **faith**, and lives.

9188². Truths once made of **faith**. . . cannot be eradicated, and the falsities which afterwards become of **faith** conjoin themselves with them.

9224. That all things of **faith** also, which are by them,

are to be ascribed to the Lord. Sig. . . All things of **faith**, which are signified by 'the first-born sons,' are those which are from the good of charity; for **faith** comes forth from this good. For truths, whether taken from the Word or the doctrine of the Church, cannot possibly become of **faith**, unless there is good in which they may be implanted. Ex. Therefore he who supposes that **faith** is **faith** with man, before he wills these truths, and from willing does them, is very much mistaken. . . Truth becomes good, or **faith** charity, in the will.

9239. On the doctrine of charity and of **faith**. Gen. art. 9363. 9443. 9585. 9701. 9796. 9974. 10167. 10318. 10386. 10519. 10591. 10714, etc.

9245. That those only are in **faith** who live according to the precepts of **faith**, the Lord teaches in John iii. 19-21. 'To come to the light'=to come to **faith** in the Lord, thus to **faith** from the Lord.

9274^e. In the second state (of regeneration) goods . . . go forth out of Heaven through the will into the Intellectual, and there appear in the form of **faith**. It is this **faith** which is saving, because it is from the good of love, that is, through the good of love from the Lord; for this **faith** is charity in form.

9297⁴. See AFFECTION OF GOOD.

9309. Truths from good are the truths of **faith**, because **faith** is of good.

9366. (Thus) persuasive **faith** is a **faith** of the lips and not of the heart.

9367. They who are in persuasive **faith** do not know from any internal enlightenment whether it is truths or falsities which they are teaching; nay, they do not care, provided they are believed by the common people; for they are in no affection of truth for the sake of truth. They also defend **faith** alone more than others, and only make any account of the good of **faith**, which is charity, in proportion as they can make profit by it.

9368. They who are in persuasive **faith** recede from **faith** if they are deprived of honours and gains, provided their reputation is not endangered; for persuasive **faith** is not within man, but stands outside, being in the memory alone, from which it is taken out when it is being taught; and therefore this **faith** together with its truths vanishes away after death; for there then remains only that of **faith** which is within man, that is, which is rooted in good, thus which has become of the life. 10182⁵.

9369. They who are in persuasive **faith**, are meant by these passages in Matthew. III.

9411. 'They saw God'=**faith**.

9424². Then at the same time the Lord flows in with **faith**, by means of the co-operation of the new will . . .

9434². Love is like a fire . . . and **faith** is like the light from that fire . . . and also is a light which illuminates the interiors of his understanding. Hence it is evident what is the quality of the light from which is the **faith** with those who are in infernal love. That from this light comes persuasive **faith**, which in itself is not **faith**, but a persuasion that it is so for the sake of self and the world, see above.

9439. It is more easy to make a raven white than to

make those believe who have once at heart rejected **faith**. But let these things . . . be for those few who are in **faith**.

9548⁷. 'The eye,' here, = **faith** and the intelligence thence.

9680². In the middle Heaven there is conjunction with the Lord through **faith** implanted in the good of charity towards the neighbour.

9755⁸. 'A stone like a mill-stone' = the truth through which there is **faith**.

9783. The light received is **faith**. But . . . **faith** is not a lamp, and does not illuminate the mind, unless it is from charity, thus unless it is charity . . .

9818. They who are in the Celestial Kingdom do not know truths from knowledge and the **faith** thence, but from internal perception.

9828. In Heaven, love is the end of all things of the will, and **faith** is the end of all things of the thoughts.

9947. 'Thou shalt make coats' = the things which are of **faith**. . . The proceeding from the Spiritual which is from the Celestial is that which is called the **faith** of truth.

9977. For the **faith** which looks to good from self, and not from God, is not true **faith** . . .

9995². As man is ignorant of this, he attributes everything of salvation to **faith**, and scarcely anything to charity, when yet **faith** has its being from charity . . .

10033⁸. When Heaven is closed, there does indeed exist the knowledge of the truths of **faith** . . . but never **faith** which is **faith**; for the **faith** which is **faith** comes from above, that is, through Heaven from the Lord.

10035. The things which are of love are perceived as goods, and the things which are of **faith** are perceived as truths. Even falsities are of **faith**, and evils are of love, with those who are in falsities and evils.

10082. Life from the Divine is given through **faith**, the first of which is acknowledgment.

10083³. It was frequently said by the Lord, when the sick were being healed, that they should have **faith**, and that it should be unto them according to their **faith**. Ill. The reason was, that the first thing of all is to acknowledge that the Lord is the Saviour of the world . . . E.815³. Ath.16. 64. 213.

10131². Without the good of innocence, there does not exist . . . **faith** which has life in it.

10143⁵. To do according to the Lord's precepts . . . is truly love and truly **faith**.

10182⁶. It pleases the Lord that man should have strength through **faith** from love, as to those things which are of his spirit . . .

10201⁵. The **faith** of everyone is as his love. Ex.

10225⁵. The third state is called the state of intelligence . . . At this time **faith** commences; for **faith** is not the **faith** of the man himself until he has confirmed that which he believes by the ideas of his Own thought. Before this, **faith** is not his, but is of another in him; for he has believed in the person and not in the thing.

10333. To represent all things of **faith** serving the good of love. Sig.

10555^e. Unless **faith** is conjoined with love . . . there is neither **faith** nor love.

10569². 'Eyes' . . . = **faith** . . . for . . . **faith** is truth which is seen and perceived.

10580. A state of **faith** in God. Sig.

—^e. That 'a rock' = **faith**, is from the appearances in the other life; they who are in **faith** dwell there upon rocks.

10582. What is obscure and false of **faith**. Sig.

—². What is scientific made persuasive, they call **faith**.

10642². The **faith** of truth and the love of good conjoin man with the Lord; and the **faith** of falsity and the love of evil conjoin man with Hell.

10645. They who are in the Lord's Spiritual Kingdom worship Him from **faith** . . .

—². Many suppose that they worship the Lord through **faith**, when they believe the things which are of the doctrine of the Church . . .

10659³. The Lord inflows into the life of man, and thence into the **faith** . . .

10714. There are two things which make the life of man, love and **faith**; love the life of his will, and **faith** the life of his understanding. Hence such as is the love, and such as is the **faith**, such is the life.

10715. The love of good and the **faith** of truth thence make the life of Heaven; and the love of evil and the **faith** of falsity thence make the life of Hell.

10716. Heaven exists with everyone according to the reception of love and **faith** from the Lord.

10721. Love to the Lord and love towards the neighbour make Heaven, and also **faith**; but the latter only in proportion as it has life from those loves.

10762. The external Church exists with those who do the Lord's precepts from **faith**; for these are they who believe in the Lord.

10786. They confuse (those of the Sixth Earth) by saying that they ought to have **faith** . . . But they answered them, that they do not know what **faith** is . . . because they perceive in themselves that it is so. For they were of the Lord's Celestial Kingdom . . . D.5513³.

10787^e. They who receive truths first in the memory, then in the understanding, and at last in the will, are they who are in **faith**; for they act from **faith**, which is then called conscience.

H.1³. That at the end of the Church, when there is no longer love, and consequently no longer **faith**, the Lord will open the Word as to its internal sense. Sig.

3(0). That a Divine which is not perceivable by any idea is not receivable in **faith**. Refs.

148^e. In the Spiritual Kingdom there is . . . charity; and the light of truth thence is intelligence, which is also called **faith**.

199. The Lord is present with everyone according to the love and the **faith**.

424^e. When a man is such, the things which he thinks from the understanding are of his **faith**, and the things which he thinks from the will are of his love; and there-

fore with him, **faith** and love conjoin themselves, like the understanding and the will.

[H.] 473. For whether you say the **faith**, or the determinate thought of man, it is the same; for what a man believes, he also thinks.

474. Love makes the man, and **faith** only so far as it proceeds from love; and deeds or works proceed from both.

480^e. **Faith** is the affection of truth proceeding from heavenly love which is from the Lord. 482.

482. That **faith** does not remain if it is not from heavenly love. Gen.art. . . There is no **faith** at all, neither can any exist, with those who are in corporeal and worldly love (alone); it is only knowledge, or the persuasion that it is true because it serves their love. A number of those who supposed that they were in **faith** were brought to those who were in **faith**, and communication having been given, they perceived that they had no **faith** at all. They also afterwards confessed that merely to believe the truth and the Word is not **faith**, but to love truth from heavenly love, and to will and do it from interior affection. It was also shown, that their persuasion, which they called **faith**, was only like the light of winter . . . And therefore the light of the persuasive **faith** with them, the moment it is touched by the rays of the light of Heaven . . . becomes dense darkness. J.37. Life 49. P.170.

N. 35². It comes to the same thing whether you say truth or **faith**, because **faith** is of truth and truth is of **faith**. Refs. Life 43.

108. On **faith**. Gen.art.

110. **Faith** enters man, and becomes his, when he wills and loves that which he knows and perceives; meanwhile it is outside of him.

111. **Faith** is not **faith** with man unless it becomes spiritual; and it is not spiritual unless it becomes of love; and it becomes of love when a man loves to live truth and good . . .

112. **Faith** is the affection of truth from willing truth because it is truth; and to will truth because it is truth is the Spiritual itself of man . . . J.36.

120. (Refs. to passages on the subject of **faith**.) J.39.

J. 24. **Faith** in impossibilities has no existence; that is, **faith** in such things as a man thinks are impossibilities.

36. Mere believing is not **faith**; but to will and do that which is believed is **faith**.

—². The understanding is the receptacle of **faith**.

37. That at this day **faith** within the Church is so rare, that it can scarcely be said there is any . . .

74^e. They said that at this day interior Divine truths are revealed among that nation, and that they are received in spiritual **faith**, that is, in life and heart.

C.J. 42. In the western quarter (of that London) dwell those who profess **faith**.

46². Man ought to shun evils and do good as of himself, yet with the acknowledgment that it is from the Lord; and there is no **faith** before, and still less that thought which he calls **faith**.

L. 18². There is the **faith** of God, and there is the

faith of man; they have the **faith** of God who perform repentance; but they have the **faith** of man who do not perform repentance, and still think about imputation; and the **faith** of God is living **faith**, and the **faith** of man is dead **faith**.

Life 36. From the love of truth proceeds the perception of truth; from the perception of truth the thought of truth; and from these comes the acknowledgment of truth, which is **faith** in its own genuine sense.

42. That in so far as anyone shuns evils as sins, he has **faith**. Gen.art.

— . **Faith** and life are distinguished from each other as are thinking and doing; (thus) as are the understanding and the will.

44. As it is of **faith** to know and think, and still more to understand that it is so, it is possible for a man to believe that he has **faith**, and yet not have it. The reason he has it not, is that he is in evil of life . . .

—^e. Thus is effected the conjunction of **faith** and life . . .

45. He who does not shun evils as sins has no **faith** because he is in evil, and evil inwardly hates truth . . .

46. The **faith** of an evil man is intellectual **faith**, in which there is nothing of good from the will; thus it is dead **faith**. (Described by comparisons.)

—^e. Very different is **faith** in the understanding in which there is good from the will . . .

47. There are many things which appear to be of **faith** only. Enum. 48, Ex.

50. Hence it may be seen what is spiritual **faith**, and what is **faith** not spiritual; and that spiritual **faith** exists with those who do not commit sins . . .

52. (Thus) there does not exist with man a grain of **faith** more than there is of life . . . but **faith** and life march on with equal step.

107. If there were not reception by man, and then thought as from himself, nothing could have been said about **faith**; for **faith** is not from man.

F. Title. The Doctrine of the New Jerusalem concerning **Faith**.

1. That **faith** is the internal acknowledgment of truth. Gen.art.

— . At this day, by **faith** nothing else is meant than thought that it is so because the Church so teaches, and because it is not evident before the understanding. For it is said, Believe, and do not doubt. If you answer, I do not comprehend, it is said that therefore it is to be believed. So that modern **faith** is the **faith** of what is unknown, and may be called blind **faith**; and as it is the dictate of one person in another, it is historical **faith**.

2. Real **faith** is nothing else than the acknowledgment that it is so because it is true. For he who is in real **faith** thinks and speaks thus, This is true, and therefore I believe it; for **faith** is of truth, and truth is of **faith** . . .

4. As the Angels are in (the spiritual affection of truth) they utterly reject the dogma that the understanding is to be under obedience to **faith** . . .

6. (Thus) **faith** and Truth are one . . .

7. The reason 'faith' is mentioned by the Lord . . . was that the Jews did not believe . . . that the Lord was the Messiah . . . and when truth is not believed, **faith** is mentioned. Still, it is one thing to have **faith** and believe in the Lord, and another to have **faith** and believe in some one else.

8. **Faith** separated from Truth entered and invaded the Church together with the papal dominion, because the chief security of that religion was ignorance of truth.

9. Blind **faith** also remained afterwards with many of the Reformed, because they separated **faith** from charity . . .

12. If anyone should say . . . How can I have the internal acknowledgment of truth which is **faith**? I cannot: I will tell him how he can. Shun evils as sins, and approach the Lord, and you will have as much as you desire.

28. This storehouse (of Knowledges) is in the highest degree necessary, because without it **faith** cannot be formed; for the Knowledges of truth and good enter into **faith** and make it. If there are none, **faith** does not come forth; for a **faith** void and empty has no existence. If they are few, the **faith** is scanty and needy; if they are many, the **faith** is rich and full according to the abundance of them. 29^e.

29. It is (however) the Knowledges of genuine truth and good which make **faith**, and not at all the Knowledges of falsity; for **faith** is Truth; and falsity, being opposite to Truth, destroys **faith**.

31. The Knowledges of truth and good which precede **faith** appear to some to be of **faith**; but still they are not . . . They are only of the thought that it is so . . . And the **faith** that they are Truths, while it is not known that they are so, is a kind of persuasion remote from internal acknowledgment. The moment, however, that charity is implanted, these Knowledges become of **faith**, but no further than charity is in that **faith**.

—². He then becomes truly a man . . . of whom charity makes the life, and **faith** the form, which is beautiful according to the quality thereof; but his **faith** is then no longer called **faith**, but intelligence.

34. The Christian **faith** in a universal idea. Gen.art. R.67. B.116. T.2. 121³.

38. The modern **faith** in a universal idea. Gen.art.

W. 253³. **Faith** in its essence is Truth, and Truth is manifold.

428. They who are in spiritual love . . . have intelligence (inscribed on their life) . . . Neither do these know what **faith** is. If **faith** is mentioned they understand Truth.

429. But they who are in spiritual natural love have neither wisdom nor intelligence inscribed on their life, but they have somewhat of **faith** from the Word, in so far as this somewhat is conjoined with charity . . .

—². But they who have confirmed themselves in **faith** in what is unknown, and at the same time have been in some affection of truth, are instructed by the Angels according to their reception of Truths, and a life according to them . . .

P. 116. Without this appearance there cannot be . . . **faith**.

131. (Thus) the **faith** induced by miracles is not **faith**, but persuasion; for there is nothing rational in it, still less anything spiritual . . . It is the same with everything a man does from this persuasive **faith** . . . For a miracle infuses **faith** by an external way, and not by an internal way; thus from the world, and not from Heaven; and the Lord enters man solely by an internal way, which is through the Word . . .

142^e. It is therefore vain to think that anyone can . . . receive any **faith** during sickness; for . . . in that **faith** there is no charity . . .

168². From interior enlightenment from the Lord, a rational man at the first hearing perceives . . . that love is the life of **faith**, or that **faith** lives from love . . . Again, that whatever a man believes from love, he also wills and does, and therefore that to have **faith** is also to do; and also that a wicked man cannot have the love of God, and thus cannot have the **faith** of God.

170. There is also another kind of enlightenment, by which it is revealed to man in what **faith** he is . . .

191^e. The internal **faith** conquers with those who acknowledge God at heart; but the external **faith** with those who do not acknowledge God at heart, however they may with the lips.

242². Charity does not exist without **faith**.

274. The **faith** that man does not live after death . . .

R. v. (The Roman Catholic doctrine of **faith**.) B.5. 23.

iiia. (The Reformed doctrine of **faith**.)

3. (Predictions from the Lord concerning Himself and His Church) for those who are in **faith** from charity, or in truths of wisdom from the good of love. Sig.

III. 'Thou hast not denied My **faith**' (Rev.ii.13)= that they acknowledge the Word, that it is Divine Truth. (=constancy in truths. E.136.)

124. 'To the Angel in the Church of Thyatira write' =to those and concerning those who are in **faith** from charity, and thence in good works; and also to those and concerning those who are in **faith** separated from charity, and thence in evil works.

129. '(I know) thy **faith**' (ver.19)=the Truth. E.155.

224³. The Angels said, What is **faith** without light?

388. At this day, instead of . . . intelligence they say **faith**. 420.

401. That everything living of **faith** has perished. Sig.

417⁴. The Angel cried to the flock of sheep, Do not listen to them. They have not receded from their former **faith** . . . which **faith** is not **faith** in the Lord. Neither is **faith** a tree; but man. But do repentance, and look to the Lord, and you will have **faith**; **faith** before this is not a **faith** in which there is anything living.

—⁸. The works which (they call) the fruits of **faith**, are invisible, done within the man by the Holy Spirit, of which the man knows nothing . . .

593. 'Here is the patience and the **faith** of the saints' (Rev.xiii.10)=that the man of the Lord's New Church is explored by temptations from them, as to the quality of his life and **faith**.

638. 'The **faith** of Jesus' (Rev.xiv.12)=**faith** in the

Lord ; for these have **faith** from the Lord, which **faith** is 'the **faith** of Jesus.'

[R.] 891. 'The fearful' = those who are in no **faith**.

908. This is the reason why . . . the Church has attributed all things to **faith**, and not to love.

913^e. When there is no truth of **faith**, but **faith** without truth, 'iron is mixed with clay, which do not cohere.'

937^e. The Lord is present with everyone according to **faith**, and is conjoined according to love. **Faith** and the consequent presence of the Lord is given through the Knowledges of Truths from the Word . . .

949^e. By **faith** in the Lord is meant trust that He saves; and they (alone) have this trust who approach Him immediately, and shun evils as sins.

957^e. There are two things in this prophetic Book to which all its contents relate. . . The second is, that no **faith** is to be acknowledged but **faith** in the Lord.

M. 24^e. (The Angel priest spoke) of the union of charity and **faith**; but he said, the union of charity and Truth; because **faith** is Truth. B.48.

82^e. That saving **faith** is to believe in Him, demonstrated.

164^e. (**Faith** one of the spiritual virtues.)

415^e. Frequent speech from the memory . . . introduces a kind of **faith**.

B. 13. (The *Formula Concordiæ* on the fruits of **faith**.)

41. That then the true saving **faith**, which is **faith** in one God, united to good works, is acknowledged and received. Gen.art. 43.

43. That saving **faith** is to believe in Him. III. 117^e. T.3.

54. The rulers of the Church insist that the understanding is to be kept under obedience to **faith**; nay, that a **faith** of what is unknown, which is a blind or nocturnal **faith**, is properly **faith**. This is the first paradox; for **faith** is of truth, and truth is of **faith**; and in order that truth may become of **faith**, it must be . . . seen. . . The paradoxes flowing forth from such a **faith** are many. Enm. (Among them are) that man, at his first reception of that **faith**, is like a statue, a stock, or a stone; and that **faith** flows in by the mere hearing of the Word . . .

59. That the understanding is to be kept under obedience to **faith** . . .

— (How the old Church ministers juggle with **faith** and works. See under FAITH ALONE, here.)

102. That the **faith** of the New Church cannot possibly be together with the **faith** of the former Church; and that if they are together, such a conflict and collision will take place that everything of the Church with the man will perish. Gen.art. T.647, Gen.art.

103^e. (Therefore) they who have confirmed with themselves the **faith** of the old Church, cannot without danger to their spiritual life embrace the **faith** of the New Church, until they have first rejected and thus extirpated one by one all the points of their former **faith**, together with its young or eggs, that is, its dogmas.

117. The **faith** of the New Heaven and of the New Church in a particular form. T.3. De Just. p.16.

—^e. The particulars of **faith** on the part of man . . . T.3.

T. 8. Such is the transformation of natural **faith** into spiritual **faith**.

11^e. The **faith** of God enters into man by a prior way, which is from the soul into the higher things of the understanding; but Knowledges concerning God enter by a posterior way . . . and there is a meeting of the influxes in the midst of the understanding; and there natural **faith**, which is only persuasion, becomes spiritual, which is real acknowledgment . . .

57. What need is there of more than two words, omnipotence and **faith** . . . 770^e.

71^e. It is also a law of order, that man by his own exertion and power should procure for himself **faith** by means of truths from the Word, and yet should believe that not a grain of **faith** is from himself, but from God.

73^e. The laws of order prescribed for man, are that man should acquire for himself Truths from the Word, and think of them naturally, and so far as he can, rationally, and thus procure for himself natural **faith**. The laws of order on the part of God then are, that He should approach, fill the Truths with His Divine Light, and thus fill with the Divine essence man's natural **faith**, which is only knowledge and persuasion. Thus, and not otherwise, is saving **faith** produced.

80^e. Those are called satans who have confirmed with themselves falsities even to **faith**.

137^e. What is that **faith** but the sepulchre of our Lord . . . again closed by the soldiers of Pilate . . .

—^e. But our **faith** is, was, and will for ever be, in the Lord God the Saviour . . . thus accommodated to reception, and by means of which the Divine Spiritual is united to the Natural of man, and there results a spiritual **faith** in the Natural, whence the Natural becomes as it were transparent from the spiritual light in which our **faith** is. The Truths of which it consists, are as many as the verses in the sacred Volume; these Truths are all like stars which manifest and form this **faith** by their light. Man takes this **faith** from the Word by means of his natural lumen, in which it is knowledge, thought, and persuasion; but in those who believe in Him the Lord causes it to become conviction, trust, and confidence; thus it becomes spiritual natural, and through charity living. This **faith** with us is like a queen adorned with as many precious stones as the wall of the holy Jerusalem.

177. That from the Nicene trinity and the Athanasian together, has originated a **faith** which has perverted the whole Christian Church. Gen.art.

—^e. From the **faith** of every Church arises not only the whole of its worship, but also the whole of its dogma; and therefore it may be said that such as is the **faith**, such is its doctrine. . . The **faith** is the principle, and the doctrinal things are the derivatives; and the derivatives derive their essence from the principle . . .

—^e. The **faith** of the Church concerning God is like the soul in the body, and the doctrinal things are like the members of the body . . . From this **faith** it

may be seen how the Word is understood in the Church where it is ; for a **faith** adapts and draws to itself, as it were by cords, whatever it can. If the **faith** is false, it plays the harlot with every truth there, and perverts and falsifies it . . . But if the **faith** is true, the whole Word favours it, and the God of the Word . . . pours light upon it, breathes upon it His Divine assent, and makes the man wise . . .

—⁴. The modern **faith**, which in the internal form is a **faith** in three Gods . . . has extinguished the light in the Word, and has removed the Lord from the Church.

178. The **faith** of every Church is like a seed from which all its dogmas originate . . . Therefore, when the primary **faith**, which from its predominance is called saving, is known, the quality of the Church is Known. Examp.

183^e. This induces a stupid **faith** . . .

209^e. This exceeds all belief. 224^d.

245. See CHURCH.

336. On **faith**. Chapter.

— . They did not see that **faith** is not **faith** unless it is conjoined with charity, and that charity is not charity unless it is conjoined with **faith**, and thus that they make one ; and, if not, that neither of them is anything in the Church.

337. That saving **faith** is **faith** in the Lord God the Saviour Jesus Christ. Gen.art. III.

338. That the **faith** of the apostles was no other than **faith** in the Lord Jesus Christ. III.

—². It is believed in the Church that its tripersonal **faith** was meant by Paul . . . for the reason that for fourteen centuries . . . the Church has recognized no other **faith** . . . Therefore, wherever **faith** is mentioned in the New Testament, it has been believed that that **faith** is meant . . . Hence the only saving **faith** . . . has perished. . . Now since **faith**, in that saying of Paul, does not mean **faith** in God the Father, but in His Son . . . the foundation-stone of the **faith** of the present day is gone . . .

339. The reason we ought to believe, that is, have **faith** in God the Saviour Jesus Christ, is that this is **faith** in the visible God, in whom is the invisible ; and **faith** in a visible God, who is Man and at the same time God, enters into man ; for in its essence **faith** is spiritual, but in its form natural ; and therefore with man this **faith** becomes spiritual natural ; for, in order to be anything with man, what is spiritual is received in what is natural. . . But, on the other hand, merely natural **faith**, or **faith** bereaved of spiritual essence, is not **faith**, but only persuasion, or knowledge. Persuasion emulates **faith** in externals, but as in its internals there is nothing spiritual, there is nothing saving. Such is the **faith** with all who deny the Divine of the Lord's Human . . . What is **faith** devoid of that to which it is determined ? . . . In a word, **faith** in an invisible God is actually blind, because the human mind does not see its God ; and the light of this **faith**, because it is not spiritual natural, is a fatuous light . . . The naturalism reigning at this day is from this origin . . .

—³. Very different is **faith** in the Lord God the Saviour ; He being God and Man, may be both approached

and seen in thought ; **faith** in Him is not indeterminate, but has its *terminus* whence it comes, and whither it goes ; and, when once received, it remains. (By comparisons.) These things have been written in the presence of the Lord's twelve apostles, who were sent to me by the Lord while I was writing them.

340. That the sum of **faith** is, that he who lives well, and believes rightly, will be saved by the Lord. Gen.art.

342. What is the first of **faith** in Him ? . . . The acknowledgment that He is the Son of God. III.

343. That man receives **faith** by approaching the Lord, learning Truths from the Word, and living according to them. Gen.art.

— . It is necessary first to premise the summaries of **faith**, from which may be had a general notion in the singulars of **faith**. . . For **faith** enters into each and all the parts of a system of theology, as the blood enters into the members of the body, and vivifies them . . .

344. THE BEING OF THE **FAITH** OF THE NEW CHURCH is, 1. Confidence in the Lord God the Saviour Jesus Christ. 2. Trust that he who lives well and believes rightly is saved by Him. THE ESSENCE OF THE **FAITH** OF THE NEW CHURCH is, Truth from the Word. THE MANIFESTATION OF THE **FAITH** OF THE NEW CHURCH is, 1. Spiritual sight. 2. The harmony of Truths. 3. Conviction. 4. Acknowledgment inscribed on the mind. THE STATES OF THE **FAITH** OF THE NEW CHURCH are, 1. Infant **faith** ; adolescent **faith** ; adult **faith**. 2. The **faith** of genuine truth ; and the **faith** of the appearances of truth. 3. The **faith** of memory ; the **faith** of reason ; the **faith** of light. 4. Natural **faith** ; spiritual **faith** ; celestial **faith**. 5. Living **faith** ; and miraculous **faith**. 6. Free **faith** ; and forced **faith**. THE FORM ITSELF OF THE **FAITH** OF THE NEW CHURCH IN A UNIVERSAL IDEA, AND IN A PARTICULAR IDEA, may be seen above.

345. There shall also be presented in a summary the things of merely natural **faith**, which in itself is persuasion counterfeiting **faith**, and is a persuasion of falsity, and is called heretical **faith**. Its denominations are, 1. Spurious **faith**, in which falsities are commingled with truths. 2. Harlot **faith**, from truths falsified ; and adulterous **faith**, from goods adulterated. 3. Closed up or blind **faith**, which is the **faith** of mystical things, and which are believed although it is not known whether they are truths or falsities, or whether they are above reason, or are contrary to it. 4. Wandering **faith**, which is **faith** in a number of Gods. 5. Squinting **faith**, which is **faith** in any other than the true God ; and, with Christians, in any but the Lord God the Saviour. 6. Hypocritical or Pharisaic **faith**, which is a **faith** of the lips, and not of the heart. 7. Visionary and inverted **faith**, which is the appearance of falsity as truth from ingenious confirmation.

346. Since **faith** as to its manifestation with man is spiritual sight . . . every state of **faith** may be compared to some state of the eye and its sight ; the state of the **faith** of truth, to every normal state of the eyesight, and the state of the **faith** of falsity, to every perverted state of the eyesight. (The above-named forms of merely natural **faith** compared *seriatim* to diseases of the eye.)

347. As to the formation of **faith**. . . *First*: **Faith** is

formed by man's approaching the Lord; because **faith** which is **faith**, thus which is the **faith** of salvation, is from the Lord and in the Lord. Ill. Now as **faith** is from the Lord and in the Lord, it may be said that the Lord is **faith** itself; for its life and essence are in the Lord, thus from the Lord. *Secondly*: **Faith** is formed by man's learning Truths from the Word; because, in its essence, **faith** is Truth; for all things which enter into **faith** are Truths; and therefore **faith** is nothing but a complex of Truths shining in the mind of man . . . **Faith** without Truths is like seed deprived of its inside substance . . . Whereas **faith** from Truths is like good grain . . . In a word, the essential things of **faith** are Truths . . . *Thirdly* **faith** is formed by man's living according to Truths; because spiritual life is a life according to Truths; and Truths do not actually live until they are in deeds . . .

[T.] 348. With the man in whom (the above) three things are separated . . . there is not the **faith** of salvation; but this **faith** originates when the three are conjoined; and the **faith** is such as is the conjunction. (Described by comparisons.)

—e. **Faith** without Truths is like a vine bearing wild grapes; whereas **faith** from Truths is like a vine bearing clusters of noble wine. **Faith** in the Lord devoid of Truths may be compared to a new star appearing in the expanse of Heaven, which in time grows dim; whereas **faith** in the Lord together with Truths may be compared to a fixed star which shines for ever. Truth is the essence of **faith**; and therefore such as the Truth is, such is the **faith**, which without Truths is wandering, but with them is fixed; moreover, the **faith** of Truths shines in Heaven like a star.

349. That an abundance of Truths, cohering as it were in a bundle, exalts and perfects **faith**. Gen.art.

— From the perception of **faith** which exists at this day it cannot be known that **faith** in its compass is a complex of Truths; and still less that man can contribute anything towards procuring **faith** for himself; when yet **faith** in its essence is Truth, for it is Truth in its light; and as Truth can be procured, so also can **faith** . . . Every Truth in the Word and from the Word gives light, and Truth in light is **faith** . . .

350. That the Truths of **faith** are multipliable to infinity. Ex.

351. That the disposition of the Truths of **faith** is into series, thus as it were into bundles. Ex.

352. That **faith** is perfected according to the abundance and coherence of Truths, follows . . .

— As **faith** in its essence is Truth, it follows that according to the abundance and coherence of Truths, it becomes more and more perfectly spiritual, thus less and less sensuous natural; for it is exalted into a higher region of the mind, from which it sees below it troops of confirmations of itself in the nature of the world. True **faith**, by an abundance of Truths cohering as it were in a bundle, also becomes more enlightened, perceptible, evident, and clear; it also becomes more conjoinable with the goods of charity, and consequently more alienable from evils; and successively more removed from the allurements of the eye and from the concupiscences of the flesh; and therefore more happy in itself.

Epecially does it become more powerful against evils and falsities, and consequently more and more living and saving.

353. It was said . . . that Truth shining is **faith** in essence; and therefore the beauty and grace of **faith** from that enlightenment, when its Truths are multiplied, may be compared to various forms, objects, and pictures. Enum.

—². The light and glory of **faith**, from the abundance of Truths fitting into it. (Shown by comparisons.)

— The exaltation of **faith** by the abundance of Truths. (Described by comparisons.)

— The power of **faith** from a plurality of Truths formed against falsities and evils. (Described by comparisons.)

356. That man can procure **faith** for himself. Ex.

360^o. As spiritual light is within natural light as in its receptacle . . . so is spiritual **faith** within natural **faith** . . . This being so, it is evident, that when a man is in spiritual **faith**, he is also in natural **faith**.

369^o. What is **faith** but conjunction with God by truths which are of the understanding and thence of the thought?

378. That there is a true **faith**, a spurious **faith**, and a hypocritical **faith**. Gen.art.

379. That the true **faith** is the one only **faith**; and that it is **faith** in the Lord God the Saviour Jesus Christ; and that it exists with those who believe Him to be the Son of God, the God of Heaven and earth, and one with the Father. Ex.

— **Faith** in a general sense consists of innumerable Truths, for it is the complex of them; but these innumerable Truths make as it were one body . . . Some make the arms and hands; some make the feet; interior Truths make the head, and so on. . . Of this body . . . the Lord God the Saviour is the life and soul . . .

—⁴. The reason that these three things are characteristic testimonies that men are in **faith** in the Lord . . . is that not all who approach the Lord are in **faith** in Him; for true **faith** is internal and at the same time external. They who have these three precious characteristics of **faith** are in both the internals of that **faith** and in its externals; thus it is not only a treasure in their hearts, but also a jewel in their mouths. It is otherwise with those who do not acknowledge the Lord as the God of Heaven and earth . . . These break the true **faith** to pieces . . . and then there is **faith** no longer, but only the ghost of **faith** . . . Who can deny that the true **faith** is **faith** in one God who is the God of Heaven and earth, consequently **faith** in God the Father in the Human form, thus in the Lord?

—⁵. These three marks, testimonies, and indications, that **faith** in the Lord is **faith** itself (described by comparisons).

380. That spurious **faith** is all **faith** which departs from the true and only **faith**; and that it exists with those who climb up some other way, and regard the Lord . . . as only a man. Ex.

—². In proportion therefore as **faith** departs from these three essentials of it, it is spurious.

381. That hypocritical **faith** is no **faith**. Ex.

382. That there is no **faith** with the evil. Gen.art.

383. That the evil have no **faith**, because evil is of Hell, and **faith** is of Heaven. Ex.

—². That where there is evil there is no **faith** (shown by comparisons).

384. That all those in Christendom have no **faith** who reject the Lord and the Word, although they live morally, and speak, teach, and write rationally about **faith**. Ex.

—². That they alone have **faith** who believe in the Lord, and that others have not **faith**. Ill.

484². But, my friend, shun what is evil, and do what is good, and believe in the Lord from all your heart, and in all your soul, and the Lord will love you, and will give love to do, and **faith** to believe; and then from love you will do what is good; and from **faith**, which is trust, you will believe . . .

506^e. Now we see the Divine Providence, why a conjunction of **faith** and good works has not been found which has been acknowledged by ecclesiastical society. It could not be found, because it could not exist; for there has not been **faith** in the Lord who is the Word, and consequently neither has there been **faith** in the Word.

512. Contrition which is said to precede **faith** . . .

618². **Faith** cannot exist without truths, for **faith** and truth make one thing; for the good of **faith** is like a soul, and truths make its body. To say, therefore, that a man believes or has **faith**, while he knows no truths thereof, is like dragging the soul out of the body . . . Moreover, all the truths which make the body of **faith**, emit light, and enlighten, and present the face of **faith** to view.

619³. The second sphere, which takes away **faith**, is like a black cloud in winter-time . . .

643. On the imputation of **faith**. Gen.art.

647. (The **faith** of the former Church contrasted at great length with the **faith** of the New Church.)

654. That the **faith** together with that with which it conjoins itself, passes sentence. If true **faith** conjoins itself with good, sentence is passed for eternal life; but if the **faith** conjoins itself with evil, sentence is passed for eternal death. Gen.art.

655. (Thus) **faith** in the one true God causes good to be good in the internal form also; and on the other hand, **faith** in a false God causes good to be good in the external form only . . . What is **faith** in God but a looking to Him, and hence His presence, and at the same time trust that He gives aid? And what is true **faith** but this, and at the same time trust that all good is from Him, and that He makes His good to be saving?

657. That evil, and **faith** in the one true God, cannot be together . . .

677⁵. See BAPTISM.

722¹. That **faith** in the Lord is the third means of the enjoyment of the Holy Supper. Ex. and Ill.

Ad. 914. This first conception . . . may be called intellectual **faith** . . .

D. 239. What true **faith** is, and how it affects the Heavens . . .

257. **Faith** taken up by man . . . effects nothing . . .

341. That as soon as the causes or means are unfolded . . . **faith** perishes.

—^e. Therefore, **faith** is destroyed by human philosophy . . .

413^e. Charities are the fruits of **faith**.

1291. That it is better to have **faith** without understanding by means of knowledges.

1608. As **faith** must be the sole thing in all things . . .

1627. That true **faith** can never exist . . . from Knowledge alone, or from one's own application . . .

1757. That intellectual **faith** is only a thing of the memory.

1871. There are three things which are the sum of **faith** . . .

2383. On intellectual **faith**, and on the persuasion of those things which are of **faith**.

2385. **Faith** does not exist unless in the Knowledges there is persuasion, and in the persuasions the desire of confirmatory things, and thus love. Thus **faith** is saving, because the Lord is in the **faith**, and the Lord is the **faith** which gives the **faith**. 2467.

2467^e. Have only a **faith** of the memory . . . only a scientific **faith** . . .

2474. **Faith** and works are as the soul and the body . . .

— . **Faith** exists with much variety; **faith** merely oral; **faith** held scientifically; **faith** held intellectually; **faith** attended with persuasion; **faith** attended with persuasion from love towards the neighbour . . .

2491. That true **faith** is action.

2688. That he who lives in **faith** in the Lord cannot possibly receive violence from the evil, because he is in the order of natural, spiritual, and celestial things. 3493^e. 3561.

— . The order of celestial and spiritual things is **faith** . . .

2947. On the four degrees of **faith**. 2976.

3002. On the force of a look through **faith**. 3005.

3342. The sphere of **faith** . . .

3428. On those who reject all **faith**, and believe only in life.

3533. (The common people) and little children in the other life are they who firmly, and without doubting, stand steady in the **faith** . . .

3568. That they who are not in **faith** cannot even name the Lord.

—^e. Nor could that Spirit name **faith**.

3569^e. Therefore it is necessary for **faith** to be implanted otherwise than by mere knowledge and experiences.

3603. On **faith** . . . **faith** defined. . . The Knowledges of **faith** are **faith**, because we are to have **faith** in them.

3695. They who are in the persuasion of true **faith** . . . Therefore they cannot come into the persuasion of **faith** except from the Lord. 3696.

3863^e. At this day **faith** is scientific, or of the memory . . .

[D.] 3892°. **Faith** must be inrooted in freedom. Ex.

3903. How difficult it is for those who are not in **faith** to live the life of **faith**. Ex.

3992. That at this day there is no **faith**.

4021. On **faith** and good works.
— (Thus) saving **faith** is of love, and love is impossible without good works . . .

4023. It is true that **faith** saves, but according to the quality of the **faith**, so it saves . . .

4077. On the love of **faith**.
— Therefore, unless a man loves the neighbour, he has not **faith**.

4078. **Faith** is life . . .

4252. Man can never . . . receive **faith**, or be confirmed in **faith**, if he obtains what he desires, and knows how everything is . . .

4422. It was not fitting that any should read (my works) first, except those who are in **faith** . . .

4443. How blessed it is to have **faith** at heart that the Lord rules the universe: this is the principal of **faith**.

4450. (These Jew Spirits) did not understand what **faith** is . . .

4655. **Faith** is to think rightly and justly about every subject . . .

4724. On **faith** and love. 5973.

4727. On the **faith** of Wolff.

4758. Therefore they who have **faith** from revelation can confirm these things by many things in nature, and thus corroborate their **faith** . . . 4759.

4785. (The Moravians) call confidence in Him **faith**.

5015. On persuasive **faith** devoid of saving **faith**; how hurtful it is.

5659. They who in the world have not **faith**, have not **faith** in the other life. . . They are at once in a like **faith** to that in which they had been in the world.

5926. On **faith** . . . (Melancthon) shown that he had no more **faith** than in so far as it proceeded from his good.

5945³. **Faith** and charity come forth simultaneously. Ex.

—⁵. If they have not received spiritual **faith** . . . in the world, they can never receive it. Ex. E.242⁷. 860.

6004³. That it is the good of life which makes **faith** . . .

6011. See TRUTH.

6014. On the progressions of a certain **faith**.

6079. On the way of **faith** into the will, or from it.
—². To go from **faith** to good works is to go in inverted order. Ex. 6085.

6085⁶. They liken **faith** to a tree, and its fruit to works; but this is fallacious. By the tree is meant man; by the branches and leaves **faith**; and by the fruits, good works. The man is that which produces.

6098. See ENGLAND. 6104. J.(Post.) 213. 216.
— Being convinced, he at last confessed, that unless the fourth Work, concerning **faith**, were accepted, the three former ones would fall to the ground.

E. 22°. **Faith** is the affection of truth from good.

136. Truth is of **faith** with man in proportion as it derives from the good of love.

203. 'Philadelphia'=those of the Church who are in the **faith** of charity.

204². There is spiritual **faith**, and there is **faith** merely natural. Spiritual **faith** is all from charity, and in its essence it is charity . . . Spiritual **faith** is thence; for all that is loved is called truth when it is thought of . . . All truths in one complex are called **faith**, because they are believed.
—³. But merely natural **faith** is not the **faith** of the Church . . . but is only knowledge. Ex.

229. 'The beginning of the handiwork of God'=**faith** from Him, which, as to the appearance, is the first of the Church. Ex.

239. All who are in Heaven see truths with the understanding . . . and if anyone says to them that they must have **faith** even if they do not understand, they turn away, saying, What is this? What I understand I believe; but what I do not understand I cannot believe . . .

242⁵. The **faith** of Knowledges, before it becomes the **faith** of life, is historical **faith** . . .
—⁸. Falsities become of **faith** when evils are of life.

250⁹. The **faith** in man is the **faith** of life; but the **faith** not yet in man is the **faith** of memory and of the thought thence. The **faith** of life is meant by 'believing in God.'

256. All things of the Church relate to these four generals, (one of which is) **faith** according to life.

299. For **faith** which is **faith** entirely makes one with love; for what a man loves is of his **faith**; but what he does not love is not of his **faith**. It does indeed appear that that is **faith** which anyone thinks from memory and teaches from doctrine, but if he loves it only from a natural and not from a spiritual love, it is only the sight of the thought of the external man, which sight counterfeitly **faith**. But this **faith** is not in man but behind him; because before it is implanted in the internal man and its love it is devoid of life. The **faith** which is implanted in the internal man and its love, is to believe and love truth because it is truth . . .

313¹⁴. The inmost of man is his love and the **faith** thence; and such as is the love and the **faith** thence, such is the whole man.

401³⁵. 'Stony places'=historical **faith**, which is the **faith** of another in one's self; for the man believes it to be true, not because he sees it in himself, but because another, in whom he has **faith**, says so.

405³⁸. The Lord spoke these things concerning saving **faith**, which **faith** makes one with charity, and is all from the Lord, and therefore the Lord calls this **faith** 'the **faith** of God' (Matt.xvii.20). —. 815¹⁰.

411²⁹. The **faith** of falsity and evil. Sig. and Ill.

427⁴. Truth is not of **faith** until it is willed and done . . . Before this, truths are mere Knowledges and knowledges, in which man has no other **faith** than as of what is heard from another, from which he can recede if he afterwards thinks otherwise; and therefore this

faith is the faith of another in himself, and not his own; yet man must have his own faith if it is to remain with him after death; and it becomes his own when he believes, sees, wills, and does it . . .

—⁵. All things whatever which man keeps in his memory . . . are not faith . . .

— . If this is called faith, it is historical faith, which is the faith of another in one's self . . .

443³. As 'Simcon'=obedience, he also=faith; for faith is faith with man when he obeys and does the commandments . . . it then enters the will, thus the man himself, and becomes faith.

445. 'Of the tribe of Issachar were sealed twelve thousand'=faith and salvation.

—². The reason faith is here signified (by 'Issachar') is that they who are in good works from obedience are in faith. . . Hence they who are in the ultimate Heaven are said to be in faith, for they believe according to their apprehension what they hear from the letter of the Word and from preachers, and do not see and perceive whether it is true; therefore their thought about the things which are to be believed is called faith; for that is properly called faith which is believed without intellectual sight and perception; whereas when that which is believed is seen and perceived, it is not called faith, but apperception and perception.

739⁶. Celestial men do not mention faith; for faith involves what is unknown, and which is to be believed although not seen.

759⁴. Blind faith is not faith, but only persuasion; and as this persuasion is from another . . . it is historical faith, which is natural and not spiritual . . . 769². 789³. 790². 832³.

—⁵. Therefore they who in the world have seen truths only from blind faith, when carried into Heaven, see nothing whatever, not even the Angels there . . .

785². He who does goods has faith; but he who does not do goods has not faith.

787⁴. They have invented degrees of the progression of faith to good works . . .

789⁴. That the love and will enter into all things of man's faith and thought; but that the faith and thought cannot enter into the love and will. Ex.

—⁹. Spiritual faith is produced from spiritual love, which is charity, as light is produced from the sun; and it does not produce that love, as light does not produce the sun; and therefore faith merely natural is produced from love merely natural, which derives its soul from the love of self. . . Hence it is evident that faith proceeding therefrom cannot produce goods, as a tree produces fruits; and that if it does produce any, they are goods from the proprium of man . . . 790¹⁴. 787⁵.

790². How spiritual faith, which is faith from charity, is acquired. Fully ex.

—¹³. For faith is nothing but to think that it is so in Truth. 795.

798³. They invert the Divine order (and say) that faith produces charity. Still, with those who confirm this conjunction in doctrine and life, this inverted order can be afterwards restored, and they then enter Heaven in its ultimates. Ex.

800². The faith of these is spiritual in proportion as they know truths from the Word, and live according to them; for faith is spiritual from the life.

802⁴. This is to annihilate faith.

—⁷. That by 'works,' and by 'doing,' in the Word, is meant faith, and to have faith. Ex.

803². How a man may know whether . . . his faith is the faith of truth. Fully ex.

—⁵. That faith and love are with man when his internal has been purified from evils in the aforesaid manner.

805. vii. It is this which is meant by . . . 'Shall he find faith in the earth' (Luke xviii.8).

— . viii. That in these there is no faith in the Lord. Ex.

808². Saving faith is to believe that the Lord is the Saviour of the world, and that He is the God of Heaven and the God of earth, and that by His coming into the world He acquired the power of saving all who receive truths from Him through the Word, and live according to them.

813. 'The faith of the saints'=the implantation of truth with those who become spiritual from the Lord. . . The reason 'faith'=the implantation of truth, is that faith with man is truth acknowledged at heart . . .

815². Passages in the Gospels where 'faith' and 'believing' are mentioned. Ex. *seriatim*.

—⁴. The 'faith' by which the sick were healed, means no faith but that which is called historical, which at that time was also miraculous faith; and therefore at that time many performed miracles by that faith. That faith was, that the Lord was omnipotent, because He could of Himself perform miracles . . . But this historical faith must by all means precede, before the same becomes saving; for the historical faith with a man becomes saving, when he learns truths from the Word and lives according to them. —⁹, Ex.

—⁵. There were three reasons why their faith in the Lord healed them. Ex.

— . But the faith by which spiritual diseases are healed by the Lord does not exist except through truths from the Word and a life according to them. The truths themselves and the life according to them make the quality of the faith.

—⁶. For faith presents the Divine of the Lord present . . . —⁸.

—⁷. Why He called them 'men of little faith.'

817⁵. For all faith necessarily conjoins itself with some love . . . De Conj. 75.

828². The celestial Angels do not know what either charity or faith is; but instead of charity they have the love of good, and instead of faith they have the love of truth.

831⁴. The spiritual Angels . . . therefore, do not know that faith is anything but the acknowledgment of truth . . .

832³. Hence these have spiritual faith, which in its essence is the acknowledgment of truth because it is seen by the understanding. —⁶.

837¹⁰. For example, he who sees a tree . . . in a garden, supposing some one else were to say that he should . . .

have **faith** that it is a tree . . . he would reply, What do you want me to have **faith** for, when I myself see it? Hence it is that the Angels of the Third Heaven . . . are not willing even to mention **faith**, and do not even know what it is. And also that the Angels of the Second Heaven . . . do not recognize the term **faith**. They marvel and smile when they hear anyone saying that the understanding is to be held captive under obedience to **faith**, and that **faith** is to be had in things which are not perceived and seen . . .

[E.837]¹¹. Then **faith** began to be mentioned.

—¹². So long as **faith** was conjoined with works . . . the Church was in truths, but only in a few, because they did not see them . . .

—¹³. There does not exist any truth and still less any **faith** with man, unless he wills and does . . .

