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Works

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# Five Memorable Relations

## Five Memorable Relations

### *1. The quality of the merely natural man*

1. Once, from the desire of knowing the quality of the mind of the merely natural man, I looked up into heaven, and besought this knowledge from the Lord. The reason was that I had heard a most distinguished natural man, saying that he could see, understand, and perceive many things just as rationally as they who are called spiritual, and thence angels of heaven; and he added to what he had said, "Has not each one a like rationality? What makes the difference except a frivolous opinion?" Suddenly then a certain satan ascended from the hells. Satans are all merely natural and can ratiocinate skillfully, but from the fallacies of the senses; wherefore they see falsities as truths; for all falsities derive their origin from those fallacies. When he came in sight he appeared at first with a bright and living face, afterwards with a face deathly pale, finally with an infernal black face. I asked why his face underwent those changes. I received answer from heaven, that such are the successive states of the minds [*mens*] of those who are merely natural, for faces are types of minds [*animus*]. The inmost of their minds [*mens*], because they are infernal, are represented by blackness in the face; the intermediates of their minds by the pallor of death, because they have falsified truths; but the outmosts, by a living whiteness, because while they are in externals, which is while they are in company, they can think, confirm, understand, and teach truths. They have this ability, because rationality is human nature itself, for by it man is man, and is distinguished from beasts. But the rationality with satans is in externals alone; they have none, however, in internals; because in internals reigns the cupidity of adulterating the goods, and of falsifying the truths of the church; and this cupidity inflows into their rationality and overshadows its light, and covers it with thick darkness, so that they do not see anything but falsities in place of verities.

2. After I looked at his face, I looked into his eyes, and behold their pupils sparkled as from rays of light; afterwards they became opaque, and the irises became quite green, and finally, they appeared as if covered by a film, from which the whole crystalline lens in the pupil appeared like a cataract. Having seen these things I asked him whether he could see anything, and he said, "I see clearly and more than before." And I asked, "How can you see when your eyes have amaurosis? Perhaps you see something from fatuous light within." He responded, "What is fatuous light?" In order therefore that he might know what fatuous light is, I asked, "What do you think from your light?" He said, "I think in clear vision that beasts think just as rationally as man." Afterwards he said that God is nature, and nature is God; and then also that religion is vanity; and further, that nothing is good or evil but that which is delightful or undelightful and other like things.

3. When these things had been said, I proffered some genuine truths, which, before while he was in externals, he had seen and confirmed; and immediately when he heard them, he turned his eyes inward, acknowledged, and turned his eyes back again, and with a kind of border of the film which covered the pupil, he absorbed those truths, and injected them into his own fatuous light, and then he called them falsities; but because this appeared offensive before my sight, and as it were deadly, since in such a manner he slaughtered truths, from which, nevertheless, a man is a man and an angel is an angel, I abominated his presence; wherefore I turned my face from him; and when I looked back, behold I saw him sinking through a kind of gulf into hell; and because the place where he had stood stank from him, I went hastily home; for the Divine truth falsified by satans, in the spiritual world, stinks like the filth of the streets.

## *2. The first state of man after death*

4. When any man after death comes into the spiritual world, which for the most part takes place the third day after he has expired, he appears to himself in a life similar to that in which he had been in the world, and in a similar house, chamber, and bed

chamber, in a similar coat and clothing, and in a similar companionship within the house. If he was a king or a prince he appears in a similar palace, if a peasant in a similar cottage; rustic things surround the latter, splendid things the former. This happens to everyone after death, to the end that death may not appear as death, but as a continuation of life, and that the last of natural life may become the first of spiritual life, and that from this a man may progress to his goal, which will be either in heaven or in hell.

5. That such a similarity of all things appears to the recently deceased is because their mind remains the same as it was in the world; and, because the mind is not only in the head, but also in the whole body, therefore a man has a similar body; for the body is the organ of the mind, and is continued from the head; wherefore the mind is the man himself, but then no longer a material man, but a spiritual man; and, because he is the same man after death, there are given to him things similar to those which he had possessed at home in the world, according to the ideas of his mind; but this lasts only some days. That the mind is in the whole body, and is the very man who lives after death, appears manifestly from the speech of the mouth and the action of the body being instantaneous with the will and thought of the mind; for the mouth speaks in an instant what the mind thinks, and the body executes in an instant what the mind wills. The erroneous belief that man lives after death a soul or mind, and this not under the appearance of a man, but under the appearance of a breath, as it were, of respiration, or as a bubble as it were, of air, is because men do not know that the mind makes the interior form of the whole body.

6. When newcomers into the spiritual world are in this first state, angels come to them for the sake of wishing them an auspicious arrival, and at first they are greatly delighted from conversation with them, since they know that they do not think otherwise than that they still live in the former world; wherefore the angels ask them what they think of the life after death, to which the newcomers respond in conformity with their previous ideas; some

that they do not know; some that they are breaths or ethereal appearances; some that they are airy transparent bodies; some that they are flitting specters, some of them in ether and air, others in water, and others in the middle of the earth; and some say that they are souls like angels in the stars. Some of the newcomers deny that any man lives after death.

