

Quotes from the Word: Having Faith in the Risen Lord

THE OLD TESTAMENT

“Therefore know that the Lord your God, He is God, the faithful God, who keeps covenant and mercy for a thousand generations with those who love Him and keep His commandments....”
(Deuteronomy 7:9)

The just [man] shall live by his faith (Habakkuk 2:4).

Preserve me, O God, for in You I put my trust (Psalm 16:1).

The law of the Lord is perfect, converting the soul;
The testimony of the Lord is sure, making wise the simple;
The statutes of the Lord are right, rejoicing the heart;
The commandment of the Lord is pure, enlightening the eyes.
(Psalm 19:7-8)

Forever, O Lord, Your word is settled in heaven.
Your faithfulness endures to all generations....
Unless Your law had been my delight,
I would have perished in my affliction.
I will never forget Your precepts,
For by them You have given me life.
(Psalm 119:89-90,92-93)

Behold, God is my salvation,
I will trust, and not be afraid;
For Yah, the Lord, is my strength and song;
He has become my salvation.
(Isaiah 12:2)

“Now I will rise,” says the Lord; “Now I will be exalted, Now I will lift Myself up” (Isaiah 33:10).

THE NEW TESTAMENT

Now Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. And He said to them, “Follow Me, and I will make you fishers of men” (Matthew 4:18-19).

Peter answered Him and said, “Lord, if it is You, command me to come to You on the water.” So He said “Come.” And when Peter had come down out of the boat, he walked on the water to go to Jesus. But when he saw that the wind was boisterous, he was afraid; and beginning to sink

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he cried out, saying, "Lord, save me!" And immediately Jesus stretched out His hand and caught him, and said to him, "O you of little faith, why did you doubt?" (Matthew 14:28-31)

He [Jesus] said to them, "But who do you say that I am?" And Simon Peter answered and said, "You are the Christ, the Son of the living God." Jesus answered and said to him "you are Peter, and on this rock I will build My church" (Matthew 16:15-16, 18).

Now after six days Jesus took Peter, James, and John, and led them up on a high mountain apart by themselves; and He was transfigured before them (Mark 9:2).

"Assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you" (Matthew 18:20).

Jesus said to him, "Assuredly, I say to you that this night, before the rooster crows, you will deny Me three times." Peter said to Him, "Even if I have to die with You, I will not deny You!" (Matthew 26:34-35)

And the Lord said, "I have prayed for you, that your faith should not fail; and when you have returned to Me, strengthen your brethren" (Luke 22:31-32).

Then they returned from the tomb and told all these things to the eleven and to all the rest. It was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them, who told these things to the apostles. And their words seemed to them like idle tales, and they did not believe them. But Peter arose and ran to the tomb; and stooping down, he saw the linen cloths lying by themselves; and he departed, marveling to himself at what had happened (Luke 24:9-12).

[After two of the disciples had met the Lord on the road to Emmaeas, they] returned to Jerusalem, and found the eleven and those who were with them gathered together, saying, "The Lord is risen indeed, and has appeared to Simon!" Now as they said these things, Jesus Himself stood in the midst of them, and said to them, "Peace be to you." But they were terrified and frightened, and supposed they had seen a spirit. And He said to them, "Why are you troubled? And why do doubts arise in your hearts?" (Luke 24:30-38).

He [the Lord] said to him [Peter] the third time, "Simon, son of Jonah, do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Feed My sheep" (John 17).

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always" (Matthew 28:19-20).

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Peter...said to Jesus, "But Lord, what about this man?" Jesus said to him, "If I will that he remain till I come, what is that to you? You follow Me" (John 21:21-22).

"Be faithful unto death, and I will give you the crown of life" (Revelation 2:10).

[In the parable of the talents:] "Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your Lord" (Matthew 25:23).

THE HEAVENLY DOCTRINE

Having Faith in the Risen Lord

The Lord from eternity, who is Jehovah, came into the world to subdue the hells and to glorify His Human. Without this no mortal could have been saved, and those are saved who believe in Him (*True Christian Religion* 2).

As the Lord's Human was glorified, that is, made Divine, He rose again after death on the third day with His whole body, which does not take place with any person; for a person rises again solely as to the spirit, and not as to the body. In order that people may know, and no one doubt, that the Lord rose again with His whole body, He not only said so through the angels in the sepulcher, but also showed Himself to His disciples in His human body (*Doctrine of the Lord* 35:9).

All those who are in spiritual faith have confidence that they will be saved by the Lord, for they believe that the Lord came into the world to give eternal life to those who believe and live according to the precepts which He taught, and that He regenerates them, and renders them fit for heaven, and that He alone does this from pure mercy without the aid of a person (*New Jerusalem and Its Heavenly Doctrine* 115).

Faith

It is a universal point of faith on the part of a person to believe in the Lord; for this belief links him to the Lord, and this is the way to salvation. Believing in Him means having confidence that He is the Savior; and since only those who lead good lives can have such confidence, this too is meant by believing in Him (*True Christian Religion* 2:3).