839. That a man's **faith** is according to his love or life. Gen.art.

842. As works are with a man . . . so is **faith**; therefore if the works are evil, there is no **faith** of truth, but **faith** of falsity . . . But if the works are good, the **faith** is of truth . . .

846². The quality of intellectual **faith**. Ex.

893. The **faith** with these is charity . . .

895. 'The **faith** of Jesus' = the implantation of truth by the Lord, and also the acknowledgment of Him.

— Truth and **faith** in their essence are one, because **faith** must be of **faith**, and truth must be of **faith**; and therefore the ancients did not say **faith**, but truth instead; but the moderns instead of truth say **faith** . . . (Such) is the difference between the ancient and the modern **faith**; namely, between that which is seen and that which is not seen. But in reality the truth which is seen . . . is not to be called **faith**, but that which is not seen . . . It follows, that it would be better to drop the term **faith**, and to say Truth instead. Still, that which is believed and is not seen, may be called **faith**, but this **faith** is only knowledge. Whereas the moment a man becomes spiritual . . . the scientific thing which is called **faith** becomes Truth, for he then sees by light from Heaven. . . The reason Truth should be mentioned instead of **faith**, is that all intelligence and wisdom comes through truths; but by **faith**, and especially by **faith** separated, comes all ignorance in spiritual things. Therefore the Angels of the higher Heavens turn themselves away when they hear of **faith** . . .

920². Every Church is at first in . . . charity; afterwards it is in **faith** and in charity thence; and at last it is in **faith** separated from charity. When it is in charity and in **faith** thence, the Church is spiritual; when in **faith** and in charity thence, the Church is rational; but when in **faith** separated from charity, it is natural, which is no Church.

936^e. Therefore to shun evils as sins is a sign of **faith**. 948⁴.

952^e. Before Heaven confirms, there is only a **faith** of the lips . . .

988². Divine truth in the Christian Church is called **faith** . . . for **faith** involves something that is not understood . . . —³.

1016. At this day everything is called **faith**. Enum.

1049³. The **faith** of childhood is a **faith** of the memory . . . but the **faith** of the age of manhood is **faith** of the understanding . . . This **faith** can be profaned . . .

1100²⁰. They say that intellectual **faith** is not true **faith** . . .

J. (Post.) 32. Conversation with Luther concerning **faith** and love.

244^e. **Faith** which is of Knowledge conjoined with corporeal love . . . makes the man ugly . . . Therefore, in order for it to be **faith**, it must be conjoined with spiritual affection.

358. On **faith**. 359. . . This is the **faith** of the New Jerusalem.

D. Wis. xi. 1a. On wisdom and **faith**. Gen.art.

— That **faith** is nothing but Truth. Ex.

2a. That Truth . . . is called **faith** when it is known and thought. Ex.

C. 185. Some answer that they have had **faith**. But it is replied:—If you have not thought within you of evils as sins, how can you have **faith**? **faith** and evil do not conjoin themselves.

5 M. 9. They exclaimed, What is **faith** but truth? . . . If the understanding is in darkness, what in that case is **faith** but a sleep-walker? If confirmation from merely natural lumen is added to it, that **faith** becomes a bat. . . A priest shouted, What has **faith** to do with understanding? The Angels answered, What is **faith** without understanding but blind **faith**?

De Just. 64^e. The notion that good works follow **faith** as fruit does a tree, exploded.

Scia. 9. Occurs. 10. 11. 12. 13. 23. 24. 25. 26. 27. 30. 33. Can. viii. 7. ix. 4. x. 3. Inv. 40^e.

Inv. 7. How it is to be understood that **faith** enters by the hearing of the Word.

Coro. 35³. All evil is . . . born from atheistical **faith** as a mother; and all good is . . . born from saving **faith** as a mother.

Faith alone. *Fides sola.*

Faith separated. *Fides separata.*

See CAIN, CALVIN, DRAGON, GOAT, LUTHER, MEL-ANTHON, NIMROD, and PHALISTINE.

A. 35. See FAITH. 36. 398². 1076². 2354. 2982². 3325¹¹. 3427⁴. 3451⁴. 6610. 7317. 7778⁴. 8148³. 8987³. 9050⁶. 9366. 9367. 9368. 9369. 9434³. 10582². H.482. F.9. R.124. 417⁸. B.102. T.382. 506^e. etc.

341. **Faith** separated from love, which is no **faith**. Sig.

348. The works of **faith** without charity. Sig.

371. See CHARITY. 1017. 1079². 2231². 3416. 4683. 4715. W.216. R.386. 875³. —¹⁴. —¹⁶. T.367². 377. D.5881².

379. **Faith** without charity never conjoins; for it is no **faith**; it is mere knowledge . . . 381.

433. That it would be sacrilege to do violence to the **faith** separated meant by 'Cain.' 436. 1093³.

724. Unless there is love or charity from which the **faith** comes, it is never **faith**: it is love and charity

which sanctify faith. The Lord is in love and charity; but not in **faith separated**; but in **faith separated** is the man in whom there is nothing but what is filthy; for when **faith** has been **separated** from love, it exists for the sake either of self-praise or self-gain . . .

794². He who adopts the principle that **faith alone** saves without the goods of charity can prove it from the Word. What is more pleasing than to live according to the flesh, and still be saved . . .

904². **Faith without** love and charity is a separated or disjoined affair . . .

1063. See HAM. 1076. 1079. 1093³. 1162. 4680².

1077. If a man does not live according thereto, what is **faith** but an empty affair . . . For to believe that a man can be saved however he lives, provided he has **faith**, is to say . . . that he is saved though he should pass his time in hatreds, revenges, rapine, adulteries . . .

—^e. The case is altogether different with those who have said that **faith alone** saves, but still have lived a life of charity . . .

1162. **Faith separated** from charity is no **faith**; and where there is no **faith**, there is no worship . . . or if there is any worship, it is corrupt worship . . . They hold a false opinion who call **faith** the mere knowledge of celestial and spiritual things separated from charity . . .

1163. So many nations by which are signified the Knowledges, knowledges, and rituals which are of **faith separated** from charity.

1175. The religion of those who **separate faith** from charity is of this character. Ex. and Sig.

1176. It was the chief doctrinal (of Nimrod) that **faith alone** saves . . . They who call mere Knowledges **faith**, are they who beget and institute such worship.

1178. **Faith separated** from charity is such as to persuade many. Sig.

1179. They who were in such worship called **faith separated** 'Jehovah.'

1608³. The heavenly kingdom cannot be given to those who are in **faith without** charity, that is, to those who say that they have **faith**, and yet bear hatred against the neighbour . . .

2261². Therefore no one can ever say that he can be saved by truths, or, as it is commonly expressed, by **faith alone**, unless there is good in the truths which are of **faith** . . . As they say that the acknowledgment of truth is the **faith** which saves, it is to be known that with those who live in things contrary to charity, acknowledgment can never exist, but only a kind of persuasion, to which is adjoined the life of the love of self or of the world . . . The worst men of all . . . can lay hold of the truths of **faith**, and confirm them by many things; but still, with them, truths are dead: the life of truth, thus of **faith**, is solely from the Lord . . . and of this they can never partake who . . . despise others . . . and bear hatred . . .

2371². It here treats of those who do not want to hear anything about good works, but only about **faith separated** from them; and this from the reasoning, that in man there is nothing but evil, and that good from him is in itself evil . . . and that no one can merit Heaven

by any good . . . It is this doctrine which flourishes in the last times . . . But it is false to conclude that anyone can have an evil life and a good **faith**; also that because there is nothing but evil in man, good cannot be given by the Lord . . .

—⁶. They who lead a life of evil, teaching and professing that in **faith separated** there is salvation, do not know that such good is possible; and . . . in the other life, the same persons . . . want to merit Heaven by some goods they recollect, because they then know for the first time that in **faith separated** from charity there is no salvation. Sig.

2417. See DOCTRINE. 9468⁴. N.4.

3849². Hence everyone can judge what is the **faith** which is of truth **without** the charity which is of good. 3870. 4180⁴.

3870². This **faith separated** from charity, and thence contrary to charity, is represented by Reuben lying with Bilhah . . . 6329.

— The will and affection contrary to charity of this **faith separated** from charity, are described by Simeon and Levi in these words . . . 6329. 9093³.

3957². Believes . . . that he can be saved by **faith**, however he has lived; and this if he receives **faith** at the last moment . . .

4171³. If one who lives a life of good . . . suffers himself to be persuaded . . . that he can be saved by **faith without** a life of good . . . and is afterwards careless about the life . . . he is said to be 'torn.'

4601. See REUBEN. 4761.

—². The profanation of good by **faith separated** takes place when the truth and good of the Church are acknowledged and believed, and yet men live contrary thereto; for with those who in the understanding and thence in the life separate the things which are of **faith** from those which are of charity, evil is conjoined with truth and falsity with good . . . The profanation of good by **faith separated** is represented by Cain killing his brother Abel; by Ham being cursed by his father; and by the Egyptians being submerged in the Red Sea; as also here by Reuben.

—³. It here treats of the rejection of this **faith**.

4638³. They who are in truths in which there is no good, believe that they are equally accepted . . . for they suppose that **faith alone** saves; not knowing that there is no **faith** where there is no charity. Sig. —⁹.

4663². They who vaunt the salvation of man by **faith alone** can explain these words only in this way: that the things which the Lord says about works are the fruits of **faith**; and that He has mentioned them only for the sake of the simple . . . But granting it to be according to their opinion, still it is evident that it is the fruits of **faith** which make a man blessed and happy after death. The fruits of **faith** are nothing but a life according to the precepts of **faith**; consequently a life according to these saves, and not **faith without** life . . .

4665. In (Gen.xxxvii.) it treats in special of those who are in **faith separated** from charity, that they are against the Divine Human of the Lord. 4689.

4683. Joseph's 'brethren' . . . here, = those who are of **faith separated** from charity. 4690.

[A.4683]³. As they place nothing of salvation in the life of faith . . . but only in **faith**, and yet know manifestly from the Word, and also from their own Intellectual, that doctrine is nothing without life, or that **faith** is nothing without fruits, they make the saving power of **faith** to consist in confidence, in order that so they may get away from the fruits also. (See CONFIDENCE, here.)

4689. **Faith separated** from charity is attended with (a refusal to adore the Divine Human), because the Lord is present in charity, and in **faith** only through charity . . . What is truth without good? and what is the Intellectual without the Voluntary? thus what is **faith without charity**? or what is confidence without its essence? —² From experience.

—². See CHRISTIAN.

4692². See DIVINE HUMAN. —⁴. 4727.

4697⁸. What is doctrinal concerning **faith separated** from charity, is signified by 'the great star' . . .

4715⁴. **Faith** in which there is no charity. Sig.

—⁶. Joseph is here said to have been sent from the valley of Hebron, because he was sent to those who were teaching about **faith**; for they who are in **faith** and not in charity are in lower things, because with them **faith** is only in the memory and thence in the mouth . . .

4721². That it may be known what is meant by the special things of false principles, take as an illustration some doctrinal things of the Church which acknowledges **faith alone** as a principle; namely, that man is justified by **faith alone**; that in this case all his sins are wiped away; that he is saved by **faith alone** even in the last hour of his life; that salvation consists in mere admission into Heaven from grace; that infants also are saved by **faith**; that the gentiles are not saved, because they have not **faith** . . .

—³. The Church which acknowledges **faith alone** as a principle can never know what charity is, nor even what the neighbour is, thus not what Heaven is . . .

4724⁴. They who fight for **faith alone**, and do not live the life of faith, believe the Lord's Human to be purely human, not unlike the human of another man; and therefore many of them deny the Divine of the Lord, however they may orally profess it.

4726. As Divine truth, in respect to its essentials, is rejected by those who are in **faith alone** . . . when the Word is opened as to the internal sense . . . such as are in **faith alone** reject it as vain . . .

4727². Nor can they who are in **faith alone** know what makes man new or sanctifies him . . .

4730. Preachings concerning the Lord's Divine Human have appeared and still appear as falsities to those who are in **faith alone** . . . for the things which are confirmed from the life of cupidities appear no otherwise.

—². (How men are led to adopt **faith alone**.)

— . This is why **faith alone** has been acknowledged as the essential in Churches; but the reason why it has not been acknowledged everywhere in a similar manner, is that the leaders could gain nothing by **faith alone**, but only by the preaching of works.

4731². This supreme truth, that the Human of the

Lord is Divine, is denied by those in the Church who are in **faith alone**; but as they know from the Word that the Lord has Divinity . . . they make a distinction between His Divine and His Human nature.

4736². When **faith** is believed to save **without** works, truth may indeed exist, but still it is not truth to him, because it does not regard good . . .

4741². As **faith alone** and the consequent confidence appears (like smoke) to all those who think seriously about it, (they who are in them) labour to annihilate also the appearances of truth. Sig.

4754. Those who are in simple good acknowledge the Lord's Human as Divine, and also that the works of charity must be done in order for a man to be saved; and those who are in **faith separated** from charity know this, and therefore they do not strenuously insist on it before everyone, and scarcely at all before those who are in simple good, chiefly because they dare not go against common sense . . . For if they denied such things, they who are in simple good would say that they are fools; for they know what love is and what are the works of love; but what **faith separated** from them is, they do not know; and arguments in favour of **faith** against works, and concerning a distinction between the Human and the Divine of the Lord, they would call sophisms . . . and therefore in order that they and what is from them may be accepted, they freely concede . . .

4758. The alienation (of that which is signified by Joseph) from those who are in **faith separated**. Sig.

4766⁶. When **faith separated** from charity establishes this and also confirms it in life, however it may talk about the fruits of **faith**, where then is the Church?

4769³. The power from **faith separated** even to those things which are states of the light of Heaven. Sig.

4776. The cupidities of evil extinguish the veriest truth of the Church; and then a means is excogitated which is called saving, namely, **faith**; which, being separated from charity, truths themselves are defiled . . .

—². While they are at worship it appears to them that they believe . . . but as soon as they come out of that state, they do not believe at all . . . Such are all who, in both life and doctrine, are in **faith separated**.

—⁶. The contrary comes to pass with those who are in **faith separated**; that is, who are in some truths, and not in charity; their loves receive such things as are in agreement with them . . . which are contrary to truths, and are such things as exist in the Hells.

4783². The dogma concerning **faith separated** may be confirmed by John iii.16; from which, and also from other passages, they conclude that **faith alone** without works is that by which eternal life is attained; and when they have persuaded themselves of this, they no longer attend to the things the Lord so often spake concerning love to Him, and concerning charity and works. Refs. . . If they are told that no one can believe in the Lord but he who is in charity, they at once flee to their interpretations; as to these; that the law has been abrogated; that they were born in sins and therefore cannot do good from themselves; and that they who *do* cannot but on that account claim merit for themselves; and they also confirm these things from

the sense of the letter of the Word, as from what is said in the parable about the Pharisee and the publican.

—³. They, too, who are in **faith separated** from charity, cannot but believe that everyone can be admitted into Heaven from grace, however he has lived; and thus that not the life but the **faith** remains with everyone after death . . . The reason they who are in **faith separated** from charity thus believe, is that they are utterly unaware of what Heaven is; and this because they do not know what charity is . . .

—⁴. They who are in **faith separated** cannot but believe that they will rise again with the body . . . The reason they who are in **faith separated** believe this, is that if they were told that the body will not rise again, they would altogether deny the resurrection; for what the internal man is they neither know nor apprehend; for no one can know what the internal man and his life after death is but he who is in charity, because this is of the internal man.

—⁵. They who are in **faith separated** cannot but believe that the works of charity consist merely in giving to the poor . . .

—⁶. They who are in **faith separated** see nothing in the Word but the things which confirm their dogmas; for they have no interior view; for they who are not in the affection of charity are in external sight only . . . Hence it is that they see falsities as truths, and truths as falsities . . .

4802°. Hence it may be evident what **faith** is without the life of faith.

4844°. After the Church had turned aside from charity to faith, and still more after it had **separated** faith from charity, and had made it saving without the latter and its works, their minds could no longer by means of Knowledges be elevated to heavenly things, nor by means of doctrinal things be led to life; and this to such a degree, that at last scarcely anyone believes that there is any life after death . . .

4884°. Hence it may be known what is **faith** without works.

4925°. From this one error (that truth is the essential of the Church, and so essential, that truth which is called **faith** can save a man **without** the good of charity), a host of others have been derived . . . as, that however a man lives, provided he has **faith**, he is saved; and also that the most wicked, provided that at the last hour they confess such things as are of **faith**, they are received into Heaven; that everyone can be received into Heaven merely from grace, whatever his life has been; and as they are in this doctrine, they at last do not know what charity is . . . and finally they do not believe in its existence, consequently, not in that of Heaven and Hell. The reason is, that **faith without** charity, or truth without good, teaches nothing; and the more it recedes from good, the more it infatuates a man; for it is good in and through which the Lord flows in . . .

5006°. See CHRISTIAN CHURCH.

5084°. It is a fallacy of sense that man is saved by **faith alone**; and that **faith** can exist with one who has not charity; and also that after death **faith** remains, and not the life.

5232°. As everything in universal nature has relation to good and truth; and good is represented in heat, and **faith** in light, everyone may judge what the quality of man is from **faith alone** without charity; or, what is the same thing, from only understanding truth without willing good: does it not resemble a state of winter . . . Such is the state of the man who is in **faith alone**, and not in the good of love; he is in icy cold and darkness . . .

5291°. By him who received one talent, is signified he who has **faith alone** without charity . . .

5351°. Hence also it is, that at this day they make **faith** the first and the very essential of the Church, and charity a secondary and non-essential; but they have gone far beyond the ancients in the way of error, by insisting that **faith alone** saves. . . They do indeed call charity and its works the fruits of **faith**; but who believes that the fruits conduce at all to salvation, when he believes that a man is saved by **faith** in the last hour of his life, however he may have lived before? and further, when, by what is doctrinal they separate from **faith** the works of charity, saying that **faith alone** saves without good works; or that the works which are of life conduce nothing to salvation? Oh, what a **faith**! and oh, what a church! to adore a dead **faith**, and to reject a living one! when yet **faith without** charity is like a body without a soul, (which is) removed out of sight because it stinks; and it is the same with **faith without** charity in the other life. All in Hell are those who have been in **faith**, so called, without charity. 6256°.

5826°. See CONFIDENCE.

6272. See CHURCH. F.69.

6346. 'Slight as water'=that **faith alone** has not such things; namely, neither glory nor Power.

6348. **Faith separated** from the good of charity has filthy conjunction. Sig. For if **faith** in doctrine or understanding . . . is not initiated into good and conjoined therewith, it is either dissipated . . . or is initiated and conjoined with evil and falsity; which is the filthy conjunction here signified; for it then becomes a profane thing. . . This is manifest from those in the other life who have been in **faith alone** and in no charity,—the **faith** is there dissipated; but if it has been conjoined with evil, they receive a lot with the profane.

6353. 'Swords'=doctrinal things; here, the doctrinal things by which a combat is waged against truth and good, and by which these are extinguished, because it is done by those who are in **faith alone**, or in **faith separated** from charity, with whom there exists what is contrary. These doctrinal things enum.

7039. 'Behold, I slay thy first-born son'=the extinction of **faith without** charity, and the consequent devastation of truth with them.

—². It is said **faith without** charity, but by **faith** is here meant the Knowledge of such things as are of faith; for there does not exist **faith** where there is not charity. Ex.

7084. **Faith without** love is like light without heat . . .

7097°. They who are in the Hells, and infest those of the Spiritual Church, are for the most part from such

as have said that **faith alone** saves, and yet have lived a life contrary to faith . . . 7112. 7127.

[A.]7127². They do indeed say that the works of charity are the fruits of **faith**, but still they make no account of them, and persuade that man is saved by **faith alone**, whatever his life has been, even in the last hour of life, thus by **faith** without its fruits . . .

—^e. They who have persuaded themselves that **faith alone** saves, and yet have lived a life of evil, are in Hell, at a considerable depth towards the right and a little in front; and from there I have heard them infesting the upright with reasonings . . .

727². For example, he who believes that **faith alone** saves, and that the works of charity contribute nothing to salvation . . . and, from these principles, lives devoid of charity . . . these evils are the evils of falsity . . .

7763. In (Ex.xi.) it treats of the damnation of **faith separated** from charity, which is signified by the first-born of Egypt being given to death at midnight.

7766. **Faith** is said to be damned when the things of faith are applied to support falsities and evils . . . for they then pass over to their side, and become confirmatory; this takes place with those who in both doctrine and life **separate faith** from charity. But with these there is no **faith**, but only the knowledge of the things of **faith**, which by them is called **faith**. This is meant by **faith** being damned. 7778.

7778³. From these things it is evident what is meant by the damnation of **faith separated** from charity; that it is the damnation of the falsified truth and adulterated good which are of **faith** . . .

7779². The falsified truths which are in the first place are those which are acknowledged as essentials, as these; that **faith** saves however a man has lived; and that it saves a man in the last hour of his life; and that he is then pure from sins; thus that these are wiped away in a moment, like dirt from the hands by water; and which affirm that **faith** exists without charity; and that, in respect to the salvation of man, the life effects nothing; and also that a man devil can in a moment become an Angel of light.

7950². They who are in **faith separated** from charity are in mere darkness and thick darkness concerning the truths of **faith**. Ex.

—^e. Hence it is that they who are in **faith separated** from charity cannot but falsify the truths of **faith**.

8093². The opinion concerning **faith alone** or **separated** is not new . . . but existed in the ancient Churches, and prevailed together with evil of life. It is described in the Word *passim*, but by names; first by 'Cain' . . . also by 'Ham' . . . afterwards by 'Reuben' . . . and by 'Simeon and Levi' . . . This **faith** is also described by 'the Egyptians' . . . It is also described by 'the Philistines'; and also by 'Tyre and Sidon' . . . and at last also by 'Peter' . . .

—^e. (Refs. on the subject of **faith alone**.)

8094. 'Because it was near' . . . 'Near,' when said of **faith separated**, = that it first presents itself. How it is to be understood that the opinion concerning **faith separated** or **alone** first presents itself. Ex.

8099. 'The Red Sea' = the Hell where they are who

are in **faith separated** from charity, and in a life of evil. 8345.

8125. It treats in (Ex.xiv.) of the immersion of those who are in **faith separated** from charity in Hell, where there are falsities from evils.

8137². The Hell where are they who have lived in **faith separated** from charity and in a life of evil, is encompassed as it were by the waters of a sea. Ex.

8146. 'He harnessed his chariot' = the doctrine of falsity which is of **faith separated** in general.

—². In what now follows, it treats of the gathering together of all falsities from evil with those who have been in **faith separated** from charity and in a life of evil. In what precedes it has treated of the vastation of the truths of **faith** with them, and at last of their reduction to such a state that they were in mere falsities from evil, thus in damnation. In this chapter it now treats of their being cast down into Hell . . .

8148. 'And he took six hundred chosen chariots' = each and all the doctrinal things of falsity which are of **faith separated**, in their order. 8332.

8152. With those with whom **faith** is **separated** from its good, both as to doctrine and as to life, the truth of **faith**, or **faith**, is the essential or in the first place. These are not of the Spiritual Church . . .

8210². There is now at hand the last state of the devastation of those of the Church who had been in **faith separated** from charity and in a life of evil, which is the state of their being cast into Hell . . .

8311. For example, that **faith alone** saves. In itself, this is false, especially with the evil, who thus exclude the good of charity . . . But this falsity becomes mild with those who are in the good of life; for they apply it to good, saying that **faith alone** saves, but that it is not **faith** unless it is attended by its fruit . . .

8313^e. But they who are in **faith without** charity are haughty, and want to be served by all . . .

8321². **Faith without** charity is hard and resistant, and rejects all the influx from the Lord.

8332^e. 'Pharaoh' and 'the Egyptians' = those who are in **faith separated** from charity, and in a life of evil. Refs. 8364.

8364. That they are to be withheld from the evils of those who are in **faith separated** and in a life of evil. Sig.

8423^e. (Thus) **faith without** love or charity can produce no fruit; but fruit must come from both conjoined.

8530^e. (Thus) the quality of truth without good, or the quality of **faith without** charity, is like that of the organic forms of the body devoid of life, etc. 9154².

8765². They who place salvation in **faith alone**, and not at the same time in the life of **faith** . . . believe that anyone can come into Heaven . . . however he has lived . . . If they are told that evil cannot be turned into good . . . because it is contrary to order . . . thus to God Himself . . . they reply that such things are reasonings about salvation, which they do not care for. (Thus) it is evident what blindness concerning salvation and eternal life is induced by the doctrine of **faith alone**.

8780³. For example; they who place salvation in

faith alone, when they read the Word, do not attend at all to the things which are said there about love and charity; they do not even see them . . . 10640³. P.318⁶.

8990². They who are in **faith** and not in charity, are not free, but are servants . . . —³,Tr.

9186². Hence they are in darkness who separate . . . the truth of **faith** from the good of charity, as do they who say that man is saved by **faith alone**, or by the mere confidence which is of **faith**.

9224². There are two disputes which have infested the Church from primeval times . . . The second is, whether **faith separated** from charity saves . . .

—⁴. He would then have seen the errors which are induced by the doctrine of **faith separated** from charity. Enum.

9297³. **Faith** is from the Lord . . . but not **faith separated** from charity; for this **faith** is from proprium, and is called persuasive **faith** . . .

9363. To believe the things which the Word and doctrine teach, and not to live according to them, appears as if it were **faith**, and some suppose that they are saved by it; but by this **alone** no one is saved; for it is persuasive **faith**.

9642⁶. It is here predicted that the Church will perish by the doctrine of **faith separated** from the good of charity.

10087³. As **faith without** charity does not love the Lord, but still can teach such things as are of **faith** and love . . . the Lord said three times, 'Lovest thou Me?' and 'Feed My lambs,' and 'Feed My sheep' . . .

—³. They who are in **faith separated** not only do not follow the Lord, but are also indignant that (those who are in the goods of charity do so). Sig.

H. 474. (Thus) **faith separated** from love is no **faith**, but only knowledge, which has no spiritual life in it.

526². The dogma of **faith alone** is the head of the rest . . .

— **Faith alone** with anyone is impossible . . .

N. 121. (Refs. to passages on the subject of **faith separated** from charity.) J.39².

J. 69³. See FORMER HEAVEN.

C. J. 44. (A gigantic image representing **faith alone** made by presbyters from England.) T.810. D.6007.

Life 4. There are many in the Christian Churches who teach that **faith alone** saves, and not any good of life or good work. They also add that no evil of life . . . condemns those who are justified by **faith alone**, because they are in God and in grace. But it is wonderful, that although they teach such things, still they acknowledge—and this is the effect of the general perception which is from Heaven—that they are saved who live well, and that they are condemned who live evilly . . . 7.

F. 41. The quality of **faith separated** from charity, and the quality of **faith** not separated from it (shown by a conversation of an Angel with two reformed Christians). T.391.

42. With the one who was in **faith separated** from charity, the Angel spoke as follows: Friend, who are
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you? He replied, I am a Reformed Christian. What is your doctrine, and religion thence derived? He answered, It is **faith**. The Angel asked, What is your **faith**? He replied, My **faith** is that God the Father sent the Son to take upon Himself the damnation of the human race, and that we are saved thereby. The Angel asked further, What more do you know about salvation? He replied, Salvation is effected by that **faith alone**. Again the Angel asked, What do you know of redemption? He replied, It was accomplished by the passion of the cross, and the merit of the Son is imputed through that **faith**. Again, What do you know of regeneration? He answered, It is effected by that **faith**. What do you know about repentance and the remission of sins? He replied, They take place through that **faith**. Tell me what you know about love and charity. He replied, They are that **faith**. Tell me what you know about good works. He replied, They are that **faith**. Tell me what you think about all the precepts in the Word. He replied, They are in that **faith**. Then he said, So you do nothing? He replied, What should I do? I cannot do what is good, that is good, from myself. He said, Can you have **faith** from yourself? He replied, I cannot. He said, How, then, can you have **faith**? He replied, Into this I do not inquire, I will have **faith**. At last he said, Surely you know something more about salvation! He replied, What more, seeing that salvation is by that **faith alone**? Then the Angel said, You answer like one who sings only one note on his pipe; I hear nothing but **faith**. If you know that, and nothing else, you know nothing. Go away, and see your companions. He went, and met them in a desert where there was no grass. He asked why; and they told him that it was because those people had nothing of the Church.

44. On the quality of **faith separated** from charity. Gen.art.

— **Faith separated** from charity stated in its nakedness.

70^e. They who have confirmed themselves in **faith separated** from charity, have not any Truth.

72. Such are they who have confirmed themselves in **faith alone** in both doctrine and life; but not they who, although they have heard and believed that **faith alone** saves, have still shunned evils as sins.

W. 429^e. They who have lived in **faith separated** from charity are sent away into deserts . . .

P. 114². Yet when on the same day (as that on which they have heard the Exhortation before the Holy Supper) they hear preaching about **faith alone** . . . and that works have nothing saving in them, but **faith alone**, they return home entirely forgetful of their former confession, and with the rejection of it, in so far as they think from the preaching about **faith alone**.

—^e. If you have religion you will see that . . . **faith separated** from repentance is not **faith** . . .

115. They who are in **faith separated** from charity, and who have confirmed themselves in it from Paul's saying to the Romans . . . adore this saying like men who adore the sun. (The saying ex.)

117². Such are many who have confirmed themselves in
2 Y

faith separated from charity; who, because they believe that the law does not condemn them, pay no attention to sins; and some doubt whether there are any sins; and think that if there are, they are not sins before God, because they have been pardoned . . .

[P.] 136^o. Hence it is that man cannot be reformed by **faith alone**; but by the love of the will, which makes a faith for itself.

153^o. It is as if they had daubed **faith** over all things of the Word . . .

258^o. The doctrine of **faith alone** was permitted . . . lest they should profane the Divine of the Lord and the Holy of the Word. Ex.

—³. It is of the Divine Providence that although **faith separated** from charity has become a matter of religion, still everyone knows that that **faith** does not save, but the life of charity . . .

264^o. Does anyone of those who have confirmed themselves in **faith separated** from charity . . . want to know what the good of life is . . .

265. The reason almost all do not know (that to shun evils as sins is the Christian religion) is that **faith separated** has obliterated it; for this declares that **faith alone** saves, and not any good work or good of charity; also, that they are no longer under the yoke of the law. They who have heard such things a few times no longer think about any evil of life, nor about any good of life. Besides, every man from his nature inclines to embrace this idea; and when he has once embraced it, he thinks no more about the state of his life.

278a^o. They who from religion omit to search . . . are especially those who **separate** charity from **faith**; for they say to themselves, Why should I search whether there is evil or good? Why search for evil, when it does not condemn me? or why for good, when it does not save me? It is **faith alone**, thought and expressed with trust and confidence, which justifies and purifies from all sin; and when once I am justified, I am whole before God. I am indeed in evil; but God wipes this away as soon as it is done, and so it no longer appears.

279^o. They are in this error (that the state of a man's life can be changed in a moment) who **separate** charity from **faith**, and place salvation in **faith alone**; for they suppose that the mere thought and utterance of the words of that **faith**, if it is done with trust and confidence, justifies and save . . .

318^o. There is a confirmation which is intellectual, and not at the same time voluntary . . . For example, they who confirm **faith separated** from charity, and yet live a life of charity.

R. 82^o. (Decline of the Church from goods of life to truths of doctrine, and at last to **faith alone**.)

90^o. Around those who are in **faith separated** from charity there is not even grass, but sand. 401.

132. 'Thou permittest the woman Jezebel' = that in the Church with them are those who **separate faith** from charity, and make it alone saving.

133. It is known that in the Reformed Christian Church **faith alone** has been accepted as the only means of salvation . . . Hence it is, that at this day the

universal doctrine of man's salvation, which is called theology, is that **faith**.

134. They who have confirmed **faith alone**, to the exclusion of the works of charity, are in the lust of the adultery of a son with his mother. . . This adultery is signified by the adultery of Reuben with Bilhah . . .

136. That those who have confirmed themselves in this doctrine do not recede, although they see things contrary to it in the Word. Sig.

143. 'The depths' = the interiors of this doctrine of **faith separated** from charity, which are nothing but falsities. The depths and interiors of this doctrine are the things which are delivered in their books, and in the lectures in the colleges, and thence in their preaching. The nature of these may be seen in the things prefixed to chap.i., where their doctrinal things are adduced, in particular those concerning justification by **faith**, and concerning good works; where it may be seen stated, that only the clergy are acquainted with the secrets of that doctrine, but not the laity.

153. A Relation concerning the lot of those after death, who, in both doctrine and life, have confirmed themselves in **faith alone** even to justification. T.281.

294^o. See CHRIST.

387, Pref. It treats (in Rev.viii.) of the Church of the Reformed, as to the quality of those therein who are in **faith alone**. 388. 391. 419, Pref.

395. Spiritual love in which is celestial love, and its influx into the lower parts, where were those who were in **faith separated** from charity. Sig.

396. That after communication was opened with them, there were heard reasonings concerning **faith alone**, and confirmations in favour of it; and that the state of the Church with them was perceived to be tottering to destruction. Sig.

397. That they were prepared and qualified to explore the state of the Church, and thence of the life, of those whose religion is **faith alone**. Sig.

398. The exploration and manifestation of the quality of the state of the Church with those who are interiorly in that **faith**. Sig.

402. And with those who are exteriorly in that **faith**. Sig.

405. That those who have lived and are living this **faith** cannot be reformed, and receive life. Sig.

407. The exploration and manifestation of the Church with those whose religion is **faith alone**, as to their quality in respect to their affection for and reception of Truths from the Word. Sig.

412. The exploration and manifestation of the state of the Church with those whose religion is **faith alone**, that they are in evils of falsity and in falsities of evil. Sig.

416. The deepest lamentation over the damned state of those in the Church who, in both doctrine and life, have confirmed themselves in **faith separated** from charity. Sig.

417. Those who composed the flock of goats were

those who had confirmed themselves in the doctrine of justification by **faith alone** . . .

—². Most of them were of the clergy, who gloried in the reputation of their learning, because they knew the secrets of justification by **faith alone**. They said that they were gathered . . . as a council, because they had heard that the saying of Paul (Rom.iii.28) . . . was not rightly understood. (Many things quoted from him which show) that Paul rejected **faith without good works** equally with James (ii.17-26).

—³. To this they added that they saw in Paul that the law of the Decalogue is to be lived, and that it is fulfilled by charity . . . and thus not by **faith alone**.

—⁴. (After deliberation) they all suddenly turned to the flock of sheep, but still appeared as goats . . . I asked, What now? They said that they had concluded that **faith alone** produces the goods of charity . . . as a tree produces fruit. Then there was thunder and lightning from above; and an Angel appeared . . . who cried . . . Do not listen to them. They have not receded from their former **faith** . . . Neither is **faith** a tree, but man. . . The Angel then divided the sheep into two flocks, and said to those on the left, Join yourselves to the goats; but I tell you that a wolf will come, who will carry them off, and you with them.

—⁵. Then the left-hand flock . . . said . . . Are not **faith** and charity one, as a tree and its fruit are one? . . . Ask our priests. . . And the priests looked round to the rest; who winked . . . Then they answered that it was so, that **faith** is preserved by the fruits; but they were not willing to say that **faith** is continued into the fruits. But then one of the priests . . . on the right, arose and said, They answered you that it is so; but still to their friends, that it is not so; for they think otherwise . . . They think that every good of charity . . . which is done by a man for the sake of salvation . . . is evil . . . and, among themselves, they call the good works done by man . . . cursed, and say that they merit Hell rather than Heaven. But they of the left flock said, You speak lies against them. Do they not preach before us charity and its works, which they call the works of **faith**? He answered, You do not understand their preaching; only a clergyman . . . attends and understands. They think only of moral charity, and its civil and political goods, which they call those of **faith** . . . On which account they say unanimously, that no one is saved by any works, but by **faith alone**. Ex. (Their ideas further ex.)

—^e. The rest of the priests . . . waved their hats, and shouted, **Faith alone**; **faith alone**, for ever. T.506.

419. The exploration and manifestation of the state of life of those in the Church of the Reformed, who are called learned and wise from the confirmation of **faith separated** from charity, and of justification and salvation by **it alone**. Sig. 442, Des.

421. The opening of the Hell . . . where those are who have confirmed themselves in justification and salvation by **faith alone**, who are all from the Church of the Reformed; here, however, those who . . . appear as learned and erudite; (whereas) they who confirm that **faith** even to its interiors close up the higher things of their understanding, and at last so completely, that they can no longer see any spiritual truth in the light.

—². Their Hell, and their lot there. Des.

426². The reason they who have confirmed **faith alone** even to the arcana of justification and salvation by it, cannot take away any truth and good of **faith**, nor any affection and perception, from any but those who are not in the **faith** of charity, is that scarcely anyone except the leader who teaches and preaches them comprehends these things. The layman hears them, but they pass in at one of his ears, and out at the other . . . It may be seen from this, that **faith alone** justifying is the **faith** of the clergy, and not of the laity, except of those who live carelessly. The laity draw from these mysteries only this, that **faith alone** saves; that they cannot do good of themselves; that neither can they fulfil the law; that Christ suffered for them; besides a few more general propositions similar to these.

429. That those who are in the doctrine of **faith separated** wish that in matters of **faith** the understanding should be shut up, and the will closed, and thus that they should not have any spiritual light and life; but that it is provided by the Lord, that the understanding should not be shut up, nor the will closed, lest spiritual light and life should be extinguished with man. Sig.

430. The appearance and images of those who have confirmed in themselves **faith separated** from charity. Sig.

442. The exploration and manifestation of the state of life with those in the Church of the Reformed who are not so wise, and still place the whole of religion in **faith**, and think of that **alone** . . . and thus live as they list. Sig.

—². Their lot and vast numbers. Des.

447. The reasonings concerning **faith alone**, with which the interiors of their minds were crammed, from mere falsities of evil in abundance. Sig.

449. That it was then disclosed that the reasonings of the interiors of their minds concerning **faith alone** were imaginary and visionary, and that they themselves were insane from them. Sig.

—². Some of their reasonings. Enum.

—³. Besides, they spoke shamelessly with all license, and were lascivious in both words and actions, without the restraint of fear for any misdeed, except by pretence for the sake of the appearance of respectability. Such are the interiors of the mind, and thence the exteriors of the body, of those who make **faith alone** the whole of religion.

450². The reason their argumentations for **faith alone** are thus described, is that all who believe themselves to be justified, that is, absolved from sins, by means of **faith alone**, never think of repentance; and an impenitent man is in nothing but sins . . .

451. Their phantasies concerning **faith alone** as if it were in power. Sig.

456. Those in the Church of the Reformed who are not so spiritually dead from visionary reasonings, the love of self, the pride of their Own intelligence, and the concupiscences thence, as the former, and still make **faith alone** the head of their religion. Sig.

—². Their abodes. Des. . . They know nothing from

that religion, except that there is a God ; that there are three Persons ; that Christ suffered the cross for them ; and that it is **faith alone** by which they are saved ; and also by worship in the churches, and by prayers at stated times. . . There are many clergy among them, whom I have asked what they thought when they read in the Word of works, love and charity, fruits, the precepts of life, repentance ; in a word, of the things to be done. They answered, that they indeed read them, and so saw them, but still did not see them, because they held their minds in **faith alone**, and thence in the idea that all those things are **faith** ; and that they did not think that they are the effects of **faith**. That such ignorance and stupidity belongs to those who have once embraced **faith alone**, and have made it the whole of their religion, can scarcely be believed ; although it has been given me to know it by much experience.

[R.] 457. The reason it is said of those who are here treated of, that 'they repented not,' is that they who make **faith alone** the whole of religion, say to themselves, What is the need of repentance, when sins are remitted, and we are saved by **faith alone** ? What do our works effect towards this ? I know that I was born in sins, and that I am a sinner. If I confess this, and pray that my faults may not be imputed to me, is not repentance then done ? What need of more ? And so he does not think anything about his sins, even till he does not know that they are sins ; and therefore he is continually carried along by delight and pleasantness from them, in them, and into them, as a ship with a favourable wind and tide is carried on the rocks, while the helmsman and sailors are asleep.

458. He, therefore, who invokes **faith alone** as the head of his religion, or as his idol, as he does not search out any evil in himself which he calls a sin, and therefore does not want to remove it by repentance, remains in it ; and (therefore) becomes a demon after death. Sig.

461. That the heresy of **faith alone** induces in the heart stupidity, shuffling, and hardness, so that they do not think anything of the precepts of the Decalogue, nor indeed of any sin that it is to be shunned because it is with the devil and against God. Sig.

463³. (The Angels said) The turtles represent those of the clergy there, who altogether **separate faith** from charity and its good works, affirming in themselves that there is plainly no conjunction between them ; but that the Holy Spirit . . . enters into a man and purifies his interiors . . . and that thus the inner or higher part of a man's constitution is for God, and that the outer or lower is for man ; and that so nothing which the man does, either good or evil, appears before God . . . and since this is the case, man is permitted to will, think, speak, and do whatever he pleases, provided he is careful before the world. . . These are the things which the small head (of the turtles) represents, which they draw into the fore part of the body, and conceal, and also insert into the great head when they are speaking to the laity ; for they do not speak to them from the small head, but from the large one, which appears in front as furnished with a human face. And they speak to them from the Word about love, charity, good works, the precepts of the Decalogue, repentance ; and they quote

from the Word almost everything there is therein on these subjects. But they then insert the small head into the large one, from which they understand inwardly in themselves, that all those things are to be done not for the sake of God, Heaven, and salvation, but only for the public and the private good. But as they speak about these things from the Word . . . agreeably and elegantly, they appear to their hearers as fine men, wise above all others in the whole world . . . In your world they are little distinguished from others,—only by this, that they believe themselves to be wiser than all . . . They carry a kind of small mark with them on their garments, by which they are known to one another . . . T.462.

464. Pref. It treats further (in Rev.x.) of the exploration and manifestation of those who are in the Churches of the Reformed, what they believe about the Lord as being the God of Heaven and earth, and as to His Human being Divine ; and that this is not received there ; and that it can with difficulty be received, so long as the dogma concerning justification by **faith alone** is seated in their hearts.

483. That as this is the case, they must be still further taught of what quality they are who are in **faith alone**. Sig.

484. He said that (all the books) treated of justifying **faith** ; those from Sweden and Denmark profoundly ; those from Germany more profoundly ; those from Britain more profoundly still ; and those from Holland most profoundly of all . . . T. 161.

—4. A building (seen) divided into little cells, in each of which two were sitting, who were collecting from the Word texts in favour of **faith alone**. (Their notion of **faith** in act explained and refuted.) T.505.

—7. (A discussion as to) whether the good a man does in the state of justification by **faith**, or in the progression of it after the act, is the good of religion, or not. T.390.

485. Pref. The state of the Church with the Reformed is still treated of (in Rev.xi.), of what quality they who are interiorly in **faith alone** are in their opposition to the two essentials of the New Church.

500. See BEAST.

—². The reason why they who are in the internals of the doctrine of **faith alone** will fight against and reject the two essentials, is that they have confirmed in themselves the two things which are antagonistic to them : First, that God the Father is to be approached ; and, Secondly, that a life according to the precepts of the Decalogue is not spiritual life, but only moral and civil life . . . All those who have impressed these dogmas deeply on their minds in the schools . . . do not afterwards recede from them. For this there are three reasons. Enum.

501. That the two essentials of the New Church are altogether rejected by those who are interiorly in the falsities of the doctrine of justification by **faith alone**. Sig. . . It is the reigning doctrine among the clergy in the whole Reformed Christian world, but . . . not in like manner with the laity.

505. When all who have been and shall be in falsities

of doctrine and thence in evils of life from **faith alone**, at the end of the Church which still is, to the beginning of the New one, have heard and shall hear of the two essentials (they will condemn them). Sig. 506.

507. The delight of the affection of the heart and soul in the Church on that account with those who were in **faith alone** as to doctrine and life. Sig.

509. That these two essentials . . . are in opposition to the two essentials received in the Reformed Church, of which the one relates to a trinity of Persons, and the other to salvation by **faith alone**, without the works of the law; and that owing to this opposition, the two essentials of the New Church . . . are held in contempt, disgust, and aversion. Sig.

514. That those who are in **faith separated** from charity heard them, but remained fixed in their falsities. Sig.

516. That in that state all those who confessed **faith alone**, and on that account made nothing of the works of charity, perished. Sig.

524. That those who are in **faith alone** and thence in evils of life became enraged, and infested those who are against their **faith**. Sig.

— Those who are in **faith alone** . . . are in evils of life, because their religion is that the law does not condemn them, provided they have **faith** that Christ has taken away its damnation.

531. A pestilential smoke rose up from the Jerusalem which is called Sodom and Egypt: I was half-dead with severe pain . . . I lay thus in my bed for three days and a half . . . Then I heard around me voices . . . How can repentance be performed without **faith**? . . . When we are saved of free grace without any merit of our own, what do we need but the **faith alone** that God the Father sent the Son to take away the damnation of the law; impute to us His merit; and thus justify us before Him . . .

—². But then a voice came forth from Heaven, saying, What is the **faith** of the impenitent but a dead **faith**? The end is come upon you . . . justified in your **faith**, you devils.

—³. I desired to know their lot in the deep . . . Then they were seen by me in a sandy bottom, where heaps of stones were piled up . . . And they cried out, Why has this come upon us? Are we not, through our **faith**, clean, pure, just, and holy? And others cried, Are we not, through our **faith**, cleansed, purified, justified, and sanctified? And others, Are we not, through our **faith**, made such that we may appear . . . before God the Father as clean, pure, just, and holy? Are we not reconciled, propitiated, expiated; and so absolved, washed, and cleansed from sins? Has not the condemnation of the law been taken away by Christ . . . Did we not believe in Christ when we believed in His merit? Have we not repented, when we confessed that we are sinners? . . . But a voice was then heard speaking to them from one side, Do you know any sin in which you are? . . . Have you on that account shunned any evil as a sin against God? And he that does not shun it is in it. Is not sin the devil? B. 114. T. 567.

—⁷. The Reformed have a certain deep-seated . . . aversion to actual repentance, which is so great that

they cannot compel themselves to examine themselves . . . Some there inquired why this is so; and they found that **faith alone** has induced such a state of impenitence, and such a heart.

532. Pref. They who believe in justification by **faith alone** (are meant in Rev. xii.) by 'the dragon.'

539. It is said that the dragon has great power, because the salvation of man by **faith alone** without the works of the law . . . captivates the mind, and then confirmations are convincing. It captivates, because when a man hears that the condemnation of the law has been taken away, and that by mere **faith** in this the Lord's merit is imputed to him, he can indulge in the pleasures of the lower mind and body, without the fear of Hell. This is the source of the power which is signified by the ten horns of the dragon. That he has had such power is very evident from the reception of that **faith** in the whole Reformed Christian world.

558. Lamentation over those who are in the externals and in the internals of the doctrine concerning **faith alone**, and in consequent evils of life, because their like have been cast down from Heaven into the World of Spirits, and are consequently in conjunction with the men of the Earth, whom from hatred against the New Church they excite to persevere in their falsities and consequent evils. Sig.

566². There came up some from the abyss, who at first appeared like locusts . . . They were those who in the world . . . had confirmed themselves in justification by **faith alone**; and they said they saw that man is justified by **faith** without the works of the law, in clear light, and also from the Word. They were asked, By what **faith**? They answered, In God the Father. After they had been examined, they were told from Heaven that they did not know even one doctrinal truth from the Word . . .

—⁴. When they came to their own in the abyss, and told them what the Angels had said . . . they prayed to the Lord . . . and ascended to the number of three hundred. And . . . they said, We were celebrated in the world because we knew and taught the mysteries of justification by **faith alone**; and, from confirmations, we not only saw the light, but also as it were a sparkling radiance; as we still do in our eells. . . We will therefore demonstrate that we have truths from the Word in great abundance. (They then enumerate them.) But they received the answer, All the things which you have advanced are in themselves true; but you have falsified them . . . That it is so we will demonstrate to the very sight. Not far from here there is a . . . table. When any paper on which a truth from the Word is written is placed upon it, the paper . . . shines like a star. Write your truths, therefore, on a paper, and let it be put on that table. They did so . . . and withdrew a little and looked at it; and behold, the paper shone like a star. Then the keeper said . . . Come nearer, and look intently at the paper. They did so, and the light suddenly disappeared; and the paper became black, as if covered with the soot of a furnace. Then the keeper said, Touch the paper . . . And when they did so, a flame burst forth, and consumed it. Seeing this, they fled away.