7. When they have heard these things the angels say, "Welcome, we will show something new, that you have not known, nor have you believed before, namely this, that every man lives a man after death, in a body altogether as he had lived before." To these things the novitiate spirits reply, "This is not possible. Whence has he a body? Does it not lie with all things of it dead in the grave?" To these things the angels respond merrily, "We will demonstrate it to your sight." And they say, "Are you not men in perfect form? Look at yourselves and touch yourselves; and yet you have departed from the natural world. That you have not known this before now is because the first state of life after death is altogether like the last state of life before death." On hearing these things the new guests are astonished and exclaim from joy of heart, "Thanks be to God that we are alive, and that death has not extirpated us!" I have often heard novitiates instructed in this manner concerning their life after death, and have seen them gladdened on account of their resurrection.

### *3. The consummation of the age, the destruction of the world, and the end of the church*

8. I have often heard the conversation of angels with new spirits, and once about the consummation of the age and the destruction of the world. And because those new spirits had hitherto known nothing of heaven and of hell nor of the life of man after death, nor of any other sense of the Word than the literal, they gave responses void of reason and full of paradoxes. They said that by the consummation of the age they understood the destruction of the world; by the coming of the Lord then, His appearing with the

angels in a cloud; by the last judgment, sentences decreeing salvation and damnation upon all the dead after their resurrection from the grave. When the angels had heard these things they asked with smiling countenance, two or three times, whether the spirits said these things from faith of heart which is believed to be the truth; or from historical faith, which in itself is tradition from others, or from the indulgence of the imagination. To these questions the new guests replied with indignation, "What have we said from the indulgence of the imagination, or from mere tradition? Are not these things truths revealed in the Word? They must be of faith of heart." When these things were said, the angels courteously answered, "It does no harm for you to believe thus, but that it is not so, you shall hereafter be instructed."

9. Immediately after this was said little flames appearing like tongues flowed down from heaven upon the heads of the newcomers, by which they were inspired with the affection of knowing from reason how they had faith; and they exclaimed, "What is faith but truth? Where is truth in its own light except in the understanding? If the understanding be in thick darkness, what then is faith but a somnambulist? And if to this faith be added confirmation from natural light separate from spiritual light, it becomes a bat." Among the newcomers was a certain priest, who, when he heard these things from his associates, said with an inflamed voice, "What has faith to do with the understanding?" The angels replied, "What is faith without the understanding, but a blind faith?" Suddenly then the little flame fell down from the top of the priest's head upon his shoe and shone there a little while.

10. After this the angels asked the novitiates what further they had thought from their faith, concerning the consummation of the age, and what they still thought. They replied, "We had thought of the destruction of the universe, both heaven and earth; since we read that heaven and earth should be destroyed, and it was said that they should pass away in smoke." The angels then inquired, "What heaven and what earth; the heaven and earth of the natural world or of the spiritual world? There are also heavens and earths here, heavens where the angels are, and lands upon which they dwell." At

this the novitiates responded, "What is this? Perhaps you are joking? Are not angels spirits? What is a spirit but a breath of wind? And where is this breath? Does it not fly about in the atmospheric heaven, and go even to the stars?" The angels then replied, "You are now in the spiritual world, and as yet you know no otherwise than that you are in the natural world. Here heaven, where the angels are, is above your head, and hell, where the devils and satans are, is under your feet. Is not the soil, upon which you and we stand, earth? Stamp it with your feet and know." But at this, because it was foreign to previously conceived ideas, they wondered greatly; yet, because they were in enlightenment, from the little flames upon their heads, they listened willingly to the discourse of the angels, and comprehended the truths they uttered.

11. The angels asked further, "In what manner did you believe that the destruction of your world would take place?" They said, "By fire, about which we have believed and prophesied many things: some of us, that flames from heaven would be cast down everywhere upon the earth, as they were upon the sons of Aaron, and upon the burnt offering of Elijah; some, that the fire of the sun would be let loose, would break forth, and set the universe on fire; some, that the central fire of the earth would break the crust round about it, and hurl itself forth everywhere, as it does from the fire-vomiting mountains, Aetna, Vesuvius, and Hecla; some, that a great comet would invade the atmosphere of the earth, and would set it on fire with the flame of its tail; some have said that the universe would not perish by fire, but would go to ruin, and fall to pieces, as does a house from age; and others have believed otherwise." When the angels had heard these things they said to one another, "O what simplicity! Arising only from utter ignorance of the spiritual world and of the angels, and of their heavens and earths, and also from utter ignorance of the internal or spiritual sense of the Word! Thence all things of eternal life have become mere things of the memory, and not of the reason; and if there be anything of reason, it is not above the memory but below it, where confirmations from fallacies counterfeit the light of reason. This was represented by what we lately saw, that the little flame fell down from the priest's head upon his shoe, and shone there; and

this appears to us as if one were to take his hat from his head, and wrap it round the soles of his feet and thus walk."

12. The angels then said, "We have been chosen from heaven to instruct newcomers from the countries of the natural world, since all who arrive here from there, are in a foolish belief about heaven, yea, even about salvation; wherefore unless those follies are dissipated, which is effected by instruction, their rational, which is above the memory, and grows wise from the reception of celestial light, would be closed, and this being closed, from being men they would become animals, with this sole difference, that they would still be able to think from the external senses, and speak from this thought alone.