There is no salvation by faith, but by a life according to the truths of faith, which life is charity. They are saved who think from the doctrine of the church that faith alone saves, if they do what is just for the sake of justice, and good for the sake of good, for thus they are still in charity (*New Jerusalem and Its Heavenly Doctrine* 121).

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True faith is the one only faith, which is a faith in the Lord God the Savior Jesus Christ and this is held by those who believe Him to be the Son of God, the God of heaven and earth, and one with the Father.... That of all the truths that enter into faith and form it, this is the first, is evident from the Lord's words to Peter:

Peter said, "Thou art the Christ, the Son of the living God", and Jesus answered, "Blessed art thou, Simon Barjona, and I say also unto thee, upon this rock I will build My church, and the gates of hell shall not prevail against it" (Matt. 16:16-18). By "rock" here and elsewhere in the Word, the Lord in respect to Divine truth is meant, and also Divine truth from the Lord. That this truth is the first truth and is like a diadem on the head and a scepter in the hand of the body of Christ, is evident from the Lord's saying, that upon that rock He would build His church, and the gates of hell should not prevail against it. That this is the first thing in faith, is also evident from these words in John: "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God" (1 Epistle 4:15) Besides this characteristic of being in the true faith, which is the one only faith, there is another, which is to believe that the Lord is the God of heaven and earth (*True Christian Religion* 379:1-3).

Saving faith is faith in the Lord God the Savior, Jesus Christ. The sum of faith is that he who lives well and believes rightly, is saved by the Lord. A person acquires faith by going to the Lord, learning truths from the Word, and living according to them. An abundance of truths cohering as if in a bundle, exalts and perfects faith. Faith without charity is not faith, and charity without faith is not charity, and neither has life except from the Lord. The Lord, charity, and faith make one, like life, will, and understanding in a person; and if they are divided, each perishes, like a pearl reduced to powder.... Charity and faith are together in good works (*True Christian Religion* 336:3).

Faith is nothing else than the truth. The truth becomes truth when it is perceived and loved: it is spoken of as faith when it is known and thought. Truths of faith have regard on the one hand to the Lord, and on the other to the neighbor. In the main [they regard] how the Lord is to be approached by a person so that conjunction may be effected; and how thereafter the Lord does uses by means of him. Both of these things are what spiritual, moral and civil truths teach. Faith is knowing and thinking those truths; charity is willing and doing them (*Divine Wisdom* 11).

It was shown above that the truth is called faith when a person knows it and thinks it; it is now to be shown that the truth becomes charity when a person wills it and does it. The truth is like seed; when one looks at a seed before it is sown, it is only a seed: but when it is put into the ground it becomes a plant, or a tree, thus assuming its proper form, and consequently acquiring another name. The truth is also like a garment; when not being worn, it is merely pieces of material adapted for a body, but when it is put on, it becomes clothing with a human being inside it. It is similar in the case of the truth and charity. While a person knows and thinks the truth, it is no more than the truth, and goes by the name of "faith". But when he wills it and does it, it becomes "charity" just as the seed becomes plant or tree, and as the piece of material becomes clothing with a human being inside (*Divine Wisdom* 11:14).

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Faith separate from love or charity is like the light of winter, in which all things on earth are torpid, and no harvests, fruits, or flowers, are produced. But faith with love or charity is like the light of spring and summer, in which all things flourish and are produced (*New Jerusalem and Its Heavenly Doctrine* 121).

At this day nothing else than the self-evidencing reason of love will reestablish the church.... The reason that few at this day have religion is: (1) It is not known concerning the Lord that He is the Only God, in Person and Essence, in whom is the Trinity; when nevertheless all religion is founded upon the knowledge of God and adoration and worship of Him: (2) It is not known that faith is nothing else than truth, and it is not known whether that which they call faith is truth or not: (3) It is not known what charity is nor what evil and good are: (4) It is not known what eternal life is. In the degree in which the truths of life become of life, in that degree the truths of faith become of faith... (*Canons for the New Church* 1)

Peter

The apostle Peter in the Word of the Evangelists means truth from good which is from the Lord, and also in the contrary sense, truth separated from good. And as truth is of faith and good is of charity, "Peter" also means faith from charity, and again faith separated from charity. For the twelve apostles, like the twelve tribes of Israel, represented the church in respect to all things of it, thus in respect to truths and goods.... In general, Peter, James, and John, represented faith, charity, and the works of charity; and this is why these three followed the Lord more than the others (*Apocalypse Explained* 820).