—⁷. But a certain person, who in the world had been a leading author on the doctrine of **faith alone**,

boldly came up, and said, When I was in the world I did not falsify the Word; I also exalted charity together with **faith**; and I taught that man, in the state of **faith**, in which he does charity and its works, is renewed, regenerated, and sanctified; and also that **faith** does not then exist in a solitary state, that is, without good works; as a tree is not without fruit. . . and I blamed those who said that good works are not necessary; and, moreover, I magnified the precepts of the Decalogue, and also repentance; and I thus applied all things of the Word in a wonderful manner to the article of **faith**, which I set forth and demonstrated to be still alone saving. . . He came up to the table. . . and touched the Word, and an explosion took place. . . by which he was thrown into a corner of the room, and lay there as if he were dead for nearly an hour. The angelic Spirits wondered at this, but they were told that that leader had exalted the goods of charity as proceeding from **faith**. . . but that still he had meant no other than political works, which are also called moral and civil ones, and which are to be done for the sake of the world and of prosperity therein; but not any works which are to be done for the sake of God and of salvation; and also that he included the unseen works of the Holy Spirit, of which man knows nothing. . .

[R.] 576. That this matter of doctrine, which is the head of the rest,—that man is justified and saved by **faith alone** without the works of the law, does not agree with the Word, where works are so often commanded. Sig.

606. (Although this doctrine varies in different countries, its head is the same everywhere, which is) That **faith**, without the works of the law, justifies and saves. B.17.

611⁴. It was given to see more than three hundred of the clergy of the Reformed world, all learned men, because they knew how to confirm **faith alone** even to justification, and some of them further. . . Permission was given them to ascend into a Society of Heaven. . . As they ascended, they were seen at a distance as calves. . . But while they were conversing (with the Angels), a tremor seized them; then a shuddering; and at last torture as of death; and they then cast themselves down headlong; and in their fall they seemed like dead horses. Ex.

612. An exhortation to recede from the **faith separated** from charity in which is the present Church. Tr.

633. A further [revelation] from the Lord concerning those who are in **faith separated** from charity. Sig.

—e. As they who are in **faith separated** from charity stand in the way, there now follows a threatening and denunciation of damnation against those who still persevere in that **faith**.

634. There are three degrees of the reception of this doctrine (of **faith alone**). . . The first degree is to acknowledge it; the second degree is to confirm it in one's self; and the third degree is to live according to it. . . There are those who are in the first degree (only); there are those who are in the first and second, and not in the third; but they who are in the third (are here treated of). To live according to it is to make nothing of evil, by thinking that evil does not condemn, because the

works of the law do not save, but **faith alone**; also, to make nothing of good, by thinking in one's self that no one can do what is good of himself. . .

637. A perpetual state in undelightful things with those who acknowledge that **faith** and receive its doctrine, and who confirm and live according to it. Sig.

638. That the man of the Lord's Church will be explored by temptations from them. . . Sig.

675. See ENGLAND. D.6103.

—4. Then those bishops replied. . . Is not **faith** in act, which is **faith** fully justifying and saving, the Church? And is not **faith** in state, which is **faith** proceeding and perfecting, religion? But the wise Englishman said. . . Does a man conceive **faith** in act like a stock? . . . Is not **faith** in state the continuation and progression of **faith** in act? And since according to your idea, everything saving is in **faith**, and not anything in the good of charity from man, where then is religion? The bishops then said, Friend, you speak thus, because you do not know the mysteries of justification by **faith alone**. . . The Englishman said, I know your mysteries of justification better than you do yourselves. . . Your **faith** in act. . . or, what is the same, your act of justification by **faith alone**,—does it teach the doing of any good which is of God and from God? and does it teach the shunning of any evil which is of the devil and from the devil? Absolutely nothing. . . What is your **faith** in state. . . but the same with **faith** in act? How can this be perfected, when you exclude all good done by man as of himself? (He then enumerates their arguments.) Are not these your mysteries? But in my eyes they are mere subtleties and artifices contrived in order to set aside good works. . . in order to establish your **faith alone**. . . You do not know what charity is; when yet charity is the soul, the life, and the essence of **faith**. And because charity is all this, what then is **faith** when charity is removed, but dead **faith**? and dead **faith** is nothing but a spectre. I call it a spectre, because the apostle James calls **faith** without good works not only dead, but also diabolical. Then one of those bishops. . . threw his mitre on the table, saying. . . That James, that James. Upon the mitre was a plate, on which was engraved **faith alone**. There then suddenly appeared a monster rising out of the earth. . . which took the mitre from the table, and stretched it out beneath, and put it upon his seven heads; after which, the earth opened under his feet, and he sank down into Hell. T.389.

676. Influx from the Lord. . . into the Church of the Reformed, where are they who are in **faith separated** from charity as to doctrine and as to life, to take away truths and goods from them, and to open the falsities and evils in which they are; and thus to separate them from those who believe in the Lord. . . Sig. These are the things in a summary which are contained in (Rev.xvi.).

677. (Influx) into those who are in the interiors of the Church of the Reformed, and who study the doctrine of justification by **faith alone**, who are called the clergy. Sig.

678. 'A sore' = the evil originating from a life accord-

ing to this head of doctrine, that **faith alone** without the works of the law justifies and saves.

—². 'A sore' = evil appearing in the ultimates . . . This takes place with all who persuade themselves that **faith alone** saves, and on that account do not reflect upon any evil in themselves . . .

679. By 'having the mark of the beast,' is signified to acknowledge **faith alone**; to confirm it in one's self; and to live according to it: and by 'worshipping his image' is signified to receive the doctrine of it. By living **faith alone**, and receiving the doctrine of it, is meant to make no account of life for the sake of salvation . . . This they do especially, who know and acknowledge the interiors of this doctrine.

684^e. The reason they who are in **faith alone** falsify all the truths of the Word, is that the whole Word treats of a life according to the precepts therein, and of the Lord as being . . . the only God; and they who are in **faith alone** do not think of a life according to the precepts in the Word, nor do they approach the Lord. 687, Sig.

686^e. The reason it is from the Lord's Divine Providence that those who are in **faith alone** falsify the truths of the Word, is that if they knew them, so as to think about them interiorly, they would profane them. Ex. 688.

701, 702. That from a theology founded upon . . . the doctrine of justification by **faith alone** . . . there arise mere ratiocinations and cupidities of falsifying truths. Sig.

710. Ratiocinations, falsifications of truth, and arguments from the falsities of evil in the Church with those who are in **faith alone**, and who shuffle out of reflecting upon the evils in themselves, because they do not want to recede from them if they knew them. Sig.

835. That all (those who professed **faith alone**, and were interiorly evil; both laity and clergy) were cast, as they were, into the Hell where are the loves of falsity, and at the same time the cupidities of evil. Sig.

838. Let everyone, therefore, beware of the heresy that man is justified by **faith** without the works of the law; for he who is in it, and does not fully recede from it before the end of life draws near, is consociated after death with infernal Genii. Sig. and Ex.

843. That the Lord altogether removed those who were in **faith alone**, and took away all their communication with the rest, lest they should inspire something of their heresy into those who were being elevated into Heaven. Sig.

875¹⁷. **Faith separated** from charity deadens all things . . . This deadening can be seen to the life in our Spiritual World; because here **faith** is light, and charity is heat . . . and where there is **faith separated** from charity there is not even grass; and where it is green, it is so from briars, thorns, and nettles. . . Not far from us there were some of the clergy, whom the angelic Spirit called justifiers and sanctifiers of men by **faith alone**, and also mystery-men. We said these same things to them, and demonstrated them so that they saw that it was so. But when we asked, Is it not so? they turned them-

selves away, and said, We did not hear. We, however, cried out to them, saying, Hear now, then. Then they put both hands over their ears, and shouted, We will not hear. B. 115. T. 385².

926. See FALSE PROPHET.

B. 12. On justification by **faith** without the works of the law. (From the *Formula Concordiæ*.)

13. On the fruits of **faith**. (From the *Formula Concordiæ*.)

21. That the leading Reformers retained all the dogmas concerning . . . justification by **faith**, etc., as they were and had been with the Roman Catholics; but that they separated charity or good works from that **faith**, and declared that they were not at the same time saving, in order that as to the very essentials of the Church, which are **faith** and charity, they might be torn asunder from the Roman Catholics. Gen.art.

23. (The Council of Trent on justifying **faith**.)

24. That nevertheless the leading Reformers adjoined good works to their **faith**, but in man as in a passive subject; whereas the Roman Catholics did so in man as in an active subject; and that still there actually is conformity between the latter and the former as to **faith**, works, and merits. Gen.art.

42. The modern **faith** is preached as the only saving **faith**, because it is a **faith** in one God, and a **faith** in the Saviour; but still this **faith** has two faces, one internal and the other external; its internal face is formed from the perception of three Gods . . .

45. That the present **faith** has separated religion from the Church; for religion consists in the acknowledgment of one God, and in the worship of Him from the **faith** of charity. Gen.art.

46. For it is declared that in good works there is no salvation, in these words: That **faith** without good works justifies; that works are not necessary to salvation; nor to **faith**, because salvation and **faith** are neither preserved nor retained by good works; consequently, that there is no bond of conjunction of **faith** with good works. If it is afterwards said, that good works follow **faith** spontaneously, as fruits from a tree, who in this case does them? nay, who thinks of them, or who is spontaneously carried to them, when he knows and believes that they contribute nothing to salvation? and further, that no one can do any good of salvation from himself? and so on. Further ex.

—^e. The leaders first laid down **faith alone** as their rule, in order that they might be severed from the Roman Catholics; and afterwards they adjoined the works of charity, lest it should be against the Holy Scripture, and so that it might appear to be religion, and thus be healed.

47. That the **faith** of the present Church cannot be conjoined with charity, and produce any fruits, which are good works. Gen.art. 49.

51. That from the **faith** of the present Church there pours forth a worship of the mouth and not of the life. Gen.art.

54. The paradoxes flowing from such a **faith** are many: as . . . that those who by grace obtain **faith**,

and believe these paradoxes, are saved by the imputation, application, and translation of His righteousness to themselves; and that man, at his first reception of that **faith**, is like a statue, a stock, or a stone; and that **faith** flows in by the mere hearing of the Word; and that **faith alone** without the works of the law, and not formed from charity, is saving; and that it operates the remission of sins without previous repentance . . .

[B.] 59. Because (these ministers of the Church) are on this account reputed wise . . . they revolve in their thoughts, and teach from their pulpits, scarcely anything else than mystical things concerning justification by **faith alone**, and concerning good works as her humble attendants. And from their learning about both, they in a wonderful manner now separate; now conjoin them . . . For example: They teach that good works are not necessary to salvation, because, if done by man, they are meritorious; and at the same time they also teach that they necessarily follow **faith** . . . They teach that **faith** without good works, as being alive, justifies; and at the same time, that **faith** without good works, as being dead, does not justify. They teach that **faith** is neither preserved nor retained by good works; and at the same time, that the latter proceed from **faith**, as fruit from a tree, light from the sun, and heat from fire. They teach that when good works are adjoined to **faith** they complete it; and at the same time that when they are conjoined together as in a marriage or in one form, they deprive **faith** of its saving essence. They teach that a Christian is not under the law; and at the same time, that he must be in the daily exercises of the law. They teach that if good works are intermixed in the business of salvation by **faith**, as in the remission of sins, justification, regeneration, vivification, and salvation, they are hurtful; but if they are not intermixed, they are profitable. They teach that God crowns His own gifts, which are good works, with rewards even of a spiritual nature; but not with salvation and eternal life, because, with these, He crowns **faith** without works. They teach that this **faith** is like a queen, who marches magnificent with good works as her servants behind her; but if the latter conjoin themselves with her in front, and kiss her, she is cast down from her throne, and is called an adulteress. And especially when they are teaching **faith** and good works at the same time, they regard merit on the one hand, and no merit on the other, making choice of expressions which they use in two different senses; one for the laity, and the other for the clergy; for the laity, that its nakedness may not appear, and for the clergy, that it may. Consider whether anyone who hears such things can draw from them anything of doctrine leading to salvation . . .

60. That the doctrine of the **faith** of the present Church ascribes to God human properties. Enun., and Gen.art.

64. That from the **faith** of the present Church have been produced, and still may be produced monstrous births: as instantaneous salvation from immediate mercy; predestination; no attention of God to man's acts, but to **faith alone**; that there exists no bond between charity and **faith**; that man in conversion is like a stock . . . Gen.art.

67. That God pays no attention to a man's acts, but to **faith alone**, is a new heresy springing from the two former (that is, instantaneous salvation and predestination); and, what is wonderful, it has been made from **faith alone** deeply examined and unfolded, which has been done by the most sagacious ones of this age, as a third progeny brought forth by the mother wolf of predestination; but as it is insane, impious, and machiavellian, it has hitherto been kept shut up in the uterine coats . . . but the insanity and impiety of it may be seen described in R.463.

68. That there exists no bond between charity and **faith**; (shown by quotations).

—². That there actually cannot exist a bond of charity with that **faith**, has been shown; and therefore it may be said that it was provided and predestinated that the Reformers should cast out charity and good works from their **faith**; for if they had conjoined them, it would have been as if they had conjoined a leopard and a sheep . . .

69. That man in conversion is like a stock, the **faith** of the present Church acknowledges as its own offspring in these express words. Quoted.

75^o. Hence the great affliction at this day. That this has been brought on chiefly through the doctrine of justification and imputation by means of **faith alone** . . . will be seen in what follows. 79, Ex.

79. The doctrine of justification by **faith alone** is the sole cause (of this great affliction); for it teaches **faith** as the only means of salvation; of the influx, progress, indwelling, operation, and efficacy of which, no one has ever seen any sign; and into which neither the law of the Decalogue, nor charity, nor good works, nor repentance, nor the study of a new life, enter, or touch it in any way; for it is asserted that they follow spontaneously, without being of any use to preserve **faith**, or to procure salvation. It also teaches, that this **faith** gives to those who are born again the staff of liberty, so that they are not under the law; and also that Christ covers their sins before God the Father, who forgives them as though they were not seen; and crowns them with renovation, holiness, and eternal life. These, and many other like things, are the interiors of that doctrine. The exterior things, which do not enter into them, 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. (Shown by quotations. So.) T. 518.

81. It is wonderful that the doctrine of justification by **faith alone** gets every vote in the whole Christian Reformed world, that is, it reigns there as almost the sole theological matter in the sacred order. It is this which all clerical students greedily learn and imbibe in the schools; and which they afterwards teach in the churches, and publish in books, as if they were inspired

with heavenly wisdom . . . It has been evidenced to me that the doctrine of **faith** in imputed righteousness has at this day blinded minds to such a degree, that they will not, and thence as it were cannot, see any Divine truth in the light of the sun, or in the light of the moon, but only in the light of a fire by night; and therefore I am able to predict, that if Divine truths concerning the conjunction of charity and **faith**, concerning Heaven, the Lord, and eternal happiness, were let down from Heaven set forth in silver letters, they would not be thought worth reading by the justificarians; but quite different would be the case if a paper about justification by **faith alone** were brought them from the lower regions. (Shown by a quotation.) T.181.

87. That those who have confirmed themselves in the present justifying **faith**, are meant in the Revelation by . . . the dragon, his two beasts, and by the locusts; and that this same **faith**, when confirmed, is meant there by the great city which spiritually is called Sodom and Egypt, where the two witnesses were slain; and also by the bottomless pit out of which came the locusts. Gen.art.

92. The reason why no flesh could be saved unless the days were shortened, is that the **faith** of the present Church is founded on the idea of three Gods, and with this idea no one can enter Heaven; thus not with that **faith**, because that idea is in each and all things of it; moreover, in that **faith** there is nothing of life from the works of charity. Ex.

93. I have sometimes spoken in the Spiritual World with the justifiers of men by **faith alone**; and I have said that that doctrine is erroneous, and likewise absurd; and that it induces security, blindness, sleep, and night in spiritual things; and thus death to the soul; exhorting them to desist from it. But I received for answer, Why desist? Does not the excellence of the learning of the clergy over the laity depend upon it . . . T.182.

98. The sole reason why the Christian world has fallen into a **faith**, which has put away from itself all the truths and goods of Heaven and the Church, even to the separation of them, 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. Ill.

105. That at this day the Roman Catholics know nothing of the imputation of the merit of Christ, and of justification by **faith** therein, into which their Church was formerly initiated . . . and therefore if they will recede in part from the externals of their worship, and approach immediately God the Saviour Jesus Christ, and receive the Holy Eucharist in both kinds, they can be brought into the New Jerusalem . . . more easily than the Reformed. Gen.art.

112. That the **faith** of the imputation or application of the righteousness or merit of Christ, being impossible, is an imaginary **faith**. Ex.

T. 74². I said, Learn the laws of Divine order, and afterwards open that **faith**, and you will see a vast waste, and in it Leviathan . . .

98. That the Divine and the Human in the Lord are united like soul and body, is indeed according to the

faith of the present Church . . . yet hardly five in a hundred know it. This is because of the doctrine of justification by **faith alone**, which most of the clergy . . . have embraced with all study . . .

110⁸. Then a voice was heard from a certain dragonist: This statue represents our **faith** as a queen; and the other behind it, charity as her maid-servant.

137. A council convened of those who had been celebrated for their writings and learning concerning the present **faith**, and concerning the justification of the elect by it . . . One said, Oh, brethren, what an age! There has risen up one from the herd of the laity . . . who has pulled down our **faith** from Heaven, and cast it into the Styx . . .

185⁴. Oh, what a great mystery is our holy **faith**! which is . . .

385². I said that by living experience it had been given me to know that solitary **faith** is like the light of winter. That for some years Spirits with **faith** of various kinds had passed by me, and that whenever those came near who had separated **faith** from charity, such coldness seized my feet, and then the loins, and at last the breast, that . . .

—^e. **Faith** without charity is dead (because) its death is from cold; from which that **faith** expires like a bird in a severe winter: first it dies as to its power to see; then as to its power to fly; and at last as to its power to breathe; and then it falls headlong from the branch into the snow, and is buried there.

503³. They replied, In our universal theology there is not anything spiritual, which reason apprehends. Our **faith** is the only thing which is spiritual therein; but this we keep carefully shut up, to prevent anyone from looking into it; and we have taken care that no spiritual ray should go forth from it, and appear before the understanding; and besides, man does not contribute a particle to it from any will of his own. . . Respecting justification, the remission of sins, regeneration, and thence salvation, we deliver nothing spiritual; we say that **faith** operates them; but how, we have no idea. Instead of repentance, we have taken contrition; and lest this should be believed to be spiritual, we have removed it from **faith**, so that it has no contact with it.

518. In a like hypocritical worship are they who have confirmed with themselves the present **faith**, that . . .

616. Can there possibly be a blinder stupidity concerning regeneration than such as exists with those who confirm themselves in the present **faith**? which is, that **faith** is infused into a man while he is like a stock or a stone; and that then, when it has been infused, it is followed by justification . . . In order that this dogma might be still more firmly established, they have deprived man of all free-will in spiritual things . . .

626. That the **faith** of the present Church—which is said alone to justify—and imputation, make one. Gen. art. 627.

628. Therefore they have fallen . . . into this abominable thing, that God does not attend to the deeds of a man's life, but only to **faith** inscribed on the interiors of his mind.

[T.] 632. That the **faith** which is imputative of the merit and righteousness of Christ the Redeemer first originated from the decrees of the Nicene council concerning the three Divine Persons from eternity; which **faith** has been received by the whole Christian world from that time to the present. Gen.art.

636. That a **faith** imputative of the merit of Christ was not known in the apostolic Church . . . and is nowhere meant in the Word. Gen.art.

644. The reason . . . they have understood the imputation of **faith** on which the righteousness and merit of Christ have been inscribed . . . is that since the time of the Nicene council, they have not wished to know of any other **faith**. Therefore this **faith** alone has had its seat in their memory, and thence in their minds, as if it were organized; and from that time it has supplied a light like that from a conflagration at night, from which that **faith** has been seen as if it were true theology itself . . . And therefore, if, when reading the Word, they were to think of any other than this imputative **faith**, that light, together with all their theology, would be extinguished; and a darkness would arise from which the whole Christian Church would vanish away. Therefore it has been left to them, like 'the stump of the roots in the earth; the tree having been cut down and destroyed; until seven times should pass' (Dan.iv.23). Who among the confirmed leaders of the Church at this day, when this **faith** is attacked, does not stop up his ears as with cotton wool, so as not to hear anything against it?

645. This **faith** compared to the disease of the eye, called *jutta serena*.

647^b. The **faith** of the former Church is, that when **faith** has been given and imputed, repentance, the remission of sins, renovation, regeneration, sanctification, and salvation, follow of themselves, without anything of man being commingled or conjoined with them.

Theorem at end of T. The bishops replied, The head of religion in Christendom is **faith alone** justifying and saving. (The electoral duke then showed them that there is inwardly concealed in that **faith** the acknowledgment of the Lord in His Human).

D. 648. (The impotence of **faith alone** to save.) 694. 1244. 1757. 2474. 4077. 4171.

3980. From the persuasion of **faith alone** there arose a sphere so general, that other Spirits supposed that they disappeared as if they were nothing . . . Such a sphere was sad; for there is nothing determined. 3981. 3982. 3988.

3988. One who has confirmed himself that **faith alone** saves, thinks nothing about love . . . Their vague idea of what this **faith** is. Des.

4021. (Conversation with a solidifidian to show that saving **faith** is of love.) 4022. 4023.

4050. There are two lives—the life of persuasions, and the life of cupidities—with men who suppose that man can be saved by **faith alone**. Ex.

4052. But those who are in the life of persuasion that **faith alone** is saving, and yet live mercifully, from con-

science, . . . are saved. (Their magnificent city des.) 4231.

4053. Representations of those who are in the life of the persuasion that **faith** saves **without** works. Des.

4218. On those who say that **faith alone** saves without good works. . . I perceived a sphere of whoredom . . . It came from those who had persuaded themselves that **faith alone** is saving . . . They are under the buttocks; in quarrels and scoldings with each other . . . I asked them what they believed in saying that only **faith** is saving; this they did not know . . .

4227. A discourse with those who have believed that **faith alone** without works is saving. . . I was shown how many there are who had so believed. They are above, round the left part of the brain . . . They infested me all night, for they are tenaciously vindictive for the most part priests who are in such **faith** . . . 4228.

4230. On **faith alone** and the adulteries thence. 4235.

4261. On **faith alone** (in connection with death-bed repentance).

4653. On those who are in **faith alone**. (Their varieties and situation.)

4699. On a city where there is **faith alone**. 4926.

4924. On Heaven; and on those who are in **faith** separated.

4935. On **faith** in doctrinal things and the Word without doing.

5066. They who most infest the good there, are they who have placed the whole of religion and salvation in **faith alone** . . . Of these there is a vast number. They also believe that all the evils which they do are remitted . . .

5070. There are five kinds of Spirits who ascend upon the rocks and mountains. 1: They who believe that **faith alone** is saving, and care nothing for the life of **faith** . . . They persecute the good . . . by desiring to loosen marriages and commit whoredom. This is their delight, because marriages relate to the marriages of good and truth . . .

5228. On those who are in **faith alone**. (The Judgment on them.) 5351.

5364. (Those in **faith alone** shown experimentally that they do not believe in any Divine truths.)

5704. Such, especially, are they who have confirmed themselves concerning **faith alone**, and have not lived the life of **faith**.

5731¹. Those who were in **faith alone** (at the Last Judgment). 5732. 5741. 5758.

5804. That **faith alone** is an impossibility. E.714⁹. 789⁷, Ex. J.(Post.)203.

5827. On those who are in **faith alone** and not in life; their quality in Heaven.

5828. On those who are in **faith alone**, that they become heathens of no religion.

5911. The affection of truth cannot exist from the doctrine of those who are in **faith alone** . . .

5918. They who are in doctrinal things concerning

faith alone, and still are in some good of life, have two states. Ex.

5926. (Faith alone discussed.)

5929^e. They who have been in **faith alone**, or in no doctrine . . . cast down a sphere of nefarious adultery with a maternal aunt and with a daughter-in-law. (And also with a mother. 5939.) 6096. E.237^o. De Conj. 74. 75, Ex.

5958. That **faith alone** . . . can never be conjoined with charity.

5970. On **faith separated** from charity. (In connection with the Exhortation before the Holy Supper.) 5971.

5973. If they wish, let them believe that **faith** justifies, provided . . .

5985. On **faith separated** from charity . . . They wanted to conclude that **faith** produces charity . . . This heresy answers to a quasi marriage conjunction with a hermaphrodite.

6001^e. It was thus clearly shown what **faith alone** is; that **faith alone** and saving does not exist; but that it is persuasive **faith**, or historical **faith**; nay, that it is an adultery or a conjunction with a filthy love, as with the love of self.

6002. On **faith alone** with the English. . . Many of the Anglican bishops and priests do not want to hear anything else than that **faith alone** justifies; and that **faith alone** produces good works . . . They believe that **faith alone** produces an endeavour towards good . . .

6003³. They say that those who are in the Lord do not do evil, and thence deduce that as they have been justified through **faith**, there is no evil in their life. This conclusion is false. Ex.

6023. On those who are in **faith separated**. 6044. 6046. 6048. 6050. 6060. 6065. 6098². —⁵. 6099².

6108. There was a great change in the Spiritual World: they who are in **faith alone** were for the most part gathered together . . . and an opportunity was afforded them of flowing into my brain . . . and this for 3½ days . . .

E. 9^o. As in the last time of the Church, **faith** . . . would reject the good of charity, saying that **faith alone** makes the Church and saves, Jesus said to Peter, by whom is there signified such **faith**, 'Follow thou Me' . . .

107. 'The Nicolaitans'=those who separate charity from **faith**. They who do this have no life, because . . . there is no life in **faith separated**. Ex.

210. 'The synagogue of satan'=those who are in the doctrine concerning **faith alone**, and in no charity . . . Hence it is that (such) are in no enlightenment.

211. They who are in **faith alone** and in no charity, do not know that they are in falsities . . . when yet from the false principle . . . that **faith alone** saves, falsities flow in a continuous series . . .

—². (Refs. to passages on **faith separated**.)

212². That such a lot awaits those who are in **faith alone** and in no charity. Sig.

227. 'The Church of the Laodiceans'=those who are

in **faith alone**, thus who are in **faith separated** from charity.

—². By **faith separated** from charity is meant **faith separated** from life, (which is) outside man, because it resides merely in the memory . . .

230. 'I know thy works'=a life of **faith alone**.

231. 'Neither cold nor hot'=neither in infernal love nor in spiritual love, but between the two . . . Such are they who are in **faith alone** . . . for they live to themselves, the world, and their genius, (thus) are in infernal love; and yet by reading the Word, by preachings, by taking the Holy Supper . . . they look to Heaven. (Their state des.)

232. 'Would thou wert cold . . .'=that it is better there should be no **faith** . . . They who are in the doctrine of **faith alone** have, indeed, no **faith** . . . but they have natural **faith**, which may also be called persuasive **faith**. (This **faith** des.) Still, merely historical **faith** . . . has some conjunction with Heaven . . .

233. 'Lukewarm'=those who live from the doctrine of **faith alone**, and of justification thereby. Ex.

—². (The doctrine of **faith alone** in the Churches at this day stated.) They care nothing about evils . . . Hence in their life they do not look at all to God, but only to self and the world . . . By such thought they look to Heaven; but by their life they conjoin themselves with Hell . . .

—³. But the greater part of those who are born within the Churches where the doctrine of **faith alone** is received, do not know what **faith alone** is . . . and therefore when they hear these things . . . they think that a life according to the precepts of God . . . is meant . . . All who are saved are kept in this state . . .

—⁴. 'The lukewarm' are those who say in their hearts . . . It is enough to have **faith**; and what does it matter if I think, will, and do evil . . . But there are very few who live thus from doctrine . . . which is of the Divine Providence . . . because the lot of the lukewarm is not unlike that of profaners . . .

235². That . . . those who live from the doctrine concerning **faith alone** are separated from Knowledges from the Word. Sig. and Ex.

236². That those who are in the doctrine concerning **faith alone** (believe themselves to be in truths above others). Sig. and Ex. (Their real state shown from experience. —³.)

237⁷. When those who have embraced **faith alone** . . . read the Word, and see that the Lord teaches that a man shall be recompensed according to his deeds, etc. . . they call goods . . . the fruits of **faith**; not knowing that goods . . . are all from charity, and none from **faith alone**.

239. That those who are in the doctrine concerning **faith alone** . . . are devoid of the understanding of truth, and are devoid of the understanding and will of good. Sig. and Ex.

241. A means of the reformation of those who are in the doctrine concerning **faith alone**. Sig.

242². They said that **faith** is possible without charity, because it is prior to it. Ex. and refuted.

—⁶. There is indeed a like enlightenment with

those who have confirmed themselves in such things as are of the doctrine concerning **faith alone** . . . but it is a fatuous enlightenment . . .

[E.242]⁸. Then those who were in the doctrine concerning **faith alone** . . . could not but affirm that it was so ; but as soon as that light was taken away from them, and they were let into their own light . . . they could not see but that the sight of Knowledges is saving **faith**.

246. 'As many as I love' = all who are in the doctrine concerning **faith alone**, who are in good . . . and thence in truths . . . And while this is taking place with those who have been in the doctrine concerning **faith alone**, they cannot but be let into temptations. Sig. and Ex.

248⁴. Hence it is evident how greatly those are mistaken who say that man is justified and saved by **faith alone**, because he cannot do good from himself. 250².

250³. They teach (the good of life) when they preach from the Word . . . But as soon as they . . . look to their doctrine concerning justification by **faith alone**, they no longer believe those things, saying that all are led by God from evil to good after they have received **faith** . . . But this takes place with no one who believes in justification by **faith alone**. Ex.

—¹⁰. I foresee that those who have confirmed themselves in the doctrine concerning **faith alone** . . . will not recede from it, because they connect falsities with truths . . . by saying that the fruits of **faith** are the goods of life . . . and yet that the goods of life contribute nothing to salvation, but **faith alone**. Ex.

251. It is the greatest mistake to suppose that the Lord inflows into **faith alone** . . . In this **faith** there is no life. Ex.

365⁴. It has been found that those who have confirmed themselves (in **faith alone**) in both doctrine and life, have not a single just idea of truth . . . 720².

418⁶. That from the one principle, which is **faith alone**, there rise up many falsities conjoined with evils. Sig. 632³.

427⁵. The deadly heresy that **faith alone** saves whatever the life may be . . .

445³. Many of those (in the First Heaven) call **faith alone** the essential of salvation, but do not separate it from good works ; for they say that **faith** is given by the Lord because they are in good works . . .

632². They who believe that they are saved by **faith alone**, whatever their life may be, become corporeal sensuous, and are thence in falsities as to all things of the Word . . .

684⁴. 'The bird of abominations' = **faith alone**.

716². Why **faith alone** has such power. Sig. and Ex.

717⁷. 'The king of the north' = those who are in knowledge from the Word, and not in life, thus who are in **faith alone**, so called.

736. They who place everything of the Church and of salvation in **faith alone**, cannot be in any affection of good and truth. Ex.

740. They are of this character because they make life of no account, saying that **faith alone** saves . . .

741². The arguments by which the defenders of **faith alone** seduce the world. Enum.

752². Lamentation over those who . . . are in **faith separated** from charity . . . who become merely natural and sensuous. Sig. 753.

758². They who are in **faith separated** from charity have such hatred against those who are in charity. Sig.

759⁵. All those are such who have **separated faith** from charity . . .

763. Cunning reasonings in abundance concerning justification by **faith alone** from those who think sensuously . . . Sig. —², Ex.

769². (Thus) all who **separate faith** from charity do not know either what **faith** is or what charity is . . . Such **faith** is merely historical **faith** . . . and when it is confirmed it becomes persuasive **faith** ; but neither this **faith**, nor historical **faith**, is spiritual **faith** ; nor, consequently, saving **faith** . . .

774⁴. (Arguments in favour of **faith alone** refuted at great length.)

775. (Thus) they who **separate faith** from its life, that is, from its love, cannot but falsify the Word . . .

778⁵. They who adopt **faith** exclusively as the means of salvation, and confirm this not only in doctrine, but also in life, saying in their hearts, Goods do not save me, nor do evils condemn me, because I have **faith**, blaspheme the Holy Spirit. Ex. . . But the case is otherwise with those who . . . do indeed believe **faith** to be the only means of salvation . . . and at the same time live a good life . . .

780. How those who **separate faith** from its life, which is good works, reconcile it with what does not agree with it. Ex. —⁴.

781². (Fallacies in connection with **faith alone**. Enum.)

785. (The disagreement of **faith alone** with the Word, and the methods by which its upholders have conjoined works and love with **faith**.) Sig. 786, Ex.

786². 1 : The most simple know no otherwise than that **faith alone** is to believe what is in the Word . . . 2 : The less simple do not know what **faith alone** is, but suppose that **faith** consists in believing what is to be done : few of them distinguish between believing and doing. 3 : Others do indeed suppose that **faith** produces good works, but do not think how it produces them. 4 : Others think that **faith** must necessarily precede, and that goods are produced from it as fruits from a tree. 5 : Some believe that this is effected by the co-operation of man ; some that it is without his co-operation. 6 : But as the doctrine says that **faith alone** without good works saves, some make no account of good works, saying in their hearts, that all things they do are goods in the sight of God, and that evils are not seen by God. 7 : But as deeds and works are so frequently mentioned in the Word . . . from the necessity of reconciling the Word with that dogma, they devise conjunctions of various kinds ; which, however, are such, that **faith** is kept by itself, and works by themselves ; in order that salvation may be in **faith**, and nothing of it in works. 8 : Some conjoin **faith** with the endeavour to do good with those who have arrived at the last degree of justification, but with an endeavour

which derives nothing from the Voluntary of man, but is solely from influx or inspiration . . . 9: Some conjoin **faith** with the Lord's merit, saying that this operates in all things of man's life, while he is ignorant thereof. 10: Some conjoin **faith** with moral good and with civil good, which goods are to be done for the sake of life in the world, and not for the sake of eternal life . . . and that for the sake of uses, these good works are to be taught and preached to the laity . . . 11: Many of the learned suppose that the conjunction of all things takes place in **faith alone**; namely, that in it are love to God, charity towards the neighbour, the good of life, works, the Lord's merit, and God; besides that man himself thinks, wills, and does something in relation to these things. 12: Many other methods of conjunction have been invented, and still more by the same people in the Spiritual World . . . I saw a certain person there devise more than a hundred methods of conjunction . . . but when he arrived at the end of each one, and believed that he now saw the conjunction, he was enlightened, and he found that the more interiorly he thought about the thing, the more he separated **faith** from good works, instead of conjoining them.

787⁴. How the head of that religion, that in **faith alone** there is salvation, and not in good works, has been in appearance removed . . . The learned have invented degrees of the progression of **faith** to good works, which they call the degrees of justification. (These degrees enum.) This conjunction of **faith** with good works has been invented by the learned, and has been also accepted by them; but it rarely spreads to the common people. Why.

—⁵. This conjunction of **faith** with good works, and thereby an apparent agreement with the Word, is received otherwise by those who are less learned. These know nothing about the degrees of justification, but believe that **faith alone** is the sole means of salvation; and when they see from the Word . . . that goods must be done, and that man is to be judged according to his works, they think that **faith** produces good works; for they (think) that to know what the preacher teaches, and thence to think that it is so, is **faith**; and as this precedes, they believe that **faith** produces good works, which they call the fruits of **faith**; not knowing that this **faith** is a **faith** of the memory only, which, regarded in itself, is historical **faith**, because from another . . . and that such **faith** can never produce any good fruit. Into this error most of the Christian world have fallen, in consequence of **faith alone** being received as the . . . only means of salvation.

789². I will here show that **faith alone** can never produce any good, or that no good fruit can ever exist from **faith alone**. (Ex. at great length.)

790³. It is thought from this storehouse (in the memory), which is called **faith** by those who separate **faith** from good works in doctrine and life.

794². The goods of the Word are chiefly destroyed by this, that they teach that **faith** without good works justifies and saves. (How they confirm this, and establish it from the Word.)

796². The destruction of the Church is here treated of . . . which is effected by the doctrine of **faith separated**

from life. Ex. . . For the doctrine of life, which they call moral theology, is an out-of-doors doctrine, of service to the Church if one likes, but is regarded as having nothing of salvation in it, because nothing of **faith** . . .

—³. It is supposed that from the doctrine of **faith separated** a man can believe that there is a God, that there is a Heaven and a Hell . . . that the Word is Divine . . . These things the man may indeed know, think, and to some extent understand from the light of reason; but still he cannot have a **faith** in them which will remain long after death; for the **faith** of the life remains, but not the **faith separated** from the life . . . (Thus) from **faith alone** a man cannot believe even that there is a God; and how then can he believe all the rest? (And thus) the doctrine of **faith separated** destroys the Church as to all its goods and truths. That it is so has been made abundantly evident to me from such persons after death . . . The followers and defenders of **faith separated**, who have cleansed only the outside of the cup and of the platter, after a short time have rejected all the things which in the world they had said and believed to be of their **faith** . . .

797². All those entirely close Heaven against themselves who confirm with themselves, in doctrine and at the same time in life, that **faith alone** without good works justifies and saves. (The reason ex. at great length.)

798². (With those, however) who confirm with themselves that the **faith** which justifies and saves produces the goods of life, as a tree its fruits, and who confirm this doctrine in life, Heaven is not shut, but its ultimate is open. (The reason ex. at great length.)

800². Something shall now be said about those who, although they are in the Churches where **faith alone** is acknowledged, still do not falsify the Word. (Fully ex.)

802². (The spider's web of the defenders of **faith separated** from life, is this :) That **faith** has been given as the means of salvation, because man cannot do what is good from himself; and that still God operates goods with man while he is ignorant thereof; by which operation the evils done by the man who is justified by **faith** are not sins, but infirmities of nature; and that evils of purpose . . . are remitted either at once, or after some repentance of the lips; and that hence it follows, that by 'works,' and by 'doing,' in the Word, is meant **faith**, and having **faith**. (All these points refuted at great length.)

803. That this domination (over all the truths and goods of the Church) exists, is evident from the fact, that **faith alone** is the universal principle which reigns in the Churches . . .

—³. Most people at this day believe that they will come into Heaven if they have **faith**, live piously, and do goods; and yet they are not averse to evils because they are sins; and therefore they either do them, or believe them to be allowable . . . But let them know that their **faith** is not **faith**, their pieties not pieties, and their goods not goods . . .

805². That the received **faith**, which they call the only saving one, That God the Father sent His Son into the world, in order that propitiation, redemption, and salvation might be effected through the passion of His

cross, if understood according to the idea of the defenders of **faith separated** from life . . . is no **faith**. (Shown at great length.)

[E.] 812². Because the dogma concerning **faith alone** excludes all truths and rejects all goods . . .

817⁶. This is the reason those who are in **faith separated** from charity have not any truth, except only as to speech or preaching from the Word; the idea of truth perishes the moment they think about it. 862².

819³. (Reasonings from the natural man in favour of **faith separated**, stated in order.)

822. The disagreement removed by invented conjunctions of works with **faith**. Sig.

—⁵. (Thus) the man who **separates faith** from works is devoid of faith, and his works are evil . . .

832. Because all those who are in **faith separated** from life are not spiritual, but are merely natural . . .

837¹². As soon as **faith** was separated from charity, the Church lapsed from truths into falsities; and at last into a **faith** which destroyed all the truths of the Church. This **faith** is the faith of justification and salvation through the Lord's merit with the Father; for, when this **faith alone** saves . . . what need is there of truths . . . Live and believe however you like, and only keep hold of this **faith**, and you will be saved. But let me tell you, reader, that all who live this **faith** are in natural love separated from spiritual love, which is the love of self and of the world, and thence the love of all evils, and from evils of all falsities . . .

840³. 'The foolish virgins' = those in the Church with whom **faith** is separated from charity.

844. That the doctrine of those who have separated **faith** from life . . . is insanity. Sig.

846². They who are in **faith separated** from charity, exclude the understanding . . .

847. The quality of **faith separated** from life from all falsities and thence all evils in the complex. Sig. and Ex.

—³. Where **faith alone** is taught, are not all evils of life permitted, in so far as the civil laws do not forbid? for **faith alone** conceals, remits, and takes them away. Ex.

—⁴. If salvation is in this **faith alone**, what need is there to know what love to the Lord is? what charity towards the neighbour? what man's life; and the goods and evils of life? what the remission of sins? what reformation and regeneration? Are not all these things **faith alone**? . . . Hence it is evident that this **faith alone** . . . like a dragon, has swallowed up all the truths and goods of the Word and thence of the Church. —⁵.

879². The Church is devastated secondly by **faith separated** from charity, thus from the goods of life; and at last by **faith alone** . . .

885². In the Churches in which **faith alone** is received . . . there are many who teach **faith** conjoined with life. (This ex. at great length.) Why the defenders of that doctrine permit it.

887. That the imbuing and appropriation of evil are effected by **faith separated** from good works. Sig. and Ex.

888⁴. This (Hell) takes place chiefly with those who think from **faith alone**, and at the same time live from **faith alone** . . .

893². The persecution of those who are in charity by those who are in **faith separated** from charity. Sig. and Ex.

894. How little the followers of **faith alone** know what love is . . .

902⁵. How this life is destroyed by the present **faith**. Ex.

928². The Church with the Reformed has been devastated by **faith alone** . . .

932². Because the religion concerning **faith alone** has prevailed, which is **faith separated** from the goods of charity . . .

949². With the Reformed, there are falsities and evils thence; the falsities spring from the principle of the justification and salvation of man by **faith alone**; that is, by **faith without** good works . . .

990. Because they who are in **faith alone** are interiorly against the truths and goods of Heaven and the Church. Sig.

998². How the doctrine concerning **faith alone** has blunted and almost extinguished the faculty of understanding Divine truth. Sig.

1008². For the religion and doctrine of **faith separated** from good works, is the religion and doctrine of truth separated from good . . .

Ath. 61. They were permitted to write thus (in the Athanasian Creed) . . . because it was foreseen that **faith alone** would be adopted as the essential of the Church; with which it does not agree to believe in the Lord alone.

208. From these words to Peter it is evident that those who are in the doctrine concerning **faith alone** would not acknowledge the Lord's Divine Human . . .

J.(Post.) 29. They said that they hear the preachers of **faith alone** . . . and while they hear them, the preaching sounds full of wisdom . . . but as soon as they get home, they know nothing of what they have said . . .

145. A vast number of those who had vaunted **faith alone** . . .

191. On **faith alone**. Gen.art.

222. All those preachers who . . . have confirmed themselves in **faith alone** . . . are not permitted to preach . . .

C. 210². All who have believed that man is saved by **faith alone**, if they live in a Christian manner . . . do good from obedience, and not from affection.

Inv. 16. While preaching thus, they remember nothing concerning . . . their mystical **faith** . . . But let them know that the falsities which they have imbibed in the schools are clinging to them interiorly . . .

Faithful. *Fidelis.*

Faithfulness. *Fidelitas.*

Faithfully. *Fideliter.*

See TRUST—*fidere.*

A. 896. See FAITH.

1259³. 'The just nation keeping faithfulnesses' (Is. xxvi.2).

2320. The salvation of the faithful, and the damnation of the unfaithful. Tr.

2335². The faithful are judged from good, and the unfaithful from truth. Sig.

2604^o. The Africans want to be called the obedient, but not the faithful. They say that Christians can be called the faithful, because they have the doctrine of faith . . .

2760². (The Rider on the white horse) is called 'faithful,' etc. from good. W.H.1².

8408⁴. It treats here of the salvation of the faithful: the faithful are 'the pots,' being so called on account of the reception of good from the Lord . . .

9228. It treats of the salvation of the faithful . . .

H. 364. Act sincerely and faithfully . . .

Life 83. See SINCERITY. 84².

R. 102. 'Be thou faithful unto death' (Rev.ii.10)=the reception and acknowledgment of Truths even until falsities are removed. (=permanence in truths to the end, E.125.)

—, In the natural sense it means that, to the end of life, we should not go back from faithfulness.

744. See CHOOSE.

—, 'The faithful'=those who have faith in the Lord.

821. 'Faithful and true' (Rev.xix.11)=the Divine good and the Divine truth. 'Faithful'=the Divine good, because this is faithful. 'Faithful,' when men are treated of, =one who is in the Third Heaven; thus who is in celestial good.

D. Min. 4630. On the misfortunes of the faithful.

E. 27. 'He is the faithful witness' (Rev.i.5)=from Whom is all truth in Heaven . . . 228.

208⁴. 'Keeping faithfulnesses'=him who is thence in truths.

223³. 'The just nation keeping faithfulnesses'=those who are in good and thence in truths.

675⁹. Therefore it is said . . . 'Ye have been faithful over a few things' (Matt.xxv.21,23).

750. The faithful who have suffered temptations for the sake of these truths. Sig.

1074. 'The faithful' (Rev.xvii.14)=those who are in the faith of charity. . . The Angels of the First Heaven, who are in the faith of charity, are called 'faithful.'

D. Love xiii². Fidelity mentioned. D.Wis.xi.4.

Coro. 36. The elevation of the faithful to God, from whom was made a New Heaven; and the removal of the unfaithful from God, from whom was made a new Hell.

Faithful. *Fidus.*

R. 886. 'These words are true and faithful' (Rev. xxi.5)=that they are to be believed, because the Lord Himself has testified and said it.

Falker. D.5885.

Fall. *Cadere.*

Fall. *Casus.*

See FALLING.

A. 355. See FACE. 358. 1999. 6499. E.463.

1689. 'To flee, and to fall' (Gen.xiv.10)=to be conquered.

2761. See BACKWARDS. 6401.

2896². Celestial and spiritual things . . . fall into . . .

3203. See CAMEL.

3387⁵. 'To fall from heaven' (is said according to the appearance).

4096². Does not fall into the understanding. 9543.

5492^e. It falls into this when it descends.

6567. 'They fell before him' (Gen.1.18)=submission.

6876^e. The idea falls into nothing.

8831. 'And many of them fall' (Ex.xix.21)=that thus they would perish.

9086. 'To fall'=to perish. (See Ass, here.)

—, 'To fall' also=to make a slip by mistake.

10184⁶. 'To descend (from the housetop)' (Luke xvii. 31)=a relapse to the former state.

10492. 'To fall' or be slain (Ex.xxxvii.28)=to be closed. . . Evils and falsities are what close the internal man . . .

H. 302². He would at once fall down dead. T.118.

534^e. See BREAK IN PIECES.

W. 5. In order that this may fall into the understanding . . .

202³. The thoughts of the Angels do not fall into natural ideas.

P. 277a. Where the tree falls, there it lies. D.2805. D.Min.4645, Ex. 4646.

R. 333. 'To fall from heaven into the earth' (Rev.vi. 13)=to disappear. (=to perish. E.402.)

339. 'To fall upon them, and hide them' (ver.16)=to protect against the influx from Heaven; and as this is done by confirmations of evil by falsity, and of falsity from evil, these are signified.

370. 'To fall upon the faces and adore' (Rev.vii.11) =humiliation of heart, and adoration thence. Ex. E.463.

408. 'There fell from heaven a great star . . .' (Rev. viii.10)=the appearance of Own intelligence . . . 409. E.517. 518, Ex.

515. 'The tenth part of the city fell' (Rev.xi.13). . . 'To fall'=to sink down into Hell. (=to disappear. E.675.)

521. 'To fall upon their faces . . .' (ver.16)=the highest adoration . . . E.688.

631. 'Babylon is fallen, is fallen . . .' (Rev.xiv.8) . . . 'To fall'=to be dispersed . . . (=to be damned and utterly destroyed. E.879.)

712. 'The cities of the nations fell' (Rev.xvi.19) . . .

'To fall'=to be destroyed. (=to be dissipated. E.1020.)

[R.] 755. See BABEL.

E. 77. 'I fell at His feet' (Rev.i.17)=adoration from humiliation.

388⁴. 'To fall' (Ezek.xxxix.4)=to perish.