13. "Since this office of instruction is enjoined upon us, we will teach you what is meant in the Word by the consummation of the age." And they said, "The consummation of the church is meant, which consummation is also called desolation and devastation, and this is when there are no longer truths of faith and goods of charity in any essence of their own, and thus all the ways to heaven are obstructed." They also said, "This consummation appears scarcely anywhere in the world, because those things which are of faith are not truths but falsities, and those things which are of charity are not goods but only deeds of their own love, which, when they go forth in the breath of the mouth, do not elevate themselves to heaven, but as soon as they rise up they are turned aside and fall down to the earth, just as does the water of a bath when cast upon the shoulders, or as rotten fruit falls from trees in the time of winter.

14. "In this consummation or end of the church, it will be proclaimed from all pulpits, and the people will vociferate in all sanctuaries, 'Here is the dwelling place of God! Here is the temple of God! Here is the church of God! Here is salvation! Here is the light of the Gospel!' And they do not at all know that they are in mere darkness, and that they dream the dream of the age. This is because they believe that falsities are truths, and truths falsities, as also that evils are goods, and goods evils. This night and this dream

the Lord predicted in Matthew (24:37–39), and in Luke (17:26 to the end).

15. “You shall be confirmed that the consummation of the age is the end of the church, not only from reason but also from sight. Know then that the end of the church will not be at all recognized on earth, though fully recognized in the heavens. Heaven and the church are like a single containing house. The church is the foundation and substructure, and heaven is its superstructure and roof; and the inhabitants are consociated like members of a family with domestics. When therefore the church, by evils and falsities slips from under, that house does not hold together except as to its walls, and within, communication with the angels of heaven is intercepted, and the stairway, by which there is ascent and descent, is taken away. Lest the house should then fall into utter ruin the Lord returns into the world and establishes a new church, and by it restores the house, and supports heaven. But this will appear more evidently before your sight, if we pray to the Lord, and go away from here and walk about.”

#### *4. The sun of the spiritual world and the coming of the Lord in a cloud*

16. While walking they first turned their faces to the east, where they saw the sun shining in its strength, and when they were under its direct rays, the novitiates asked the angels about that sun, whether it was the sun which they had seen in the former world, since its altitude above us and also its magnitude equals that; it grows red also and burns from fire in a similar manner, and also heat and light proceed from it in a like manner; and if it be the same sun are we not in nature? Whence is nature except from its own sun? But the angels said, “This sun is not the sun of the natural world, but the sun of the spiritual world. From this sun is our universe; from its light and heat angels live and spirits live; from its light both we and they have understanding and wisdom; from its heat both we and they have will and love. The essence of

this sun is pure love, and the Lord Jesus Christ, who is the God of heaven and earth, and is one with God the Father, is in the midst of it.

17. “The Divine love proximately proceeding from him, and encompassing him, appears as a sun; wherefore by the light and heat thence proceeding, he has omnipresence, omniscience, and omnipotence, from end to end of both worlds. But the sun from which nature came into existence is pure fire; in the light and heat of which there is nothing of wisdom and love, wherefore nothing of life, but still it serves life, that is, wisdom and love, for a swathing and garment, in order that the forms of those lives may endure, and that they may have as it were times and spaces; but yet they do not have times and spaces; but love and wisdom only affect those who are in times and spaces, which takes place according to reception, and reception is according to the affection of being wise, and according to a life conformable to wisdom.” When the novitiates heard these things, they exulted with joy, and said, “We perceive that our hearts exult with joy as never before.” “You have this,” replied the angels, “from the celestial and spiritual love and its delight which proceed from our sun.”

18. When these things had been said, suddenly there was driven below the sun a bright cloud, which did not dull, but transmitted the light; and in that bright cloud appeared angels as with trumpets, and round about them were altars and tables, upon which in heaps lay half-open books; and above the cloud the Lord appeared, speaking out of the sun with the angels. Then from the cloud there fell as it were dew, which, being scattered about, was condensed into manna, some of which the angels took up and gave to their companions, who ate it. After a quarter of an hour, there was seen from the cloud a rain, which the angels called the morning rain, which flowed down, and dissolved the manna into its original dew. This was collected into drops of a sweet taste. The manna was soon fully melted and flowed into the ground and penetrated it. And then from the dwellers under that ground were heard voices of gladness, “Hey! Come forth! Be ready! Drops of the blessed water

are falling from Heaven! We are sprinkled!” For it was the melted manna which was dropping down.

**19.** After this the angels instructed the new guests about what they had heard and seen, saying, “The things, which you have seen, exhibit in a summary the Coming of the Lord, and the things which will then happen. God, who appeared out of the sun above the cloud, was the Lord our Savior. The bright cloud under Him was the angelic heaven, where the Divine truth was in its own light. The speech of the Lord with the angels there, was inspiration. The trumpets seen in the hands and at the mouths of the angels, were not trumpets, but representations of their speech with one another from inspiration. The dew falling from the cloud upon the earth, and condensing into manna, represented the heavenly affections of the thoughts in their speech. The rain dissolving the manna, that heavenly food, into its original dew, which, absorbed by the earth, distilled through to the dwellers beneath, represented the influx of Divine truth from the Word with the men of the world who go forth and receive it in spirit and heart. The tables and the heaps of books upon them, were not tables nor books, but they were representations of the intentions of the mind, and thence of deeds, according to which the faithful and the unfaithful will be judged. That bright cloud, in which the angels were seen, represented the Divine truths of the Lord with them; for the spheres of thoughts from truths, and of affections from goods, proceeding from the angels, appear everywhere as clouds.”