Peter was the first of the apostles because truth from good is the first thing of the church. For, from the world a person does not know anything about heaven and hell, nor of a life after death, nor even about God. His natural light teaches nothing except what has entered through the eyes, thus nothing except what relates to the world and to self; and from these is his life; and so long as he is in these only, he is in hell; and therefore, that he may be withdrawn from these and be led to heaven he must needs learn truths, which teach not only that there is a God, that there is a heaven and a hell, and that there is a life after death, but also teach the way to heaven. From this it is clear that truth is the first thing through which a person has the church. But it must be truth from good, for truth without good is mere knowledge that a thing is so.... This is not effected until he lives according to knowledges. Then truth is conjoined to good, and a person is introduced into the church. Moreover, truths teach how a person ought to live. And when a person is affected by truths for the sake of truths, which is done when he loves to live according to them, he is led by the Lord, and conjunction with heaven is granted him, and he becomes spiritual, and after death an angel of heaven. Nevertheless it is to be known that it is not truths that produce these effects, but good by means of truths; and good is from the Lord (*Apocalypse Explained* 820:2).

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In the Lord's words to Peter: "You Are Peter, and on this rock I will build My Church," 'rock' is used to mean the Lord in respect of faith, and faith received from the Lord, and Peter symbolizes that faith. The power to open heaven and close hell for the good, and to open hell and close heaven for the wicked, is the Lord's alone. The reason why such power accompanies faith is that faith comes from the Lord, and so likewise is the Lord's. All power in the next life too comes through the truth of faith springing from good. The Lord's Church has not been built on some person, thus not on Peter, but on the Lord Himself, that is, on faith in Him (see *Arcana Coelestia* 8581:3).

Faith separate [from charity] is symbolized by Peter when he denied the Lord three times (see *Arcana Coelestia* 8093:2).

Because "Peter" signified truth from good which is from the Lord, and consequently also doctrine, and thus he represented those who are in truths from good and in the doctrine of genuine truth from the Lord, and since such as these instruct others, and are instructed by the Lord, therefore Peter so often spoke with the Lord and was also instructed by the Lord (*Apocalypse Explained* 820:5).

It was because Peter represented those who are in truths from the good of love to the Lord, or in doctrine from truths, and these are they who instruct others, that the Lord said to Peter when he replied that he loved Him, that "he should feed His lambs and sheep" (*Apocalypse Explained* 820:6).

Palm Sunday

One who does not know the meaning of "horse," "mule," and "the foal of an ass," in a symbolic sense, will suppose that the Lord's riding upon the foal of an ass was symbolic of misery and humiliation. But it meant royal magnificence. For this reason the people then proclaimed the Lord king, and strewed their garments upon the way. This was done when He went to Jerusalem, because by "Jerusalem" is symbolized the church and "garments" mean truths clothing and serving good (*Apocalypse Explained* 31:7).

"Riding upon an ass and upon a foal of an ass" was a sign of royalty, and therefore the Lord so rode when He entered Jerusalem, and He was therefore called King by the multitude crying aloud, and branches of palm trees and garments were strewn upon the way before Him. And as the Lord thus entered Jerusalem as a King it is evident that "Zion" means heaven and the church, in which the Lord reigns by means of His Divine truth. The kings of Judah and Israel meant the Lord as to the Divine truth, and consequently "kings" mean those who are in truths from good from the Lord (see *Apocalypse Explained* 850:4).

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When the disciples laid their garments on the she-ass and her colt, it symbolized the recognition that truths in their entirety were the foundation on which the Lord as supreme Judge and King rested. For the disciples represented the Lord's Church in respect to its truths and goods, and their garments symbolized the truths themselves. The same was meant when the crowd spread their garments on the road, and also the branches of trees.... Those actions were also performed because it was customary for the leaders among the people to lay their garments on asses and mules when the highest judges and kings rode in solemn procession, and for the people themselves to spread their garments on the road, or the branches of trees instead. For in heaven judgeship consists in Divine Truth derived from Good, and kingship in Divine Truth (see *Arcana Coelestia* 9212:6).

Palms in their hands symbolizes being in the good of life according to truths. This is evident from the meaning of a "palm" as being spiritual good, and from the symbolism of "hands" as being power, and thus all ability in a person.... Because "palms" mean spiritual good, and from spiritual good is all joy of the heart...therefore by "palms in their hands" people testified their joy of heart, and also that they were acting from good. This is the meaning of the following from John 12: "Many who came to the feast when they heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet Him, and cried out, blessed is He that cometh in the name of the Lord, the King of Israel" (see *Apocalypse Explained* 458: 1, 5).

The Lord Our Savior

The Lord's Divine Power is the Divine Power of saving the human race. By that power of the Lord's and by no other is a person saved; for all good that belongs to love and all truth that belongs to faith flow in from the Lord by way of the heavens (see *Arcana Coelestia* 10019:3).

Every person who is saved ascends into heaven, but not of himself. He ascends by the Lord's aid. The Lord alone ascended of Himself (*Doctrine of the Lord* 35).

The Lord is present with every person, urging and pressing him to receive Him. A person receives Him when he acknowledges Him as his God, the Creator, Redeemer and Savior (see *True Christian Religion* 766).