391²⁶. 'To fall' (Ezek.vi.13)=to be damned.

E. 481. 'Neither shall the sun fall upon them . . .' (Rev.vii.16)=that they shall not have evil from concupiscences.

518. 'To fall' (when said of the stars)=to perish. 535², Ill.

644²⁴. This man yields in temptations, and falls into grievous falsities, which are the falsities of evil; and therefore it is said, 'great was the fall of it' (Matt. vii.27).

1004⁵. Therefore, when an Angel merely thinks of it, he falls from Heaven.

1097. 'Is fallen, is fallen' (Rev.xviii.2)=destruction and ruin, thus the Last Judgment . . . for they are then cast into Hell.

Fall. *Excidere.*

R. 83. 'Remember whence thou hast fallen' (Rev.ii.5)=remembrance of going astray. E.105.

Fall. *Illabi.* A.1637².

Fall. *Labi.*

Fall. *Lapsus.*

A. 127. The desire of men to inquire into the mysteries of faith by means of sensuous and scientific things, was the cause not only of the fall of the Most Ancient Church, that is, of its posterity; but it is also the cause of the fall of every Church; for thence come not only falsities, but also evils of life. 205, Ex.

151. 'To build'=to build up that which is fallen.

2523. (Otherwise) the Lord would have had to come into the world immediately after the fall of the Most Ancient Church.

3167². By the fall, the natural man began to raise himself above the spiritual, and thus inverted Divine order itself . . .

S391. Of himself, man is continually falling . . .

9942³. When that Church had fallen, which was effected by means of reasonings from scientifics concerning Divine truths . . . The first state after the fall of that Church is that which is here described. 9960²⁰.

P. 241². The fall, mentioned. 275.

M. 153a. (The fall.) Des.

Ad. 922. The sole cause of men being lower than the brutes is the fall of Adam. Ex.

984. Immediately after the fall, the hinge of the intellectual mind was reversed . . .

D. 2823. On the fall of Angels from Heaven.

2923. Falls, and other misfortunes (are caused by evil Spirits).

2950. On the fall of man.

3109. When they see that a man is falling, they help in every possible way to make him fall—*cadat*—headlong.

3117^o. In the thought of his fall . . .

3353. On . . . Adam after the fall.

E. 774⁴. (They say that) by the fall of Adam, free-will, which is the freedom of doing what is good of one's self, was destroyed.

Fall away. *Desciscere.* H.327. D.2950.

Fall down. *Decidere.*

W. 25^o. If an Angel thinks of a number of gods . . . he falls down.

116^o. He then falls down from what is angelic.

368². Ready to fall—*deciduum.*

T. 110. I observed the place where it fell . . . I saw a certain Spirit falling down from Heaven like a thunderbolt.

135. This sentence fell down through the middle Heavens . . .

D. 2551. Occurs.

2597^o. (The Spirits) seem to themselves . . . to fall down—*delabi*, or to fall down (from Heaven).

2831. That Angels do thus fall down when they are in phantasies confirmed by reasonings. Such falls—*lapsus*—are very numerous, and take place almost every moment . . . When they fall down, they are driven according to the phantasies . . . See 3063.

4439^o. When they come to an angelic Society, they fall down like a weight.

E. 403³. 'All the army falls down as a leaf from the vine, and as that which falleth from the fig-tree' (Is. xxxiv.4)=a laying waste by the falsities of evil.

Fall down. *Delabi.*

A. 1380^o. The moment their conceit is taken away, they fall down into their Hell. This is not an appearance, but a fallacy . . .

3219². They said that they had fallen down from a certain angelic Society . . . Therefore they fell down thence; not that they were cast down . . . but, being in falsity, they fell down—*deciderunt*—of their own accord.

6309². When . . . I fell down into thought about worldly things . . .

8279. Falsity from evil . . . falls down towards lower things, like a heavy body in the world.

8298. Falsity and evil are both heavy, and therefore they both fall down . . .

8878^o. When . . . they fall down into their natural light . . . they fall—*labuntur*—into thick darkness . . .

9330². They who are in falsities from evil fall down into Hell. 9333^o.

10284^o. Thus, of their own accord, they fall down into Hell.

R. 399. When the sphere of the Divine . . . falls down into the Societies below . . .

420. See STAR. E.535.

M. 444⁸. I have sometimes heard goods and truths which have fallen down from Heaven into Hell . . . turned into their opposites . . . E.518².

D. 4016. Without such a Providence, they would fall to pieces every moment.

4605. I saw some one who had fallen down from a certain heavenly Society.

4902. On the fall of Spirits from the Heavens.

E. 535². That 'to fall down' or 'to fall-*cadere*' from Heaven into the earth = to perish. Ex. and Ill.

Fall down. *Occumbere.*

A. 3884². He would fall down dead. 4067².

Fall down. *Procidere.*

R. 251. See ELDER. 275. E.290.

818. 'I fell down before his feet to worship him ; and he said to me, See thou do it not' (Rev.xix.10)=that the Angels are not to be adored and invoked.

E. 290. 'To fall down'=humiliation, reception, and acknowledgment.

322. 'They fell down before the Lamb' (Rev.v.8)=acknowledgment from a humble heart.

1206. The reason 'to fall down'=humiliation of heart, is that a falling down-*procidencia*-upon the knees and upon the face, is a gesture which corresponds to inmost humiliation.

1228. 'I fell down before his feet to adore him'=perception from him of the Divine, to which belongs adoration ; (for) 'to fall down before the feet, and adore'=to acknowledge, to confess, and to worship the Divine.

Fall to pieces. *Dilabi.*

H. 303. When the cause is taken away . . . the effect is dissolved and falls to pieces.

W. 260. Unless the natural mind reacted . . . the interiors would relax themselves . . . and thus fall to pieces.

R. 153⁸. What they build up by day falls to pieces in the night.

T. 10. Unless it depended upon one, every divided thing would fall to pieces of itself. Examp.

679. It is this unity which effects the preservation of the whole, which would otherwise fall to pieces . . .

Fall to ruin. *Collabi.* W.157².

Fallacious. *Captiosus.* E.978².

Fallacy. *Fallacia.*

Fallacious. *Fallax.*

A. 24^c. Through fallacies of the senses, etc., man is led and bent by the Lord to things true and good. Sig. 50².

25. That the Lord does not break fallacies. Sig.

735. The reason temptation as to intellectual things, that is, as to the falsities which are with man, is light, is that man is in the fallacies of the senses ; and the fallacies of the senses are of such a nature that they cannot but enter ; and therefore they are easily dispelled.

For instance, they who remain in the sense of the letter of the Word, where things are said according to the apprehension of man, thus according to the fallacies of his senses, if they have faith in simplicity, because it is the Lord's Word, although they are in fallacies, they suffer themselves to be easily instructed. Examps. 1408^e.

1273. Can put on a fallacious state.

1376^e. (These Spirits) are unwilling to be persuaded that there is any appearance, or that there is any fallacy ; for they desire to live in fallacies. They thus preclude themselves from apprehending . . . truths and goods, which are utterly removed from fallacies. (See PLACE, here, and at 1380. D.4087.)

1378². Things which are contrary to the fallacies of the senses, and which are nevertheless believed. Examps.

1380². See APPEARANCE. 1408³. 1911⁷. 3131⁶. 3207³. —⁴. 3857. 3901⁸. 4302^e. 8443. W.108. P.213⁹. 310. D.3386.

1861¹². As it so appears . . . it is so said in the Word according to the fallacies of the senses . . . 1874.

2249³. See IDEA.

2524². Hence it is that to the truths of the Rational there adhere, from sensuous things, many fallacies, which cause the truths not to be truths. But still, when the Divine good inflows into them, and conceives them, they appear as truths . . .

3175³. See TRUTH.

3679³. There are very many such fallacies of the senses. Examps.

4169. This may be a fallacious truth.

4341². Truth is tempted . . . by fallacies and illusions, and by the affection thereof, which adhere to truths in the Natural. For when good flows in . . . the ideas of the natural man which are formed from the fallacies of the senses and the illusions therefrom, do not endure its approach, because they are discordant. Hence comes anxiety in the Natural, and temptation.

4342^e. To interior truths, fallacies and the illusions therefrom do not adhere so much as they do to sensuous ones . . .

4424³. See BELIEVE.

4503⁷. See DENY.

4552. 'To be hidden under an oak'= . . . that which is fallacious and false ; because the lowest of the Natural is relatively entangled and fallacious in so far as it derives its knowledge and pleasure from the sensuous things of the body, thus from fallacies.

—². Fallacious truths are towards the exterior circumferences.

4729. See FALSITY.

4788. They who are in the truth of simple good, for the most part suffer themselves to be led away by the fallacies of the senses, thus by the scientifics which are from them.

—^e. Thus (internal men) are not led away by the fallacies of the senses . . . But if external men . . . consult scientifics, they suffer themselves to be easily led away by fallacies ; for they have no dietate within.

5008^e. See CONFIRM.

[A.] 5033^e. Before the Exterior, fallacies appear as realities.

5084. For sensuous things, and the things which enter into the thought immediately through sensuous things, are fallacies: all the fallacies which reign with man are from this source. It is from these that few believe the truths of faith, and that the natural man is against the spiritual . . . If, therefore, the natural man begins to have dominion . . . the things of faith are no longer believed, for fallacies overshadow . . . them.

—². As few know what the fallacies of the senses are, and few believe that they induce so great a shade . . . we may illustrate the subject by examples, showing first what are the fallacies of the senses which are merely natural . . . and then what are the fallacies of the senses in spiritual things. (Fourteen fallacies stated.)

5120^f. To cultivate and imbue the good of faith causes . . . fallacies to be accepted as truths. Sig.

5133². Unless these ideas (received through sensuous things) are enlightened by the things which are in the interior Natural, they present fallacies, which are called the fallacies of the senses. When a man is in these fallacies, he believes nothing but what agrees with them, and nothing but what they confirm. This is the case if there is not correspondence; and there is not this, unless the man is imbued with charity . . .

5510³. In the other life . . . it appears with what shades, or with what rays of light, they had kept the truth beset . . . With some it appears among . . . the fallacies of the senses . . . If the man had been in good . . . then from that good . . . the truths are illuminated, and the fallacies of the senses in which they are, are beautifully irradiated; and when innocence is insinuated by the Lord, these fallacies appear as truths.

6400. 'Biting the horse's heels' = fallacies from lowest nature.

— That those who are in truth and not as yet in good are in fallacies from lowest nature, may be evident from the fact, that truth is not in any light, unless good is with it or in it . . .

—². What fallacies are. Ex.

6401. 'His rider' = those who are in fallacies from lowest nature; (for) 'the horse' = these fallacies. . . And therefore 'Dan' = those who hatch and scatter about falsities from fallacies.

6472². Thus does the Lord lead man according to . . . his fallacies and the principles thence taken; but by degrees He leads him out from them . . .

6479. See DOUBT.

6567². The affection itself and the reason thence derived . . . subjugate in the Natural . . . the fallacies which had filled the scientifics there . . .

6948². As the things in the world . . . appear otherwise than as they are, they are full of fallacies; and therefore when the Sensuous is in these evils only, it cannot but think against the goods and truths of faith, because it thinks from fallacies . . . That the man who is not elevated from the Sensuous . . . and thinks from it, thinks from fallacies, may be illustrated by examples. (Fallacies enum.)

—⁴. That fallacies and the falsities thence derived have dominion instead of truths. Shown.

—⁵. From this it may be evident, that, regarded in itself, and left to itself, the Sensuous of man is in fallacies, and in the falsities thence derived.

—^e. See DARKNESS=*caligo*.

7087. In (Gen.v.) it treats of those who . . . afterwards infested still more, by injecting fallacies and fictitious falsities, which those of the Spiritual Church could not dispel.

7112. Those scientifics are called the lowest which are full of the fallacies of the senses . . . for on account of the fallacies these scientifics can be turned in favour of principles of falsity and cupidities of evil. Sig. and Ex.

7236³. See GOOD.

7265. The first degree of vastation is that mere fallacies, from which came falsities, began to reign with them. Tr. 7293. 7295.

7293. 'A serpent' = the Sensuous and Corporeal, and therefore fallacies; for the Sensuous and Corporeal separated from the Rational . . . is full of fallacies, inasmuch that it is scarcely anything but fallacies.

—². As 'whales' = scientifics which pervert the truths of faith, they also = reasonings from fallacies, whence come falsities. Ill.

—⁴. Therefore 'water-serpents' . . . = the falsities themselves from fallacies, from which come reasonings, and by which come perversions. Ill. 7295.

7298. As fallacies cause truths not to be apperceived, so dulness is induced. . . The magicians in the other life . . . know how to induce fallacies, and to present them in a light like the light of truth . . .

7307. That those who were infesting would be in falsities from fallacies. Sig.

7316. Power over the falsities which are from fallacies. Sig.

7318^e. See FALSIFY.

7320. They who are in falsities from fallacies . . .

7344². Truths and falsities are complete opposites; and opposites cannot be applied unless there are intermediates which conjoin; the intermediates which conjoin are the fallacies of the external senses.

9011³. The blamelessness of one who has (unintentionally) injured anyone . . . by scientifics from the fallacies of the senses. Sig.

9212. As the Sensuous abounds with fallacies, and as fallacies extinguish truths, 'to pledge the garment of thy companion' = the disappearance of truths through fallacies from sensuous things.

—². That the Sensuous is in fallacies. Refs.

9213². That the truths taken away by fallacies are to be restored while the man is still in the light of truth, for he can recover them then, and also disperse the falsities induced by fallacies; but not when he is in a state of shade from the delights of external loves, because these delights reject the truths, and the shade does not receive them; and thus the fallacies inhere and are appropriated. Sig.

9301^e. That these are fallacies (they who are in the

innocence of ignorance) do not apprehend. The truths which are of this innocence are for the most part founded upon the fallacies of the external senses, which, however, are to be dispersed as the man advances to wisdom.

9425^e. They who teach the externals of the Word without its internal . . . call that truth which favours the fallacies of the senses.

10283^g. To reason and conclude from sensuous things, is to do so from the fallacies of the senses of the body. Sig.

N. 53. (Refs. to passages on the subject of the fallacies of the senses.)

— There are fallacies of the senses in natural things, in civil things, in moral things, and in spiritual things, many in each; but here I will enumerate some in spiritual things. (Twelve fallacies of the senses in spiritual things. Enum.) D. 5823. 5824. E. 575⁴.

220^o. If he confirms with himself (the correspondence and the appearance), he is in fallacies, and is in conjunction with the Lord only as are those who are in falsities and the evils thence; for fallacies are falsities with which evils conjoin themselves.

R. 436. Argumentations from fallacies, by which they fight and prevail . . . Sig.

T. 338^o. Hence so many fallacies have crept into their doctrines . . .

605^e. This fallacy has caused confusion . . .

D. 2544. On the fallacies of the senses, that they are to be removed in matters of belief.

D. Min. 4790. On the fallacies of the senses. (Seven fallacies enum.)

E. 632. To destroy . . . by the fallacies which are called the fallacies of the senses, from which, when not cleared up, mere falsities come forth. Sig.

780^o. The cunning of deceiving by fallacies. Sig. The fallacies of the senses are here signified by 'the wolves of the evening,' because fallacies are from the sensuous man, who, in the dark, sees falsities as truths.

781. 'His feet as of a bear' = from natural things, which are fallacies. . . So far as these reasonings are from the natural man . . . they are fallacies, which are signified by 'the feet of a bear.' (These fallacies ex. and enum. —4. —5.)

941^e. As the understanding is perfected, so . . . fallacies are dispersed.

1215¹. The fallacies in all reasoning concerning spiritual, moral, and civil things, which are innumerable, originate thence; for fallacy is an inversion of order, and is the judgment of the eye and not of the mind, and is a conclusion drawn from the appearance of a thing and not from its essence: and therefore to reason from fallacies concerning the world and the coming forth of things in it, is like confirming by reasonings that thick darkness is light . . .

5 M. 1. All falsities take their rise from the fallacies of the senses.

Falling. *Caducus.*

P. 217⁴. When dignities and wealth . . . are curses, they are temporary and perishable.

T. 82. Like a falling star . . . 335. 339. 503^o.

375. That charity and faith are only mental and vain things, unless . . . 376^e.

D. 4572. Occurs.

Fallow land. *Novale.* A. 7071.

A. 9144⁸. 'Break up your fallow ground' (Jer. iv. 3). 9272⁴.

9272^o. See REGENERATE.

H. 464⁶. The Rational of man is like . . . fallow ground.

D. Wis. xii. 5^o. Beneath these atmospheres, in each Heaven, there are . . . fallow lands, etc.

False prophet. *Pseudopropheta.*

See under PROPHECY.

R. 567. See BEAST. 701. 834. 864.

926. I said that I was meditating about the false prophet. He then said, I will take you to the place where are those who are meant by the false prophet. He said they were the same as are meant in chapter xiii. by the beast out of the earth . . . I followed him, and . . . saw . . . leaders, who taught that nothing saves man but faith, and that works are good, but not for salvation; but that still they are to be taught from the Word, in order that the laity, especially the simple, may be held more closely in the bonds of obedience to the magistrates; and may be compelled to exercise moral charity as from religion, thus interiorly. (Their temple, and the image of their faith. Des.) B. 118. T. 187.

E. 195¹⁰. 'False prophets in sheep's clothing, who inwardly are ravening wolves' (Matt. vii. 15) = those who teach falsities as if they were truths, and in appearance lead a moral life; but in themselves, when they are thinking from their own spirits, think about nothing but themselves and the world, and study to deprive all of truths.

624⁵. By 'false prophets,' 'false Christs,' and 'false prophets—*julsos prophetas*' (Matt. xxiv. 11, 24) . . . are meant all those who pervert the Word, and teach falsities.

999. 'Out of the mouth of the false prophet' (Rev. xvi. 13) = the doctrine of faith separated from life, and of justification thereby, confirmed from the Word falsified. Ex.

Falsify. *Falsificare.*

Falsification. *Falsificatio.*

Falsifier. *Falsificator.*

See LEOPARD, and WHOREDOM.

A. 337. See DOCTRINE.

1285. How the doctrine began to be falsified and adulterated. Tr.

2385³. When a false principle is confirmed by truths, they become truths falsified, because they are defiled by the essence of the principle.

3242³. 'Midian,' in the opposite sense, = those who falsify truths. The falsifications are signified by 'the witchcrafts in their hand.'

[A. 3242]⁴. 'The spoil,' which was gold, silver, cattle, = the truths which were falsified.

—⁵. In (Judg. vi. vii. viii.) each and all things are representative of the falsification of truth, and of punishment on that account.

4818³. Judah's lying with his daughter-in-law involves and represents the damnation of truth falsified from evil; for 'whoredom,' in the Word, everywhere = the falsification of truth.

6385⁴. That the truths and goods of doctrinal things from the Word were falsified. Sig.

6405⁵. See AMMON.

6432⁴. That the affections of good and truth were perverted by falsifications. Sig.

6661. Doctrines from falsified truths in the Natural where there were estranged scientifics. Sig.

6978. See BLOOD. 7047. 7102⁹. 7297². 7317. 7326. 7327. 9050¹¹. 9755¹². L. 18^a. P. 231³. R. 332. 379². 399. 404. 497. 566⁶. 653. 684. 687. 688. 730. E. 391¹⁰. 556¹³. 745^e.

7295³. The second degree (of the removal and deprivation of the influx of truth and good) is described by the waters of Pgypt being turned into blood, by which is signified that truths themselves were falsified.

7318. That the Scientific of truth would be extinguished by falsification. Sig.

— . What the falsification of truth is, shall be illustrated by some examples. (Nine examples given.)

—^c. There is not a single truth which cannot be falsified, and the falsification confirmed by reasonings from fallacies.

7319^e. Profaned truth is falsity conjoined with truth; and falsified truth is falsity not conjoined but adjoined to truth, and ruling over truth.

7320. 'The Egyptians' = those who falsify truths.

7327. Falsification becomes total when falsity begins to reign, for the man then lives according to the evil innate and acquired. . . and as the truths of faith prohibit such things, he abhors them, and when he abhors truths, he rejects them. . . and if he cannot reject, he falsities them.

7332. See EVIL. 7344². 8087. 8094. 8149. 9298².

7337. That their falsifiers fashioned the like. Sig.

7342². If the affection of these loves has the dominion, it draws truth over to its own side, and so falsifies it. . . Hence it is, that the evil, so far as they can, falsify the truths of faith.

7344. That truths cannot be applied to mere falsities, that is, cannot be falsified by mere falsities. Sig. and Ex.

7346. The end of the state after truths were falsified. Sig.

7351. That the reasonings should not be from falsified truths, but from mere falsities. Sig. The reason is, that reasonings from falsified truths are at last turned into blasphemies against truth and good; and, moreover, real truths reject falsification from themselves; for they cannot be together with falsities. . . Hence it is, that after a man has falsified truths, he at last

utterly denies them; otherwise falsities would have dominion over truths. . .

7778². The damnation of faith separated from charity is the damnation of the falsified truth and adulterated good which are of faith; for when truth has been falsified, it is no longer truth, but falsity. . .

7779. 'From the first-born of Pharaoh that is about to sit upon his throne' = the falsified truths of faith which are in the first place.

—². The falsified truths of faith which are in the first place are those which are acknowledged as essentials. Enum.

7780. 'Even to the first-born of the handmaid who is behind the mills' = the falsified truths of faith which are in the last place. Ex.

8051. 'What is leavened shall not be eaten' = that nothing falsified shall be appropriated.

8062. That which is falsified, which is signified by 'what is leavened;' and falsity, which is signified by 'leaven,' differ in this: that what is falsified is truth applied to confirm evil, and falsity is everything which is against truth.

8311. For by applications to evil, all truths whatever are falsified. Examp.

8317. See ADULTERY. F. 49. P. 233¹⁰. —¹¹. J. (Post.) 136.

8408⁵. This miracle represents that the falsified good of the Church becomes good by means of truth from the Word. . . 'The wild gourds from a vine of the field' = falsification.

9230. That the falsified good of faith shall not be conjoined. Sig.

9324. See DISEASE.

10109. The truths with those who are in evil are truths falsified, which are dead.

10638². See FALSITY. 8094. M. 243.

10648². The falsification of truth is effected in three ways. *First*: if a man is in evil of life, and acknowledges the truths of doctrine; for then evil is within the truths, and evil falsifies truth; for evil dissipates from truths what is celestial and Divine, and implants what is infernal; hence comes falsification. *Secondly*: if a man is first in truths as to doctrine, and afterwards accedes to the falsity of another doctrine; which takes place only with those who are in evil of life; because evil has an appetite for falsity, and eagerly seizes upon it for truth. *Thirdly*: if a man who is in evil as to life, and in falsities as to doctrine, seizes upon the truths of another doctrine, he, also, falsifies truths; because he does not acknowledge the truths for the sake of truth, but for the sake of something of gain, of honour, or of reputation. All these falsifications are in the Word called 'whoredoms' and 'harlotries;' because . . . unlawful conjunctions are meant by 'whoredoms.' Ill.

H. 488⁴. They who have applied Divine truths to their own loves, and have thus falsified them, love urinous things, because urinous things correspond to the delights of such love.

N. 21⁵. (Refs. to passages on the subject of the falsification of truth.)

S. 26^e. The harlot with a dead horse signified the falsification of the Word by many at this day, by which all the understanding of truth has perished.

Life 44². If there is anything in the understanding which does not agree with the will, when the man is left to himself . . . he either casts out the truth which is in the understanding, or compels it to be one by falsification.

W. 267. See ELEVATE.

274³. If truths from the Word in the second degree are taken to it to form it, these truths are falsified from the first degree, which is the love of evil . . .

P. 298³. If man's Own intelligence then sees truth, it either turns itself away, or it falsifies the truth. Ex.

R. 136. If it is asked, How much of the Word have they falsified? . . . The answer is, that they have falsified the whole Word . . .

409. That thus all the truths of the Word were completely falsified. Sig. 410.

410². As the Jewish Church had falsified all the truths of the Word . . . 'they gave Him vinegar to drink mingled with gall.'

411. The extinction of spiritual life with many by the falsified truths of the Word. Sig.

— . The reason 'bitter' = falsified, is that the bitter of wormwood is meant; and 'wormwood' = infernal falsity.

438. The truths of the Word falsified, by which they induce a stupor. Sig.

— . 'The tail' = all its confirmations in the aggregate, which are from the Word; thus the truths of the Word falsified.

439. Cunning falsifications of the Word, by which for a short time they darken and fascinate the understanding, and thus deceive and captivate. Sig.

— . 'Stings in their tails' = cunning falsifications of the Word; 'stings' = cunning; and 'tails,' the truths of the Word falsified.

473. If that doctrine . . . were to be received by any others . . . before the dragon is cast out, it would be rejected . . . and if it should not be rejected, still it would be falsified, nay, profaned.

481. That the acknowledgment that He alone is the God of Heaven and earth . . . is disagreeable and difficult, owing to falsifications. Sig.

—². The chief of these falsifications are . . .

540. See DIADEM. —. —². 570.

541. That by falsifications of the truths of the Word they have discarded from the Church all spiritual Knowledges of good and truth. Sig.

— . 'The tail,' where it treats of those who have confirmed heretical things by the Word, = the truths of the Word falsified.

566⁵. See FAITH ALONE. 686.

—³. The angelic Spirits then conversed together concerning the falsification of the Word; and they agreed in this: that to falsify the Word is to take

truths from it, and apply them to confirm falsities. Examp.

570^e. Here, the power of falsifying many truths of the Word is signified; but there, the falsification of them all; for the laity are able to do it, but do not. For they who are in falsities and in the faith of them, are against truths; and therefore when they see truths in the Word, they falsify them.

595. That they speak, teach, and write from the Word as if it were the Lord's Divine truth, and yet it is truth falsified. Sig.

610. 'His number is six hundred and sixty-six' = that the quality is this: that every truth of the Word has been falsified by them.

635. That they falsify the goods and truths of the Word, and imbue the life with them falsified. Sig.

— . 'The wine of the anger of God mingled un-mixed' = the truth of the Word falsified.

E. 162^e. Hence it is, that those who have falsified truths by applying them to the delights of the love of self and of the world, are not able afterwards to turn themselves to truths.

366. The falsification or extinction of truths. Sig.

—³. That truths would be falsified, and thereby extinguished. Sig.

520³. Thus are the truths of the Word falsified by all those who are in the conceit of their Own intelligence from the love of self.

522. Because the truths of the Word are falsified. Sig.

535. The Knowledges of truth falsified, and thus turned into falsities. Sig.

— . This Book does not treat of those who deny truths, but of those who falsify them . . .

— . The Knowledges of truth and good from the Word are falsified by those who acknowledge the Word, but apply it to favour their own loves and to favour the principles which are from their Own intelligence; for they thus turn the truths of the Word into falsities . . .

—³. The reason they who falsify the truths of the Word by interpretations to confirm evils of life, turn themselves away from Heaven and turn themselves to Hell . . .

575. Falsifications of the Word by reasonings from fallacies. Sig.

591^e. Spiritual life is extinguished by perversions of good and falsifications of truth . . .

618³. The adulteration of good, and the falsification of truth. Sig. Good is adulterated when good is called evil, and when evil is called good; and truth is falsified when 'darkness is put for light and light for darkness;' 'darkness' = falsities, and 'light,' truths.

632⁷. 'To break through the wall' = to falsify, and thus to destroy the truths which protect the Church.

654⁵⁶. See DEVASTATE.

714¹³. See DRAGON.

718. The falsification and adulteration of all the truths of the Word. Sig.

[E.] 719. How it is that the Sensuous falsifies and adulterates the truths of the Word. Ex.

— . Thus is falsified the truth that the sun does not move, but the Earth; but it is not falsified when the Rational enlightens the matter.

—². From this it is evident how innumerable things in the Word are falsified and adulterated . . .

720. For truths are extinguished and destroyed when they are falsified and adulterated. Truths falsified and adulterated are greater falsities than those from any other origin; for falsities from any other origin do not so completely extinguish and destroy truths . . .

759¹. Most things in the sense of the letter of the Word are appearances of truth, which, if confirmed as genuine truths, are falsified; and falsified truths are falsities.

768²³. 'The sons of the sorceress,' and 'the seed of the adulterer' = falsities from the falsified and adulterated Word. . . The Word is said to be falsified when its truths are perverted; and it is said to be adulterated when its goods are perverted, and also when its truths are applied to the loves of self.

778. See BLASPHEME. —². —³. —⁹. 794. 797. 1027.

—⁴. Apparent goods and truths are those which are adulterated and falsified; and they are said to be adulterated and falsified when they are explained contrary to genuine goods and truths; for in this case Heaven removes itself . . .

797². Who and of what quality (those solifidians) are who so falsify the Word as to completely close Heaven against themselves; who and of what quality they are who do not so falsify the Word as to close Heaven against themselves; and who and of what quality they are who do not falsify the Word. Ex. 798². —⁸. 800².

—⁹. If the sense of the letter is falsified to the destruction of the spiritual sense, Heaven is closed.

798. They who separate faith from good works in both doctrine and life, falsify all the quality of Divine truth, or all things of the Word. . . (For) they exclude love and charity . . . and therefore not only falsify those things of the Word where it teaches of love to God and of love towards the neighbour, but also those places where works, deeds, working, and doing are mentioned; and when these are falsified, all things of the Word are falsified; for the other things of the Word, which are called its truths, live from the things previously mentioned. . . Moreover, everywhere in the Word there is the marriage of good and truth . . . and therefore when the good is taken away, the truth which remains is falsified; and truth falsified is falsity.

815. See BEAST. — . 932. 998.

819². The Word in the letter consists of appearances of truth . . . and therefore when any falsity is confirmed by the appearances of truth which correspond to genuine truths, the Word is falsified; and the falsification of the Word can only exist through reasonings from the natural man. Sig.

—^e. Hence it is, that . . . it is reasonings from the natural man by which the Word is falsified; for the

Word cannot be falsified without reasonings from the natural man.

862. 'Those not defiled with women' = those who have not falsified the truths of the Word.

— . They who are in truths from good cannot falsify truths . . .

881². 'The wine of the anger of whoredom' = the falsification of truth; and falsified truth adulterates good.

888². How infernal and injurious it is to falsify the Word to the destruction of the Divine truth and the Divine good in the Heavens. Ex.

—⁴. These cannot do otherwise than falsify the Word to the destruction of its genuine truth.

914³. The devastation of the Church as to Divine truth . . . is effected by the falsification of the Word; for when the Word is explained in favour of earthly loves, and to confirm falsities of doctrine, the Church is vastated . . . —^e.

920. The falsification of the Word as to all spiritual truth, and the consequent damnation from there being no . . . charity. Sig. 923.

—^e. The falsification of the Word is also a production of falsity from evil; for evil falsifies . . .

966. The Divine truths of the sense of the letter of the Word are said to be falsified when they are perverted to the destruction of interior Divine truth . . .

975. Because they have falsified the truths of the Word and of doctrine from the Word. (For) 'blood' = Divine truth, and 'to shed it' = to do violence to Divine truth, which is to falsify it. 976.

976. The reason truth falsified is the falsity of evil, is that evil falsifies truth.

1019². 'To bear false witness' . . . in the inmost sense, = to falsify the truth and good of the Word . . .

1035. See DRUNK. —².

1130. See BABEL.

5 M. 3. Divine truth falsified by satans stinks in the Spiritual World like the mire of the streets.

Conv. 16. Truths do not falsify the Word, wherever it may be read . . .

Can. Trinity viii. The confirmation of a trinity of Persons . . . has falsified the whole Word.

Inv. 51. It is allowable to confirm truths by the Word, wherever we please, . . . the Word is not falsified thereby.

Falsity. *Falsitas,* Falsum.*

False. *Falsus.*

Falsely. *False.*

See under EVIL throughout.

See also EVIL OF FALSITY: and under AMALEK, BIRD, BLIND-caecus, BRICK, CHALDEA, CITY, FALSIFY, FERMENT, INFEST, LOCUST, PERSUADE. RAVEN, SATAN, and SWORD.

A. 18. See CUPIDITY. 59. 857. 892. —². 1666².

* The occurrence of this word is distinguished throughout the article by the use of a capital F.

1668². 2889. 3696. 4623². 5725. 7519. —⁷. R. 864. D. 2323.

22. See EVENING. 7844. —⁶.

38. See DARKNESS—*tenebrae*. 1839. —⁴. —⁵. —⁶. —⁷. —⁸. —⁹. —¹⁰. —^e.

3993⁵. 4418. 4531. 5044¹², etc.

233². See BELIEVE. 1510². 2243².

589. See BEGINNING. 794. 1017². 1106. 1107. 1109. 1110. 1198². 1295. 1510. 1573. 1679³. 1936^e. 2051^e. 2243². 2385³. 2567¹⁰. —. 3986⁴. 4674². 4717^e. 4720². 4721. 4736^e. 5037. 5128². —³. 5207. 7272. N. 21. R. 436. D. Min. 4612. 4625.

653. The evil Spirits who excite man's reasonings bring out all his falsities, and endeavour to persuade him that falsities are truths; nay, they even turn truths into falsities . . . After, by means of combats, falsities have been separated and as it were dispersed, the man is prepared to be able to receive the truths of faith; for so long as falsities reign, man can never receive the truths of faith, because the principles of falsity stand in the way . . . The seeds of charity can never be sown in the ground in which falsities reign, but only where truths reign.

735. See FALLACY. 6948⁴. —⁵. 7087. 7112. 7265. 7293². —⁴. 7307. 7316. 7320. 7344². 9213². N. 220². 5 M. I.

790. 'Waters' (of the Flood) = falsities. Ill.

— For desolations and temptations are nothing but inundations of the falsities which are excited by evil Spirits.

— For all falsity is a kind of scientific thing, and appears as if it were rational and intellectual, because it is of the thought.

803^e. If man knew how much there is in a single principle of falsity, or in a single persuasion of falsity, he would be horrified: there is in it a kind of image of Hell. But if it comes from innocence or from ignorance, the falsities are easily dispersed.

845². The case is otherwise with those who have confirmed themselves in falsities, and have thence acquired such a life of falsity that they reject and spew out all truth: this life must be devastated before anything of truth and thus of good can be inseminated. And the case is worse with those who, from cupidities, have confirmed themselves in falsities, so that Falsities and cupidities have constituted one single life: these are they who sink themselves down into Hell.

865. There is here described the second state after temptation of the man who is to be regenerated . . . which state is such that Falsities constantly cause a disturbance . . . Therefore it is here signified by 'the raven' (which Noah sent out). Falsities, with the spiritual man, especially before he has been regenerated, are like dense spots of cloud. Ex.

875. The reason the truth of faith cannot take root, is that Falsities still abound . . . and so long as Falsities abound, the truths of faith cannot be inrooted, however much they may be inseminated . . . nor can the ground be fitted to receive them until the Falsities have been so dispersed that they do not appear. 877. Sig.

887. As to Falsities not being so great as before . . . in this second state, the case is this: that all the Falsities which a man has acquired remain, so that not one is abolished . . . But, when a man is being regenerated, there are truths which are inseminated to which the falsities are bent by the Lord; and so appear as if they were dispersed. This is done by means of the goods which are conferred upon him.

895. That Falsities were separated from the voluntary things of the man of this Church. Sig.

896. The light of the Truth² of faith which he acknowledged and had faith in, on the removal of falsities. Sig.

898. 'The faces of the ground' are said to be 'dried' when Falsities no longer appear.

988. (The dominion of the internal man) over the Falsities which are of reasoning. Sig. 989. Ex.

1043. See CLOUD. —³. 3221. 6609. 8197. 8814. 8816. H. 549. W. 147. R. 24². 642². E. 355¹⁸. 419²².

1047. The voluntary proprium of man . . . continually infuses what is obscure or false into his intellectual part . . . All Falsity is thence . . . (For) as the loves of self and of the world are so contrary to heavenly love, there cannot but continually flow from them such thing as are contrary to mutual love, all of which in the intellectual part are Falsities; hence comes all the obscurity and darkness therein. Falsity beclouds truth, just as a dark cloud does the light of the sun; and as falsity and truth cannot be together . . . one must retire as the other approaches.

1106. There are many who, during their abode in the world, through simplicity and ignorance have imbed falsities as to faith, and have had a kind of conscience according to the principles of their faith, and have not lived in hatred, revenge, and adulteries. In the other life, so long as they are in falsity, they cannot be admitted into the heavenly Societies; for they would contaminate them; and they are therefore kept for some time in the Lower Earth, in order that they may there put off their principles of falsity. The time they remain there is longer or shorter according to the nature of the falsity . . .

1107. There are some who eagerly desire to be devastated, and thus put off the principles of falsity which they had brought with them from the world, (but) no one can ever put off false principles in the other life, except after some delay, and by means provided by the Lord.

1188. Falsities of this kind exist from three origins. The first is from the fallacies of the senses, in the obscurity of an understanding which is not enlightened, and from ignorance; hence comes the Falsity which is 'Nineveh.' The second origin is from the same cause, but attended with a predominant lust, as that of innovation, or of being pre-eminent; the falsities which originate thence are 'Rehoboth.' The third origin is that of the will, thus of cupidities, where men will not acknowledge anything to be true except what favours their cupidities; hence come the falsities which are called 'Calah.' All these falsities come forth by means of 'Asshur,' that is, reasonings concerning the truths and goods of faith. Ill. 1189.

[A.] 1190. In the former verse it treated of falsities of doctrine; but here of falsities of life . . . which are signified by 'Resen' . . . (for) Resen was built between Nineveh and Calah; that is, between falsities from reasonings, and falsity from cupidities; which produces falsity of life. It is (also) called 'a great city' from its signifying falsities of both the understanding and the will.

1191^e. Because all falsity of doctrine and of worship thence is derived into Falsity of life.

1212. There are in general two origins of Falsities; one is the cupidities of the love of self and of the world; the other is through reasonings from Knowledges and scientifics. The falsities from these sources, when they want to domineer over truths, are signified by 'Sodom, Gomorrah, Admah, and Zeboim.' That falsities and the consequent evils are the *termini* of external worship which is devoid of internal, may be evident to everyone. In such worship there is nothing but what is dead, so that whichever way the man who is in it turns himself, he falls into Falsities . . .

1295. In this verse, it treats of the third state of the Church, when falsities began to reign; and, in fact, falsities from cupidities. There are two beginnings of Falsities; one is ignorance of truth; the other is cupidities. Falsity from ignorance of truth is not so hurtful as falsity from cupidities; for the falsity of ignorance comes either from being so instructed from infancy, from being so engrossed by various matters of business that no inquiry has been made as to whether it is true, or from not having excelled in the capacity of judging concerning truth and falsity. The falsities from this source do not do much harm, provided the man has not confirmed himself by many things, and thus persuaded himself, under the incitement of some cupidity, to favour those falsities; for thus he intensifies the cloud of ignorance, and so turns it into darkness, that he cannot see truth.

—². But there is the falsity of cupidities, when the origin of the falsity is cupidity, or the love of self and of the world; as when a man seizes on some doctrinal matter, and makes profession of it, in order to captivate minds, and lead them . . .

—^e. The case is otherwise with those who have been born and educated in such worship, and are unaware that it is false; and who live in charity . . .

1321². The life of falsity is to them as light . . .

1551⁵. 'Silver,' in the opposite sense, = falsity; for they who are in falsity suppose it to be truth. Ill.

1666². 'This is the sea of salt' = the foul things of Falsities thence . . . Therefore 'the sea of salt' = the Falsities which break forth from cupidities; for there never exists any cupidity which does not produce Falsities; the life of cupidities may be likened to a coal fire, and Falsities to the obscure lumen thence; and as there can never be fire without lumen, so there can never be cupidity without Falsity . . .

1679². Falsity from evil is one thing, and falsity and consequent evil is another. Falsities spring either from the cupidities which are of the will, or from adopted principles which are of the understanding. The falsities

from cupidities . . . are filthy, and do not suffer themselves to be so easily extirpated, because they cohere with the very life of man . . . When he confirms in himself this life or cupidity, all the confirmatory things are falsities, and are implanted in his life. Such were the antediluvians.

—³. But falsities from adopted principles cannot be so rooted in the voluntary part of man. Such are false or heretical doctrinal things . . . Still, being falsities, they cannot but produce evils of life. Examps.

—^e. It is such falsities and the consequent evils, which are treated of in this verse.

1688. The uncleanness of Falsities and cupidities. Sig.

—'. 'Pits' = Falsities . . . from the unclean water.

1695. That (they were deprived of) the power of thinking falsity. Sig.

1832². Some (of the things in the literal sense of the Word) are falsities; which, however, are able to serve as vessels and recipients.

1834. 'A flying thing' . . . in the opposite sense, = falsity.

1860. See DARKNESS=*caligo*. —³. —^e. 3340. 3643. 6948^e. 7711. 10061⁴. H.488. 584. R.110. T.209². E.239¹¹. 386¹². 410².

1861. 'A furnace of smoke' = the densest falsity.

1867. 'The Kenite, and the Kenizzite, and the Kadmonite' = falsities which are to be expelled from the Lord's Kingdom.

1949². He whose Rational is in truth alone . . . regards everyone as being in falsity.

2045. Whatever favours anyone's love . . . is believed to be good; and thus the Rational consents, and suggests falsities which confirm . . .

2056². Falsity conjoined with impurity of life. Sig.

2057. Those within the Church who are in falsity and at the same time in the love of self, especially profane holy things . . .

2120². 'Kingdom against kingdom' = falsities against falsities. 3353^e.

2239. See CRY. 2243². 2351. 4779³. 5011. 5323^e. 10456. R 884. 885. E.400¹⁰.

2240². 'An inundating stream' = falsity (desolating faith).

2243. There are two kinds of falsity; namely, the falsity which is from evil, and the falsity which produces evil. The falsity which is from evil is all that a man thinks while he is in evil; namely, that which favours the evil. Examp. . . But the falsity which produces evil exists when a man takes up any principle from his religion, and thus believes that it is good or holy, when yet in itself it is evil. Examp. 2351, Ex.

2269³. Goods can never be insinuated into falsities as their recipient vessels . . .

2280⁶. The Intellectual (of those in the good of ignorance) is not infected with principles of falsity . . . And the life of charity is attended with this: that the falsity and evil of ignorance can be easily bent to truth

and good; but not so with those who have confirmed themselves in things contrary to truth . . .

2336⁶. When there is falsity in place of truth. Sig.

2346. 'The men of the city' = those who are in falsities; and 'the men of Sodom' = those who are in evils.

2348². 'The street of Jerusalem' = the falsities which reign in the Church.

2353. See NIGHT.

—³. All the night of falsity is from evil.

2449. So that they had nothing but falsities. Sig.

2477. That they can be persuaded of falsity rather than of truth . . .

2492. With those who have filled the memory with Falsities, it appears hairy . . .

2682². Persuasive light is such that it illuminates equally falsities and truths, and induces a faith of falsity by means of truths, and a faith of truth by means of falsities.

2813⁴. 'Things that offend' = falsities.

2851⁶. 'Smoke from the north' = falsity from Hell.

—⁷. 'A cry over the wine in the streets' = a state of falsity.

—⁸. 'All the gates desolate' = all the approaches occupied by falsities.

—¹². 'The door of the inner gate looking towards the north' = the place where there are interior falsities.

2863³. With those who have been in good in the world, falsities do not conjoin themselves with good, but only apply themselves; and so that they can be separated therefrom. Those which are conjoined remain; but those which are only applied are separated; and they are separated when the truths of faith are learned and imbued; for every truth of faith removes and separates falsity . . .

2913². After they had declined from charity (the Hittites) = the falsity of the Church.

2967⁴. 'Strangers' = falsities.

2986³. The reason a New Church is established . . . with the gentiles, is that they have no principles of falsity against the truths of faith . . . The principles of falsity which have been imbued from infancy, and afterwards confirmed, must be dispersed before a man can be regenerated, and become of the Church.

3108⁶. The falsity which is conjoined with evil . . . closes the Rational, and makes the man irrational.

3219². As they were in falsity, they fell down thence.

3242². 'Midian,' in the opposite sense, = those who are in falsity from not having the good of life.

—⁴. 'The kings' whom they slew = falsities; and so does 'the male.'

— (Thus) each and all things here are representative of the punishment and destruction of falsity by means of truths.

3310². 'A hard way' = falsity.

3322⁵. 'The king of the north' = falsities, or those who are in falsities.

3325¹². 'The gods of Egypt' = falsities.

3330⁶. When he is in charity . . . those truths which do not agree with that good, he calls falsities, and rejects.

3436². When charity and innocence 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, but are kept away therefrom as it were in the circumferences, and so can be easily expelled. But the case is otherwise with those who are not in the good of life; for with them, the falsities which by wrong interpretation they have hatched from the Word, hold the middle or centre; and truths the circumferences; and therefore it is falsities which are adjoined to the evil of their life; and truths are dissipated.

3448. See ARMY. —⁹. 3614². 4581⁸. 7898. 8138. 8275. 10225⁹. R.447². 833. E.573². —⁸. —¹³. —¹⁴. —¹⁵. 659²⁴.

—⁴. The combats of falsity with truth. Sig.

3463². See CONFIRM. 4768. —. 5008⁶. —⁶. 5033. 5038. 5096. —². 5128³. 5135⁴. 5432². 6222⁵. 6359. 6500. 7437². 7680². 7788². 8013². 8148². 8521². 8780². 8904. 8908. 8924. 9300². 9330². 9340⁶. 9394². 9688⁵. 10124³. 10227³. 10624². 10640². H.352⁶. 513⁶. S.60. 91. 92⁶. 93. F.11. W.262. 267. —². 268. 350⁸. P.87⁶. 98⁵. 168⁵. 231³. 318². —³. —⁵. —⁹. R.99². 224². 339. —². —⁶. 411. 421. 549. 598⁶. 715. M.233⁷. —⁶. 491. B.55. T.80⁶. 258⁶. 320. 345⁶. 565. 758². 759⁶. 799. E.417¹⁰.

3464⁶. Persuasive faith is such that he cares nothing whether it is true or false, provided he can captivate minds.

3487. The first state of the perversion of the Church, which was that they began not to know any longer what is good and what is true, and to dispute with each other about them, from which came Falsities. Tr. 3488.

3488⁴. See ENMITY.

3584. 'They that curse' = falsities, which separate themselves from truths.

3614². See ANGER. —⁵.

—⁴. 'To make drunken' is predicated of falsity.

3701⁴. These are the lowest goods and truths . . . by which the falsities can be extirpated which he before had believed to be truths.

3708²¹. 'The north,' in the opposite sense, = the falsity from which is evil, and the falsity which is from evil. As the falsity from which is evil originates from reasonings about Divine things and against Divine things from the scientifics which are of the natural man, it is called 'the people of the north out of Egypt' . . . The falsity which is from evil, as it originates from external worship which is apparently holy, but the interiors of which are profane, is called 'the nation of the north out of Babel' . . . Both the falsity from which is evil, and the falsity which is from evil, are said from Gog . . .

—²². From the obscurity of the natural man, there originates both truth and falsity. Ex.

3863¹⁴. Faith from self . . . causes him to see falsities as truths, and truths as falsities.

3901⁷. 'An eagle,' in the opposite sense, = rational things not true, thus falsities. —⁸.

[A.] 4171². 'What is torn'=the evil which is from falsity, which is introduced by the evil.

—³. 'Torn' is predicated of the good into which falsity is insinuated; the effect of which is that the good is no longer alive.

4197. Therefore they enter into Heaven without such instruction, if in their truths there have not been falsities which must first be dispersed.

4214³. The light of Heaven . . . is reflected . . . with those who are in principles of falsity.

4245^e. If a man were to think from the goods of charity . . . he would perceive how falsities had intermingled themselves, and had put on the appearance of being truths.

4256². When truth was in the first place . . . falsities intermingled themselves. For . . . where there are falsities, there is fear when good approaches. Moreover, all who are in good begin to be afraid when falsities appear in the light from good; for they fear falsities, and want them to be extirpated; but this cannot be done if they inhere, except by Divine means; and hence it is, that they who are to be regenerated, after fear and distress, come also into temptations; for temptations are the Divine means for the removal of those falsities.