**20.** At this the new spirits inquired, “Why do you say that those things that were seen represent, and do not say that they are?” The angels answered, “Because each and all things which appear to the sight in this world are correspondences and representations, which contain in themselves truths, and thence signify them. Thus spiritual things are here presented under forms similar to natural things.

“The spiritual things which are proper to our world, as they here appear, are also described in the Word. For the Word was written by correspondences, in order that it may be at the same time for

angels and for men. These things are first offered to your sight, and are seen, that you may know how the coming of the Lord is to be understood.”

### *5. The abomination of desolation*

**21.** After this the angels prayed to the Lord. They then led the novitiates from the east to the south, and thence to the west, and they said, “Here you shall see the abomination of desolation predicted by the Lord through Daniel (Matt. 24:15).” They then showed them a black cloud extending from the boundary of the east to the end of the west, and pouring thick darkness into the south and into the north at the sides. At the sight of the cloud the novitiates became terrified, and they asked, “What is that great black cloud and thick darkness and whence is it?” The angels replied, “They are satanic spirits, who have collected themselves into crowds, and by magical arts, by abuses of correspondences, and by fantasies, have formed for themselves as it were heavens, by seizing the hills, and building upon them high places and towers, as was done in the valley of the land of Shinar (Gen. 11:1 seq.) in order that they may contrive for themselves ascents into the heavens where the angels are, for the purpose of thrusting them down; and because they are on high above this land they appear as though they were in the expanse of the sky, and the expanse appears as a cloud.” And the angels said, “Lift up your eyes and stretch your sight.” And behold they saw a multitude of spirits, and they heard heinous expressions from them, intermixed with the filthy things of lasciviousness, and sounds as of drunken revelers in brothels. And the angels said, “These are they who are meant by the dragon and his two beasts in Revelation (chap. 12 and 13). These are they who are meant by the harlot sitting upon many waters, and upon the scarlet beast (chap. 17). They are all from the Christian world.”

**22.** And the novitiates asked, “How can these things be called the abomination of desolation?” The angels replied, “They are all in

falsities as to faith, and in evils as to life. The interiors of their minds are infernal, and the exteriors from feigned morality, are, as it were, heavenly; for they are sycophants and hypocrites, and because they are in the midst between the heavens where the angels are, and the earths where men are, no Divine truth from the Lord can pass through the heavens to the men of the earth, but it is first received by them, and being received is inverted and falsified, not otherwise than is the case with light falling upon an opaque cloud, and the heat of the sun falling into a swamp.”

23. Then suddenly the eyes of the novitiates were opened, and they saw flowing down from that cloud hail mixed with fire, and they saw upon the earth as a result of that rain something sticky, and in that sticky substance worms. And farther towards the north they saw descending from the cloud, as it were, bruchi<sup>12</sup> and locusts, which consumed the grass of the earth. And eagles appeared flying out of a desert, and also birds of the evening, which devoured the worms and licked up that sticky substance as though it were water. Amazed by these things, the novitiates besought the angels to tell what they signified. They said, “The abomination of desolation upon the earth. The hail signifies falsified truths; the fire mingled with it, evils of life; the sticky substance upon the earth, coherence; the worms, life from those things; the bruchi and locusts, the falsities of faith; the birds signify men of the earth who eat no other food flowing down from the spiritual world; and the eagles signify ratiocinations and confirmations.

24. “Know therefore, that by ‘the former heaven and the former earth’ which John saw had passed away (Rev. 21:1). nothing else is meant but those black expanses where the draconians and Babylonians have fixed their dwelling places and called them heavens. So long as those expanses remain, the communication of men with the angelic heavens, thus also in a measure with the Lord, is intercepted; and when that communication is intercepted, then every truth and good of the Word is falsified and adulterated. Thus appears the abomination of desolation with us; but with the

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12. A species of locust.

inhabitants of the earth it does not appear by any signs, wherefore they induce a belief in falsities, and by confirmations from the natural man they encircle that belief with a fatuous light, from which falsities are believed to be truths.”

# Conversations with Angels

## Conversations with Angels

1. One evil contains in itself innumerable lusts, interior and exterior, of which man knows nothing.

All these are removed by the Lord, while man looks to the Lord, and shuns evil as of himself.

Illustration by various examples with man, as of the stomach, the kidneys, the members devoted to generation.

There is no need for man to know of these.

Evil appears to man as one, and nevertheless they are in all lusts, interior and exterior, thus in successive order, but they are in the evil in simultaneous order. This also must be illustrated.

Man is not purified by shunning evils solely on account of civil and moral causes; because by this he is purified only as to externals, but not as to internals.

Thus no one is purified by the faith of the present day, which promotes only civil, moral, and political works.

2. Those who, from confirmation within themselves, make the Human of the Lord like the human of another man, divide the Lord into two.

They are in heart Socinians and Arians; with whom there is no church.

Faith alone effects this.

3. He who is in faith alone cannot do otherwise than make God three.

On the other hand, he who makes God three, loves faith alone.

4. The Lord and man are together in love towards the neighbor.

Conjunction is effected by that love.

Those who are in that love, love the Lord.

5. He who makes any evil allowable in his mind, continually does it.

There is then the endeavor to do it whenever it is possible. The endeavor resides not only in the mind, but also in the body.

That endeavor is the will, which is only restrained by external causes.

6. The internal man is not merely to understand, to think, and to know.

But it is to will what he understands, thinks, and knows.

Hence it can be seen what the internal man is when separated from the external, and what it is when not separated.