4269. In an abode where there are falsities, (singulars) are either rejected, suffocated, or perverted.

4303. That those things are not appropriated in which there are falsities. Sig.

— . When truths are distorted . . . they accede to falsities; and hence it is that by 'the sinew of what is put out,' is signified falsity.

4330⁴. When external sensuous Spirits are in their fallacies, phantasies, and hypotheses, and consequently in falsities, they have tranquillity . . .

4353². 'Youths led off to grind'=to hatch falsities by applying truths, and thus persuading.

—³. 'The first-born of Egypt'=the truths of faith separated from the good of charity; which truths become falsities.

— . 'The first-born of the maid-servant who is behind the mills'=the affection of such truth, whence come falsities.

4402^e. See GOD. 9283. 10399.

4434³. To conjoin one's self with falsity. Sig.

4489⁴. They who see in obscurity . . . the things which they see are mingled with the shades of night; that is, with falsities . . .

4503⁹. 'The thrust through'=those who are in falsities of doctrine.

4544. That falsities should be rejected. Sig. 4550.

4543³. Purification from falsities. Sig.

4551. Actual things are here predicated of the falsities which were to be rejected. As to the rejection of falsities even of actual things, which is here treated of . . . Before, by means of regeneration . . . a man comes to good, and from good does truth, he has very many falsities mixed with truths; for he is introduced by means of the truths of faith, concerning which he had

no other ideas in his first age than those of infancy and childhood; and as these ideas come forth from the external things of the world, and from the sensuous things of the body, they must be among fallacies, and consequently among falsities: these also become actual; for a man does the things he believes. It is these falsities which are here meant; and they remain with the man until he is regenerated; that is, until he acts from good; and then good, that is, the Lord by means of good, reduces into order the truths which he had heretofore imbibed; when this is done, the falsities are separated from the truths, and are removed. The 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; and this with every man, but especially with him who is being regenerated: and even with him who is not being regenerated, the like takes place; for when he becomes an adult . . . he regards the judgments of his childhood as inane and ludicrous. . . (But the latter for the most part regards truths as falsities, and falsities as truths.

4552². When falsities are removed in a regenerate man, they are rejected to the lowest of the Natural; and therefore, when seen by the interior sight . . . they appear further removed; for . . . falsities are rejected to the outermost circumferences. These remain with man for ever, but they are in the above order when the man suffers himself to be led by the Lord . . .

—³. 'An oak'=the lowest falsities of the Natural. —⁴, III.

4581⁷. 'Under every green tree'=from the faith of all falsities.

4599⁶. The interiors of those who are in the love of self and of the world, thus the falsities from which they combat, and by which they confirm their religiosity, are expressed, in the opposite sense, by 'towers.' . . . (Here) interior falsities are signified by 'a tower.'

4650². 'Who smote Midian in the field of Moab'=purification from falsity.

4658². To impose on falsities the appearance of truth . . .

4720². 'Dothan,' here, =the special things of false principles. 4721.

—^e. All these are the special things of false principles . . . Hence it is evident that when the general principle is false, all things savour of falsity.

4721. That they were in the special things of false principles. Sig. —², Examp.

4726. For to such, falsities appear as truths, and truths as falsities . . . 4783⁶.

4728. 'Let us cast him into one of the pits'=among falsities. . . The reason 'pits'=falsities, is that men who have been in principles of falsity, after death are kept for some time under the Lower Earth, until falsities have been removed from them, and have been as it were rejected to the sides.

4729. What goes before; namely, that they had rejected Divine truth among falsities, which was a lie from the life of cupidities. For there are three origins of falsity; one, the doctrine of the Church; the second, the fallacies of the senses; the third, the life of cupidi-

ties. That which is from the doctrine of the Church takes hold only of the intellectual part of a man; for he is persuaded from infancy that it is so, and confirmatory things afterwards corroborate it. But that which is from the fallacy of the senses, does not so much affect the intellectual part; for they who are in falsity from the fallacy of the senses have but little mental view from the understanding, but think from lower and sensuous things. But the falsity which is from the life of cupidities springs from the will itself . . . for that which a man wills from the heart he desires: this falsity is the worst of all, because it inheres, and is not eradicated, except by a new life from the Lord. . . The things which confirm evil by the thought are what are called falsities from the life of cupidities. These falsities appear to the man as truths; and when he has confirmed them with himself, truths appear to him as falsities . . . But if he has not confirmed these falsities with himself, the truths which his understanding had previously imbed, stand in the way, and do not allow them to be confirmed. 4770°.

4730. 'Dreams' = preachings concerning Divine truth which, in their opinion, were false; and that they were also seen by them as falsities, is signified by their saying, 'We shall see what will become of them.'

—². A further reason why falsities are confirmed from the life of cupidities . . .

4736. 'Cast him into that pit which is in the wilderness' = that they should meanwhile hide it among their falsities; that is, that they should consider it to be false, but still retain it as being of advantage to the Church.

—³. This truth is not vital, because it has in it a principle of falsity; consequently, with him in whom there is such truth, from the principle which dominates therein it is nothing but falsity . . . On the other hand, there are falsities which are received as truths, when there is good in them, especially if there is the good of innocence . . .

4757. 'They drew . . . Joseph . . . out of the pit' = aid from them, that (Divine truth) may not be among falsities. Ex.

4777. (Joseph) 'torn to pieces' = dissipated by falsities. . . . It is falsities from evils or from cupidities which are here meant.

4781. 'All (Jacob's) sons' = those who are in falsities.

4821. That thence is the falsity of the Church. Sig.

4822. The quality of the falsity of the Church. Sig. . . . It is said the quality of the falsity, because falsities differ from each other as truths do; insomuch that it is scarcely possible to enumerate their genera; and each genus of falsity has its own quality, by which it is distinguished from every other. General falsities are those which reign with the depraved in every Church, and this falsity is varied with everyone in the Church according to his life: the falsity which existed in the Jewish Church, and which is here treated of, was the falsity from the evil of the love of self and the consequent love of the world.

4861. What is intermediate to the truths of the Church and to falsities. Sig.

—². Unless (external truths) are enlightened by internal ones . . . they present falsities with those who are in evil.

4868. The lust of conjunction with falsity. Sig. and Ex.

4886. (A marriage pledge) by falsity. Sig.

4891. Whether it was falsity which appeared as truth. Sig.

4895. That this cannot be disclosed by falsity. Sig.

4926⁴. See BREAK-rumpere. —⁵. —⁶. 10545⁷. E.400¹¹.

4956^e. See BIND-vincire. 5037⁸. 5038. 5045. 5096. 5145⁶. 6757^e. 9341⁴. R.99². E.239¹⁶, etc.

5023. Falsity persuading good that it is truth. Sig. For good natural not spiritual is easily persuaded that falsity is truth and truth falsity. 5032², Tr.

5032. The communication of falsity, that it appeared as truth. Sig.

5037. 'The prison house' = the place . . . where they are kept who are in vastation; that is, they who have been in principles of falsity and in a life of evil from falsity, and yet in good as to the intentions. Such cannot be received into Heaven until they have put off the principles of falsity, and also the delight of life thence derived. They who are there, are let into temptations; for principles of falsity and the delights of life thence derived can be cast out only by means of temptations.

5044⁵. 'Asshur' = reasoning concerning Divine truths, whence come Falsities.

—⁶. 'The princes in Zoan' = falsified truths, thus falsities.

—⁷. 'The cormorant, the bittern, the owl, the raven' = kinds of falsity which come forth when the Divine truths of the Word become of no account.

—⁸. The falsities which are their primary truths, are signified by 'princes.'

5096². They who are such do not even know that they are in . . . prison; for they are affected with their own falsity, and love it for the sake of the evil from which it comes.

5117⁷. 'To bring back the captivity of the people' = to deliver from falsities.

—¹⁰. 'Their vine being of the vine of Sodom, and of the fields of Gomorrah' = that the intellectual part was obsessed by falsities from infernal love.

5120⁸. 'A cup,' in the opposite sense, = the falsity from which is evil, and also the falsity which is from evil. Ill.

—⁸. The reason falsity from evil is signified, is that as wine inebriates and makes insane, so does falsity . . .

—¹¹. 'A cup,' in these places, = insanity from falsities and the consequent evils.

—¹². 'A cup' also = temptation, because this comes forth by means of evils fighting by means of falsities against goods and truths.

5128². (A sign of a man's being merely sensuous is this:—) if he is in principles of falsity, and does not suffer himself to be enlightened, but entirely rejects

truths, and without reason obstinately defends falsities . . . Still more sensuous are those who are in the persuasion of falsity ; for the persuasion completely closes the Rational. It is one thing to be in principles of falsity, and another to be in the persuasion of falsity. They who are in the persuasion of falsity, have some light in their Natural, but it is like the light of winter ; in the other life this light appears snowy ; but as soon as heavenly light falls upon it, it is darkened . . . This, too, is evident from them (here) ; for they cannot see any truth ; and in fact, from the darkening . . . character of their falsity, truths are of no account to them . . . To the simple, such persons sometimes appear as if they were rational ; for by means of that snowy wintry light they can, by means of reasonings, dexterously confirm falsities so that they appear as if they were truths. In such persuasion are many of the learned ; for they have confirmed falsities with themselves by logical and philosophical things, and finally by many scientifics.

[A. 5128]⁵. Profanation is what commingles falsities with truths, and evils with goods.

—⁶. When the Rational is subject to sensuous things, the contrary happens ; for then falsities are in the centre, and truths in the circumferences : the things which are in the centre are in a certain deceptive lumen . . .

5135⁵. 'The cloak of Shinar,' 'the shekels of silver,' and 'the tongue of gold' = species of falsity.

—⁹. 'A people great and mighty' = falsities fighting against truths.

—¹⁰. 'To run with a thief' = to alienate truth from one's self by falsity.

5149². Falsity is of a twofold origin ; namely, falsity of doctrine, and falsity of evil. The falsity of doctrine does not consume goods, for a man can be in falsity of doctrine, and yet in good . . . But the falsity of evil does consume goods ; evil itself is opposite to good ; yet by itself it does not consume goods, but by means of falsity ; for falsity attacks the truths which are of good ; for truths are as it were the out-works within which is good ; and the out-works are assaulted by means of falsity . . .

5202. 'Seven other kine coming up after them out of the river' = the falsities which are of the Natural in the boundary.

5205. That falsities stood in the boundaries where there are truths. Sig.

5206. That these falsities which are not of faith or of charity, would exterminate (the truths of the Natural). Sig.

5207. As to truths being exterminated out of the Natural by falsities in the boundaries . . . this happens at the beginning of all regeneration ; for truths . . . are not truths with him until good is adjoined to them . . . and therefore at the beginning falsities are near truths ; that is, falsities are in the boundaries where truths are ; but in proportion as good is conjoined with the truths, the falsities flee away. This, too, is actually the case in the other life ; there, the sphere of falsity applies itself to truths according to the influx of good into the truths : when but little good flows in, the sphere of

falsity is near ; when more good flows in, the sphere of falsity removes itself ; and when good is completely adjoined to truths, the sphere of falsity is completely dissipated. When the sphere of falsity is close at hand, as is the case at the beginning . . . truths are as it were exterminated ; but are meanwhile stored up in the interior, and are there filled with good, and are successively brought out thence.

5217². This, also, is the case in the Spiritual World : where there are falsities, truths cannot subsist ; and, on the other hand, where there are truths, falsities cannot subsist : the one exterminates the other ; for they are opposites : the reason is, that falsities are from Hell, and truths are from Heaven. It sometimes appears as if falsities and truths were in one subject ; but in such a case the falsities are not those which are opposite to truths, but those which are associated by applications. A subject in which there subsist at the same time truths, and falsities which are opposite, is called lukewarm ; and a subject in which falsities and truths are commingled together, is called profane.

5219⁶. Such obscurity can be enlightened in a general manner ; whereas an obscurity from falsities cannot be enlightened at all ; for falsities are so many darknesses which extinguish the light of Heaven ; and thereby produce an obscurity which cannot be enlightened until the falsities have been removed.

5268. The states of the multiplication of the falsity which infests the interior Natural. Sig.

5269. The states of the multiplication of the falsity which infests the exterior Natural. Sig.

5313¹⁶. 'A throne,' in the opposite sense, = the kingdom of falsity.

5563. (Pains and nuclei in the skull) come forth from falsities which are from cupidities ; and, what is wonderful, the genera and species of the falsities have their stated places in the skull. With those who are being reformed, such nuclei, which are indurations, are broken and are reduced to softness, and this by various means . . . For the falsities from cupidities are of such a nature that they become indurated ; for they are contrary to truths ; and as truths are determined according to the form of Heaven, they flow as it were spontaneously, freely, gently, and softly ; whereas falsities, as they tend to the contrary, have opposite determinations . . . Examps.

5566. When wandering stars appear in the other life, they signify falsities.

5700⁶. When scientifics are in inverted order, they are disposed in the form of Hell ; and then the falsest are in the middle . . .

5826⁴. 'They who are born of the will of man' = those who are in persuasions of falsity. 9454.

5954⁷. 'Not to pollute the garments' = not to defile truths with falsities.

6000⁸. Vastations are said to take place 'in the night,' because truth is then obscured, and falsity enters.

—⁹. 'The arrow which flies by day' = the falsity which is taught openly. 9642⁶.

6023. A scientific is only a vessel, which can be filled with both truths and falsities. Examps.

6084°. But falsities and the scientifics which agree with them come directly under the sight, that is, are in the inmost, with those who are affected and delighted by the evils of the love of self and of the world.

6110°. Noon, in Hell, is the itch of Falsities.

6355. That neither does the truth of spiritual good want to know the falsities of their thought thence derived. Sig.

6401°. 'Dan' = those who hate falsities from fallacies and spread them about : their falsities are called 'horses.'

6419°. The assault on truth by falsities, and the protection of truth against falsity. Tr.

6420. Resistance by falsities. Sig.

6421. 'To shoot' = to combat from falsities.

6443°. They who are elevated into Heaven are at first in obscurity. . . for there is need of a space of time in order that the obscurity induced by falsities may be dissipated.

6534°. 'Horses,' and 'horsemen,' in the opposite sense, = a perverted understanding, and the falsities thence derived. Ill.

6639. The establishment of the Church is here treated of, and how it is continually infested by scientifics and falsities. (Sig. by the Egyptians afflicting the sons of Israel).

—². In order that the man of the Church (newly arrived in the other life) may be purified, he is kept in such a state that he may be assaulted by . . . falsities . . . This rarely happens to a man while he lives in the body . . .

6659. The falsities which would compel them to serve. Sig.

— . 'Princes,' here, = primary falsities.

6681. 'The king of Egypt called the midwives' = that those in falsities formed a design against those in scientific truths in the Natural.

6679. See EGYPT. 6729°. 6799. 6854. 6865. 6901. 6907. 6910. 6914. 6917. 6920. 6976. 7021. 7103. 7203. 7220. 7235. 7238. 7240. 7276. 7280. 7385. 7387. 7441². 7442. 7465. 7505². 7522. 7569. 7674. 7705. 7732. 8096. 8161. 8166. 8174. 9292. 9348⁴. E.141°. 355²⁶. 410⁶. 433¹². 448¹³. 502°. 540°. 585°. 627¹². 654. —². —³⁸. etc.

6693. 'Every son that is born ye shall cast into the river' = that they should immerse in falsities all the truths that appear.

—². 'The river of Egypt' = what is contrary to intelligence ; thus falsity. Ill.

6726. They who are being initiated into truth Divine are first put among falsities. Sig.

6730. 'To wash at the river' = worship from falsity.

6731. 'Her girls walked by the river's side' = the ministries of that religiosity which is from falsity.

6753. 'I drew him out of the waters' = deliverance from falsities.

6757. 'Saw their burdens' = apperception that they were being infested by falsities.

— . How the case is with infestations by falsities, which are burdens to those who are in truths, cannot be

known by man while he is living in the world, because he is then not so infested ; for his mind then either cleaves to falsities, or shakes them off, and this without any sensible infestation. Whereas in the other life, when they who are in truths are being infested by falsities, they are held in them by evil Spirits as if they were bound, but the interiors of the mind are kept by the Lord in truths, by means of which the falsities are shaken off.

6758. Falsities cannot destroy truths.

6762. 'He hid him in the sand' = that he discarded it to where falsities are. Ex.

6765°. When a man is being regenerated, he is let into combats against falsities . . .

6772. 'Moses fled from before Pharaoh' = that (truth Divine) was separated from falsities.

6784°. It is evil which is opposite to Heaven, not falsity from ignorance ; in fact, if there is anything of innocence in the ignorance, that falsity is accepted by the Lord as truth ; for they who are in such, receive truth.

6803°. 'Groaning' = grief on account of the endeavour made by falsities to subjugate.

6851. 'I have seen the affliction of My people' = mercy towards those of the Spiritual Church after infestations by falsities.

6853. 'I know their sorrows' = foresight how much they had been immersed in falsities.

— . For when they who are in good are immersed in falsities, they come into tortures and anxieties . . . for they love truths and are averse to falsities, and constantly think about . . . the unhappiness that would ensue, if falsities were to have dominion with them. But they who are not in good, care not whether they are in falsities or in truths . . . These are perpetually immersed in falsities. Immersion in falsities in the other life appears like one who is immersed in waves, which, according to the abundance of the falsities, rise ever higher, until at last they rise over the head ; the waves appear thinner or denser according to the quality of the falsities.

6854. It here treats of (the Spiritual Church) ; how they are infested by falsities. 7087.

—². Before the Lord's advent . . . they were kept in the Lower Earth . . . which Earth was beset around by the Hells in which are falsities . . . 7090.

6855. That they should be elevated from the place and state in which they are being infested by falsities. Sig.

6864. The Holy proceeding from the Lord's Human, by which the infesting falsities would be dissipated. Sig. and Ex.

6907°. In the world, they who are in falsity do not openly oppose those who are in truth ; for they are restrained by external bonds . . . But they oppose themselves inwardly . . . and when they come into the other life . . . they openly oppose themselves to those who are in truths . . . and when they are admonished not to do such things, since, if they do not desist, they will be . . . thrust down into Hell, they pay not the slightest

attention, but constantly persist in the infestation; to such a degree are they in the delight of life from falsity . . . Sig.

[A.6907]³. The glory of the world . . . kindles this light, (in which) truths appear exactly like falsities, and falsities exactly like truths . . . Hence such persons are in a strong persuasion of falsities against truths. . . But with those who are in truths from good . . . the light of Heaven is bright; (and therefore) in it truths appear as truths, and falsities as falsities; for when this light falls upon falsities . . . it completely extinguishes them.

6952. 'The serpent's tail'=falsity itself; for this is the ultimate or lowest; and he who is in falsity, and thus in the ultimate and lowest, looks altogether downwards or outwards . . .

6977. There is a total inversion of state in the Natural when it is occupied by nothing but falsities; this rarely takes place with a man while he is living in the world; but in the other life it is the ease with all who are cast into Hell. Ex.

6978^e. The defence of the falsity which is from fallacies. Sig.

—^e. 'The multitude of the pierced through'=that hence come innumerable falsities, and those who are in falsities.

7031. The media of power from the Spiritual . . . against the infesting falsities. Sig.

7097³. Lest they should abuse the truths of faith (the infesters) are deprived of them, and when they are deprived of them they seize on falsities which are completely contrary to the truths of faith, and then, by means of the falsities, they infest those who are in truths; this is then their delight of life . . . 7317^e.

7122. 'The words of a lie,' when said by those who are in falsities, = truths; for they who are in falsities call truths falsities . . . and falsities truths.

—². This infestation is permitted to the end that falsities may be removed, and truths insinuated; which cannot possibly be done without infestation. Ex.

7129. The injection of falsities without diminution. Sig.

7133. That they should serve falsities so called in every state. Sig. . . It is said falsities so called, because the evil do not acknowledge the things which they speak to be falsities . . .

7136. That those who proximately received and communicated the infestations were injured by the injected falsities. Sig.

— . 'To be beaten'=to be injured by falsities.

7147. At this time truths are withdrawn from them, and it is permitted that mere falsities infest, and this even to despair. Ex.

7159. See PHARAOH. 7167. 7225³. 7268. 7272. 7275. 7295. 7341. 7355. 7396. 8188. 8332. 8653. 8668.

7164^e. Complaint . . . that those who are in falsities have such dominion over those who are in truths. Sig.

7168. That they . . . seemed to be injured by the injected falsities. Sig. . . (It is said) that they seemed to be injured, because they who are in infestation and in

temptation cannot be injured by the injected falsities; for the Lord protects them.

7218. 'Hard service'=infestations by mere falsities. Ex.

—². When Spirits are in a state of evening and night, their thought is in a forced state when they are compelled to think about the falsities which are injected.

7225². When these loves have fortified themselves with falsity as with a wall.

7244^e. That the law Divine is impure with those who are in falsities. Sig. 7245.

7265. The first three degrees of vastation. Tr. *First*: that mere fallacies, whence came falsities, began to reign with them . . . *Second*: that the truths themselves with them became falsities, and falsities truths . . . *Third*: that they reasoned from falsities against the truths and goods of the Church. 7293. 7295.

7273. They thus saw that they were in falsities.

7290². At last, when the ideas derived from miracles are dissipated, there is a conjunction of falsity and truth; thus profanation.

7297. See ENCHANT. 7298. R.462. —². —⁵. 892. T.324.

7306^e. They who are in falsities cannot be enlightened. Ex.

7308. 'The bank of the river'=the state of that falsity.

7313^e. Those of the Spiritual Church at this day who are being vastated as to falsities (are also here represented).

7322. Power against the falsities with the infesters. Sig. 7323.

7325. See WATER. 9050¹⁰.

7343. Search for truth which they might apply to falsities. Sig. and Ex.

7352. (Examps. of reasoning from mere falsities.)

7356. Among the more delightful things with the evil is to scatter falsities; to confirm them . . .

7357. Reasonings from falsities in each and all things. Sig. . . They who are in Hell . . . cannot do otherwise than speak falsities. Hence when such a one speaks . . . in the World of Spirits, it is known at once that it is false. Sig.

7378. (Ex.viii.) continues to treat of the vastation of those who are in falsities . . .

7391^e. Weariness of reasoning from mere falsities. Sig. 7392.

7392. By reasonings from mere falsities they cannot do harm; for those of the Spiritual Church laugh at mere falsities; but they could do harm by the falsities which are from fallacies and appearances . . . Sig. 7699, Sig.

7398². After falsities are removed, they have places allotted elsewhere in the Natural; and, with the falsities, the endeavour and the cupidity to reason. Sig. and Ex. 7408.

7443. That they could not infest those of the Spiritual Church by the falsities of malevolence. Sig. and Ex.

7448. That malevolent falsities broke forth on all sides among (the infesters). Sig.

7474². (It is those who are in the good of faith) who are infested in the other life by those who are in falsities; for they who are in the good of charity cannot be so infested . . . In the other life these freely reject falsities . . .

—³. See INFEST.

7574. 'Hail' = such falsities as destroy the truths and goods of the Church . . . For there are very many genera and species of falsities, as there are of the evils from which they come . . .

7646. The falsities signified by 'the hail' are falsities in the exterior Natural; but the falsities signified by 'the locusts' are the falsities in its extremes: these latter falsities are those which consume the most general truths and goods . . .

7648. That falsity will reign in each and all things in the Natural . . . Sig.

7649. That from ancient time there had not been such falsity in the Church as there was then. Sig. 7686, Ex.

7853. See UNLEAVENED. 8060. 9287. 9289.

7887². When falsities flow into good, which is the case when a man lives according to them from ignorance in which there is innocence; and when the end is to do what is good; they are regarded by the Lord, and in Heaven, as not being falsities, but as resemblances of truth; and are accepted as truths, according to the quality of the innocence.

7889. That he who has falsity in good shall be damned. Sig. and Ex.

7902². As to truth purified from all falsity . . . with man there can never exist pure truth, both because falsity is continually flowing forth from the evil in which he is . . . and because truths have a connection with each other; and therefore if there is a single falsity . . . all the other truths are defiled thereby, and derive something from falsity. But truth is said to be purified from falsity, when the man can be kept by the Lord in the good of innocence . . . When a man is in this state, falsity can be removed from him and truth insinuated by the Lord. Sig.

7909. The reason falsity is to be most carefully guarded against, is that man may be in good. Falsity does not agree with good, but destroys it; for falsity is of evil, and truth is of good. If falsity is appropriated, that is, firmly believed, there is no reception of the good of innocence, consequently no deliverance from damnation. It is one thing to appropriate falsity, and another to adjoin it: they who adjoin it, if they are in good, reject falsity when truth appears to them; but they who appropriate falsity to themselves, retain it, and resist the truth itself when it appears. Hence it is so frequently said that what is leavened is not to be eaten.

8051. Falsity and what is falsified cannot (as such) be appropriated to anyone that is in good . . . because he thinks well concerning God, His Kingdom, and spiritual life, and consequently applies falsity so as not to be contrary to these things . . . Unless this were the case, scarcely anyone could be saved; for falsities are

more prevalent than truths. . . They who are in good are also in the love of truth, and therefore, when, in the other life, they are instructed by the Angels, they reject falsities, and accept truths; and this according to the degree of the love of truth which they had had in the world.

8063^e. That in good there is not anything false. Sig. For falsities are outside the sphere; as they begin where truths cease; whereas if they enter the sphere, they are appropriated.

8137. See DIVINE HUMAN.

8168. (In infestations and temptations) two forces are acting; one from the falsities injected by the Hells into the external man, the other from the truths insinuated by the Lord into the internal . . . The falsities have their power from the love of self and of the world which is in man . . .

8185. See DIV.

8201. 'Jehovah caused the sea to depart by a strong east wind' = a means of the dissipation of falsity. 8203. 8206.

8215. That the power of injecting falsities was taken away. Sig.

—⁵. 'The thrones cast down' = falsities.

8286. Falsities gathered into one by the presence of Heaven. Sig.

8299. The pouring round of a vast quantity of falsities. Sig.

8311. Those are in falsities and at the same time in good . . . who are in heresies and in a life of good; also all outside the Church who are in good; but the falsities with these do not condemn, unless they are such falsities as are contrary to good, and destroy the very life of good. The falsities which are not contrary to good are indeed in themselves falsities, but, relatively to the good of life to which they are not contrary, they almost put off the quality of falsity, which is effected by their application to good; for such falsities can be applied either to good or to evil; if they are applied to good, they become mild, but if to evil, they become hard; for falsities can be applied to good equally as truths can be applied to evil. Examp.

8315. They who are in the life of falsity from the love (of self). Sig.

— . For they who are in natural good . . . suffer themselves to be led to believe falsities of every kind, thus to live according to them: they are led away from truths to falsities chiefly by those things which favour their loves. These are they who are meant by 'Moab.'

8408³. A people possessed by falsities. Sig.

8540⁴. 'A stone,' in the opposite sense, = falsity. Refs. 8932⁷.

8579. The Divine power by which falsities are dissipated. Sig.

8604^e. That when faith looked downwards . . . to self and the world, falsity conquered. Sig. 8607.

8764². An Intellectual from falsities . . . is not an Intellectual . . .

—^e. 'Wings,' in the opposite sense, = falsities.

8810^e. 'Smoke' = the thick darkness of falsity. Ill. 9144².

[A.] 8877. Falsities conjoined in a long series. Sig.

8882. 'To take the name of God in vain' = . . . to turn good into falsity ; that is, to live holily and yet not believe.

8885². This is effected by . . . new falsities . . . with the evil.

8906². The desolation of the Church when falsities break in, and destroy truths. Tr.

—³. That falsity will then possess the whole man, both his Voluntary and his Intellectual, and will thus take away all truth and good. Sig.

8946. The idea of thought concerning them thus full of falsities . . . Sig.

—^e. Mists are falsities.

9007. 'To smite' = to injure by means of falsity.

9011. (Those who unintentionally injure others by reasoning from falsity against the truth and good of faith.) Rep.

9024². A contention for falsities against truths, (and) the Lord's contention for truths against falsities. Sig. —³.

—⁴. 'A great storm' = falsity dominating.

9049⁶. They who by falsities want to destroy the truths of faith . . . Sig.

9051². 'The right eye' = falsity of faith concerning the Lord.

9052³. 'Teeth,' in the opposite sense, = falsity destroying truth. Ill.

9081. 'To strike with the horn' is said of the destruction of falsity by the power of truth ; and, in the opposite sense, of the destruction of truth by the power of falsity. Ill.

9084. 'When a man has opened a pit' = if anyone has received falsity from another. 9089.

9141². The love of falsity and the faith of falsity constitute the lumen of life with (an evil man and a Spirit of Hell).

9144⁴. See CONCUPISCENCE. —⁵. —⁶. —⁹.

—². When falsity is presented to view, it appears pointed.

9164. When a man is in truth from good . . . falsities are in the boundaries, but are not in a series with the truths, nor do they stand erect to Heaven as the truths of good do ; but they are bent downwards, and, in so far as they go forth from evil, look to Hell. But when falsity usurps the place of truth, the order is inverted . . . and the falsities of evil occupy the middle.

9166⁷. 'To make a hair black' = to say that falsity is falsity which is from themselves.

9188⁴. The origin of falsity, that it is from the evil of the love of self. Sig.

9192². They who are in falsities are often saved.

—⁷. They who are in good, and . . . are in falsities from ignorance . . . do indeed regard their falsities as truths ; but as these falsities go forth from good, they bend them to good ; and therefore there is nothing malignant in them, as there is in the falsities which are from evil. And as the falsities thence derived are mild and flexible, they are in the capacity of receiving truths

. . . These falsities may be compared to meats which are unclean to the sight, but still are savoury ; whereas falsities from evil may be compared to unclean meats, which are inwardly putrid. 9253.

9228². The destruction of falsity. Tr.

9248. 'Thou shalt not bring a report of vanity' = no hearkening to Falsities.

—². 'Vanity' = falsity of doctrine ; 'a lie' = falsity of life.

9253. That the falsities in which are they who are in ignorance of truth are not to be favoured. Sig.

9256³. With such the internal man cannot be opened towards Heaven, unless the . . . affirmatives of falsity . . . are dispersed ; and they must be dispersed in the world ; and this can be done only by a total inversion of the life, thus in the course of years ; for falsities dispose themselves into series, and make a continual connection with each other, and form the natural mind itself . . . (Thus) to destroy the falsities with such, is to destroy the life itself ; and if they are to have a new life, falsities must be successively extirpated . . .

9257. See ASS.

9258. There are falsities which agree with the good of the Church, and there are falsities which do not agree with it ; the falsities which agree are those in which good lies hidden, and which thus, through good, can be bent to truths ; but the falsities which do not agree with the good of the Church, are those in which evil lies hidden, and which therefore cannot be bent to truths. Ex. —⁴. 10109, Refs. 10302.

9259. The falsities which do not agree with the good of the Church, are all those which are against the Lord, the good of love to Him, and the good of charity.

9272⁷. 'The breach of the people' = the falsity of doctrine from the badness of the teachers.

9286. 'The feast of unleavened things' = purification from falsities . . . For the man who is being regenerated is first purified from falsities . . . 9294², Ex.

9297⁴. The truths or falsities which had made one with the use (of their life) remain, and more are adopted . . . which complete the use.

9321. 'Thou shalt break in pieces their statues' = that the falsities of worship are to be removed.

9328. The consternation of all falsities. Sig. and Ex.

9335. 'And the wild beast of the field be multiplied upon thee' = the afflux of falsities from the delights of the love of self and of the world.

9341³. See EUPIRATES.

9348². 'Pit' = falsity induced by reasonings from the fallacies of the senses to favour the delights of the loves of self and of the world.

—⁴. 'The voice of the roaring of a lion' = falsity.

9382². These loves receive and imbibe falsities like sponges.

9406⁷. See CLAY-*argilla*. E. 176². —. 237⁰.

9424⁸. See GRAVEN. 10405².

—¹⁰. There is falsity in the internal form when people do not think rightly concerning truths ; for . . .

truth . . . is thought about falsely by all who are in evil ; for . . . with those who are in evil a single truth consists of infinite falsities.

9425. See DOCTRINE. 10503.

9642⁶. The power of falsity (from faith alone) against truths. Sig.

9670⁸. The purification of truth from falsities in the external man. Sig.

9755⁴. See ZIIM.

—⁷. Falsity from scientifics. Sig. —⁸. —⁹.

9807⁸. 'Son,' in the opposite sense, = falsity.

9809⁷. 'Smitten kings' = the destruction of falsities.

—¹¹. Truth is such that falsity can be adjoined to it ; but not falsity in which is evil, but in which is good . . .

9852^e. That the falsities may cohere, is sig. by 'casting chains of silver.'

10036. 'Its skin' = falsity in ultimates.

10201⁴. In proportion as a man has kindled a natural lumen by the loves of self and of the world, he rushes into falsities . . .

10456. Suspense of combat between falsity and truth, and no decision. Sig.

10582. See CLEAVE-*findere*. E.410³. —⁶.

10638³. To see from self is to see falsities instead of truths ; and if they see truths they falsify them by principles or loves from self . . . Hence come falsities of evil.

10648. The falsities which are not from evil are indeed falsities in the external form, but not in the internal ; for falsities exist with those who are in the good of life, but there is good within them, which causes the evil of the falsity to be removed ; and thus before the Angels this falsity does not appear as falsity, but as a kind of truth . . .

H. 352. They who do not see truth from truth . . . can believe falsity equally as truth . . .

— . In this light, falsities can shine like truths . . .

377. (Thus) they who are in falsities are not in marriage love ; and not at all they who are in falsities from evil . . .

464⁴. They seize on all falsities which are cried up as truths by those who call themselves learned . . .

—⁵. For truths cannot be seen from falsities, but falsities can be seen from truths.

479⁵. Evil love wills to be nourished by falsities. . . When they came to their own, they seized with much pleasure the falsities agreeing with their love.

482². At last they are insane from falsities. Therefore . . . all truths are taken away . . . and in their stead they are imbued with every falsity which agrees with the evil of their life . . . P.17².

575. 'The gnashing of teeth,' is the continual disputing and combat of falsities with each other . . . E. 556¹⁸. —^e. All falsities there make a grating noise.

589. See EQUILIBRIUM.

N. 18^e. But falsity not of evil can be conjoined with good.

21. (Refs. to passages on the subject of falsity.) 171.

S. 15². That those who are in falsities from ignorance, and do not suffer themselves to be seduced by the evil, will approach the Lord . . . Sig.

F. 29. Knowledges of falsity (do not at all make faith) ; for . . . Falsity, being opposite to truth, destroys faith : nor can charity come forth where there are mere Falsities . . .

71. For they who are in falsities see no otherwise than that falsities are truths . . .

W. 188². The Angels . . . see . . . that men multiply Falsities upon Falsities . . .

420^e. All the defilement of a man is effected through falsities opposite to truths of wisdom.

P. 17². But if his life has been of the love of good, all the falsity he had gathered in the world . . . but which he did not confirm, is removed.

144. For as truths open the understanding, so do falsities close it ; they close it above, and open it below . . .

318². As all falsity shines in the natural man from its appearances and fallacies ; and truth shines only in the spiritual man ; it is evident that falsity can be confirmed better than truth. Ex.

—⁵. All falsity is in darkness.

R. 52. The dispersion of falsities through the Word and through doctrine thence, by the Lord. Sig. 827, Sig. E.73.

91. They who are in goods as to life, but in falsities as to doctrine. Sig. 97. 181. E.120.

95. That they are in falsities, and thence not in goods. Sig. 97, Ex.

98. That those who are in goods as to life, and in falsities as to doctrine (must be infested by evils and assaulted by falsities ; but should not despair). Sig. 100, Sig. 101, Sig.

101³. For falsities can never be taken away from a man who is unwilling . . .

102. The reception of Truths, until falsities have been removed and as it were abolished. Sig.

112. When all truth has been extinguished by falsities in the Church. Sig.

139. That all truths from the Word with them are turned into falsities. Sig.

153³. They are explored as to whether they are affected with . . . falsities . . .

—⁹. As all who have confirmed themselves in falsities of faith, cannot do works of good use . . .

183. That those who are in falsities as to doctrine, provided they are not in falsities from evil, will receive the truths of the New Church. Sig.

379. All who have fought against evils, and have believed in the Lord . . . are withdrawn from the falsities of their religion . . .

399. Falsity from infernal love destroying good and truth, and falsifying the Word. Sig.

409^e. Temptations are inundations of falsities.

[R.] 410. The infernal falsity from which comes their own intelligence, and by which all the truths of the Word have been falsified. Sig. 681.

421. For conceit glues falsities together . . .

425. The power of persuading that their falsities are truths. Sig.

459. That thus they are in worship from mere falsities. Sig.

483. For no falsity is abolished until it is disclosed.

547². For the truths which are received and implanted before falsities have been removed, are not permanent . . .

548. The falsities of the former Church fighting against the truths of the New Church. Sig.

592. That he who destroys the soul of another through falsities, is destroyed and perishes through falsities. Sig.

599. Attestations that their falsities are truths of Heaven . . . Sig.

625. If falsity (proceeds from good) it is apparent falsity; and this is regarded by the Lord as like truth . . . For there is falsity from evil, and also falsity from good; and both may appear alike in the external form; but yet they are utterly unlike; because that which is within constitutes its essence, and produces its quality.

714. Direful and atrocious falsities by which all the truth of the Word . . . has been destroyed. Sig.

940. That in the New Jerusalem there will not be any falsity of faith. Sig.

M. 242. Thus with the married partner who is in falsities of religion, cold ensues . . .

243. That the fourth of the internal causes (of cold) is Falsity of religion. The reason is, that Falsity in spiritual things either takes away religion, or defiles it: it takes it away with those with whom genuine Truths have been falsified; and it defiles it with those with whom there exist Falsities, but no genuine Truths, which, therefore, could not be falsified: with the latter there may exist goods with which, by means of applications, those falsities can be conjoined by the Lord; for these falsities are like various discordant tones, which, by skillful adductions and insinuations, are drawn into harmony . . .

B. 96. See DOGMA.

T. 42². There are others who are not . . . able to perceive truth, but only falsity; because they are in delusive light, in which falsity appears as truth . . .

209². If anyone who is in falsities looks at the Word . . . thick darkness rises before his eyes . . . and if he touches the Word, there is an explosion . . . If something from the Word is written on paper by anyone who is in falsities, and the paper is thrown up towards Heaven . . . there comes a like explosion . . . (Thus) they who are in falsities of doctrine have no communication with Heaven by means of the Word . . .

254. Heresies themselves do not condemn men, but confirmations of the Falsities which are in the heresies . . .

258. Therefore, when a man is in falsities, and applies the sense of the letter to them, falsities are therein;

and when falsities enter, truths are dissipated; which takes place in the way from man to Heaven.

—². It is the same with the reading of the Word by a man who is in falsities, and who applies to his falsities some things of the sense of the letter; it is then rejected on the way to Heaven . . . For when falsity touches truth, it is like the point of a needle touching . . . the eye . . .

320. They who teach false and heretical things . . . and yet read the Word, and are able to know from it what is false and what is true; and also they who confirm falsities of religion by fallacies . . . may be compared to impostors . . .

321. Thou shalt not answer false witness against thy neighbour. Gen.art. E.1019². 1020.

581. From the received faith of the present Church . . . have sprung phalanxes of horrible Falsities . . .

754. A Church is consummated . . . especially by such things as cause falsity to appear as truth; (for) then . . . spiritual good exists no longer . . .

Ad. 938. Their opposites are called lies and Falsities . . .

D. 1024. Falsities harden such shells.

1994. (Three general causes) of truth being turned into falsity. Enum.

2597. The reason (they fall from Heaven) is that they are in some falsity. 2823. 2825.

2787. Falsities . . . deeply impressed . . . can scarcely be extirpated in the other life . . .

2909. Therefore, let men beware of . . . Falsities . . .

3128. If he simulates, he is at once charged with Falsity.

3592. There are indefinite contrary objects which induce Falsities . . .

3910. They who are in Falsities are amendable there, provided they have had conscience . . .

3934. They openly write and publish Falsities, which they all know to be Falsities . . .

4114¹^e. Therefore it is good for a man not to be persuaded of falsities.

4149. Fixed Truths and Falsities are found in fixed places on the left side of the head. . . Where there is falsity, that part of the head is indurated, and is pained and tortured when looked at or explored by angelic Spirits.

4195. When such a sphere reigns, the falsest things appear as true.

4202^e. When (this sphere is diminished, and vanishes,) the Falsity is diminished.

4287. That innumerable Societies conspire to a single principle of falsity . . .

—^e. Hence it is evident what harm there is when a man or Spirit is in falsity.

4959. They have no power, because they have (only) falsities.

5451. Falsity of doctrine is not falsity when there is good in it.

5597. See CELESTIAL.
5672. Nor can those be enlightened who have confirmed themselves in falsities of doctrine. Ex.
5751. See URINE.
6033. (When all his falsities were taken away, he was stupid.)
6037. That falsities have no power against truths.
6039. On the impossibility of thinking truths where there are falsities. J.(Post.)36, Ex. 44.
- 6044². He grieved intensely, wanting to receive truths, and thus reject falsities; but could not; because while falsities and the evils thence are in the mind, truths cannot enter . . .
- E. 107. The things which man apprehends from himself . . . are falsities . . .
- 131². Falsities cannot be cast out except by combats from these truths. Sig.
- ³. They who are in falsities there, cannot endure truth. Sig.
- ¹⁷. That those who believe falsities will perish by falsities. Sig.
138. When he comes into spiritual temptation, he is among those Spirits who are in falsities . . . 164.
166. See SON.
177. The total dispersion of falsities. Sig.
- 235². From false principles nothing but falsities follow . . . 237⁸.
- 236². To know and think falsities is not to be intelligent and wise . . .
- 237⁵. The falsity which is assumed as a principle, and to which the Word . . . is applied to make it appear as truth. Sig.
- ⁸. That falsities follow thence in a continuous series . . . Truths destroyed are falsities, and such falsities as smell evilly.
- 242⁸. Falsities become of faith when evils are of life.
- 375¹¹. Weapons were anointed because they signified truths fighting against falsities, and truths from good are what prevail against them . . .
- 386¹³. Therefore where there . . . are falsities, there is no good.
- ²⁵. With those who are in this charity, falsities are dispersed . . .
- ²⁶. For they who are in falsities stand without . . .
- 401⁹. They who are in the light of the moon there, are in many falsities . . . But their falsities . . . are falsities in which there is no evil; and are therefore accepted by the Lord as if they were truths. 625².
- 403⁵. As the falsities in the Church are chiefly falsified truths . . .
- 406¹⁵. That truths and goods shall be given to those who are in falsities; but not in falsities of evil. Sig.
- 443². Most of those (in the First Heaven) are in falsities from ignorance; which falsities, however, are accepted by the Lord as truths, because they have the good of life as the end. 450. 455, Sig.
452. In the other life they undergo temptations, by

- which the falsities of their religion are dispersed . . . 474. 475, Sig.
- ². (Refs. to passages on the subject of those who are in falsities from ignorance, but still in the good of life.)
474. Falsities, being opposite to truths . . . must first be removed . . .
- ². They who will come into Heaven are devastated as to falsities.
478. They who are in falsities from ignorance, and still in the good of life according to their religion, cannot be saved until the falsities with them have been removed . . . And therefore, when they emerge from the temptations, the falsities still remain, although they have been removed by means of truths . . . Hence it is that unless those who have been in falsities from ignorance in the world were constantly kept in truths by the Lord, they would relapse into falsities. Sig.
- 511². When truths conjoin themselves with affections merely natural, they are . . . falsities; for affection merely natural falsifies them.
- 518³⁹. See TEMPT.
- 526¹⁵. The falsities of ignorance distinguished from the falsities of evil.
- 535⁶. The falsities of the simple in the Church who believe in the Lord and live well—because from these falsities they regard good—are applied by the Lord to good, and are turned towards Heaven.
- 538³. Falsities exhaled from the Hells continually press on man . . . For it is the same whether you say the Hells, or falsities from them.
587. 'Idols' = the falsities of doctrine, of religion, and of worship, which are from Own intelligence.
- . Confirmations of Falsities are effected by . . .
- ¹⁰. The reason nothing but falsity comes, is . . .
- 588². It follows that falsities have no light.
- 714¹⁰. From this origin are all . . . the Falsities in the Christian world.
- 727²². For when the proprium is consulted, it answers falsity.
- 763². For they who are in falsities . . . are not spiritual, but . . . sensuous . . .
776. Falsities spring from evils, like impure waters from an impure fountain . . .
- ². In certain places there, there are continual combats of those who are in falsities . . . and it has been seen, that the evil conquered by falsities . . . (For) falsities have power over those who are in falsities . . . But they have no power over those who are in truths; (except over those who are in truths without good). 783².
- 798³. In the ultimates of Heaven are they who are in falsities from doctrine and religion, but still in the good of life; their falsities are appearances of truth from the sense of the letter, which all have life as their end.
812. That those who imbue others with falsities, are imbued with falsities from Hell. Sig.
- 817⁸. Truths which do not live, are turned into falsities . . .

[E.] S24. Propound any falsity . . . and take away the use of reason . . . and you will see it as truth . . .

S25². Such cannot do otherwise than think falsities . . . S62^e.

S62. Good opens the spiritual mind . . . and falsities are rejected.

S66. That they are averse to think and persuade falsities. Sig.

S67². They who are in the spiritual affection of truth may indeed receive falsities, but not with full consent . . . and are easily led to reject them . . .

—³. Falsities do not injure such, because there is no evil in them: falsities from evil are the very falsities which are from Hell . . .

S89². That dense falsity presses on them, and flows forth from them . . . (For) man is his own truth or falsity, not only as to the thoughts from his will, but also as to his universal body . . .

—⁵. These falsities sometimes appear to the sight as smoke from conflagrations; sometimes as black clouds; sometimes as black and fetid waters; sometimes as foul smells.

950². (For) the falsities which inundated the Church could only be dispersed by genuine truth opened in the Word . . .

1007². With those who are in falsities as to doctrine, but in goods as to life, there is no conjunction of evil and falsity.

1035². There is no spiritual drunkenness from falsities which are not from evil; for these falsities do not pervert and destroy spiritual truths . . . Falsities not from evil may be compared to waters which are not pure . . . But falsities from evil may be compared to wine or strong drink which induces drunkenness.

1130. For he who is in the love of evil is also in the love of falsity; for falsity confirms evil.

J. (Post.)209. How much principles of falsity injure, and avert the mind from things to be done.

5 M.1. The cupidity within flows into the rationality of the merely Natural, and darkens its light, so that they see nothing but falsities in the place of truths.

Conv. 15. A false principle in spiritual things falsifies all things. It falsifies all things of the Word . . . without man knowing it, while he is reading the Word. . . This falsity is not manifested, except when it is set in the middle of the view of the thought.

Can. Redemption i. 11. From a single falsity there flow forth falsities in a continuous series, until there is no truth left.

Inv. 16. All theologians, when preaching, know nothing of the falsities of their religion . . . But let them know that the falsities which they have imbibed in the schools are clinging to them interiorly; and that the other things are simply between their lips; and therefore these falsities ought by all means to be rooted out.

51. If Falsities are confirmed from the Word, they do not ascend into Heaven, but are rejected, and are dispersed on the way with a loud report.

Abom. 28. Falsities have to be rooted out before truths are implanted.

Coro. xl. The falsities which have desolated the Christian Church. Enum.

Falsity of Evil. *Falsum mali.*

Falsity from Evil. *Falsum ex malo.*

A. 1574. 'The Perizzite' = falsity from evil. III.

1867. 'The Gergashite and the Jebusite' = falsities from evils.

2240⁸. 'Vine of Sodom' = falsity from evil.

2243. See FALSITY. 3708²¹. 4729. 5120⁸. 5149². 9164. 9192⁷. 10638³. E.406¹⁵. 526¹⁵. 867³. 1035².

2351. Falsity from evil raging against good. Sig.

—². The falsity from evil that is within the Church, is especially the falsity which favours evils of life. Examp.

2444². 'Gomorrh' = the falsity which is from the evil of the love of self . . .

3448². The power of falsity from evil. Sig.

4317. The falsity which is from hereditary evil. Sig.

4770. 'They dipped the coat in the blood' = that they defiled with falsities from evils.

4818. The affection of evil from the falsity of evil. Sig.

—³. Evil from the falsity of evil. Def.

4832. 'Er . . . evil in the eyes of Jehovah' = that he was in the falsity of evil.

5536³. 'Evil wild beasts' = falsities from evils . . . destroying the Church.

5954⁹. Truths defiled by falsities from evil. Sig.

6000. 'Night' = falsity from evil; for they who are in falsity from evil are in the obscurity of night.

6377¹⁰. 'Wine,' in the opposite sense, = falsity from evil. III. 8481^e.

6385⁵. 'The king of the north' = falsities from evil.

6784. See EGYPT. 7576. 7732. 7980. 8154. 8161, etc.

6907³. The light of the world sparkles with those who are in falsity from evil . . .

7293^e. 'The water as a flood' which the dragon cast out = falsities from evil, and the reasonings thence derived . . .

7378^e. The fifth degree (of vastation) is, that they were in falsities from evils, by which all truth was destroyed: these are signified by 'the baneful flying things.' 7442. —². Ex.

7553. 'Hail' = falsities from evil destroying the truths and goods of faith. 7574. 7577.

7577². They then seize on falsities which agree with the evils of their cupidities; for falsities which agree with the cupidities of evil exist interiorly with those who live evilly . . . In the other life, when externals are taken away . . . the falsities break forth, both those which they had thought in the world, and those which they had not manifestly thought; for they burst forth

from the evils which had been of their life; for the falsities are nothing but evils reasoning, and supporting themselves.

764³. 'The locusts'=falsity from evil in the extremes.

7711. See DARKNESS - *caligo*. 7712. 8197². 8211. H. 553^e. 586.

7738. There is now described the state of the infesters in mere falsity from evil . . . The more the infernals are in falsities from evil, the more they are averse to truth . . . Sig.

7852^e. 'A graven image'=the falsity of evil.

8125^e. Falsities from evils are signified by the waters which overwhelmed the Egyptians. 8223.

8137². The falsities from evils of those who had been of the Spiritual Church . . . appear as waters; but the falsities from evils of those who had been of the Celestial Church, as mists.

8138. See PHARAOH. 8159.

8146². See FAITH ALONE.

8183. The dominion of power where there is the Hell of falsity from evil. Sig.

8184. 'To divide the Red Sea'=to dissipate the falsities from evil which are in that Hell.

8187. An endeavour to inflict violence by an influx of falsity from evil. Sig.

8194. Protection lest the falsity of evil should flow into the will. Sig.

8197. The condensation of falsity from evil on the one hand. Sig.

8214. The return of the falsities from evil upon themselves. Sig. 8334.

8226. The rebounding of falsities from evil to them from the presence of the Lord. Sig.

8232. Casting into Hell is nothing but a being crowded upon by the mere falsities which are from evil in which they had been in the world . . . 8334.

8279. Falsity from evil is of such a nature, that it falls down like a heavy body . . .

—². 'Abysses'=the Hells relatively to falsities from evils.

8288. That mere Falsities from the evil of the cupidities of the love of self could not possibly emerge. Sig. and Ex.

8311. 'The people heard'=all who are in falsity from evil everywhere.

8313². 'A people from the land of the north'=those who are in falsities from evil.

8315^e. The word for 'mighty ones,' here, is predicated of those who are in truth from good; and, in the opposite sense, of those who are in falsity from evil.

8343. For, by evil of life, men become forms of falsities from evil.

8481. The falsity of evil which is in good from proprium, is compared to 'a worm,' because . . . it gnaws, and thus torments.

8540⁴. 'A stone of lead'=falsity of evil closing up.

8555. See AMALEK. 8593, etc.

8616. A diminution of power with those who are in falsity from interior evil. Sig.

8624. The Lord's continual war and protection against those who are in the falsity of interior evil. Sig.

8711. 'Gain,' in general, = all falsity from evil which perverts the judgments of the mind.

8725^e. Good is not conjoined with truths, until those truths have been purified from the falsities which are from evil.

8814^e. In the other life, they who are in falsities from evil are encompassed with a cloud dense and black according to the quality and quantity of the Falsities.

8876. Prolification of the falsity from evil thence. Sig.

9012. The falsity by which evil is affirmed . . .

9024². 'The sides of the earth'=where falsities from evil break forth.

9025. 'To smite with the fist of wickedness'=with full force by falsities from evil.

9052³. 'Lions'=falsities from evil in their power.

9125. The taking away of good or truth through falsity from evil . . . Sig.

—³. 'Hell'=falsity from evil, because it reigns there.

9127⁵. 'Blood' . . . =truth Divine destroyed through falsities from evil. Ill.

9132^e. What is done from both (will and understanding), is done from the falsity which is from evil . . .

9141³. 'A river of sulphur'=falsities from the evils of the loves of self and of the world.

—⁴. Truths of doctrine from the Word, by which there is protection from the falsities of evil. Sig.

9144³. Falsity of evil in the Intellectual is like smoke . . .

9188. 'A witch'=those with whom anything of the Church is conjoined with the falsities of the evil of the love of self. Ex.

9192. The worship of falsities from evil. Sig.

—⁶. Falsities from evil are evils in form . . .

9331².

9193. The extirpation of falsities from evil. Sig.

9258⁴. Falsities in which there is evil are like 'the trees which bear evil fruit, which are to be rooted up and cast into the fire.'

9261. 'Keep thee far from the word of a lie'=aversion for falsity from evil.

9298. See FERMENT. 9992².

9304. His Providence and protection from the falsities of evil. Sig.

9308. Turning away from Him through falsities from evil. Sig.

9313. See ENEMY - *inimicus*. 9330. E. 316¹¹. etc.

9317. That falsities from evil are not to be worshipped. Sig.

— . Falsities of evil are worshipped, when worship

is performed according to doctrine which is forged from falsified truths and adulterated goods.

[A.] 9327³. It follows that **falsity from evil** has no power at all. 10182⁵. H. 539.

9330². In the other life, they who are in **falsities from evil** at first fight against those who are in truths from good. . . The latter are thus confirmed against falsities; and they who are in **falsities from evil** are confirmed in falsities, and thus devastate themselves; for, there, falsities are removed from those who are in good; and truths are removed from those who are in **falsities from evil**; and thus they who are in truths from good are elevated into Heaven, and they who are in **falsities from evil** sink down into Hell. . . Sig.

9331. 'I will send the hornet before thee'=the dread of those who are in **falsities of evil**.

9332. The flight of **falsities from evils**. Sig.

9348⁴. 'A lioness'=**falsity from evil** perverting the truths of the Church.

—. 'The pit in which he was taken by the nations'=the **falsity of evil**.

9391⁴. 'King and princes,' and also 'silver and gold'=**falsities from evil**; for the things which are from proprium are evil, and consequently false, although outwardly they appear to be truths, because they have been taken from the sense of the letter of the Word.

9468⁵. They who apply the external sense of the Word to confirm **falsities from the evils of the love of self and of the world**. Sig.

9552². See BITTERN.

9583⁶. The fiery smoke is **falsity from evils of concupiscences**.

9642⁵. 'The terror by night'=**falsities of evil from Hell**.

10109. The **falsities with those who are in evil are falsities of evil**.

10194⁶. Around those who are in **falsities from evil** there appear marshes, privies, and many monstrosities.

10199⁶. (With such) Hell flows in with **falsities from evil**. . .

10284. Study from proprium is nothing but **falsity from evil**. . .

—. ². Hence, they who love evil, think **falsity from the evil of the love**. . .

10302. 'Holy'=devoid of **falsity of evil**.

—. It is said **falsity of evil**, because there exists falsity without evil. . .

10464. 'To grind to powder'=the infernal **falsity thence**.

10488. Truth from good fighting against **falsity from evil**. Sig.

10623. 'Son's sons'=**falsities from evils in a long series**.

10624². See EVIL.

10643. 'Thou shalt break their statues'=that the **falsities of evil** are to be dissipated.

10648. 'To commit whoredom after the gods of the nations'=to be conjoined with **falsities of evil**.

10650. The enticement, reception, and appropriation of **falsity from evil**. Sig.

H. 151⁶. (In Hell) they who are in **falsities of evil** dwell from their south to their north.

538. (I have perceived) the sphere of the **falsity from evil** flowing forth from Hell. Des.

570⁶. 'The smoke' therefrom=**falsity from evil**.

P. 318⁹. Falsity not of evil can be conjoined with good, but not **falsity of evil**; for falsity not of evil is falsity in the understanding and not in the will; and **falsity of evil** is falsity in the understanding from evil in the will.

R. 26. That even those in **falsities (from evil)** will see the Lord. Sig. E. 38.

308. 'A great sword'=the destruction of truth through **falsities of evil**.

379. That they have purified their (general truths) from **falsities of evil** by means of truths. Sig.

382. That henceforward they will not have concupiscences to . . . **falsity of evil**. Sig.

—. Evil confirmed in the understanding is **falsity of evil**; hence the **falsity of evil** is evil in its form.

413. **Falsities from evils** exist with those who do not account evils to be sins; and still more with those who, by reasonings from the natural man, and above all from the Word, confirm with themselves that evils are not sins: the confirmations themselves are **falsities from evils**; and are called **falsities of evil**.

422. **Falsities of the concupiscences of the natural man** springing from their evil loves. Sig.

447. See FAITH ALONE.

654. 'For 1600 furlongs'=mere **falsities of evil**.

924. 'A lie,' here, =**falsities of evil**, which in themselves are evils; thus **falsities** confirming evil, which are the same as the evils confirmed.

E. 237⁶. See THORN.

—. Because truths cannot be together with **falsities of evil**. . . and therefore, when **falsities from evil** reign, communication with Heaven is taken away. . .

257⁷. 'The seven unclean Spirits'=all **falsities of evil**. . .

512. That when the love of self occupies the natural man, it turns everything scientific therein into **falsity of evil**. Sig.

519. 'The name of the star is wormwood'=truth mixed with **falsity of evil**. 520². Ex.

573. **Falsities of evil**. . . innumerable, conspiring against the truths of good. Sig.

645. That truths with them are turned into **falsities from evil**. Sig.

716³. The reason **falsities from evil** have power, which is signified by the ten horns of the dragon, is that **falsities from evil** have power over those who are in **falsities from evil**. . . And these **falsities from evil** can be expelled from a man only little by little. . . for they constitute his life; and as the state of man is such at the end of the Church, the **falsities of evil** have

power; although they have no power whatever against truth from good. By His Divine truth, the Lord could at once cast out the falsities of evil which are with man, but this would at once cast the man into Hell . . .

734. 'War in Heaven'=combat of falsity against truth, and of truth against falsity . . . Falsity, here, means falsity from evil, and truth means truth from good.

— All those are in falsity of evil who have thought nothing about Heaven and the Lord in their life, but only about themselves and the world. Ex.

920². The production of falsity from evil. Ex. —⁴. 922. Sig.

976. That from this they are in falsities of evil. Sig.

— The reason falsified truth is falsity of evil, is that evil falsifies truth.

996. In proportion as he can see truth, falsities of evil do not stand in the way . . .

— But falsities from evil do not enter . . . in the first age of man . . .

Fame. See REPUTATION—*fama*.

Familiar. *Familiaris*.

Familiarity. *Familiaritas*.

A. 1637². The language which is familiar to Spirits.

1641. With all the familiarity of friendship . . .

1649. It has become familiar. 1788. D.2957. 3040.

1664^e. The way of writing customary in those times.

1880³. After it became familiar, they ceased to wonder.

3469³. Until it had become so familiar to them . . .

7398. The things which have become familiar . . . 7935².

H. 97. It is familiar to man to say . . . D.3465.

322. In familiar discourse . . .

338. A way familiar in the other life.

M. 274. (Used in the sense of property.) 282^e.

286. His wife knows his private life.

290. The fear of domestic ruin.

291. Rivalries now familiar.

299. The private and personal affairs of her suitor.

319. Domestic affairs.

341³. This customary thing in the world . . .

T. 796³. He began to speak to me more familiarly.

D. 1761. Which are familiar in the World of Spirits. 2047.

2500. They make familiars for themselves by flattery . . .

2681^e. Kings, with whom there is no familiarity.

2787. That this was familiar to all . . .

3382. The things which were familiar at that time.

3521. This is the case with everything familiar.

3577. Occurs.

3605. When one chamber had become familiar to me . . .

3821. This deed is familiar to them.

4220. This idea remains, and becomes familiar . . .

4221. They are familiar, so that he does not know he has them.

4222. When this often recurs, it becomes familiar . . .

4486. From customary simulations . . .

4731. Friendships and familiarities there, are not procured by company, but by likenesses of minds.

D. Min. 4810. The familiarity of intercourse . . .

J. (Post.) 270. The English genius does not admit others into familiarity.

Familiar. *Tritus*. T.338².

Family. *Familia*.

A. 313^e. Thus one family . . . may be distinguished from another.

470. Distinguished into houses, families and nations. . . . A family was composed of houses fewer or more, of which one dwelt not far from another, but still not together. 1159³.

917. 'According to their families' (Gen.viii.19)=pairs. . . All things were now so reduced to order . . . as to represent families. With a regenerate man, goods and truths . . . have a mutual regard for each other . . . like families from one stock . . . 9079. 9807. 9841^e.

1159. 'According to their families' (Gen.x.19)=according to the probity of each.

—². The reason 'families' = probity, and also charity and love, is that all things of charity and love are circumstanced in the Heavens as are consanguinities and affinities, thus as are families. 3612.

1216. 'According to their families' (ver.20)=according to their morals—*mores*.

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

1254. 'These are the families of the sons of Noah' (ver.32)=the worships of the Ancient Church in particular. . . No families can be meant but those of spiritual and celestial things.

1261. 'Families'=goods, when predicated of nations; and truths, when of peoples. III.

1358. Cities, then, were families; and a number of families were a nation.

1424. 'In thee shall all the families of the ground be blessed' (Gen.xii.3)=that all goods and truths are from the Lord. . . 'Families' have a like signification to 'nations' and 'peoples' . . .

1758. Each Society or family of Spirits . . .

2943. In the Ancient Church . . . cities were cohabitations of separate families; the family of a single parent constituted a city. Examps. 4478.

—². They had it from the most ancients that nations and families represented the heavenly Societies, thus the things of love and charity.

3020. All things in man are as one house, that is, one family . . . 3129.

3154³. 'To my family' (Gen.xxiv.38)=the truth which is from the Divine.

[A.] 3665⁴. Knowledges are circumstanced as are nations, **families**, and houses . . .

3709. 'In thee shall all the **families** of the ground be blessed' (Gen.xxviii.13)=that all the truths of good of doctrine shall be conjoined with good. . . '**Families**' =goods, and also truths of good.

4317⁴. Each **family** has some peculiar evil or good by which it is distinguished from other **families** . . . D.2426.

5598². In Heaven . . . the varieties are disposed by the Lord so as to have relation to **families**, in which are brothers, sisters, etc.

6690. The scientifics in the natural mind . . . are circumstanced not unlike **families** . . .

7833. Each **family** within a tribe=a special good ; thus the good of one in special as distinguished from the good of another.

7836². The consociations of the sons of Israel according to tribes, **families**, and houses, represented the Societies in Heaven. Ex. —³.

7916. 'According to your **families**' (Ex.xii.21)= according to the good of each truth. '**Families**,' when said of the sons of Israel, by whom is represented the Spiritual Church, =the goods of truth. . . (For) '**families**' are the things which descend from good through truth, and are the goods of truth.

8380. (The inhabitants of Jupiter) care little for worldly things ; for **families** dwell together.

8542. If (such wrong opinions) have crept into any **family**, that **family** is taken away from the midst of them . . . by privation of their breathing . . .

8954. There are no cities (in Saturn), but they live distinguished into **families** . . . thus a man and wife with their children . . .

9358. See EARTH=tellus. 10813. 10836.

10814. See DOMINION.

T. 377². The generation of spiritual **families** . . .

D. 2463. Certain from the **families** of Spirits . . .

E. 340²¹. 'The **families** of the earth'=truths. 355²³. 555¹⁰.

988⁶. There was such a correspondence of the **families** on earth with the Societies in the Heavens.

Famine, Hunger. *Fames.*

Hungry. *Famelicus.*

A. 1327⁶. '**Famine**,' etc. (Jer.xxix.18)=penalties of profanation.

1458². 'To draw out the soul to the **hungry**' (Is. lviii.10)=the goods of charity in general. (=one who longs to be instructed in the truths of faith. 9050⁷.)

1460. 'There was a **famine** in the Land' (Gen.xii.10) =a scarcity of Knowledges. —², Ill. 1464. 3316⁴. 3353⁹. 3364. 3708⁷.

—². '**Famine**' relates to vastation as to celestial things. 2799⁷. 2851⁶.

—³. 'The **hungry** soul' (Ps.cvii.9)=those who long for Knowledges. (=a longing for good. 2930⁴.)

2075⁴. 'A **famine** in the city' (2 Kings xxv.3)=that nothing of faith was left.

4017^e. '**Hunger**'=the appetite, longing, and thus the affection of imbuing good. Ex.

4844⁵. Some (of those who are being instructed by the Lord in truths and led to good) are called 'the **hungry**.'

—¹². A **famine** in the Land because there was no rain (1 Kings xvii.)=the vastation of truth in the Church.

5192. 'The seven years of **famine**' (Gen.xli.) are of the following state, when there is nothing of good in scientifics, except what is from the Divine Celestial of the Spiritual . . .

5270. 'Shall be seven years of **famine**' (ver.27)=the apparent failure and privation of truth.

5277. 'There shall arise seven years of **famine** after them' (ver.30)=the following states, when there is a failure of truth. 5279.

5281. 'A **famine**'=a failure of the Knowledges of good, thus a failure of truth. 5300.

5342. The seven years of **famine**, and the support then from the collections of food=a state of regeneration by means of truths adjoined to good which were stored up in the interiors.

—³. This takes place in the state which is signified by 'the seven years of **famine**.'

5349. See DESOLATE. 5360. —^e. 5362. 5369. 5372. 5376. —². 5415. 5576. 6110. 6144.

5462. 'Carry provision for the **famine** of your houses' (Gen.xlii.19)=that in the desolation of truth in which they were, they were at liberty to take counsel for themselves. . . '**Famine**'=failure of Knowledges, and desolation. —^e. 5536².

5576. **Famine** in the Spiritual World is not **famine** for food . . . but is **famine** for such food as nourishes their minds . . .

5579. When this food has ceased in use, **hunger** again ensues. In the Spiritual World, this **hunger**, which is want of spiritual things, is the evening . . . They come into this evening, or spiritual **hunger**, in order that they may long for truths and goods ; for when these are hungered for=*esuriantur*, they yield better nourishment, as material food does to a **hungry** person.

5893. '**Famine**' (Gen.xlv.6)=a failure of good. 6079.

6078. When this spiritual food is wanting to Angels, they are in . . . **hunger**.

6110. '**Famine**'=a failure of good and of Knowledges. Refs.

6111. '**Famine**'=desolation.

6829². In temptation, man is in **hunger** for good, and thirst for truth. 8352².

7102². In the Word are mentioned four kinds of vastations and punishments . . . '**Famine**'=the vastation of good and the punishment of evil. —⁴, Ill.

8408³. 'A **famine**' (2 Kings iv.38)=a failure of the Knowledges of truth and good.

8413. 'To kill this whole congregation with hunger' (Ex.xvi.3)=that they would expire from the failure of delight and of good. . . 'Famine,' here,=a failure of the good of pleasures.

9198⁵. 'A great famine over all the Land' (Luke iv. 25)=the vastation of the external Church; for 'a famine'=the failure and desolation of truth and good. Refs.

9412⁵. 'Not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah' (Amos viii.11)=scarcity and failure of the Knowledges of good and truth.

10219⁵. 'The seven years of famine' (2 Sam.xxiv.13) . . . By 'famine' is signified a failure and scarcity of the goods and truths which are of faith and love; for these are signified by the bread, food, wheat, barley, oil, and wine which fail while the famine lasts.

R. 323. 'Famine' (Rev.vi.8)=evils of life.

—². 'Famine'=the deprivation and rejection of the Knowledges of truth and good which originate from evils of life. It also=ignorance of the Knowledges of truth and good which originates from their failure in the Church. And it also=a longing to know and understand them. Ill. E.386, Ill.

—⁴. 'Famine,' when mentioned in the Word,=the destruction of spiritual life by means of evils. E.386⁷. Ill.

765. 'Famine' (Rev.xviii.8)=the deprivation of the understanding of all truth. (=when there is mere evil and falsity. E.1125.)

E. 131⁹. 'Famine within the city' (Jer.xiv.18)=the failure of all truth in doctrine.

—¹⁰. 'Famine'=a failure of the Knowledges of truth and good. 315⁶. 734²⁴.

175¹². 'Famine and pestilence'=a failure and consumption of truths.

223⁵. 'Those who are hungry and thirsty'=those who long to know good and truth. 257². 295¹¹. 730²⁵. —²⁷.

388³⁰. 'Famine'=the deprivation of the good of love . . . through falsity.

540⁵. 'Famine'=the deprivation and failure of truth.

652²⁵. 'Famine'=the deprivation, failure, ignorance, and at the same time desire of Knowledges. 654¹⁶. —⁶⁶.

750¹⁰. 'One who is hungry'=one who longs for good. —¹¹.

811⁹. 'Such as are for the famine, to the famine' (Jer.xv.2)=that those who reject truths perish through falsities.

817⁹. 'I will kill thy root with famine, and it shall kill thy remnant' (Is.xiv.30)=that all truths, from their primes to their ultimates, will perish through falsities.

Fan. *Ventilabrum.* T.176. 258.

E. 374¹⁴. 'A fan' (Matt.iii.12)=separation.

Fanatic. *Fanaticus.* A.9424². T.58^e. 628.

J.(Post.)295^e.

Fanaticism. *Fanaticismus.* T.94.

Fane. *Fanum.* R.926². M.78². —⁴. T.338^{9e}. J.(Post.)282. 5M.14.

Far. *Procul.*

See under AFAR.

D. 2382. They who are far off hear and perceive more exquisitely what is thought and spoken than they who are near.

Far be it. *Absit.*

A. 2255. 'Far be it from thee'=the Lord's horror. 2257.

Far off, To be. *Elongare.*

Removal to a distance. *Elongatio.*

A. 2685. 'To be far off' (Gen.xxi.16)=to be absent.

7457. That they would quite remove themselves. Sig.

7461. 'Not to go far away' (Ex.viii.28)=not to be far off.

9261. 'Thou shalt set thyself far away' (Ex.xxiii.7)=aversion.

— . This is from the removals to a distance which appear in the Spiritual World . . .

10546. 'By removing far from the camp' (Ex.xxxiii. 7)=remote from those externals . . .

D. 3606. *Elongata.* E.1024.

Farrago. *Farrago.* A.927².

Fascinate. *Fascinare.*

Fascination. *Fascinatio.*

Fascinator. *Fascinator.*

Witchcraft. *Fascinum.*

A. 4227^e. (The art of fascinating there.) D.1822. 3090. 4828. E.1107.

P. 130. It fascinates the external of thought.

R. 439². Can fascinate the understanding. . . E.715³. 462². This was spiritual witchcraft. Des.

D. 3137. They were interior magicians, fascinators. . . 3719^e. They can thus fascinate men. 3723.

5306. They fascinate a holy external before the eyes.

D.Min. 4753. This is fascination, or the taking away of the power of another.

4754. Their fascination consists in this . . .

4759. They attack all they meet with their witchcrafts . . .

E. 544. Not by any persuasive fascination.

556. This speech fascinates and infatuates the minds of others . . .

590². See ENCHANT.

J.(Post.) 26. See PERSUADE.

De Conj. 93. The women fascinate the men, and the men the women, by diabolical arts.

Coro. 33. As if it were to fascinate their souls. Sig.

45. The Hells of the Ancient Church . . . exercise their arts . . . by means of witchcrafts, etc.

Fashion. *Fabricare.*

Fabric. *Fabrica.*

Fashioner. *Fabricator.*

W. 417^e. The fabric of the lungs.

D. 6071. He so fashioned the Societies . . .

E. 587^t. 'To fashion the iron with the tongs' (Is. xlv. 12)=to hatch falsities.

—⁸. 'The fashioner of a lie' (Hab. ii. 18)=him who hatches falsity.

Fast. *Jejunare, Jejunium.*

Fasting. *Jejunus.*

Fasting. *Jejunatio.*

A. 4293³. They could fast for many days . . .

4779^e. Jejunium, occurs.

9050^t. 'A fasting soul' (Is. xxix. 8)=a longing to learn the goods . . . of faith.

9182¹⁰. 'They will fast when the bridegroom is taken away from them' (Matt. ix. 15)=that they are in an unhappy state when good is no longer conjoined with truths.

E. 375²⁴. 'To fast'=to mourn; because they fasted when they mourned.

730¹¹. 'Fasting' (Matt. iv. 2)=affliction, such as exists in the combats of temptations.

750¹⁰. 'A fasting soul'=no understanding of good.

1189². 'To fast'=to mourn on account of the failure of truth and good.

Fasting. *Inedia.* D. 6081.

Fat. *Adeps.*

A. 1001⁴. 'Fat' (Lev. iii. 17)=celestial life.

394¹². 'Fat of the kidneys of wheat' (Deut. xxxii. 14)=the Celestial of love and charity; and as 'fat,' or 'fat-*pinguedo*,'=what is celestial . . .

3994³. 'The fat of lambs' (id.)=the charity of innocence.

4581¹¹. 'They did eat the fat of the sacrifices' (ver. 38)=they destroyed the good of worship.

9299. 'The fat of My feast shall not pass the night even to the morning' (Ex. xxiii. 18)=the good of worship not from proprium, but from the Lord always new.

—'. 'Fat,' or 'fat-*pinguedo*'=the good of love. Refs.

10029. 'Thou shalt take all the fat' (Ex. xxix. 13)=good accommodated.

10032. 'The two kidneys and the fat upon them' (id.)=the interior truth of the external man, and the good thereof.

10033. The reason all the fat was to be burned upon the altar . . . was that it=Divine good.

—⁴. That 'fat,' or 'fat-*pinguedo*'=Divine good. Ill.

—⁵. Therefore the Israelitish people were utterly forbidden to eat fat and blood. 10040.

10070. 'Thou shalt take the fat from the ram' (ver. 22)=good in the Heavens.

10072. 'The fat covering the intestines' (id.)=good in ultimates.

E. 167⁶. 'Fat'=the good of love. 365³⁶. 374¹².

329⁹. As the fat in the sacrifices=the Divine good . . . they were forbidden to eat it. Ex. 617²⁵. 1159⁴.

357³. 'The fat of the mighty' (2 Sam. i. 22)=evils overcome and dissipated.

374¹¹. 'Fat'=celestial good.

617²⁴. 'Fat'=interior goods.

619¹⁰. 'The fat of wheat'=the delight of spiritual good.

730¹³. These were partly represented by the fats which were sacrificed from the bullock and from the second goat.

1159². 'To satisfy the soul with fat and fat-*pinguedine*' (Ps. lxxiii. 5)=to be filled with the good of love and the joy thence derived.

Fat. *Pingue.**

Fat. *Pinguis.*

Fatness, or Fat. *Pinguedo.*

Fat, To make. *Pinguefacere.*

A. 353. 'Their fat' (Gen. iv. 4)=the Celestial itself, which is of the Lord.

—'. All these (celestial things) were represented by the fats in the sacrifices. Enum.

—'. Therefore the Jewish people were forbidden to eat any fat from beasts.

—². That 'fatness'=celestial things, and the goods of charity. Ill.

—'. 'Fatness is not meant, but celestial spiritual good.

—'. 'Fatness' (Ps. xxxvi. 8)=the Celestial which is of love.

—'. 'My soul shall be satisfied with fat and fatness' (Ps. lxxiii. 5)=what is celestial.

—'. Hence the firstfruits of the earth were called 'fatness.'

415. The goods of love, of which 'a fat (pasture)' is predicated (Ezek. xxxiv. 14). —².

2184. See BUTTER, MILK, and OIL, here.

2341². 'Fat things,' and 'marrowy ones'=goods.

3579. 'God give thee . . . of the fatnesses of the earth' (Gen. xxvii. 28)=from the Divine good.

3600. 'Of the fatnesses of the earth shall be thy dwelling' (ver. 39)=life from Divine good.

3941². See FAT-*adeps.* 9299. 10033⁴. E. 1159².

5200. 'Fat in flesh' (Gen. xli. 2)=which are of charity. 'Fat,' or 'fatness'=what is celestial, and is predicated of the good which is of love and charity.

5213. 'Fat and good' (ver. 5)=into which the things of faith and charity can be applied. 'Fat,' when predicated of the scientific signified by 'the ears of corn,'=things receptive of the good of faith . . .

5943. 'Ye shall eat the fat* of the land' (Gen. xlv. 18)=the appropriation of good there.

—'. 'Fat'*=what is celestial, or good . . . not only the fat* which is in an animal, but also the fat* from

any other source; as butter, oil: and the things which derive anything from fat*=good in proportion as they derive from it; as milk, honey, gum.

—². That 'fatness' was a representative of celestial good, thus of the love which is from the Lord, is evident from the burnt-offerings and sacrifices, in that all the fat was burnt upon the altar; and that there was from it an odour of rest to Jehovah; and also from the fact that the sons of Israel were forbidden to eat fat. —³, Ill.

—⁵. The fat and its being burnt=the veriest Divine Celestial itself, which is the good of love from the Lord. Ill.

—⁷. 'Fatnesses'=the goods of love and of charity.

—¹⁰. As 'fatness'=good, it is adjoined to such things as are not fat in themselves, but which=goods; thus 'fat'* and good are as it were the same thing. Ill.

6409. 'His bread fat' (Gen.xlix.20)=delight from good. 'Fat'=delight; for 'fatness'=what is celestial, or the good of love; but when 'fat'* is mentioned and is joined to 'bread,' which=the good of love, then 'fat'* =the delight which is of that love. E.438⁴.

7729⁷. 'To eat the flesh of the fat'* (Zech.xi.16)=to turn good into evil.

939¹⁵. See FATTED.

9780⁸. To make fat the head with oil' (Ps.xxiii.5)=to endow with celestial good.

P. 231⁹. The Jews forbidden to eat fat and blood (Lev.iii.17; vii.23,25)=lest they should profane holy things; for 'fat'=Divine good; and 'blood,' Divine truth.

R. 782. 'Things fat and splendid' (Rev.xviii.14)=celestial and spiritual affections of good and truth. (=goods and truths, and happy and magnificent things. E.1159.)

—³. That 'fat things'=celestial goods and their affections and delights of affections. Ill.

952². Fat in mind.

E. 252⁷. 'A feast of fat things'=the appropriation and communication of goods.

324¹⁷. 'To bring burnt-offerings of fat things'=worship from the good of celestial love.

376⁸. 'Fatnesses of the earth'=the celestial things which are of the good of love.

—³¹. 'The head of the valley of the fat ones' (Is.xxviii.1)=the intelligence of the natural man.

439⁶. See EGYPT. 627¹³, 654²¹.

483¹⁰. 'Fatness' (Ps.xxxvi.8)=the good of love.

617¹⁰. 'To be delighted in fatness' (Is.lv.2)=to be delighted from good. (=to be in happiness and blessedness. 1159².)

644¹². 'Fat and wealthy' (Is.xxx.23)=full of the good of love and of the truths thence derived.

1159². The reason 'fat things'=goods and the happinesses thence, is that the fatness is the best of the flesh; and because it is like oil, which=the good of love. Ill.

—³. 'A feast of fat things, of fat things full of

marrow'=good both natural and spiritual with joy of heart.

—⁴. 'Fats,'* in the opposite sense,=those who nauseate good, and who despise and reject it very much. Ill.

Fate. *Fatum*.

A. 6487. Spirits who impressed on themselves something of fate or absolute necessity . . . But they were shown that . . . it is not from necessity. Examp.

8478⁹. Such refer all things to fate . . .

M. 229⁹. It is said as from fate . . . and it is meant from the Divine Providence . . . 316³.

T. 798⁸. (Calvin said) Everyone else is written down for his . . . fate.

D. Min. 4692. On Providence, and on fate.

Father. *Pater*.

A. 160. 'To leave father and mother' (Gen.ii.24)=to leave the internal man; for it is the internal man which conceives and bears the external.

423. (Jabal and Jubal were called 'fathers,' as originators.)

1412. 'From the house of thy father' (Gen.xii.1)=such interior things (as affections and scientifics).

1414. See HEREDITARY. 1438. 1444.

— That which a man derives from his father, remains to eternity. 1444².

1448. The Lord's first worship of His Father, from the Celestial of love. 1454.

1475². How the Lord was instructed by His Father according to all order. Tr.

1573³. The hereditary evil from the father is interior and remains to eternity; for it can never be eradicated. Such the Lord had not, because He was born from Jehovah the Father . . .

1815. Whatever the Lord received from the Father was Jehovah in Him . . .

— Man receives from his father all that is internal: the soul itself, or life, is from the father . . . In a word, the interior man, or spirit itself, is from the father; but the exterior man, or body itself, is from the mother: as everyone may apprehend from the fact, that the soul itself is implanted by the father . . . and whatever is added afterwards is from the mother. 4963³.

1853. 'Thou shalt come to thy fathers in peace' (Gen.xv.15)=that nothing of goods and truths shall be injured . . . 'Fathers,' here,=the same as daughters and sons together; (that is,) goods and truths.

— 'To come to their fathers'=to pass from the life of the body into the life of the spirit. 3255.

1893. The internal man with the Lord was Jehovah Himself, for He was conceived from Jehovah; and therefore He so often mentioned His 'Father' . . .

1921³. In proportion as human offspring recede from the likeness of their father, they recede from the father . . . Hence it is that the love of a father towards his children is diminished according to their advance in age. It was otherwise with the Lord . . .

[A.] 2004. 'Thou shalt be for a **father** of a multitude of nations' (Gen.xvii.4)=the union of the Human essence with the Divine one. . . '**Father**'=from Himself; that is, from the Lord. 2005, Ex. 2011.

—³. It is this reciprocal union which the Lord means when He attributes to the **Father** what belongs to Himself, and to Himself what belongs to the **Father**. Ill. 2025⁴, Ex. 2026.

—⁵. Hence it is evident that the Lord was not another than the **Father**, although He spoke of the **Father** as of another; and this by reason of the reciprocal union which was to be effected. Shown.

—^e. (Thus) in Heaven they know no other **Father** than the Lord; because the **Father** is in Him . . . and when they see Him, they see the **Father**. 2293. 2305. 7089.

2005. The soul is from the **father** . . . The Lord's internal was from the **Father**, thus was the **Father** Himself. Hence He says that the **Father** is in Him; that 'I am in the **Father**, and the **Father** in Me; he that seeth Me, seeth the **Father**;' that 'I and the **Father** are one' . . .

2329⁴. See DIVINE ITSELF. 2447⁶. 3736. —. 4207. 4235. 5110². 9818^e. 10052². 10067³. —⁵. 10823^e. R.222². T.82^e. E.1069². De. Dom. 70.

2465². 'Our **father** is old' (Gen.xix.31)=that it is no longer known what good is.

2554^e. Unless it had been said that they should adore the **Father**, although there is no access to Him except through the Son . . . it would not have been received.

2557. 'She is the daughter of my **father**, but not . . . of my mother' (Gen.xx.12)=that the Rational is conceived from celestial good as a **father**, but not from spiritual truth as a mother. Ex.

2586. All the conception of doctrine is from good as a **father**, but it is born through truth as from a mother.

2649². He thus became one with the **Father**.

2663^e. '**Father**, Son, and Holy Spirit,' in the internal sense, are not three Gods, but one.

2803. See DIVINE GOOD. —³. 3246². 3704. 4644^e. 8724. 10047². 10196². E.254³. Ath.156.

— . The reason 'the Son'=Divine truth, and 'the **Father**' Divine good, is that the union of the Divine essence with the Human one, and of the Human one with the Divine one, is the marriage of Divine good with truth, and of truth with good . . . Good itself is 'the **Father**,' and truth itself is 'the Son;' but as there is a Divine marriage of good and truth, and of truth and good, the **Father** is in the Son, and the Son in the **Father**. Ill.

—⁴. Hence the Lord so often said that He went to the **Father** . . . Ill.

3036^e. 'The house of my **father**' (Gen.xxiv.7)=the maternal Hereditary as to evil.

3061. The communication of the Divine Itself which is the **Father** with the Divine Human which is the Son, Sig. 3285, Sig.

3128. Internal good is called 'the **father's** house' . . . All good and truth is born through the influx of internal good as a **father**, into external good as a mother.

3154³. 'Thou shalt go unto my **father's** house' (Gen.xxiv.38)=good which is from the Divine.

3255. **Fathers**, with them, =goods.

3299. Whatever is born derives its being from the **father**, and its manifesting from the mother . . . The Natural as to good is conceived from rational good as a **father**; and as to truth, is conceived from rational truth as a mother. 3677.

3441. The conjunction of man with the Divine Itself which is called 'the **Father**,' is through the Divine Human which is called 'the Son;' thus through the Lord . . .

3518. Every man receives domestic good from his **father** and from his mother, which goods are distinct from each other; that which he receives from the **father** is interior; and that from the mother is exterior. With the Lord, these goods were perfectly distinct, for the good which He had from the **Father** was Divine, but that from the mother was contaminated with hereditary evil. That good in the Natural which the Lord had from the **Father** was His proprium . . .

—². (So) the good which a man receives from the Lord as a new **Father** is interior . . .

3528. 'Perhaps my **father** will feel me' (Gen.xxvii.12) =the inmost degree of perception. . . '**Father**'=good; here, Divine.

3599². The natural good of the Lord's infancy, which was Divine from the **Father**, but human from the mother . . .

3670. 'Abraham'=the Divine called 'the **Father**.' 3673.

3690². When being regenerated, they receive another **Father** . . .

3703. The reason '**father**'=good, is that it is good from which are each and all things . . . Ill.

—². (Thus) good is as a **father**, and truth is as a mother; and therefore '**father**'=good; and 'mother,' truth; and, in fact, the good and truth from which come lower or derived goods and truths . . . Ill.

—⁷. In all these passages, '**father** and mother'=good and truth; and, in the supreme sense, the Lord as to Divine good and Divine truth.

— . To be 'called **father** on earth' is not forbidden, but to acknowledge at heart any other **father** than the Lord.

—⁸. The like is involved by what the Lord said to (him) who said, 'Suffer me to go and bury my **father**' (Matt.viii.21). For a **father** on earth relatively to the **Father** in Heaven . . . is as a dead to a living one.

—¹¹. 'My **father** and my mother have forsaken me' (Ps.xxvii.10)= . . . when man observes that of himself he cannot do anything good or know anything true.

—¹². 'Instead of thy **fathers** shall be thy sons' (Ps.xlv.16)=that Divine truths shall be as Divine goods.

—¹³. '**Fathers**,' here, (Deut.x.15)=the Ancient and Most Ancient Churches, which are so called from the love of good and truth in which they were . . .

—¹⁹. (Thus) '**father**,' in the genuine sense, =good; and in the supreme sense, the Lord.

—²⁰. 'Father,' in the opposite sense, =evil; and 'mother,' falsity. Ill. 6306⁸.

3704⁵. As priests represented the Lord as to Divine good, they were called 'fathers.' Ill.

—⁸. That the Lord is one with the **Father**. Ill.

—, 'The **Father**,' here, =Divine good; and 'the Son,' Divine truth; both in the Lord. (3705³.) From the Divine good, which is 'the **Father**,' nothing can . . . go forth but . . . Divine truth, which is 'the Son.'

—⁹. 'The **Father** sending Him' =that He proceeds from the **Father**.

—¹¹. They who are in Divine good are they who love; hence it is said that 'he shall be loved by the **Father**' . . .

3705³. 'The **Father** having given' =that it was from the Divine good which was His, thus from His Own. —^e.

3736. 'I shall return in peace to the house of my father' (Gen.xxviii.21)=even to perfect union. 'The father's house,' when predicated of the Lord, =the Divine itself in which the Lord was from His very conception; and 'to return to that house' =to the Divine good itself, which is called 'the **Father**.'

—, That 'He came forth from the **Father**' =that the Divine Itself assumed the Human; that 'He came into the world' =that He was as a man; and that 'He went to the **Father**' =that He united the Human essence to the Divine essence. Ill.

3794. 'Which was her father's' (Gen.xxix.9)=from good as to origin. 3803.

3857⁶. The disciples could not but think that . . . God the **Father** was supreme in His kingdom, and the Son next to Him.

3863¹¹. 'No one having seen the **Father** but He who is with the **Father**' (John vi.46)=that Divine good can be acknowledged only by Divine truth. . . Hence the internal sense is, that no one can have celestial good unless he acknowledges the Lord.

3952². (Thus) the Divine marriage itself of the Lord is not between good Divine and truth Divine in His Divine Human, but between the good of the Divine Human and the Divine Itself; that is, between the Son and the **Father**; for the good of the Divine Human is what is called 'the Son of God,' and the Divine Itself, 'the **Father**.' 3960².

3960. See DIVINE HUMAN. 6849⁵. 10267². 10738⁴. L.29. —². 32⁶. —⁷. 34³. 35. P.262⁴. —⁷. R.613. 618². —^e. T.73³. 98. —². 112⁴. 154⁶. 538². D.5244². etc.

4069. 'Return to the Land of thy fathers' (Gen.xxxi.3) =that now He should betake Himself nearer to good Divine.

4075. 'The God of my father hath been with me' (ver.5)=that all things which He had were from the Divine.

4077. 'Father,' here Laban, =mediate good. 4111. 4159.

4121. Goods and truths acknowledge no **Father** but the Lord.

4145. See DESIRE—*desiderare*.

4180. 'The God of my father,' when predicated of the Lord, =the Divine as to good.

4207. 'The God of their father' (ver.53)=from the supreme Divine. . . For 'father' =good; and the Lord's **Father**, or 'the **Father**' when mentioned by the Lord, =the Divine good which is in Him. The Divine good is the supreme Divine . . .

4317⁴. The hereditary evil from the father is interior . . . and cannot be easily eradicated. 4644².

4334². 'But My father only' (Matt.xxiv.36)=that the Lord alone knows the state of the Church as to good and truth in special . . .

4447. The good of the Church is the father; and the truth thence derived is the son: hence 'father' =good; and 'son,' truth. 4973⁷.

4674. 'Joseph brought to their father their evil report' . . . '**Father**,' here, =the good of the Ancient Church. 4680. —^e.

4844⁶. The Lord is called their **Father**, because He leads them like a father; and this through truth into good . . .

5041. See BE. 10738⁵.

5117³. See ANCIENT CHURCH. 6304. 6428. 6846.

5147^e. 'To do the will of the **Father**, and to perfect His work' (John iv.34)=the Divine good in act . . .

5353. 'All the house of my father' (Gen.xli.51)=the removal of hereditary evils.

5506. 'To Jacob their father' (Gen.xlii.29)=the good of natural truth.

5581. See CHURCH.

5616. 'Israel their father said to them' (Gen.xliii.11) =perception from spiritual good. . . He is called 'their father,' because the truths which his sons represent are from this good as a father. 5680.

5680. 'Thy servant our father hath peace' (ver.28)=that it is well with the good *a quo*.

5689³. That which gives essence is as a father . . . and that which gives clothing is as a mother . . .

5902. 'He hath set me for a father to Pharaoh' (Gen. xlv.8) = . . . that from him, as from good, is the Natural.

5906. 'Go up to my father' (ver.9)=to spiritual good (6084. 6102. 6499. 6514.) . . . How spiritual good is the father of the Celestial Internal. Ex.

5998. Each of the fathers of the Israelitish nation worshipped his own god. Ill.

6041. '(Joseph said) to his father's house' (Gen.xlvi. 31)=the perception of the goods there.

6050. 'Both we, and also our fathers' (ver.34)=that it was so from the first goods.

—, In many places, 'fathers' do not mean Abraham, Isaac, and Jacob, but those who were of the Ancient Church who were in good. 6075, Ill. 6182.

6138². 'Whoever loveth father and mother more than Me, is not worthy of Me' (Matt.x.37)=the things which are proper to man from heredity.

6197^e. No one in Hell acknowledges the Lord . . . but they are not unwilling to hear of the **Father** the Creator of the universe.

[A.] 6492. My father appeared to me in a dream. I said that after a son has become his own master, he ought not to acknowledge his father as his father, as before: for the reason he is to be acknowledged during education is that he is then in the place of the Lord . . . But when he becomes his own master . . . the Lord is his Father . . . D.2821.

6674³. See *ASK-peterc.*

6690. The things of the mind were called a house; the good reigning therein, the father; the truth adjoined to that good, the mother . . .

6716². The inmost of life of every man, called the soul, is from the father; but that which clothes that inmost, called the body, is from the mother: the inmost of life, which is from the father, continually inflows and operates into the external which is from the mother, and endeavours to make it like itself, even in the womb . . . (So with the Lord.)

6756². As (spiritual relationships) derive their origin from one Father, the Lord . . . they who come into Heaven acknowledge no longer any brother, nor even mother and father, except from good and truth . . .

6806. The Lord Knows all in the universe, but not as a Father His sons, except those who are in the good of love and charity.

6876. 'The God of your fathers'=the Divine of the Ancient Church. 6884. 6957. 7649. 8055. 8270. 8652.

6993². The reason 'the Father, Son, and Holy Spirit' were spoken of, was that they might acknowledge the Lord, and also the Divine in Him . . .

7499. The Divine truth proceeds from the Divine good as a Son from a Father. When the Lord was in the world, He made His Human Divine truth, and then called the Divine good, which is Jehovah, His 'Father' . . . 8573^e. 8705³. 8724.

7833. 'House of fathers' (Ex.xii.3)=the good of one family distinct from the good of another.

8055. 'Fathers' (Ex.xiii.11)=those who are in good and truth.

8328. 'The Father in the Heavens'=the Divine in Heaven, thus the good from which Heaven is. Regarded in itself, the Divine is above the Heavens; but the Divine in the Heavens is the good which is in the truth that proceeds from the Divine. This is meant by 'the Father in the Heavens.' Ill. 9950^e.

8652. 'Father'=the Church as to good.

8876. 'Visiting the iniquity of the fathers upon the sons'=the proliferation of falsity from evil thence.

—². In the proximate sense (these words mean) that evil increases with the fathers, and is thus transmitted hereditarily into the children . . . But in the spiritual sense 'fathers'=evils. 8908³.

8897. 'Honour thy father and thy mother'=love for good and truth; in the supreme sense, for the Lord and His Kingdom. . . The reason the Lord in the supreme sense is 'the Father,' is that He gives new life to man . . .

9015. 'He that smiteth his father and his mother' (Ex.xxi.15)=to blaspheme the Lord and His Kingdom . . . In the relative sense, it=to blaspheme the good and truth of the Church.

9021. 'He that curseth his father and his mother' (ver.17)=the complete denial of the Lord and His Kingdom by those who are of the Church; and thus the profanation of the good and truth of the Church.

9185. 'If her father refuse to give her to him' (Ex.xxii.16)=if interior good does not admit conjunction . . . 'Father'=interior good, because from interior good as a father and from interior truth as a mother are conceived and born exterior truths and goods, called 'sons and daughters.' 9199.

9960¹⁵. 'To uncover their father's nakednesses' (Ezek.xxii.10)=to reveal these evils from the Hereditary and from the Voluntary.

9971. The invisible God is called the Father.

10053^e. 'The Father'=the Divine Itself which was in Him; and 'the Son'=the Divine Human.

10490⁵. 'Father'=the evil which is from the proprium of man.

10623. 'Visiting the iniquity of the fathers upon the sons, and upon the sons' sons' (Ex.xxxiv.7)=the rejection and damnation of evils and of the falsities thence in a long series.

—². For good is the father of truth, and evil is the father of falsity.

10736². He had thought only of the Father . . .

10814. He who is the father of the nation rules; under him the fathers of families; and under these the fathers of each house . . . The father of the nation acts from a more interior love . . .

10819. As the Father is in the Lord, and the Father and the Lord are one . . . it is evident that the Lord is God. Ill. 10822.

10822. See TRINITY. L.46².

H. 3. They who have acknowledged the Father alone, and have confirmed themselves in such a faith, are outside of Heaven . . . 6.

4. All infants . . . are initiated into the acknowledgment and faith that the Lord is their Father . . .

382. 'Mother and father'=the truth conjoined with good which procreates.