All the spiritual is in thought from will, and thought without will is external like a court.

7. There are three things which follow in order and make one: charity, faith, and works—like will, understanding, and deeds.

If one is lacking, the remaining two fall or vanish.

**8.** Man is to act and think in spiritual things as of himself. Otherwise man would not be man. This is the image of God in man. This is given continually by the Lord.

It is given as the reciprocal of love, and thence is conjunction.

Otherwise the Word would be of no use.

Otherwise there would be no religion.

**9.** All things inflow with man, so that man is only a recipient organ.

He is an organ recipient of all things of heaven as to his mind, and recipient of the world as to his body.

As the eye is a recipient of light, the ears recipients of sound, and the remaining things of the body, so the understanding is a recipient of the light of heaven or of wisdom, and the will is a recipient of the heat of heaven, thus of love.

There is nothing in man but the faculty of receiving. It may be illustrated by the organs what the faculty is.

Natural objects are felt in the organs of the body as if they were in them, and spiritual objects in like manner are felt as if in the mind, although they are not there.

These are fallacies of sensation.

**10.** Fallacies arise from inverted ideas.

As concerning God from person and not from essence; concerning the neighbor from person or from the human form, and not from his quality; concerning heaven from place and not from his quality; concerning heaven from place and not from love and wisdom;

concerning the church from external worship, and not from charity and faith therefrom, which are its internals; yea, concerning various things from delights, and not from the loves from which they are.

**11.** The state of man as to the will or love is not changed after death. The reason is because it is his life.

So also as to charity.

The state of man as to the understanding is changed, and it is changed according to the love of the will.

A man in the world may think that he is in heaven on account of the understanding, when yet he is not.

Therefore the truths and goods in his understanding are taken away, because they do not agree with the love of the will.

**12.** Absurdities about instantaneous faith, and thus instantaneous salvation. Likewise about immediate mercy, because this makes one with instantaneous faith.

Although indeed man is reformed and regenerated successively even to the end of life, and then to eternity.

And he can never be perfectly regenerated, only as to the most general things, and some general things under them.

**13.** The understanding in spiritual things is destroyed with those of the clergy who have confirmed with themselves the falsities of the faith of the present day.

It is not destroyed with the laity, because they have not confirmed it.

How a clergyman closes his understanding in spiritual things with himself, and also with the laity. Confirmation closes it, why? Many kinds of confirmation. Confirmation by life is the worst.

**14.** How the sense of the letter of the Word is abolished when it passes into heaven and becomes spiritual.

There is a putting off, and a revelation of the interiors of truth.

Experiments, that when truth lies hidden within with a man, the sense of the letter is open in heaven, and on the other hand it is dissipated, and sometimes with a noise; and if the confirmation of the love of evil lies hidden within, there appear as it were sparks of fire, and an explosion.

All things of the sense of the letter of the Word communicate with all things of the heavens.

Thus the Word is the conjunction of heaven and the church.

This cannot be comprehended without a knowledge of correspondences.

**15.** A false principle in spiritual things falsifies all things. Thus it falsifies all things of the Word.

It falsifies while he is reading the Word even though man does not know it.

Falsities still insinuate themselves in each thing of the Word, from the side or in the middle.

This falsity is not manifested, unless while it is in the middle it is placed in direct view of the thought.

**16.** Truths do not falsify the Word wherever it is read, because they are continuously present in the series.

The good of life does not falsify the Word, because this is within in each and every thing of the Word.

Thus the sense of the letter of the Word can be turned hither and thither, by the man who is in truths of doctrine and in the good of life.

**17.** With those who are in faith alone all good works become meritorious, even repentance.

They falsify the whole Word who confirm falsities within themselves, and they do not know this. Luther.

That all things are from God may be illustrated by all the correspondences with man; from the spheres around the angels.

Charity and faith make one like affection and thought, so that there is not given anything of one more than of the other.

Faith is described such as it is with the ancients, it is vivified by charity, the faith which is historical, in other respects denotes knowledge.

# Justification and Good Works

# Justification and Good Works

## With the Roman Catholics

### from the Council of Trent

#### 1

1. That the sin of Adam has been transfused into the whole human race, whereby its state, and from this the state of all men, became perverted and alienated from God, and men have thus become enemies and children of wrath. That therefore God the Father graciously sent His Son that He might reconcile, expiate, atone, make satisfaction, and thus redeem, and this by being made righteousness. That Christ did this by offering himself up a sacrifice to God the Father, upon the wood of the cross, thus by his passion and blood.

#### 2

2. That the Lord Jesus Christ alone has merited. That this his merit is imputed, attributed and applied to man and transferred into him by God the Father through the Holy Spirit; and that thus the sin of Adam is removed from man, lust still remaining as a fomenter to sin. That this is effected, first by baptism, and afterward by the sacrament of repentance.

#### 3

3. That justification is effected by faith, hope, and charity. That there is then effected a renovation of the interior man, whereby man from being an enemy becomes a friend, and from being a child of wrath becomes a child of God. That this is graciously effected by God the Father through the merit of His Son with the

operation of the Holy Spirit. And that it is a union with Christ, because the man becomes a living member of His body, and, as it were, a branch in the vine.

## 4

4. Because these things are effected from grace and are given freely, and thus are gifts, and because Christ Jesus alone has merited, therefore no one can attribute anything of merit to himself.