427. I saw a father speaking to six sons . . .

N. 83². Everyone has interior evils from the father, and exterior ones from the mother. Ref.

J. 9⁵. 'The Father' and 'the Lord' (John xiv.23)=Heaven.

L. 20. That He 'was sent by the Father' means that He was conceived by Jehovah the Father. Ill.

32⁷. In these passages, and in all others where 'the Father' is mentioned, is meant the Divine which was in the Lord from conception . . .

35². When in the state of humiliation, He prayed to the Father as another than Himself; but in the state of glorification, He spoke to the Father as to Himself. Ill.

S. 67. In the commandment 'Honour thy father and thy mother,' a man by 'father and mother' understands his father and mother on earth, and all who are in the place of father and mother . . . But a spiritual Angel by 'father' understands the Lord, and by 'mother' the

Church . . . And a celestial Angel by 'father' understands the Lord's Divine love, and by 'mother' His Divine wisdom. (Compare E.1083³.)

W. 6. See CONCEIVE.

269. Man derives evil from his father, from whom he has his soul . . . For the seed, which is from the father, is the first receptacle of life; but such a receptacle as it had been with the father; for it is in the form of his love . . .

P. 122. If a man looks to God the Father only, he cannot be purified; nor if he looks to the Father for the sake of the Son. 231⁶.

262⁴. As He was conceived from God the Father . . . are not the Father and Himself one, as the soul and body are one?

—⁵. The Divine Itself *a quo* is what is called 'the Father'; the Divine Human is what is called 'the Son'; and the proceeding Divine is what is called 'the Holy Spirit.' T.172³. E.183¹³.

277³. The soul of everyone is from the father, and it is only clothed with a body from the mother. (Shown by the case of black children of a black father and a white mother; and *vice versa*.) M.206, Gen.art. T.92.

— The seed is the first form of the love in which the father is; it is the form of his reigning love, with its nearest derivations . . . Hence, as a child grows . . . he comes . . . at last to his father's reigning love . . .

330. As every man is formed by the Lord in the womb in the image of God according to the likeness of God . . . it follows that the Lord is the heavenly Father of all men . . . and therefore He says, 'Call no man your father upon the earth, for One is your Father who is in the Heavens' (Matt.xxiii.9); which means that He alone is the Father as to life, and that the earthly father is the father only as to the covering of life, which is the body; and therefore in Heaven no other Father is mentioned than the Lord.

R. 21. 'To God and His Father' (Rev.i.6)=thus images of His Divine wisdom, and of His Divine love. (=the Divine truth, and the Divine good. E.32.)

150. 'As I have received from My Father' (Rev.ii.27) =that they will have this from the Lord, who acquired all power over the Hells, while He was in the world, from the Divine which was in Himself. E.178.

170. 'I will confess his name before the Father, and before His Angels' (Rev.iii.5)=that those will be received who are in Divine good and in Divine truths from the Lord; thus who have the life of Heaven in them. . . 'The Father'=Divine good . . . from the Lord. E.200.

— In the (Gospels) 'the Father' is very often mentioned by the Lord, and everywhere is meant Jehovah, from whom and in whom He was, and who was in Him. . . The Lord spoke of 'the Father,' because by 'father,' in the spiritual sense, is signified good; and by 'God the Father,' the Divine good of the Divine love. The Angels never understand anything else by 'the Father' when that name is read in the Word; nor can they understand anything else, because no one in the Heavens knows anyone as his father, from whom they are said to be born, and whose sons and heirs they are called, but the Lord. (M.250^e.) This is meant by the Lord's words in Matt.xxiii.9. (Thus) 'to confess his

name before the Father'=that they will be received among those who are in Divine good from Him. E.200.

222. 'As I sit with the Father in His throne' (ver. 21)=as He and the Father are one, and are Heaven. . . For the union of the Lord with the Father, that is, with His own Divine in Himself, had for its end that man might be conjoined with the Divine which is called the Father in the Lord; because it is impossible for man to be conjoined with the Divine of the Father immediately, but mediately through His Divine Human. Sig.

—³. It is otherwise with the Divine of the Father. This is not adjoined, but united, to the Lord's Human, as the soul is to its body. Sig.

484². (The notion that God the Father had fallen from grace towards mankind, refuted.)

—³. It is presumption to climb up to God the Father. . .

500. The two things which are antagonistic to (the two essentials of the New Church): *First*, that not the Lord, but God the Father is to be approached.

504². From this it is evident why the men of the Church approach God the Father immediately.

566. (The futility of praying to God the Father, shown by experiment.) T.162.

613. 'Having His Father's name written in their foreheads' (Rev.xiv.1)=the acknowledgment of the Divine and of the Divine Human of the Lord from love and faith with them. 'The name of the Father'=the Lord as to the Divine *a quo* which is called 'the Father,' and at the same time as to the Divine Human which is called 'the Son;' because they are one Person, united like soul and body. Therefore, in Heaven, by God the Father is meant no other than the Lord; and, in the New Heaven, the Lord is also called the Father. The reason the name of the Father is here said to be in their foreheads, is also that the Divine good of the Lord's Divine love is meant by 'the Father' . . .

743². Hence His Human is the Human of God the Father. . .

839⁵. They answered, The words (of the Lord's prayer) are clear, that we must pray to God the Father. . .

—⁶. (The Angels said) We in Heaven read that Prayer daily . . . and we do not think of God the Father, because He is invisible; but we think of Him in His Divine Human . . . and thus to us the Lord is the Father in Heaven. Ill. T.112⁶.

— His Divine Human is 'the name of the Father.' And 'the Kingdom of the Father comes,' when the Lord is immediately approached, and not at all when God the Father is immediately approached.

962². Only when the Lord as to the Divine Human is approached . . . can the Divine which is called 'the Father' be approached. Ill.

M. 118. That the Lord is called 'Father,' and the Church, 'mother.' Ill.

194². 'The father and mother' whom a man is to leave = his proprium of will and proprium of understanding, (which are) to love himself and his own wisdom.

206. A father returns in likeness; if not in his sons, in his grandsons and great-grandsons.

284. The love of children, with the mother, is as the

heart there; and the love towards them, with the **father**, is as the lungs there.

[M.] 393. That this sphere affects . . . the mothers; and the . . . **fathers** from them.

407. **Fathers** who regarded little children with hatred; but who loved them to excess the moment they were made to believe that they were their own.)

T. 82^e. Therefore the Lord so often called Jehovah God His '**Father**,' and Jehovah God called Him His '**Son**.'

97. That by these acts the Lord united Himself to the **Father**, and the **Father** united Himself to Him. Gen. art. 105. 110⁴.

98. That the **Father** and the **Son**; that is, the Divine and the Human, are united in the Lord like soul and body . . . 110.

103. After death every man lays aside the Natural which he took from his mother, and retains the Spiritual which he had from the **father**, together with a certain limbus from the purest things of nature around it . . .

—². As a man's soul is the man himself . . . it is evident whence it is that the mind, animus, disposition, inclination, and affection of the **father's** love dwell in offspring after offspring . . . Hence many families, and even nations, are recognized from their first **father** . . . For in the seed . . . there is a graft or offset from the **father's** soul . . . which may be made either to the likeness of the **father**, or to the likeness of the mother, the **father's** image still remaining within it, which constantly endeavours to put itself forth . . . The reason the image of the **father** is in its fulness in the seed, is that the soul is spiritual . . .

105. Hence the Lord prayed to the **Father** . . . 110³, Ex.

112⁴. What then is the **Father** but the **Son**, and what the **Son** but the **Father**? Sig.

—⁴. That the Divine of the **Father** is of the Human of the **Son**, and the Human of the **Son** of the Divine of the **Father**. Sig.

—⁵. (Thus) the Divine of the **Father** is the soul of the **Son**, and the Human of the **Son** is the body of the **Father**. Whence is the soul of a son but from the **father**? and whence is his body, but from the mother? It is said the Divine of the **Father**, and the **Father** Himself is meant . . .

135⁴. God the **Father** can never be approached, nor can He approach any man . . .

153. That the Lord operates from Himself from the **Father**, and not the reverse. Gen.art.

159². Spirits maintaining that God the **Father**, because He is invisible, is to be approached. (Their arguments.)

166. That the **Father**, the **Son**, and the Holy Spirit are the three essentials of one God, which make one, as the soul, body, and operation with man. Gen.art. 167.

305. 'Honour thy **father** and thy mother . . .' Gen. art.

306. In the spiritual sense, 'to honour the **father** and the mother' = to reverence and love God and the Church. Ex.

307. In the celestial sense, by '**Father**' is meant our Lord Jesus Christ; and by 'mother,' the communion of saints . . .

308. Hence the Lord created the sun, to be in the natural world as a **father**, the earth being as a mother. For the sun is as a common **father**, and the earth as a common mother . . .

337. Therefore they who approach Him, also approach the **Father** at the same time. 538^e.

370. That there cannot be conjunction with God the **Father**, but with the Lord, and through Him with God the **Father**. Gen.art.

379. See FAITH.

—⁴. God the **Father** in a Human form . . .

536². They first approach three gods; afterwards, the **Father** only; and at last no one.

538. That man is 'not to climb up some other way' = not to God the **Father**, because He is invisible . . .

700². In the New Church, God the **Father**, **Son**, and Holy Spirit are acknowledged as one . . .

D. 408. (Lot of those who acknowledge only God the **Father**.) 575.

3790^e. A bed in which lay my **father** and I.

4182. My **father** was often absent from home, and always returned in a state of delight . . .

4191. I dreamed that my **father** fell into the water . . . The Word with me was represented by my **father** when in life.

4340. 'The **Father**' = good; 'the **Son**,' truth; and 'the Holy Spirit,' the good and truth proceeding from Him.

4713. They acknowledge one God, but only the **Father** . . . The only idea they have of the **Father** is as of a universal infinite . . .

4847². In three successive essentials, which are the **Father**, the **Son**, and the Holy Spirit . . .

4876. In their prayers they make supplication to the **Father** . . . and speak to the **Father**, although they know that no one can come to the **Father** except through the Lord . . . and that the **Father** does not hear anyone except mediately through the Lord . . . 5378.

4880. An old man . . . whom some believe to be God the **Father**.

5934^e. They said that the **Father** has all Power . . . not acknowledging the Divine of the Lord except in so far as He receives from the **Father** . . . It was shown that they acknowledged nature for the **Father**.

5941^{1/2}. That they who acknowledge the **Father** only, and pass by the Lord, are determined to the loves of the body and the world.

5976. That all the evil are against the Lord . . . but are not against the **Father**. 5988^e.

6025⁴. They believe that the **Father** is the only God . . . and they see the **Father** on high; but they receive answers from a certain Spirit . . . who says he is God the **Father**.

6096. xxv. They who worship the **Father** only, and think nothing of the Divine of the Lord, are in adultery as of a brother with a sister.

D. Min. 4793. One who had impressed on himself . . . to imitate my **father**.

E. 32. Therefore, when the Lord mentioned 'the **Father**,' He meant His own Divine in Himself. Ill.

114. They pray to the **Father** . . . when yet no man or Angel can ever approach the **Father** . . . for He is the invisible Divine, with Whom no one can be conjoined in faith and love . . . Ill.

—³. (Thus) the Lord is rejected by those in the Church who approach the **Father** immediately . . .

151. They who have thought only of the **Father** . . . make a god for themselves of nature in its least parts . . .

175⁹. '**Fathers**'=goods; 'sons'=the truths thence.

200². The reason '**Father**,' when mentioned by the Lord, means the Divine good which is in the Lord and from the Lord, is that the Lord called His '**Father**' the Divine which was in Himself from conception, and which was the being of His life . . . Ill.

—³. As the Lord is one with the **Father**, He says . . .

—⁴. One reason among many why the Lord so often mentioned 'the **Father**' as another, is that by 'the **Father**' in the internal sense is meant the Divine good . . . Therefore 'the **Father**' is mentioned in order that the Lord's Divine good may be perceived by the Angels . . .

— . That '**father**'=good. Refs.

— . That '**father**'=the Church as to good, thus the good of the Church; and 'mother,' the Church as to truth, thus the truth of the Church. Refs.

254. 'I sit with My **Father** in His throne'=the Divine good united to the Divine truth in Heaven . . .

—². Why the Lord spoke of His conjunction with men as of His conjunction with the **Father**.

—³. The heat which proceeds from Him as a Sun is the Divine good; this is meant by 'the **Father** in the Heavens.' Ill. 297.

—⁴. That the Divine good is meant by 'the **Father**.' Ill. 267². 295³. 419⁵. 907².

297. 'The **Father** judgeth no man' . . . 'The **Father**'=the Lord as to Divine good . . .

—³. The Divine which the Lord called 'the **Father**' was His own Divine . . . 309².

328⁸. There is the **Father**; for the **Father** is in Him and He in the **Father** . . . Therefore they who pray to the **Father** . . . turn aside from the way . . .

349⁷. 'The **Father**,' here means the Divine Itself of the Lord which assumed the Human; for this Divine was in Him from conception; and because He was conceived from it, He called it 'the **Father**.'

372⁶. '**Father** and mother'=the Church as to good and truth.

375³. '**Father**'=the Lord; and 'mother' His Kingdom.

403¹⁴. '**Fathers**'=those who were of the Ancient Church. 504²⁵.

411¹⁴. 'The **Father** in the Heavens'=the Divine in the Lord.

422¹⁵. Before the Lord's advent, the Divine proceeded from His Divine which He called 'the **Father**' . . .

433¹⁵. 'The land which I have caused your **fathers** to inherit' (Jer.iii.18)=the Church which is in Knowledge and in the light of truth.

—³². '**Father**' (John viii.44)=both those who are from Hell and those of that generation who had lived before, even from the earliest times. 589².

444⁹. '**Father** and mother'=the Israelitish Church. . . . The Church is called '**father**' from good, and 'mother' from truth. 624¹⁹.

449³. The reigning affection with man is from his **father** . . . but with the Lord, the affection or soul from the **Father** was the Divine Itself, which is the Divine good of the Divine love.

504²¹. 'The **father** against the son, and the son against the **father**' (Luke xii.53)=evil against truth, and truth against evil. (Compare 532¹⁴.)

555¹⁶. 'To bewail her **father** and mother a month of days'=that the evils and falsities of her religion are to be buried in oblivion.

—¹⁷. '**Fathers**'=those who are in the goods of the Church; here, those who are in evils. 617²⁰.

600⁵. Therefore they are called 'the blessed of My **Father**.' '**Father**'=the Divine good, from which are all things of Heaven. —⁹.

631. 'Call no man your **father**' . . . Because '**father**' means the Lord, who creates and generates us anew . . . and therefore when a man is in a spiritual idea, he must think of the Lord alone as His **Father** and Master. It is otherwise when he is in a natural idea.

644²³. 'The **Father** in the Heavens'=the proceeding Divine; for all who receive it are called 'the sons of their **Father**;' that is, of the Lord.

659¹⁷. 'Gathered to their **fathers**,' etc.=to those who are like themselves.

710²⁶. 'To leave **father** and mother . . . '=to leave that evil and falsity which a man has from his religion, and which defiles his understanding; thus from his **father** and mother.

714¹². All who constitute the dragon adore God the **Father** . . .

724⁴. The procreating goods and truths . . . which are in the spiritual man, are as **father** and mother . . .

—⁵. The love of self and the consequent love of the world are 'their **father** and mother' (which they are to 'hate').

—⁶. 'The **father** shall be divided against the son, and the son against the **father**'=that evil will fight against truth, and truth against evil: 'the **father**,' here,=the evil which is proper to man.

—²⁹. 'The **fathers** shall eat up the sons, and the sons the **fathers**' (Ezek.v.10)=that evils will destroy truths, and falsities goods.

725⁹. Occurs.

746¹³. As '**father**'=good, and 'the **Father** in the Heavens'=the Divine good . . . for the sake of the spiritual sense in all things of the Word, it is said, that they were not to call their **father** on earth **father** . . .

In the natural sense they may be called **fathers**, but representatively, namely . . . that the **fathers** of the world are indeed good, and lead their children to good; but not from themselves, but from the Lord. Hence it follows, that although they are called . . . **fathers**, still they are not . . . **fathers**, but the Lord alone.

[E.] 805¹. It is never granted to any man of the Church to approach God the **Father** immediately . . .

—¹⁰. Sight directed to the **Father** conjoins no one.

Sig.

—¹². They who look to the **Father**, even if they acknowledged the Divine of the Lord, do not approach the latter . . .

807². The writings of the **fathers**.

852². 'The **Father**' means the Lord as to the Divine Itself, which was His soul from the **Father**; 'the Son' means the Divine Human; and 'the Holy Spirit' means the proceeding Divine . . .

—³. That when the Lord mentioned 'the **Father**' He meant the Divine in Himself, thus Himself. (Thus) when the Lord mentioned the **Father** and Himself as two, He meant Himself by both; for the soul and the body are one . . . That the Divine which is called 'the **Father**' was the Divine Itself of the Lord, from which His Human came forth, and from which it was made Divine. Ill.

—⁵. 'The **Father**,' here, means the Divine in the Lord, which was His life, as is the soul of the **father** in every man . . . consequently, the **Father** and the Son are one . . . as the soul and the body.

—⁷. Here the Lord speaks of His **Father** as if He were another . . . Yet, lest they should believe that the **Father** and He are two, He says, 'the **Father** and I are one;' and lest they should believe that they are one only by love, He adds, 'that ye may Know and believe that the **Father** is in Me, and I in the **Father**.' (Thus) by 'the **Father**,' the Lord meant Himself, or the Divine in Himself from conception; and by the Son whom the **Father** sent, He meant His Human; for this was sent into the world by being conceived from God the **Father**, and born from a virgin.

—⁹. As the **Father** and He were one, and the Lord's Divine Human was from the Divine in Himself, all things of the **Father** were His, which is meant by the **Father** having given all things into His hands . . . By 'going out from the **Father**,' and 'returning to the **Father**,' is meant to be conceived and thus to come forth from Himself, and to be united to Himself, as the soul to the body.

—¹⁰. It is here manifestly said that 'the **Father** and He are one;' and that the union is like the union of the soul and the body; thus that it is such a union, that he who sees Him sees the **Father**. . . And as the union was of this character, and no one can approach a man's soul, but the man himself, He says that they were to go to Him, and were to ask the **Father** in His name . . .

—¹¹. As the **Father** and He were one, He says, 'All things which the **Father** hath are Mine' . . . just as all things of the soul are of the man.

899^e. 'To ascend to his **Father**' (John xx. 17) = the

union of His Human with His Divine, when the human from the mother had been fully rejected.

911¹. 'The **father** of the family—*paterfamilias*' = the Lord as to truth from good; '**father**,' Himself as to good; and 'of the family,' Himself as to truths.

966². '**Father**,' in the celestial sense, or the Heavenly **Father**, = the Lord.

— That '**Father**' = the Lord as to Divine good. Refs.

995². They have not marriage love who approach the **Father** as a Person by Himself . . .

1025³. The Divine Itself from eternity is meant by 'the **Father**;' the Divine Human born in time is meant by 'the Son of God;' and the Divine which proceeds from both is meant by 'the Holy Spirit.'

1071^e. When He 'went to the **Father**,' that is, when He became one with the **Father** . . .

1104³. Every man is rational from the soul which is from the **father**.

De Dom. 21. The affection itself which is of love is from the **father**; which, also, is the very life or soul of man; but the clothing is from the mother.

27. They who acknowledge the **Father** as separate and as the only one, worship nature.

52. For the sake of the internal sense, He named Divine good 'the **Father**.'

66. Those within the Church who . . . acknowledge . . . only the Divine of the **Father** cannot be saved . . .

Ath. 4. 'The **Father**' = the Divine Itself; 'the Son,' the Divine Human; and 'the Holy Spirit' the proceeding Divine.

18. The **Father** and the Son are the Lord alone. He is so called because He was in the world in a state of union.

30². What does it matter, therefore, whether I think that the Divine of the Lord assumed (the Human), or that the Divine of the **Father** did so . . . 141.

—³. Was the Lord not from the **Father** (as well as from the mother)? Are not life and the first of life from the **father**, and its additions from the mother? To believe that the Lord was perfect Man from the mother alone, is entirely contrary to all order . . . Is not the image of the **father** in his children as much as that of the mother? The love itself or dominant affection of a **father** comes forth clearly in grandchildren and in families. In a word, there must be a **father** and a mother, for man to be a perfect man.

40. The **Father** never hears you . . . and by this faith no one is saved. They pass the Lord by and pray to the **Father**, which is altogether contrary to the Lord's commandment . . .

49. (Hence) the Lord so often said that the **Father** in Him doeth the works; but in other places, that He Himself doeth them.

66. (The papists) are accepted because they rarely worship the **Father**, or separate the Lord from the **Father** . . .

67. Hence they go to the **Father** . . . by which their thoughts ascend above the Lord . . .

75. There was a trial made, to see what kind of an idea they have when they are . . . asking the **Father** . . . They think of the **Father**, and of the **Son** as a common man . . . and wholly separate the **Son** from the **Father**, and place Him below . . . Quite contrary to the doctrine of Athanasius, that the **Divine** and the **Human** are one Person; thus that the **Human** also is with the **Father**, and one with the **Father** . . .

82. Many who think of **God the Father** have an indeterminate idea, and easily acknowledge nature as **God**; (therefore) in the other life, it is granted them to see some one on high . . . who calls himself **God the Father** . . .

85. The **Divine** which the **Lord** called 'the **Father**' . . . He thus spake from His **Human** . . .

94. When they are thinking of **God the Father**, it is some **Spirit** . . . that makes answer, and flows into their thoughts.

106. He put on a **Human** from the **Father**. 162.

109. Worshipping the **Father** only, induces a severe pain in the arm and shoulder-blade.

117. See **ETERNITY**.

118. That the **Lord** is the **Father**, III. The **Father** can be in no other **Human** than that which is from Himself.

121. The **Lord** means His own **Divine** by 'the **Father**,' this, therefore, assumed the **Human**; and therefore it is as His soul in the body; for 'the **Father**' cannot be understood to have been a first Person; because so there would have been two **Fathers**.

152. They who look to the **Father**, turn in various directions . . .

160. They who separate from the **Lord** the **Divine** which is called the **Father**, and set the **Divine** of the **Father** outside the **Human** of the **Lord**, should be called **Philippians**, from **Philip** . . .

167. **Mohammedans** . . . have acknowledged the **Father** alone . . . **Socinians** do the same . . . Many others tacitly acknowledge the **Father** only . . . The greater part are there found to worship the **Father** only, or the **Holy Spirit**, and not the **Lord**.

175. The reason the **Lord** so often mentioned 'the **Father**,' was that before His advent the **Lord** was Himself what is called 'the **Father**' . . . But afterwards the **Lord** became the **Father** as to the **Divine Human** also.

176. **Good** proceeding is called by the **Lord** 'the **Father** in the **Heavens**' . . .

195. When it is said that **God the Father** assumed the **Human**, it is perceived . . . as too exalted . . . Yet it is according to the faith . . . that the **Lord's Divine** is quite equal to the **Divine** of the **Father** . . .

196. That the **Lord's Divine** is what He calls 'the **Father**' . . .

201. The **Hells** bitterly hate the **Lord**; not so the **Father** . . .

205. The reason the **Lord** so often said that the works which He does He does from the **Father**, was that they might believe in His **Divine** **Itself**, or that His **Human** was **Divine** . . .

215. Every man is called from his **father** . . . because the life of every man is from his **father**; and only the clothing is supplied in the mother . . . Why, therefore, is the **Lord** called the son of **Mary**, when it is known that His **Father** was His **Divine**?

216. What a man has from the **father** is the love itself, because this is the very life of man, and the body lives from it; thus the very life of a man is from his **father**, and nothing of life is from his mother. As, therefore, the very life was **Divine**, or **Divine Love**, and the body is only obedience, it clearly follows that the **Lord** as **Man**, is **God**.

220. The affection of every man, into which he is born, is from the **father**, because it is his soul . . . With the **Lord** alone there was good affection from birth, because His soul from the **Father** was the **Divine** **Itself** . . .

D. Wis. iii. 2. These first receptacles, which are the initiations of man, are from the **father**; but their formation to the full is from the mother. **Ex**.

Can. Redeemer ix. 2. Hence the image of the **father** is implanted in the body, at first obscurely, but afterwards more and more evidently, as the child applies himself to the studies and offices of his **father**.

10. The reason why in this state He prayed to the **Father**, was that He was then as it were absent from Him.

Holy Spirit i. 7. As the **Father** is the soul and life of the **Son**; and the **Son** is the human body of the **Father**; and the **Holy Spirit** is the proceeding **Divine**; it follows that they are consubstantial . . .

Trinity ii. 9. He who knows the intercourse of the soul and body, may comprehend . . . that the **Father** and He are one; that all things of the **Father** are His, and all His the **Father's**; that all things of the **Father** come to Him; that the **Father** has given all things into the hand of the **Son**; that as the **Father** works, so the **Son** works; that he who sees and knows the **Son** also sees and knows the **Father**; that they who are one in the **Son**, are one in the **Father**; that no one has seen the **Father** except the **Son**, who is in the bosom of the **Father**, and who has declared Him; that the **Father** is in the **Son**, and the **Son** in the **Father**; that no one comes to the **Father** except through the **Son**; that as the **Father** has life in Himself, so has He given to the **Son** to have life in Himself; and that in **Jesus Christ** dwells all the fulness of the **Divinity** bodily. 'The **Son**,' here, means the **Human** of the **Father**. iv. 6.

v. 3. (The doctrine of the **Apostles**'), **Nicene**, and **Athanasian** creeds concerning the **Father**, the **Son**, and the **Holy Spirit**, compared together.)

Cor. liv. For the sake of conjunction with the **Lord**, and, through Him, with **God the Father**.

35³. All good is conceived from the **Lord** as a **Father**; and is born from saving faith in Him as a mother.

Inv. 42. If, therefore, anyone approaches the **Father** immediately, the **Lord** as it were stands at one side; and hence is unable to grant . . . redemption . . .

Father-in-law. *Socer*.

A. 4843³. 'The daughter-in-law against her father-

in-law' (Micah vii.6)=the affection of falsity against good.

[A.] 4857. 'Thy father-in-law goeth up to Timnath to shear his flock' (Gen. xxxviii. 13)=that the Jewish Church wanted to take counsel for itself. . . Judah is here called 'father-in-law,' because there was something of communication with the Church which was representative of spiritual and celestial things, and which, here, is the daughter-in-law.

6827. 'Moses was feeding the flock of Jethro his father-in-law' (Ex.iii.1). . . 'Father-in-law'=the good from which as a father comes forth that good which is conjoined with truth. 7015.

8643. When the son-in-law represents truth, the father-in-law represents good in a higher degree, for he is the father of his wife.

8644. 'The father-in-law of Moses' (Ex.xviii.1)=(the Divine good) from which comes the good that is conjoined with truth Divine. . . The reason 'a father-in-law'=the good from which comes the good that is conjoined with truth, is that a wife=good when a man =truth. 8668. 8688. 8724. 8731.

Fatherland. See COUNTRY.

Fatherless. See under ORPHAN.

Fatigue. *Fatigare, Fatigatio.*

A. 1884^e. No fatigue is perceived. H.441.

4182. 'Misery and weariness of the palms' (Gen. xxxi.42)=temptations.

6621^e. They utterly fatigued me. D.3361.

E. 3864. 'Until he has no strength,' and 'until he is fatigued' (Is.xliv.12)=until nothing of good and nothing of truth remains.

Fatted. *Saginaris, Saginatus.*

A. 9391³. 'Calves out of the midst of the fatted ones' (Amos vi.4)=the goods of exterior innocence. . . 'Fatted,' and 'fat'=the good of interior love. As also in Mal.iv.2.

—⁶. 'The fatted calf' (Luke iii.20)=general goods.

E. 279⁵. 'Fatted,' and 'fat'=good.

650⁷. 'Fatlings of Bashan' (Ezek.xxxix.18)=goods of the natural man from a spiritual origin.

780⁶. 'The fatling,' or ox (Is.xi.6)=the affection of the natural man.

Fatuous. See under FOOL.

Fauces. *Fauces.* D.2653. 4359. 4573². Can. Redemption vii.9.

Fault. *Culpa.*

Culpable. *Culpabilis.*

A. 1032². It is not their fault. H.318. 342³.

4171. Evil with that good not by its fault. Sig.

—, What a man receives from others without his own fault, is what is signified by 'what is torn;' but what he receives from himself, thus by his own fault, is signified by 'a carcase.'

4172. See EVIL. 10225^e. P.289^e. 294². —⁴.

5382. See KIDNEY.

5650. To present him in fault. Sig.

5764. That the rest shall be at their own disposal, because not joined in the fault. Sig.

—, It was a custom when one sinned to make his companions also guilty of the fault. . . Which is a law derived from Hell . . .

9069. 'Guiltless'=that he is without fault.

9171. If there is injury not of fault. Sig.

9262⁵. That such a crime is without fault; because from ignorance in which there is innocence. Rep.

H. 329^e. A man himself is in fault if he goes to Hell; but little children can as yet be in no fault.

P. 327. That man himself is in fault, if he is not saved. Gen.art.

M. 490. Thus he cannot know anything whatever of the blame of sin.

T. 154⁴. If evil acted through man, he would not be . . . culpable . . .

D. 3688^e. On him they throw the blame.

4326. All who were in fault were found out; but those who were not in fault, although in the midst of punishment, were unaffected by it.

Fault. *Vitium.*

Faulty, Corrupt. *Vitiosus.*

Vitiate. *Vitiare.*

A. 4225. Correspond to . . . blemishes and diseases . . .

4227³. Correspond to corruptions of the purer blood . . . which the corruptions enter without order . . .

4657. They observe the faults and blemishes of others . . .

4674. 'Evil report'=blemishes and faults . . .

5719. They relate to corruptions of the blood . . .

5726. Hence comes the first and inmost vitiation of the blood . . .

M. 252. The first cause of lawful separation is vitiation of mind. Def.

253. The second cause . . . is vitiation of body. Def.

299^e. By which, marriage love is vitiated in its first heat.

405^e. They shut their eyes to their faults.

T. 300^e. Convitium. —

D. 1696^e. The penalty evolves itself from the fault . . . 2913.

2157². The faultiness received by inheritance . . .

2458. See DRUNK.

3547. Little children (there), are faulty . . .

4592. The intemperance of various vices . . .

D. Min. 4590. Occurs. 4676. 4804. E.1062^e.

Favour. *Favere, Favor.*

Approval. *Faventia.*

A. 1079². Hate all who do not favour them. 2045². 2057^e. 4225. 5721. H.220. 290².

2425⁴. Acknowledge as neighbour only those who favour and serve them. 5028^e.

2434^e. Whatever favours this good he calls true ; and whatever does not favour it he calls false . . .

4459⁵. If he loves others, it is because they favour him. 6667.

5164^e. Are angry if the Divine does not favour them. 9348^f. R.692².

5695^e. Never willed well to the neighbour, except in so far as he favoured them.

5807^e. The moment one does not favour the other, there is disjunction.

6201^e. Not to live for others, except in so far as they favour him and his pleasures.

6705^e. Everyone explains the laws of doctrine in his own favour.

6959². If he explains it in his own favour . . . he profanes truth.

7280^e. Desire . . . to destroy those who do not favour them ; for in proportion as anyone loves himself, he hates those who do not favour him. 7370.

7332. Apply the things of intelligence in favour of evil.

8694³. It is a kind of consent and approval from within . . . When there is approval, the mind is at rest . . .

8868. Are explained in favour of his own dominion . . .

9253. See FALSITY.

9298². If truths are falsified to favour evil . . .

9425^e. They call that truth which favours the fallacies of the senses, and that good which favours concupiscences.

9434³. In enmities against all who do not favour them . . . H.587².

10187². Apply in favour of their cupidities.

10367². Truths are what favour these goods.

H. 563. They wished to act according to favour . . .

W. 411. Love calls all those things its goods which favour it . . .

P. 278a⁴. On those who favour sins . . .

M. 287. They are for the sake of various favours . . .

290. If favour does not cease with the wife . . .

— . If she perseveres in chaste favour towards him . . .

300². These pledges are first favours . . .

489. As the understanding afterwards either favours or does not favour them.

— . In proportion as the understanding favours evils, the man appropriates them . . . Favour is consent . . .

D. 3431. Occurs. 4887.

Fear. *Timere, Timor.*

Fearful. *Timidus.*

Timidity. *Timiditas.*

See under BIND-vincire.

A. 50. Then the Angels inspire horror and fear of evils and falsities.

390^e. (The evil) have more fear in them than anybody, because no one protects them. D.2400.

986. 'Your fear and your terror' (Gen.ix.2)=the dominion of the internal man ; 'fear' relates to evils, and 'terror' to falsities. . . For when the internal man has dominion, the man has fear of evils, and terror of falsities . . . But the internal man does not fear evils, and is not terrified at falsities, but the external ; and therefore it is here said 'Your fear and your terror shall be upon every beast of the earth' . . . This fear and this terror appear to be the man's ; but the case is . . . that when evil Spirits tempt man to do anything evil, or to speak anything false . . . they are at once in a certain infernal fear and terror ; and it is this fear and terror which are perceived in the man in relation to those things which are against conscience . . .

—³. That 'fear' is predicated of evils, and 'terror' of falsities. (Ex. under EVIL, here.)

2215. 'Sarah . . . was afraid' (Gen.xviii.15). Ex.

2395². They who are in no love are kept in fear . . .

2462. 'He feared to dwell in Zoar' (Gen.xix.30)=that from the affection of truth he could no longer look to good. . . For in this case there is fear of every truth . . .

2543. 'The men feared exceedingly' (Gen.xx.8)=even to their being averse. . . Fear involves many things . . . In worldly things, the loss of life, reputation, honour, and gain ; but in heavenly things, the loss of good and truth, and of the life thence ; and as it involves these things, it involves also aversion for those things which endeavour to destroy these heavenly things . . .

2553. 'There is no fear of God in this place' (Gen.xx.11)=that they had no regard for spiritual truth.

2694. 'Fear not, because God hath heard the voice of the boy' (Gen.xxi.17)=the hope of aid. 'Not to fear' =not to despair ; for when fear is taken away there is hope.

2826. 'Now I know that thou fearest God' (Gen.xxii.12)=glorification from love Divine. . . 'The fear of God,' here, =love Divine.

—². i. 'The fear of God,' in general, =worship. III.

—³. ii. 'The fear of God'=worship from fear, when it treats of the unregenerate. III.

— . For they who are in merely external worship are led by fear to the observance of the law ; but they do not come into internal worship or into holy fear, unless they are in the good of life . . .

—⁴. iii. 'To fear God or Jehovah'=worship from the good of faith, where it treats of the spiritual regenerate. III.

—⁶. 'Fear,' here, =holy fear, such as exists with those who, by means of the truth of faith, are being initiated into the good of love.

—⁷. iv. 'To fear God or Jehovah'=worship from the good of love, where it treats of the celestial regenerate. III.

— . 'Fear,' here, =the good of Divine love.

—⁸. 'The spirit of knowledge and of the fear of Jehovah' (Is.xi.2)=the Divine love of truth : 'His quick sent in the fear of Jehovah'=the Divine love of good.

[A.2826.] 'The fear of Jehovah clean' (Ps.xix.9)=love. —¹³. (Thus) 'the fear of God'=worship either from fear, from the good of faith, or from the good of love. But the more fear there is in worship, the less faith there is, and still less love; and, on the other hand, the more faith there is in worship, and still more the more love there is, the less fear there is. There is indeed fear in all worship; but under a different appearance and condition it is holy fear; but holy fear is not so much fear of Hell and damnation, but is aversion to doing or thinking anything against the Lord and against the neighbour; thus it is an aversion to doing or thinking anything contrary to the good of love and the truth of faith; and this aversion is the boundary of holy faith and holy love on the one hand.

—¹⁴. And as there is no fear of Hell and damnation with those who are in the good of faith, and still less with those who are in the good of love . . . therefore, v. 'To fear'=also to disbelieve, or not to have faith and love. III. As in, 'Fear not, O Israel' . . . 'Fear not, little flock' . . . 'Fear not, only believe' . . . 'Why are ye so fearful?'

3519⁴. A state of no fear of evil (in His Kingdom). Tr.

3718. 'He feared' (Gen.xxviii.17)=a holy alteration.

— Fear, in general, is twofold; fear in what is not holy, and fear in what is holy; fear in what is not holy is that in which the evil are, and fear in what is holy is that in which the good are. The latter fear is called holy fear, belonging to admiration for the Divine, and also to love. Love without holy fear is an insipid affair, or like food in which there is no salt . . . but love with fear is like salted meat which does not taste of the salt. The fear of love is lest the Lord should be injured in any way, or the neighbour; thus lest good and truth should be . . . but this fear is various, being unlike in one person to what it is in another. In general, in proportion to the love of good and truth . . . so is the fear lest they should be injured; but still in the same proportion it does not appear as fear. But in proportion as there is less of the love of good and truth . . . so is there less fear on their account; and in the same proportion it does not appear as love, but as fear; and hence these have fear of Hell. And where there is no love of good and truth, there is no holy fear; but only fear of the loss of honour, gain, reputation on their account, and also of punishments and death; which fear is external, and chiefly affects the body and the natural man and its thoughts; whereas holy fear chiefly affects the spirit or internal man and its conscience.

3816⁶. Those not yet . . . fully regenerated . . . do what is good . . . from the fear of Hell.

3928⁶. Those who fear nothing of evil, because in truths and goods. Sig.

4180. Divine truth is accompanied with fear, dread, and terror, with those who are not in good; but not Divine good.

—⁴. These are the things which cause fear, dread, and terror in living creatures; and by this comparison it may in some measure be comprehended how the case is with the fear, dread, and terror that exist with the evil; namely, that these are not from Divine good,

but from Divine truth; and that they exist when they do not receive Divine good, and yet do receive Divine truth.

4249. 'Jacob feared exceedingly . . .' (Gen.xxvii.7)=the state when it is being changed; (for) fear and distress are the first of temptations; and precede while the state is being inverted.

— Hence come the fear and distress which precede spiritual temptation . . . —².

4256². Where falsities are, there is fear when good approaches.

4293². Above all others (the Jews) fear loss . . . and are timid.

4352³. See CONFIDENCE. 9242.

4459². Think and do what is true and good . . . on account of the fear of the law and of the loss of life.

4942. The Spirits are kept in such fear (of robbers) . . . because, with some, fear is a means of amendment.

4951². They can strike fear . . .

5002². (Fears operate in Hell.) 7788⁶. D.4660.

5066. If they had seen the Lord, they would have done these things . . . from fear . . . for the sake of self. Sig.

5323. Holy fear, and the consequent humiliation . . . have gestures corresponding to them . . .

5459. 'I fear God' (Gen.xlii.18)=from the Divine. . . 'To fear,' in the supreme sense . . . does not signify fear, but love. 'The fear of God' in the Word *passion* = love to God; for love to God . . . becomes fear with those who are in (merely) external worship; and becomes holy fear with those who are in spiritual worship; but becomes love in which there is holy reverence with those who are in celestial worship. In the Lord, however, there was not fear, but love. (Thus) 'I fear God,' when predicated of the Lord, =the Divine love, thus the Divine.

5501. See HEART.

5534. 'They were afraid' (ver.35)=what is holy. (For) when things happen of the Divine Providence . . . the holy which then flows in induces something of fear, with holy reverence.

5566. (Robber Spirits excite fear.)

5647. 'The men feared' (Gen.xliii.18)=a drawing back . . . Fear arises from various causes . . . There is likewise a fear of being brought into slavery . . . This is here treated of. Ex.

5660⁶. There is nothing of the love of the world, consequently, nothing of . . . fear.

5662. 'Fear not' (ver.23)=let them not despair . . . For fear originates from various causes, and therefore signifies various things. 8171. 8924.

5990³. Unless restrained by fear of the loss of honour, gain, etc.

6071³. This truth: that all worship of God must begin from holy fear . . . according to the Lord's words, 'Rather fear Him who can destroy both soul and body in Hell.' When, at first, from fear, they dare not do evil, love with good is successively insinuated . . .

—⁷. Add to this, that they who are in evil, and they also who are in (mere) external worship . . . ought by all means to be in fear of God . . . for they can do what is good from fear of God, but never from love.

620². The more they fear the loss . . .

6569. 'Joseph said unto them, **Fear not**' (Gen.1.19)=recreation by the Internal. . . (For) '**Fear not**'=that they should not be solicitous.

6655^e. They fear that anything they think and will should appear . . .

6678. 'The midwives feared God' (Ex.i.17)=that scientific truths, being from the Divine, were protected. (For) 'to fear God'=to protect or keep what the Divine has commanded; for they who fear God keep the commandments. But as all holy fear, and the consequent obedience and keeping of the commandments, are from the Divine . . . by 'they feared God' is signified that they were kept or protected by the Divine.

6769. 'Moses feared . . .' (Ex.ii.14)=that being among estranged scientifics he was not safe.

6804⁸. Conjunction through love is signified by 'I will give My fear in their heart, that they shall not depart from Me' (Jer.xxxii.40).

6849. 'He feared to look upon God' (Ex.iii.6)=lest they should be injured by the presence of the Divine Itself.

6914. The fear felt by those who are in falsities, of those who are of the Spiritual Church, on account of the plagues. Sig. 7964, Ex.

6977^e. This (amendment) is effected through fear of penalties . . .

6997². This is said that they may learn to fear God . . . for fear must precede love, that in the love there may be holy fear; for when fear is insinuated into love, it becomes holy from the holy of the love, and then it is not fear of the Lord's being angry . . . but lest they should act against good itself, because this would torture the conscience.

7280. That (the infesters) should have fear of the Divine. Sig. (7315. 7695.) . . . This fear is the only means which restrains the infernals . . . Fear is indeed the common bond of both the upright and the evil; but with the upright it is internal fear, which is on account of salvation . . . and therefore lest they should do anything contrary to conscience . . . they have consequently fear lest they should do anything contrary to what is just and fair . . . but this becomes a holy fear in proportion as it is conjoined with the affection of charity, and still more as it is conjoined with love to the Lord. The fear then becomes such as that of little children towards parents whom they love; and then in proportion as they are in the good of love, it does not appear as fear; but in proportion as they are not in good, it does so appear, and becomes anxiety. Such is 'the fear of God' so frequently mentioned in the Word.

—². But with those who are evil, there is not any internal fear . . . for they have utterly rejected such fear in the world by their life, and also by principles of falsity which favoured their life: but instead of internal fear they have external fear, that is, lest they should

be deprived of honours, gain, reputation . . . lest they should be punished according to law, and lest they should be bereaved of their life. They who are in evil have fear of these while they are in the world. When they come into the other life, as they cannot be restrained . . . by internal fear . . . they are by external fear, which is impressed on them by punishments. From these they have the fear of doing evil; and at last they have fear of the Divine, but external fear, which is devoid of any will to desist from doing evil from an affection of good . . .

7364^e. (Most) do what is good from fear of the law, of loss . . .

7437^e. So far as he is in the fear of the loss of reputation . . .

7463. When this takes place, the evil are in fear, and consequently in humiliation . . .

7562. 'He that feared the word of Jehovah among the servants of Pharaoh' (Ex.ix.20)=those things in the natural mind which were of the Lord. Ex.

7564. Truths and goods not of the Lord, are what man does in a state of . . . fear.

7640². Such is the humiliation of fear. Ex.

7772. Respect from fear. Sig. For the evil in Hell have no respect for the Divine but that of fear. 7788.

8162. 'Fear,' when predicated of temptation, (as in Ex.xiv.10)=horror. Ex.

8171. Spiritual fear is the fear of damnation.

8239. 'The people feared Jehovah' (ver. 31)=adoration.

8293. These fears cause them to abstain from evils in externals . . .

8381. They feel a natural fear of horses. Ex.

8392. (Repentance, in all states of fear, is of no avail.)

8455. He is then in peace, for he fears nothing.

8710. 'Men . . . fearing God' (Ex.xviii.21)=those who are in good from the Divine; for 'the fear of God'=worship from the good of faith and from the good of love.

8925. 'That His fear may be before your faces, and ye sin not' (Ex.xx.17)=a holy fear thence of the Divine, and the consequent preservation of spiritual life.

—². As to the holy fear which is signified by 'the fear of God' . . . this fear is love, but such love as little children have towards their parents, parents towards their children, and married partners towards each other, who fear to do anything which displeases, thus which in any way injures the love. Such a fear is insinuated into the love during regeneration; and as this fear is in agreement with love, and can be in it and actually is in or united to it, it is called holy fear, and is the fear of sinning, or acting contrary to the commandments, thus against the Lord. But this fear differs with everyone, according to the quality and quantity of the love. Refs.

9242. For what is from fear is not from the heart.

9306. Holy fear. Sig.

9348². See DREAD. E.696²⁴. —²⁵.

10694. 'They feared' (Ex.xxxiv.30)=not to endure.

H. 543². All in the Hells are ruled by fears; some by those implanted from the world; but as these fears are not sufficient, and gradually recede, they are ruled by fears of penalties. . . . The fear of penalty is the only means of restraining the violence and fury of those in the Hells. . . . 509². 581.

N. 164. He must examine his thoughts. . . . to see what he would do. . . . if he did not fear the laws and loss of reputation. . . .

J. 69². They do not fear God, but men.

P. 136^e. See COMPEL. E.1150¹.

139. That no one is reformed in a state of fear. Gen. art. 282. E.1155³, Ex.

— . Because fear takes away freedom and reason. . . . For love opens the interiors of the mind, but fear closes them. . . . Fear can never invade the internal of thought; this is always in freedom. . . . but it can invade the external of thought; and when it does so, the internal of thought is closed; and (then) the man cannot be reformed. —⁵, Ex. —⁶. —⁸.

—³. The fear which invades the external of thought and closes the internal, is chiefly the fear of the loss of honour or gain: but the fear of civil penalties and of external ecclesiastical penalties, does not close it, because. . . .

—⁴. The fear of infernal penalties does indeed invade the external of thought, but only (temporarily).

140. It is otherwise with those who in a free state had feared God before. By fearing God is meant the fear of offending Him. . . . and this is not of fear, but of love. . . . Without this fear, love is insipid and superficial; of the thought only. . . .

282. The Lord could heal. . . . by various fears, but. . . .

283. By these three the Lord heals the love of man's will; and indeed first by fears. . . .

R. 56. 'Fear not' (Rev.i.17)=resuscitation, and adoration. . . . A holy fear, which is sometimes conjoined with a holy tremor of the interiors of the mind, and sometimes with horripilation, supervenes, when life from the Lord enters in place of one's own life. . . . In this holy fear was Daniel. etc. Ill. (=recreation. E.80.)

164^e. That which is from fear does not remain.

511. 'Great fear fell upon those who saw them' (Rev. xi.11)=commotion of the lower mind and consternation at Divine truths. (=anxiety. E.667.)

— . 'Fear'=various things, according to the subject it affects.

527. 'To fear the name of the Lord' (ver.18)=to love those things which are the Lord's. . . . The reason 'to fear'=to love, is that everyone who loves, also fears to do evil to him whom he loves. Genuine love does not exist without this fear. Consequently, he who loves the Lord, fears to do evil. . . . 628. 665.

—². That 'to fear God'=to love those things which are of God, by doing them, and not wanting to do those things which are contrary to Him. Ill.

628. 'Saying with a great voice, fear God' (Rev.xiv. 7)=a warning not to do evils, because this is contrary

to the Lord. (=to revere and worship the Lord. E.874.)

809. 'All who fear Him' (Rev.xix.5)=those who are in the goods of love.

884. That the Lord will take away from them. . . . all fear of damnation, of evils and falsities from Hell, and of temptations therefrom. Sig.

891. 'The fearful' (Rev.xxi.8)=those who are in no faith. Ill.

M. 153². Abstain from fear of the civil law. . . .

267³. It is granted to them in the Spiritual World to think from fear of the loss of reputation. . . .

292. They said they had contracted a terrible fear of their wives. . . .

—³. From innate timidity. . . .

368. Jealousy. . . . is a horrible fear of the loss of that love.

371. In all love there are fear and grief; fear lest it should perish. . . .

Ad. 3/707. This fear (of God) is described from experience in myself.

D. 764. Fear is predicated of Truth, for Truth is what is feared.

1153. At the slightest danger they are the most fearful. . . .

1883. (Punishment of those who rule by fear.)

2899. That fear effects nothing. From experience. 2919.

2972. They strike with fear wherever they go.

3141. Those devoid of fear, reverence, or shame. 4546. 4629⁹. 4633. 5465.

3149. That fear is of shame, and also of reverence.

— . (One who was devoid of all fear of danger would have become the most filthy excrement, unless he had felt intense fear of the loss of reputation.) 3150.

3174. What is the fear of love.

4314. On a state of fear. (Some infernals, when in a state of fear do not know but that they are good.)

4756^e. At last they dare not do it any more, not from conscience, but from fear. Des.

4946. He had much power to strike with fear and horror. . . .

6110⁵⁵. Fear of a wife, and fear for a wife. Def.

D. Min. 4751. On fear and the consequent misfortunes. Fear is attended with this: that it disperses itself into the souls of those who are near and who are conjoined by some affection, and then those who want to inflict evil are at once at hand. . . . This is the source of many misfortunes. . . .

E. 121. 'Fear not' (Rev.ii.10)=that they should not grieve; because it is said of those who will suffer persecutions.

193⁵. From fear of Hell; and whatever man does from fear does not remain with him.

282⁶. 'Fear and trembling'=this straitness.

325⁴. Merely from fear of the law. . . .

340¹³. 'They who fear Jehovah'=those who love to do His commandments; and therefore it is said, 'Blessed is he who fears Jehovah, who walks in His ways' (Ps.cxxviii.1). 386¹⁸. —¹⁹.

411⁹. 'The fear of God' is said of truth.

444¹². 'Fear,' which is predicated even of Him, =love. 677⁸. See TREMOR.

696³. 'To fear God'=to worship. —⁴, Ex. —⁶, Ex. —⁴. This fear, with respect, is in all love, and in all friendship, (and without it) they are like food without salt.

—⁶. 'To fear'=worship through truths; (for) 'to fear' is of the understanding. . . Divine truth makes fear. . . Hence there is the fear of God in proportion as a man is in the good of love; and dread and terror vanish, and become holy fear, with reverence, in proportion as a man is in the good of love and in truths thence. Hence it follows, that fear in worship is various with everyone, according to the state of his life; and also that the sanctity together with reverence which is in fear with those who are in good, is also various according to the reception of good in the will, and according to the reception of truth in the understanding. . . Ill.

—¹³. 'To fear Jehovah'=to think reverently and holily about God. Ill. —²³, Ill.

—²¹. 'The fear of Jehovah'=worship in which there is holiness through truths. Ill.

—²³. 'Fear Him who is able to destroy both soul and body in Hell.' 'To fear,' here, =to have fear lest they should die spiritually, thus natural fear, which is fearfulness—*formido*—and dread; but spiritual fear is holy fear, which is in all spiritual love variously, according to the quality and the quantity of the love. The spiritual man is in this fear; he knows that the Lord does not do evil to anyone. . . therefore his fear is holy fear, lest by evil of life and falsity of doctrine, he should turn away that Divine love in Himself, and thus injure it. . . But natural fear is fearfulness, dread, and terror of dangers, of penalties, and thus of Hell; which fear is in all corporeal love, also variously, according to the quality and the quantity of the love. A natural man, who has this fear, knows no otherwise than that the Lord does evil to the evil. . . In this fear were most of the Israelites, because they were natural men. Ill.

—⁶. Lest the spiritual man should be in such fear as the natural man, it is said, 'fear not.' Ill.

—⁶. Moreover, 'fear,' 'terror,' 'consternation,' and the like, =various commotions of the lower mind, and changes of state of the mind.

734¹³. 'The fearful and soft in heart were to return home' (Deut.xx.8)=those who were not yet in the truths and goods of the Church, and thereby in confidence in the Lord; for these fear the evil, and also cause others to fear them.

790⁷. He who does not shun adultery from that holy fear, but from fear for his reputation. . .

942. 'Who does not fear Thee, O Lord' (Rev.xv.4)=the worship of the Lord from the good of love. . . Good fears the Lord, and truths glorify Him.

1133. 'From fear of her torment' (Rev.xviii.10)=fearfulness on account of infernal penalties.

—². The principal cause of an evil man coming from internals into externals is fear. . .

1171. Fear causes a man to be as it were absent from them, when he sees such persons being punished. Sig.

Feast. *Convivium, Convivari.*

A. 2187. These feasts took place in the holy place. . . and signified the communication, conjunction and appropriation of celestial goods. . .

2341. 'He made them a feast' (Gen.xix.3)=dwelling together. 'Feasts,' mentioned in the Word, =dwelling together. Ill. 3456.

—². 'A feast of fat things'=dwelling with the Lord in good and truth.

—³. The feasts from the sanctified things. . . represented the dwelling together of the Lord with man in the holy things of love represented by the sacrifices. The like was afterwards represented by the Holy Supper, which, in the Primitive Church, was called a feast.

—⁶. Feasts take place among a number who are together in love and charity. . .

2371⁴. 'Dinner,' 'supper,' 'feast'=the good of charity, in which is the dwelling together of the Lord with man.

2648. 'Abraham made a great feast' (Gen.xxi.8)=dwelling together and union. . . It=union also, because it treats of the Lord. 2649.

3596⁶. Feasts with the ancients were nothing else.

3832. 'He made a feast' (Gen.xxix.22)=initiation. (For) 'a feast'=appropriation and conjunction; here, initiation, because this precedes conjunction. . . The feasts of ancient times. . . signified initiation into mutual love. . . The nuptial feasts signified initiation into marriage love; and the holy feasts, initiation into spiritual and celestial love; and this because to feast, or eat and drink, signified appropriation and conjunction. Ill.

3833. See EVENING.

4211. See EAT UP.

—⁶. That there might be represented the heavenly feast; that is, conjunction through the good of love and of charity. This is signified by the Holy Supper, which succeeded in place of the sacrifices and of the feasts from the sanctified things.

5161. 'He made a feast for all his servants' (Gen.xl.20)=initiation and conjunction with the exterior Natural. 'A feast'=initiation to conjunction.

—². Feasts formerly took place for various reasons; and there was signified by them initiation into mutual love, and thus conjunction. They also took place on birthdays; and there was then represented by them birth anew or regeneration, which is the conjunction of the interiors with the exteriors in a man through love, consequently the conjunction of Heaven with the world in him. . .

5698. Eatings and feasts=conjunction; in special, initiation to conjunction. Refs.

5943⁷. 'A feast of fat things; a feast of lees' (Is.xv.6). . . 'A feast'=Heaven and conjunction there with the Angels through love and charity. Refs.

[A.] 6791. By 'to eat' is here meant the eating which in the Word is called 'a feast.' Eatings or feasts took place with the ancients within the Church for the sake of conjunction and of confirmation in good. Refs.

7779⁵. When they made ready calves in their feasts of charity . . .

7996². In general, feasts, both dinners and suppers, took place in ancient times within the Church, in order that they might be consociated and conjoined as to love, and that they might instruct each other in the things of love and faith . . . Such, at that time, were the delights attending meals; and they were the end for the sake of which the dinners and suppers were held. Both mind and body were thus unanimously and correspondently nourished. From this they had health and long life; also intelligence and wisdom; and also communication with Heaven; with some, open communication with Angels. But as in course of time all internal things vanish, and pass into external things, so did the ends of feasts and meals, which at this day are not for the sake of any spiritual conjunction, but for the sake of worldly conjunctions; that is, gains, honours, and pleasures. Hence there is nourishment of the body; but none of the mind.

9412. Eatings, feasts, dinners, and suppers were instituted among the ancients, in order that they might be consociated by such things as are of wisdom and intelligence. (Refs.) Hence 'feasts,' 'dinners,' and 'suppers,' in the Word, = consociations as to faith and love. III.

M. 6⁵. In Heaven . . . there are feasts.

T. 433. In the Primitive Church . . . there were dinners and suppers . . . which were called feasts, being instituted that they might be glad from the heart together, and be conjoined with one another. (See DINNER, here.)

727. The feasts in the Ancient Churches were feasts of charity, in like manner as in the Primitive Christian Church; in which they strengthened one another to abide in the worship of the Lord from a sincere heart.

D. 3357. The Lord . . . likened Heaven to feasts, because they made heavenly joy to consist in feasts.

E. 252⁷. 'A feast of fat things' = the appropriation and communication of goods; and 'a feast of lees' or of the best wine, = the appropriation of truths. 1159³.

481⁵. 'Their feasts' (Jer. li. 39) = adulterations of good and truth. (Compare 601¹.)

C. 189. (Feasts, etc. as a recreation.)

Feast. *Daps.* P. 254⁴. M. 6⁵. J. (Post.) 58.

Feast. *Epulari, Epulum.*

Feasting. *Epulatio.*

H. 359. (Man is allowed to feast, etc.)

M. 3³. Feastings with Abraham, Isaac, and Jacob. 6.

256. *Epulus.* E. 617².

D. Wis. xi. 4. He is withheld from the delight of mere feasting . . .

Feast, To make a. *Feriar.*

A. 7884. 'To make a feast' (Ex. xii. 14) = the worship of the Lord. 7882.

9286. 'Three times ye shall make a feast to Me in the year' (Ex. xxiii. 14) = permanent worship of the Lord and thanksgiving on account of deliverance from damnation. 'To make a feast' or to hold a feast-*festum agere*, = the worship of the Lord from a glad mind on account of deliverance from damnation.

9296. Occurs. —⁴.

Feast. *Festum.*

Festal. *Festalis.*

A. 414^e. Therefore the feast of tabernacles was instituted. 3312^e. 4391^e. 10545². R. 585^e. E. 724¹⁶.

2252³. Therefore the feast of seven Sabbaths was on the fiftieth day.

6537^e. The feast of tabernacles = holy worship, thus worship from good and truth.

7093. 'And hold a feast to Me in the wilderness' (Ex. v. 1) = that from a glad mind they may worship the Lord in the obscurity of faith in which they are. 'To hold a feast' = worship from a glad mind . . . because the feast was to be held at 'a way of three days' from Egypt, thus in a state of no infestation by falsities; that is, in a state of freedom . . . Moreover the feasts which were instituted among that people, which were three in the year, are said to have been instituted in memory of deliverance from slavery in Egypt; that is, in a spiritual sense, in memory of deliverance from infestation by falsities by the advent of the Lord into the world. III. 7882.

7664. 'Because it is a feast of Jehovah to us' (Ex. x. 9) = the worship of the Lord in each and all things.

7893. The reason no work was to be done on the feasts and Sabbaths . . .

—^e. But afterwards the same feasts were retained for the sake of heavenly life on those occasions, and for the sake of doctrine, that they might then learn what faith and charity are.

8050. 'On the seventh day a feast to Jehovah' (Ex. xiii. 6) = the holy worship of the Lord.

8633. They have no feast-*festos*-days.

9286. See FEAST-*feriari*.

—^e. The feast of unlevained things = purification from falsities; the feast of harvest, the implantation of truth in good; and the feast of ingathering, the implantation of the good thence derived . . . 9287. 9294. —². 9295. 9296. —⁴. —⁵. 10670. 10671.

—². Therefore the three feasts in the year also = worship of the Lord and thanksgiving on account of regeneration. 9294².

9294⁴. These three feasts are also called the feast of the passover, the feast of weeks, and the feast of tabernacles. III.

—^e. Like things to those represented by these three feasts, are represented by . . .

—⁵. As by this second feast, which is called the feast of the first-fruits of works, and also the feast of weeks . . .

—⁶. As by the third feast, which was called the feast of the ingathering of the fruits of the earth, and of the ingathering from the threshing-floor and the wine-press; and also the feast of tabernacles . . .

—^e. (Thus) the three feasts were instituted on account of the bringing forth of the human race, who are willing to receive new life from the Lord, out of Hell, and their introduction into Heaven; and this by the Lord through His advent into the world.

9299. 'Feast'=worship.

10037⁴. 'The dung of feasts' (Mal.ii.3)=the defilement of the holy things of worship.

10160³. Afterwards was instituted the feast of tents . . .

10412. 'A feast of Jehovah to-morrow' (Ex.xxxiii.5) . . . 'A feast'=the worship of the Church as to celebration; for on feast days a celebration took place.

10655. 'Thou shalt keep the feast of unleavened things' (Ex.xxxiv.18)=worship of the Lord and thanksgiving on account of deliverance from evil and falsities of evil.

—². As to this feast, it properly=the glorification of the Lord's Human, thus the remembrance thereof, and thanksgiving on that account . . .

P. 254². The Lord has provided that in every religion . . . a festival is to be observed.

M. 3⁶. (Heaven supposed to be a continuous festival.)

D. 1909. On Spirits who were celebrating a feast of tabernacles.

E. 109⁶. The feast of tabernacles=the implantation of the good of celestial love, or of love.

391¹⁸. 'To bind the feast to the horns of the altar' (Ps.cxviii.27)=to conjoin together all things of worship. . . . 'Feast,' and 'altar'=worship.

403⁵. 'Feast'=worship. 433¹¹. 601^e. 706²¹. 863².

458⁴. As the feast of tabernacles=the implantation of good through truths . . .

504²⁰. That they had completely destroyed all things of Divine worship, is signified by their having 'burnt all the festal places of God' (Ps.lxxiv.8).

725⁵. The three feasts=the whole of regeneration, from first to last . . .

911¹⁸. As such things are signified by 'harvest,' there were two feasts instituted among the Israelites; one called 'the feast of weeks,' which was that of the first-fruits of the harvest; and the other 'the feast of tabernacles,' which was that of the ingathering of the fruits of the earth; and of which the former=the implantation of truth in good, and the latter, the production of good, thus regeneration: but the feast of unleavened things, or of the Passover, which preceded them,=deliverance from falsities of evil, which is the first of regeneration.

1153. Therefore they were glad in the feasts . . .

Feather. *Penna.*

A. 8764⁶. 'With great wings and long feathers' (Ezek.xvii.7)=the truths of faith. (=an abundance of knowledges of truth and good. E.281².)

D. 2248². When I press my pen.

5008. A knife for pens.

E. 283⁴. 'Feathers with yellow of gold' (Ps.lxviii.13) =spiritual good from which are these truths.

Feather. *Pluma.*

A. 4018. Stick like a feather to a wall.

7761^e. Like feathers in the wind.

D. 2295^e. I represented feathers in their hands.

3680. I saw something feathered—*plumatum*.

4748^e. Occurs. 6110⁶⁰. E.281².

Feculent. See LEES.

Feeble. *Exilis.* D.4265.

Feed. See SHEPHERD.

Feed. *Alere.*

R. 547. 'To feed' (Rev.xii.6)=to provide that it may grow; for thus the Church is fed. 562. E.732. 761.

837. That infernal Genii are as it were fed on their concupiscences of evil. Sig.

Feed. *Compascere.* D.154.

Feed. *Vesci.* A.6078. 8956.

Feel. *Palpare.*

A. 3528. 'Perhaps my father will feel me' (Gen.xxvii.12)=the inmost degree of perception. 'To feel at,' and thus to feel—*sentire*=the inmost and the whole of perception . . . because everything sensitive relates to the sense of touch . . . 3559. 3562.

E. 781¹⁸. Occurs. 5M.7. A.7712.

Feel. *Sentire.*

A. 194^e. Unless they saw and felt . . .

322^e. Even when they lived in the body, it was the spirit which felt . . . 447^e.

1881^e. The Spirits said . . . that they feel much better and more excellently than men.

5078⁴. See SENSE.

5119^e. From no other source is the faculty of feeling . . .

5779^e. It is the internal which feels through the external . . . Therefore the internal inflows into the external, in order that it may feel . . .

7111². A Spirit or man feels no otherwise . . .

7122^e. Temptation is felt no otherwise than as if it were in him.

7319. Each is perceived from its opposite.

7442³. Then the affection of truth is felt by him . . .

8452. Goods . . . are called delights because they are felt. —³.

10188². That they do not feel the influx.

10219. Cannot perceive, that is, feel in himself, before he begins to love it to be so.

H. 400². They feel Hell rather than Heaven.

433. Everything which . . . feels in the body, is of the spirit . . .

- [H.] 435. Beasts **feel** like men. Ex.
 462. (The Angels) **feel** far more exquisitely . . .
 N. 507. The body does not **feel** . . .
 W. 115. He perceives and **feels** it as his own.
 238. Communication by correspondences is not **felt**.
 262. He **feels** delight in evils of all kinds . . .
 P. 175. That man should not perceive and **feel** anything of the operation of the Divine Providence . . .
 —². Nor is **sensible** of it from the sight of the eye.
 304. The general delight in Hell is **felt** as . . .
 314. The cuticle does not **feel** of itself . . .
 336. How the eye, ear, nose, tongue, and skin **feel**.
 R. 908. Good is only **felt** . . . and rarely does anyone . . . attend to the things he **feels** . . . Therefore all he **feels** with delight he calls good ; and he **feels** evil with delight . . .
 M. 168. Love reaches no further than to what it **feels** . . . (For) the things which are of heat are **felt**.
 173. She thence perceives, sees, and **feels** his affections.
 475². Spiritual love is not **felt** from itself, but through natural love ; and it is **felt** as delight in which there is bliss from Heaven ; whereas natural love, by itself, is **felt** only as delight.
 T. 105. Because he does not **feel** the . . . operation of God.
 362². It has been provided . . . that man should **feel** in himself as his own the things which flow in from without. 461⁴. 473. 504⁵.
 410². A spiritual sphere . . . which is **felt** in various ways.
 568. When he **feels** that he is still alive.
 571. He then **feels** the good of charity, and perceives the truth of faith.
-
- D. 4202. I could perceive no otherwise than that falsity was truth, and evil good . . .
 E. 152². It is the interior life of man which . . . **feels** through the organs of the body . . .
 1147². I am more alive than they, because I **feel** the influx of good and truth . . .

Feign. *Fingere.*

Figment. *Figmentum.*

Fictitious, Invented. *Fictitius.*

Feigner. *Finga.*

A. 565. 'Every **figment** of the thoughts of his heart.' D. 3353.

586. 'The **figment** of the thoughts of the heart' (Gen. vi. 5) = no perception of good and truth. . . This deadly persuasion is here signified by 'the **figment** of the thoughts of the heart.' But 'the **figment** of the heart,' without the expression 'thoughts,' = the evil of the love of self, or of cupidities. III.

—². That is 'a **figment**,' which a man **invents** for himself, and of which he persuades himself. III.

—³. 'The **image-maker-factor**' = him who persuades himself. III.

—^e. In general, 'a **figment**' is that which a man **invents** from his heart or will, and from his thought or persuasion.

928. 'The **figment** of the heart of man is evil from his childhood' (Gen. viii. 22) = that the Voluntary of man is altogether evil.

1195. They thence **invent** a worship for themselves.

1198. They thus **invent** doctrinal things for themselves.

1298². Artificial and thus **fictitious** things of worship ; that is, which are from proprium, or from the **figment** of the thought and of the heart of man. Sig.

1304. That they **invented** a doctrine and a worship. Sig. 1313.

2329. External confession . . . may exist in **feigned** humiliation, and in feigned affection of good . . .

2576¹². 'Webs' = **fictitious** or **invented** truths.

4327. Hence a **counterfeit**, simulated, lying . . . principle reigns inwardly.

7046. For man **feigns** what is honest ; he **feigns** what is just . . .

8942. 'A tool' = truth **invented** ; thus from proprium.

9085. If a man has **invented** (what is false). Sig.

R. 454. **Fictitious** zeal.

T. 568⁴. He is then like cunning **feigners**, who **feign** acts like human ones.

D. 1622. Spirits relate things very **fictitious-ficta**.

3865. Influxes . . . **fictitious**, and thus simulated . . .

4214. Representatives **fictitious-ficta** ; and not **fictitious-ficta**. 4215.

E. 540⁸. A doctrine . . . from falsified truths and **figments**.

923⁵. The adulteration of the Word by **figments** . . .

1019². Confirming by fallacies, appearances, **figments** . . .

Fellow-citizen. *Concivis.* H. 390. 557. 564. T. 406.

Fellow-servant. *Conservus.* R. 818. 946.

Female. *Foemella.*

A. 4005². The male = truth ; and the female, good.

H. 108. Their queen (bee) lays eggs.

E. 725⁶. Occurs. 863².

Female, Woman. *Foemina.*

Female, Feminine. *Foemininus.*

See MALE and MASCULINE.

A. 475. 'Male and female' (Gen. v. 2) = the marriage between faith and love. 476.

476. 'A female' = the will, or the things of the will ; thus which are of love . . . and therefore 'a female' = the Church.

553. (Aged ones of the female sex in Heaven.)

568². The female sex is such, and so formed, that will or cupidity reigns more than understanding ; such

is all the disposition of their fibres; such is their nature.

669. 'Male' = truth; 'female,' good. 725. 749. E.294¹⁵. 725². —³.

944. **Women**, who from a low condition have become rich . . .

956^e. Malignant women from the province of the bladder.

1470. 'Thou art a **woman** beautiful in look' (Gen.xii. 11)=that truth from a celestial origin is delightful.

1480. See EGYPT.

1484. '**Woman**' = truth; here, (Gen.xii.15) the truth which is in knowledges, with the delights of which the Lord was captivated in His childhood.

1515. The stinking sphere of a certain **female** . . .

2130². Eight Societies of the **female** sex . . .

2302. Societies of Angels which have the care of little children, and which are chiefly of the **female** sex . . . H.332.

2468². Like (attractive) **women** who are inwardly diseased. 4802^e.

3974. 'Give me my **women**' (Gen.xxx.26)=that the affections of truth were his. '**Women**,' or *women-mulieres*=affections of truth. 4270. 4357.

4046². Spirits of the exterior plate of the dura mater . . . were heard by me as of the **female** sex. Des.

4104. '**Women**'=affections of truth, of Knowledges, and of knowledges.

4161. 'The way of **women**' (Gen.xxxi.35)=unclean-ness.

4200. '**Women**' = affections of truth which is not genuine; thus affections which are not of the Church . . .

4227³. They said that they could conceive many designs from the **women**, because they are quicker and more skilful in seeing such things . . . D.1821.

4510. 'Their **women**' (Gen.xxxiv.29)=charity. (For '**women**,' '*women-mulieres*,' and '*wives*'=affections of truth and affections of good; affections of truth when their married partner is mentioned, and he is called '*husband*,' affections of good when their married partner is not mentioned, and when a *man-vir*-is mentioned. Refs.

4627². They who constitute the province of the internal nostrils are of the **female** sex; their perspicacity of perception . . .

5570. Many, chiefly **women**, who have made everything to consist in things becoming. Des. D.1226.

7175. (A **woman** of the planet Mercury.) Des.

8994³. They who are in the affection of truth and good, and who . . . are '*maid servants*,' or '**women**,' are not affected with knowledge, but with truths and goods themselves when they hear and perceive them with others: such an affection is general with good **women**. . . Hence it is that those who are in spiritual perception love **women** who are affected with truths, but do not love **women** who are in knowledges; for it is according to Divine order that men should be in knowledges, but **women** only in affections; and thus that

they should not love themselves from knowledges, but men, whence comes the marriage principle. This is why the ancients said that **women** should be silent in the Church; and on this account knowledges and Knowledges are represented by men, and affections by **women** . . . This is the case in the Spiritual Kingdom; but . . . with those who are in the Celestial Kingdom the husbands are in affection, and the wives in the Knowledges of good and truth; and hence is the marriage principle with them.

9790. (**Women** of various Earths.) Des. 9792. 10163. 10754. D.3262.

H. 414. (Old **women** renewing their youth and beauty in Heaven.)

W. 361. Hence some can think and speak well, but cannot write well; this is common with the **female** sex.

M. 6². **Women** there. 44. D.4250.

44². Perhaps you have seen some **women**.

— . See *MAN-vir*. 50. 55⁶. 197.

55⁴. Can love stop at the face of a **woman**?

—⁶. The love of a **woman** for a **woman** is like the love of an affection of the understanding of men for another such affection; for a **woman** was created and born to become a love of the understanding of man. . . Hence two **women** by their concupiscences sometimes combat like two prize-fighters.

—⁷. They do not admit the influx of love from the body of any other **woman**.

— . As the beauty of a **woman**, from an implanted inclination, at the same time enters into the mind . . .

56². What has wisdom to do with a **woman**? Ex.

—³. The cause of beauty in the **female** sex. (Fully ex. under *BEAUTY*, here.) 381^e.

61^e. The good of truth . . . is in the **woman**, and is the feminine principle itself.

91. The **woman** is born to be voluntary from the Intellectual of the man; or, what is the same, to be the love of the man's wisdom; because she was formed through his wisdom. (This fully shown from the **woman's** affection, application, manners, and form.)

122^e. As the **female** was created through the truth of the male, and is formed into its love more and more after marriage, it follows that she also receives the truth of the husband into herself, and conjoins it with her own good.

160. **Women** are born loves . . . and men are receptive. 161. (Shown by experiment.)

165. **Women** are not in this light, which is the reason **women** do not speak from that wisdom . . . but only listen.

168. The feminine principle consists in perceiving from love . . . and love reaches no further than to what it feels: when it reaches further, it is in consequence of conjunction with the understanding of the man . . .

—^e. Nor is the moral wisdom of the man possible with **women**, so far as it partakes of his rational wisdom.

169. Affection does not separate itself from the thoughts with **women**, as it does with men.

[M.] 188. That . . . with **women** there is an elevation of the mind into superior heat; and the **woman** feels the deliciousnesses of her heat in the man's light. Ex. 189.

—². By the heat into which **women** are elevated, is meant marriage love; because spiritual heat . . . in its essence is love, and with **women** it is love conjoining itself with the intelligence and wisdom in men . . .

—². The elevation into higher heat with **women** is elevation into a marriage love more chaste and pure, and constantly to the marriage principle, which from creation is hidden in their inmost principles.

—^e. Into like regions is the mind elevated as it is opened; with men by wisdom, and with **women** by love truly conjugal.

193. See WIFE.

—². (Thus) the **woman** was created out of the man by a transcription of his own proper wisdom, which is to be created from natural truth; and the love thereof was transferred from the man into the **woman** . . .

194. The **woman's** being created while the man slept. Ex.

199^e. We are not females, but wives. . . The men said, If you are not females, you are women-*mulieres*. They replied, In the first states of marriage we were women-*mulieres*; but now we are wives.

218. (The intelligence of **women** contrasted with that of men.) Gen.art.

—². How from their very birth the genius of men differs from that of **women** . . .

—^e. (Thus) the man is born understanding, and the **woman** love . . .

—^e. What would be the quality of man's understanding without conjunction with feminine love . . .

220³. How is the feminine principle propagated from a man's soul?

223. That the marriage sphere is received by the female sex, and through it is transferred into the male sex. 393.

—^e. Marriage love exists solely with the female sex . . .

—^e. The female form is the voluntary form . . .

—². It is from the transfer of this sphere from the female sex into the male sex that the mind is inflamed from mere thought about the sex . . .

274. The similitude of the internal affections is not seen in the **woman**; for by a native gift she withdraws them into the secret recesses of her mind.

291. Implanted by artful **women** before marriage.

292². The **woman** acts from the will, and the will can persist.

296. The reason choice does not belong to the **woman**, is that she is born to be love; and also because . . . with **women** there is the love of one of the sex . . . Nevertheless, **women** have the right of choosing one of their suitors. . . **Women** are born for love, and therefore do not possess the clear-sightedness of this light; consequently, their determinations to marriage would exist merely from the inclinations of their love. If they

know how to discriminate between one man and another, still their love is carried away to appearances.

—². Almost all **women** . . . will reject polygamical marriages; from which it follows that **women** have the love of one of the sex, thus marriage love.

298. That a **woman** ought to consult her parents, or those who are in the place of parents, and then deliberate with herself, before she consents.

325. See WIDOW.

330. See BEAUTY. —³. —⁴.

331². We **women** are born into the love of the intelligence of men . . .

393. That the sphere of the love of little children chiefly affects the female sex . . . and the male sex from them.

—^e. Upon the marriage love into which **women** are born is inscribed the love of little children . . .

409. In every **woman** marriage love is implanted from creation, and together with it the love of procreating, which . . . from **women** is introduced into men.

460². Marriage love with **women** acts as one with their virginity . . .

T. 80. A satan ascended with his **woman** . . .

D. 592. On the punishments of **women** who lead a delicate and lazy life. 1746. A.944.

878. See CHAMBER-conclude.

1061. The female sex belongs to the classes of celestial things.

2025. See CUPIDITY.

3307. On a (bad) **woman**.

3670². A common idea which greatly attracts the eyes is that of **women** . . .

3713. See SIREN. 4594.

3852^e. When they perceive that paradisaical things exist in the other life, girls and **women** are more allured to the Knowledges of faith than in any other way . . .

3856. They represented . . . those who care nothing for natural . . . but only for spiritual things . . . by a beautiful naked **woman** . . .

3899. (Females, who, having been lascivious girls, nansateat marriage; and if they contract it have no pleasure in it, marriage love being destroyed with them; they rarely have offspring, and if they do they do not love them, many of them being the most filthy prostitutes of all.)

3952^e. The **woman** was not a Spirit, but was the representation of a **woman**.

4092. He nansateat the whole female sex.

4424. On a female Spirit who supposed herself to be completely in the body.

4438. One beautiful appearance may arise from a number of lascivious **women** together.

4470. They had as their Subject a filthy **woman** overhead.

4530. See SARAH HESSELIA.

4697. Women who have not paid attention to Knowledges of truth and good . . .

4745². She was obsessed by diabolical women, who had subjugated their own husbands . . .

4940. Women can enunciate with affection . . . but not teach. But such are rarely interiorly devout. Examp.

5466. Lasciviousness with women so appears there.

5467- 5477.

— The women treated them cruelly.

5479. The hinder gulf was for women.

5936. On women who preach. . . They lose the feminine nature . . . and become material . . .

5981. Women who are obsessed act as if they were insane : this was seen in one woman . . .

6106⁴. In a separate chamber (in Hell) are those who had been women . . .

6110. A woman becomes the affection of truth when she wills to marry.

—⁶⁷. Evil Spirits cannot endure the idea and consequent spiritual sphere of what is feminine . . .

D. Min. 4675. Societies of the female sex.

4751. Timid Spirits of the female sex.

E. 555⁴. 'A woman shall compass a man' (Jer. xxxi. 22) = that a new Church will be established in which truth will be conjoined with its own affection. . . 'A woman' = the Church as to the affection of truth.

—¹¹. 'Women' = those who are in good from the affection of truth. . . Here, (Matt. xxiv. 41) 'women' = those also who are in evils from the affection of falsity ; because it is said that 'one shall be taken and the other left.'

—¹⁵. 'A woman not conjoined with a man' (Num. xxxi. 18) = the Church as to affection towards truth, or as to conjunction with truth.

983³. The woman was created to be the affection of good . . .

1004². As one man cannot be intimately united to two women.

1120². The woman is born to be the affection of love. Thus a woman is born to be good . . . and a man to be truth. 1121. D. Wis. iii. 3².

De Conj. 9. See ADULTERY.

10. (On lascivious women, who appear as great nice.) 55.

58. On the Dutch women.

Fence, Hedge. *Sepes.*

A. 1664³. Occurs.

E. 632⁷. 'To remove the hedge' (Is. v. 5) = to falsify and thus destroy the truths which protect the Church. The hedge round the vineyard has a similar signification to the wall round Jerusalem.

734²⁰. Its 'hedge' (Ezek. xiii. 5) = that which defends from a breaking in of falsity, and thus amends.

922⁷. 'The hedge' (Matt. xxi. 33) = protection from the falsities of evil which are from Hell.

Fenced. See under FORTIFY.

Ferine. See under WILD BEAST.

Ferment. *Fermentare.*

Ferment, Leaven. *Fermentum.*

Fermented, Leavened. *Fermentatus.*

Fermentation. *Fermentatio.*

See UNLEAVENED.

A. 1001⁵. That what is celestial . . . is not to be mixed with what is proper to man, which is profane, was represented by their not sacrificing or slaying the blood of the sacrifice upon 'what is leavened' (Ex. xxiii. 18 ; xxiv. 25). 'What is leavened' = what is corrupt and filthy.

1327². Such persons could not be but a kind of ferment in the Church.

2342. 'Leaven' = evil and falsity, by which celestial and spiritual things are rendered impure and profane. Ill.

7853. 'Leaven' = falsity.

7887. 'Even the first day ye shall make leaven to cease from your houses' (Ex. xii. 15) = that no falsity whatever must be in good. 7906.

7888. 'Everyone that eateth what is leavened' (id.) = him who appropriates to himself falsity.

7906. That 'leaven' = falsity. Ill.

— In (Matt. xvi. 6, 12) 'leaven' manifestly = false doctrine.

—². As to what further relates to what is fermented and unfermented, it is to be known that the purification of truth from falsity with man can never take place without fermentation so called ; that is, without the combat of falsity with truth, and of truth with falsity. But after the combat has taken place, and the truth has conquered, the falsity falls down like lees, and the truth comes forth purified ; like wine, which, after fermentation, becomes clear, the lees falling down to the bottom. This fermentation, or combat, takes place especially when the state with a man is being changed ; namely, when he begins to act from the good which is of charity ; and not, as before, from the truth which is of faith ; for when a man acts from the truth of faith the state is not yet purified ; but it is purified when he acts from the good which is of charity ; because he then acts from the will, but before, only from the understanding.

—³. Spiritual combats or temptations are fermentations in the spiritual sense ; for falsities then want to conjoin themselves with truths ; but the truths reject them, and at last cast them down as it were to the bottom, and thus defecate. In this sense is to be understood what the Lord teaches concerning leaven in Matthew : 'The kingdom of the heavens is like unto leaven, which a woman took and hid in three measures of meal, until the whole was leavened' (xiii. 33). 'Meal' = the truth from which comes good. Also in Hosea : 'They are all adulterers, as an oven heated by the baker, he ceaseth to be a raiser from kneading the dough even to the fermentation thereof' (vii. 4). Because . . . such combats as are signified by fermentations take place with man in the state which precedes newness of life, it was appointed, that when the new meat-offering at the

feast of first-fruits, the wave bread, was brought, it was to be baked **leavened**; and that it was the first-fruits to Jehovah (Lev. xxiii. 16, 17).

[A.] 7907. 'Everyone that eateth **what is leavened**' (Ex. xii. 19)=him who adjoins falsity to his good.

7909. 'Ye shall eat nothing **leavened**' (ver. 20)=that every care is to be taken lest what is false should be appropriated. . . It is one thing to appropriate falsity, and another to adjoin it: they who adjoin it, if they are in good, reject falsity when truth appears to them; but they who appropriate falsity to themselves, retain it, and resist the truth itself when it appears. Hence it is that it is so frequently said, that **what is leavened** is not to be eaten.

7966. See DOUGH. D. 5202. J. (Post. 140).

7979. 'Because it was not **leavened**' (Ex. xii. 39)=because in the truth from good there was nothing of falsity.

8051. 'What is **leavened** shall not be eaten' (Ex. xiii. 3)=that nothing falsified shall be appropriated. . . '**Leaven**'=falsity; and therefore '**what is leavened**'=what is falsified. 8058^e. E. 329¹³.

8061. 'What is **leavened** shall not be seen by thee' (ver. 7)=that what is falsified shall not be at all admitted. 8062.

8062. See FALSIFY.

9295². The '**leavened** bread' which was then offered (Lev. xxiii. 17)=good then not as yet fully purified.

9298. Thou shalt not sacrifice upon **what is leavened** the blood of my sacrifice' (Ex. xxiii. 18)=that the worship of the Lord from the truths of the Church must not be commingled with falsities of evil. . . '**What is leavened**'=what is falsified, and falsity from evil. Refs.

9992². The reason '**leaven**'=falsity from evil, is that this falsity defiles good and also truth; and also because it excites a combat; for on the approach of this falsity to good, heat is excited; and on its approach to truth, a collision takes place. Hence a meat-offering from unleavened bread was prescribed in the burnt-offerings and sacrifices. Ill. . . The reason why he was to be cut off from Israel who ate **what was leavened** on the feast of the passover, was that that feast=deliverance from damnation; and, in special, deliverance from the falsities of evil with those who suffer themselves to be regenerated. . . Hence that feast is called 'the feast of unleavened things.'

10137¹². The reason there were to be no **leaven** and honey in the meat-offering, was that **leaven**, in the spiritual sense, is falsity from evil; and 'honey,' external delight thus commingled with the delight of the love of the world, by means of which celestial goods and truths **ferment**, and so are dissipated.

C. J. 58^e. Guarded from the Babylonish **leaven**.

P. 25. See PURIFY.

— Spiritual fermentations take place in many ways both in the Heavens and on earth. . . For there are evils, and, simultaneously, falsities, which, on being let into Societies, act in a similar way to ferments which are put into meal and must, by which heterogeneous things are separated, and homogeneous ones are con-

joined, and pureness and clearness are the result. It is these which are meant by the Lord's words (in Matt. xiii. 33; Luke xiii. 21). E. 677².

284. This combat (between good and evil) if grievous, is called temptation; but if not grievous, it takes place as wine or strong drink **ferments**. If good then conquers, evil with its falsity is removed to the sides, comparatively as the lees fall to the bottom of the vessel; and the good is like generous wine after **fermentation**, and like clear strong drink: whereas if evil conquers, then the good with its truth is removed to the sides, and becomes turbid and foul, like unfermented wine and unfermented strong drink. A comparison is made with a **ferment**, because '**leaven**' in the Word=the falsity of evil, as in Hos. vii. 4; Luke xii. 1.

D. 1054^e. The evil Spirits are like a **ferment**, which excites evils into commotion. . .

1218. After they have become Angels. . . there are still many natural defilements, which rebel, and as it were **ferment**. . .

2132. There appeared in Heaven as it were a certain **ferment**, when evil Spirits were permitted to insinuate themselves. . .

3224^e. Things not obedient. . . are called forth, and are adjoined to the natural things of the Angels; and hence arises a **fermentation**. . .

5222. The Lord compares the Kingdom of God to **leaven**. . . (This is) presented and seen in the other life. As to the **leaven**, an evil Spirit is sent into the Societies which are upon the mountains, rocks, or hills, who inspires lusts. The consequence is, that the whole multitude as it were **ferments**. Some of them act as one with him; some do not so act; some dissent. Those who act as one with him turn their faces in that direction; those who do not act as one turn their faces away. Then all those who have turned their faces to him are gathered into one company, and are cast out. . . into Hell.

5838. The purifications took place in various ways; especially by means of the presence of evils, thus by means of a kind of **fermentation**; from which it appeared who were in the delight of that evil; and then they were separated from the others, and cast down. . . 6020^e.

E. 512². The love of self is a merely corporeal love, which springs from the boiling up and **fermentation** of the obsolete parts. . .

540⁴. '**Fermentation**' (Hos. vii. 4)=separation; here, that there is no separation, because it is said 'he ceases from kneading the dough to **fermentation**.' The like is signified by Ephraim being 'a cake not turned'. . .

619¹⁷. '**Leaven**' (Lev. ii. 11)=the falsity of the natural man; and 'honey'=the delight of. . . his evil, which is also like a **ferment** when it is mixed with such things as signify holy interior things, because natural delight derives all it possesses from the delights of the loves of self and of the world. . .

Docu. 245. L. Its effect is like that of **fermentation** in the preparation of wine, by which it is cleared of impurities.

Ferocious. *Ferox.* A.539³. D.4634.
Ferocity. *Ferocia, Ferocitas.* A.1690^e. T.309.
Ferocious. *Trux, Truculentus.* M.79². 264⁴.
 T.568⁵.

Fersen. D.6029.

Fertility. *Fertilitas.*

A. 2584. 'They brought forth' = fertility.
 S416. Produces fertility of the earth. H.289^e.

Festival. See FEAST—*festum.*

Festivity. *Festivitas.*

A. 929⁶. Festivity and joy on account of good having been implanted. Sig.

10416. Festivity of their interiors. Sig.
 —. All festivity and gladness is from the delights of the loves in which the man is . . . All festivity has consent interiorly in it; for if anything dissents and opposes, the festivity perishes. Interior festivity exists in man's freedom; and all freedom is from love to which there is nothing contrary.

M. 3. The festivities of Heaven. 17.
 309. Weddings are to be celebrated with festivity. Ex.

D. 6100³³. There are festivities when marriages take place, but with a difference in the Societies.

Fetter. *Pedica.* A.1757. 9348². Coro.33².

Fever. *Febris.*

Feverish. *Febrilis.*

A. 5715. See DISEASE. D.4590.
 5716. Spirits who infuse colds, like those of *aguebris gelidae.* D.4572.

8364⁴. 'A burning fever' (Lev.xxvi.16) = the cupidity of evil.

H. 572. Like those who are seized with ague . . .

C. J. 62. In this Hell . . . they have a delirium like that of those in a malignant fever . . .

M. 263. His face was full of pustules like those of a burning fever.

T. 184. Of those sick with fever—*febricitantium.*

D. 4571. On those who induce fevers and the like.
 —. There are intermediate Spirits . . . directly beneath the spinal marrow; and when . . . that Hell is somewhat opened, they infuse a feverish heat. (From experience.) This heat is purely corporeal, yet is from a vital origin; but it is separated from the interior vital heat; and . . . with men who are in fevers, such Spirits are present; for the sick man summons those who infuse the heat; such Spirits rush where their sphere is. . . The moment such Spirits are driven away, the fever ceases; but as everything takes place according to order . . . the fevers of many have stated alternations . . . Medical aids are also mediate causes . . .

Few. *Paucus.*

Fewness. *Paucitas.*

A. 468. The Church decreases, and at last remains
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with a few. The few with whom it remained at the time of the Flood are called 'Noah.' Ex. 788. 1126.

946. Perchance few will believe . . . 1886, Pref.
 1238². This first Ancient Church . . . was not among a few . . .

1984. Few are able to believe that . . . 2310.
 2094². Few believe in the Lord . . . 2343.
 2117. Few know what the Last Judgment is. 2119.
 2590². See CHRISTIAN. 3489^e. D.4401.
 2682³. Few are regenerated at this day. (See BELIEVE, here.) 3761. 3787. 3995². 4366². 5280².
 2694². Few at this day are reformed.

2727. Few at this day know what genuine marriage love is . . . because few are in it. 2732.

2870. Few know what freedom is . . .
 2960^e. Few arrive at this (angelic) state in the bodily life . . .

3596. Few are in this light, because few are regenerated.
 3787. Nevertheless, instruction thence for a few. Sig.
 3898^e. See CHOOSE, ELECT.

4151⁴. Few, nay, extremely few, believe (that life flows in).

4245. At this day there are few who are being regenerated, and still fewer who reflect.

4274². Few know what temptation is, because at this day few undergo any temptation. —^e. 7090^e.

4319. Few believe this.
 4330. See EARTH—*tellus.*
 4459⁶. As few at this day know . . . 6392.
 4518. See MORTAL.

4805. Supposed that Heaven was from those few.
 5006². Because few want to know . . .
 —⁴. Few believe that they will live after death.

5354. What it is to be born anew is known to few, because few know what good and evil are . . .

6587². Those in the internal of the Church are few . . .
 7364². There are few who do not want to domineer and possess all things of others; for there are few who do what is just and fair for the sake of what is just and fair . . .

7439². Few of the Israelites are in Heaven.
 8472^e. 'The numerous and the few' (Ex.xvi.17) = the difference of power. 8474.

8717^e. To these He gives to be glad with a few things.
 9186³. Of those who are enlightened concerning truths, there are few who are in the doctrine and at the same time in the life of truth.

9439^e. Let these things be . . . for those few who are in faith.

9441². The Angels have a like idea of the relative fewness of mankind . . .

J. 27^e. The things described (in the Heaven and Hell) are very few—*perpauca.*

S. 104. See CHURCH.

P. 250⁴. As they are so few who are loves of God . . .
—⁵, Sig.

R. 546. The New Church at first among a few. Sig. E. 730. 732.

547. The reason it is of the Divine Providence that the Church should at first be among a few, is . . .

561. The protection of that Church while it is still among a few. Sig.

T. 535². Inquiry was made in the Spiritual World as to who could (desist from evil because it is sin), and there were found as few as there are doves in a wide desert.

—^e. All will assent to this . . . but few will practise it.

D. 2611. On the interior delights of certain Spirits who are content with a few things.

5745. As those (who had lived well) were few . . .

E. 817⁹. On account of the fewness of those who are in truths from good. Sig.

Fibre. *Fibra.*

Fibrous. *Fibrosus.*

Fibril. *Fibrilla.*

A. 545^e. Joy . . . diffusing itself through the inmost fibres, and thence into the congregated fibres . . . so that the fibre is as it were nothing but joy and delight . . . H. 413².

568². Such is the disposition of the fibres (of the female sex) . . . Such is the disposition of the fibres (of the male sex).

607². In the lips at the present day there are innumerable series of muscular fibres which are not free . . . (But were then.)

2487. The exterior memory is . . . formed . . . in the substances which are the beginnings of the fibres.

3347. All these (organs) are woven out of vessels and fibres, in fact, from vessels and fibres within vessels and fibres, from which originate the ducts and lesser forms . . .

—². They compared the faculty of thinking to that which the viscera possess of acting according to the form of the fibres, saying that this faculty does not belong to the fibres, but to the life in the fibres . . .

3470³. Into this good are insinuated the truths of faith, which are like new fibres in a man's heart, through which new fibres new juice is introduced, until there is a new heart . . . Genuine good is as it were the . . . juice in the fibres.

3570⁴. Truths are like the fibres in the body, for truths are formed from good.

3579. Almost as the life builds up the fibres in man, and disposes them into forms according to uses . . .

3982. The fruits ripen by means of other fibres, and at last by the fibres of genuine juice.

4040. See BRAIN. 4051. 4325. 4326^e. 5189^e. 9914. H. 212. W. 316². 365. 367. 400. 412². P. 180^e. 279⁹. T. 60^e. D. 830. 1027. 1035. 1730. 1733. 1734. 1738. 1970. 3471. 3607. 3861. 5781. D. Min. 4714. E. 776².

4052. See BEGINNING.

4149². Truths may be compared to the fibres which compose some organ of the body; the organ is according to the form of the fibres, and so, consequently, is its operation . . .

4326². See CEREBELLUM. —³. 8593. D. 3868.

4926. Truths are nothing but goods formed, or the forms of good; for, relatively to good, truths are as the viscera and fibres in the body are to uses.

5189³. The isthmus in the brain . . . through which the fibres pass . . .

—^e. Ends are represented by the beginnings from which the fibres originate . . . The thoughts thence derived are represented by the fibres from these beginnings; and the actions thence derived are represented by the nerves which are from the fibres.

5435^e. Truth then becomes good . . . for they together constitute as it were one body, the soul of which is good, and the truths in this good are as it were the spiritual fibres which form the body. Therefore by the fibres are signified the inmost forms which proceed from good; and by the nerves are signified truths. Refs.

5951². With those who live according to them, truths appeared like fibres from the brain, full of spirit, and soft.

5954². Truths clothe good almost as the . . . fibres do the (animal) spirit. 8530.

6622. See ACTION.

8247. The cheerfulness and smiles in the faces of those who are not good is only in the external skin, and not in the fibres from within.

—^e. The series of fibres round about the lips are manifold, complicated, and interwoven, having been created not only for chewing the food and for speech by words, but also to express the ideas of the animus.

8603². Interior things do not cohere with exterior ones by continuity, but . . . are conjoined by means of exertions like fibres, through which there are communications. Ex.

—³. The communication of the interiors with the exteriors is effected in a wonderful way by as it were fibrous passages over . . .

9144². As a fibre contracts and closes when touched with the point of a needle . . . 10492².

9154². So far as truths have good in them, and also around them, they live. (So) with a fibre or a vessel in a living animal; so far as a fibre has spirit in it, and a vessel, blood, they live; and in the same way so far as a blood-vessel has around it fibres containing spirit. . . . Truth without good is like a fibre without spirit, and like a vein or artery without blood.

—^e. (So) the (animal) spirit receives its determinations, and thus its form, by means of the fibres; and in like manner the blood by means of the vessels.

9258². (The uses and correspondence of the fibres in fruit. See FRUIT, here.)

9394⁵. (The arrangement and correspondence of the fibres in a muscle. See MUSCLE, here.)

9670. See MEDULLA OBLONGATA.