## 5

5. That because the reception of justification renovates man, and as this is effected by the transference of the merit of Christ into him, it follows that works are meritorious, and that the man who is justified and sanctified is not only reputed just and holy, but becomes just and holy.

## 6

6. That faith is from hearing when a man believes those things to be true which are divinely revealed. That it is the commencement of justification, but that it operates by charity, because faith without works is dead.

7

7. That free will is not destroyed, and that man ought to cooperate; and that he has the power to approach and recede, otherwise nothing could be given to him, and he would be like an inanimate body.

8

8. That man makes satisfaction by satisfactory penances imposed on him by the minister; and that this derogates nothing from the satisfaction made by Christ, since we ought to suffer with him.

9

9. Something about Predestination.

1

*Confirmation of these things from the Council of Trent*

10. That Adam, by the offense of his transgression, experienced an entire change and depravation of nature, both in body and soul; and that the ill effects of Adam's transgression were not confined to himself, but also extended to his posterity; and that it not only transmitted death and corporal sufferings upon all mankind, but likewise sin, which is the death of the soul. (Sess. V., June 17, 1546.)

11. That this sin of Adam, which originally was a single transgression, and has been transmitted by propagation, and not by

imitation, is so implanted in the proprium of every man, and cannot be taken away by any other means than by the merit of the only mediator, our Lord Jesus Christ, who has reconciled us to God by his blood, being made unto us justice, sanctification, and redemption. (Sess. V. 3, June 17, 1547.)

**12.** Everyone acknowledges and confesses, that by the transgression of Adam, all men became unclean, sons of wrath, under the power of the devil and of death. (Sess. VI., Jan. 13, 1547.)

**13.** That our heavenly Father, the Father of mercies, and God of all consolation, sent Christ Jesus his son to men, in the blessed fullness of time, that he might redeem both the Jews who were under the law, and the Gentiles who followed not justice, that they might all lay hold of justice, and all receive the adoption of sons. Him God offered to be a propitiation through faith in his blood, not only for our sins, but likewise for the sins of the whole world. (Sess. VI., Chap. 2, Jan. 13.)

**14.** That God and our Lord offered Himself to God the Father on the altar of the cross, interceding by death, that he might work that eternal redemption; that the sacrifice of the mass was that propitiatory for the living and the dead. (Sess. XXII., 1, 2, Sept. 17, 1562.) Concerning the institution of the mass (p. 146, 148).

## 2

*Merit is not from man*

**15.** That the sin of Adam which is in the proprium of everyone, cannot be taken away by the powers of human nature, nor by any other remedy than the merit of the one Mediator our Lord Jesus Christ. (Sess. V. 3, June 17, 1546.)

**16.** The meritorious cause of justification is the dearly beloved the only begotten of God, who when we were enemies, on account of the exceeding charity wherewith he loved us, merited justification for us, by his most holy passion on the wood of the cross, and made satisfaction for us unto God the Father. (Sess. VI. 7:2, Jan. 13, 1547.)

**17.** Man is justified freely, because none of those things which precede justification, whether of faith or works, merit the grace of justification itself; for if it be grace, it is not by works, otherwise grace would not be grace. (Sess. VI. 8.)

**18.** There is a continual influx of virtue from Jesus Christ himself, as from the head into the members, and from a vine into the branches; which virtue always precedes, accompanies and follows their works, and without which they could not by any means be acceptable and meritorious in the sight of God. That which is termed our justice, is the justice of God, because it is infused into us by God through the merit of Christ. Far be it, therefore, from any Christian man either to trust or glory in himself, and not in the Lord, whose goodness towards men is so great, that he wishes that the things which are His gifts may be their merits. (Sess. VI. 18.)

**19.** If anyone saith, that man may be justified in the sight of God by his own works, which are done either through the teaching of human nature, or through the teaching of the law, without Divine grace through Jesus Christ, let him be accursed. (Can. 1, Concerning Justification.)

**20.** If anyone saith, that without the preventing inspiration of the Holy Spirit, and without his help, man can believe, hope, love, or be penitent as he ought, so that the grace of justification may be bestowed upon him, let him be accursed. (Canon 3, On Justification.)

**21.** If anyone saith, that men are just without the justice of Christ, whereby he merited for us to be justified, let him be accursed. (Canon 10, On Justification.)

**22.** For we, who can do nothing of ourselves, as of ourselves, can do all things, he cooperating, who strengthens us. Thus man has not wherein to glory, but all our glory is in Christ; in whom we live; in whom we merit; in whom we satisfy; bringing forth fruit worthy of repentance, which from him have efficacy, by him are offered to the Father, and through him are accepted by the Father. [Sess. XIV.] (Chap. 8, Concerning Satisfaction, p. 125.)

## 3

*They do them through the sacrament of baptism and the sacrament of repentance*

**23.** The merit of Jesus Christ is applied both to adults and to infants, by the sacrament of baptism rightly administered; for there is no other name under heaven given to men, whereby we must be saved. Whence that voice, Behold the Lamb of God, who taketh away the sins of the world; and that other, As many as have been baptized, have put on Christ. (Sess. V., June 17, 1546, p. 5.)

**24.** If anyone denies, that, by the grace of our Lord Jesus Christ, which is conferred in baptism, the guilt of original sin is remitted, or asserts that the whole of that which has the true and proper nature of sin is not taken away; but says it is only erased, or not imputed; let him be accursed. But that in the baptized there remains concupiscence or an incentive [to sin] the Synod confesses and is sensible of, and that this concupiscence is not sin, but is from sin, and inclines to sin. (Sess. V., June 17, 1546, p. 5.)

**25.** That from the merit of Christ they are justified by repentance, when they purpose to receive baptism, to begin a new life, and to keep the Divine commandments. (Sess. VI., Chap. 6.)

**26.** That by the sacrament of repentance, by the merit of Christ, the grace lost can be recovered. (Sess. VI., Chap 14.)

**27.** Although Christ died for all, yet all do not receive the benefit of his death, but those only unto whom the merit of his passion is communicated. So, if they were not born in Christ, they never would be justified; seeing that, in that new birth, there is bestowed upon them, through the merit of his passion, the grace whereby they are made just. (Sess. VI., Jan. 13, 1547, Chap. 3.)

**28.** That the justification of the impious is a transference from that state wherein man is born a child of the first Adam, to the state of grace, and of the adoption of the sons of God through the second Adam, Jesus Christ, our Savior. And this transference is effected by the laver of regeneration or baptism, and its vow. (Ibid., Chap. 4.)

**29.** Justification is not only remission of sins, but also is sanctification and renovation of the interior man by the voluntary reception of grace and gifts, whence man from unjust becomes just, and from an enemy a friend, and an heir according to the hope of eternal life. (Ibid., Chap. 7.)

**30.** Although no one can be just, but he to whom the merits of the passion of our Lord Jesus Christ are communicated, yet this is done in this justification of the impious, when by the merit of that same most holy passion, the charity of God is poured forth by the Holy Spirit, in the hearts of those who are justified, and is inherent therein; whence, man, through Jesus Christ, in whom he is ingrafted, receives, in the said justification, together with the remission of sins, all these [gifts] infused at once, faith, hope and charity. For faith, unless hope and charity are added thereto, neither unites man perfectly with Christ, nor makes him a living member of his body. (Chap. 7, sec. 3.)

**31.** For which reason it is said that faith without works is dead and profitless; faith worketh by charity; whence also they immediately hear the Word of Christ; “if thou wilt enter into life, keep the commandments”; thus receiving true and Christian justice, they are bidden immediately on being born again, to preserve it pure and spotless, as the first robe given them through Jesus Christ in lieu of that which Adam, by his disobedience, lost for himself and for us, that so they may bear it before the judgment seat of our Lord Jesus Christ, and may have eternal life. (Ibid., Chap. 7, sec. 4.)

**32.** That man is justified by works, and not by faith only. (Ibid., Chap. 10.)

**33.** That through Jesus Christ, they have access to grace. (Ibid., Chap 11.)

**34.** If anyone saith, that the just ought not, for their good works done in God, to expect and hope for an eternal recompense from God, through his mercy and the merit of Jesus Christ, if they persevere even to the end in well doing and in keeping the Divine commandments; let him be accursed. (Ibid., Canon 26.)

**35.** If anyone saith, that by the said sacraments of the New Law grace is not conferred through the act performed, but that faith alone in the Divine promise suffices for the obtaining of grace; let him be accursed. (Sess. VII., Canon 8, concerning the Sacraments.)

## 4

**36.** These things are confirmed by all the things which precede, especially in 1, and also in this.

**37.** That in adults, the beginning of justification is from the preventing grace of God, through Jesus Christ, that is, from his calling. They are disposed to convert themselves to their own

justification, by freely assenting to and cooperating with that said grace; that man can reject grace; yet he is not able without the grace of God to move himself, etc. Whence it is said, "Turn ye to me, and I will turn to you," we are admonished of our liberty. (Sess. VI., Jan. 13, 1547, Chap. 5.)

## 5

**38.** Because justification is the renovation of the spirit of the mind; and because Christ dwells in those who are justified, or the justified are as branches in the vine, as is read in what was adduced before, therefore this follows.

**39.** That we are not only reputed, but are truly called, and are just, receiving justice within us, each one according to his own measure, which the Holy Spirit distributes to everyone as he wills, and according to each one's proper disposition and cooperation. (Sess. VI., Jan. 13, 1547, Chap. 7, sec. 2.)

**40.** If anyone saith, that the good works of one that is justified are thus the gifts of God, that they are not also the good merits of him that is justified; or that the said justified, by the good works which he performs through the grace of God and the merit of Jesus Christ, whose living member he is, does not truly merit; let him be accursed. (Can. 32, p. 76.)

## 6

**41.** They are disposed by justice, when excited and assisted by Divine grace, conceiving faith by hearing, they are freely moved towards God, believing those things to be true which God has revealed and promised, and this especially, that God justifies the

impious by grace, through the redemption which is in Christ Jesus. (Sess. VI., Chap. 6, Jan. 13.)

42. Man is justified by faith freely, because faith is the beginning of human salvation, the foundation and the root of all justification, without which it is impossible to please God, and to come to the fellowship of his sons. We are said to be justified freely, because none of those things which precede justification, whether faith or works, merit the grace itself of justification. For if it be grace, it is not now from works, otherwise grace would not be grace. (Ibid., Chap. 7, sec. 4.)

43. The merit of Christ is ingrafted by faith, hope and charity; for faith, unless hope and charity be added thereto, neither unites man with Christ, nor makes him a living member of his body. (Ibid., Chap. 7, sec. 3.)

44. For which reason it is said, that faith without works is dead and profitless; faith worketh by charity, whence also they immediately hear the Word of the Lord, "If you will enter into life, keep the commandments." (Ibid., Chap. 7, sec. 4.)

45. That man is justified by works, not by faith alone. (Ibid., Chap. 10.) That they have access by Jesus Christ. (Ibid., Chap. 11.)

46. If anyone saith, that by faith alone the impious is justified, so as to mean that nothing else is required to cooperate in order to the obtaining the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the movement of his own will, let him be accursed. (Canon 9.)

47. If anyone saith that men are justified, either by the sole imputation of the justice of Christ, or by the sole remission of sins, to the exclusion of the grace and the charity which is poured forth in their hearts by the Holy Spirit, and is inherent in them, or says that the grace is only the favor of God, let him be accursed. (Canon 11.)

**48.** If anyone saith, that justifying faith is nothing else than confidence in the Divine mercy which remits sins through Jesus Christ, or that this confidence alone is that whereby we are justified, [let him be accursed]. (Canon 12, and more, Canon 13, 14, 19, 20, 21, 24, 29.)

## 7

**49.** If anyone saith, that free will moved and excited by God, by assenting to God exciting and calling, nowise cooperates towards disposing and preparing itself for obtaining the grace of justification, that it cannot refuse its consent, if it would, but that, as something inanimate, it does nothing whatever and is merely passive; let him be accursed. (Canon 4.)

**50.** If anyone saith, that by faith alone the impious is justified, so as to mean that nothing else is required to cooperate in order to the obtaining the grace of justification, and that it is not in any way necessary, that he be prepared and disposed by the movement of his own will; let him be accursed. (Canon 9.)

**51.** If anyone saith, that the justified sins when he performs good works with a view to an eternal recompense; let him be accursed. (Canon 31.)

**52.** That by the sin of Adam, although free will, attenuated as it was in its powers, and bent down, was by no means extinguished. (Sess. VI. 1547, Jan. 13, Chap. 1.)

**53.** That man from free will can convert himself, by freely asserting and cooperating with that grace. (Ibid., Chap. 5.)

## 8

**54.** Concerning satisfaction; that man makes satisfaction by the punishments of satisfaction imposed upon him by the priest, and that this derogates nothing from the satisfaction of Christ. [Sess. XIV.] (Chap. 9, p. 134, n. 32, 33.)

## 9

**55.** That no one, except from special revelation, can know whom God elects for himself. (Sess. VI., 1547, Jan. 13, Chap. 12, and more concerning predestination, Canons 15, 16, 17.)

A Conversation with Calvin  
and Fifty of His Followers  
Concerning the Athanasian  
Creed

A Conversation with Calvin  
and Fifty of His Followers  
Concerning the Athanasian Creed  
(Pages 2, 3, 4)

1

*Concerning the person of Christ*

1. I read the Athanasian Creed before Calvin, and in it the following words: “The right faith is, that we believe and confess that our Lord Jesus Christ, the son of God, is both God and man; God from the substance of the Father, begotten before the ages, and man from the substance of [the mother], born in the ages. . . . Who, although he be God and man, is yet not two but one Christ. One, not by conversion of the divinity into flesh, but by the assumption of humanity into God; one altogether; not by confusion of substance, but by unity of person. For as the rational soul and the flesh is one man, so God and man is one Christ.”

2. (1) After I had read these words before Calvin, and, at the same time, before fifty priests and his followers, I asked Calvin whether he had receded from these teachings in the Creed, which yet is acknowledged and received by the whole Christian world. Calvin said that he saw he had fully receded. (2) I asked why he had done so. He answered, that he had paid no attention to those words, and that now when he did pay attention, he saw that he had receded from them and had written according to his own thought. (3) I asked what he thought now. He answered, that if the Creed is true, and if it is universally acknowledged as the true doctrine concerning the trinity, and concerning the divinity of Christ, he had clearly erred. (4) I asked whether he wished to acknowledge that the Divine and the human, or God and man, in Christ, is one person, as soul and flesh are one man, according to the words in

the creed. He answered, that he wished to do so, but that he could not, because he had confirmed himself differently. (5) I asked whether he believed Christ to be one person or two. He answered, one, if hypostatic union makes one, but that he had believed that the Son of God was another, and was with the Father; and Jesus Christ was separated from him, because he was in heaven. (6) I asked whether there were thus two Christs. He answered, that there were, and that therein he had receded from the creed. (7) I asked about the hypostatic union, from whom it was. He answered, that it was from God the Father, and that this was the idea he had had. (8) I asked about the soul of Christ, what it was, whether it was not the Divine itself, since it is said in Luke, that it was from the Holy Spirit and the power of the most high. He answered that he had seen this in Luke, but that he had tacitly believed within himself that it was from Joseph. (9) I asked whether Christ as to his human is not the Son of God, as is openly said in Luke 1[:35], and also when he was baptized, Matt. [3:17]; moreover, also by John [John 1:34], and also when he was transfigured [Matt. 17:5; Mark 9:7; Luke 9:35], and in many passages elsewhere. He answered that when he had mentioned and thought of the Son of God, he had not meant Christ Jesus as to his human. When I said that he understood what is contrary to Scripture, he answered that he sees that it is so, but that he had not thought that it was contrary to Scripture. I wished him to renounce it, but he was conscious of his thought while in the world, and he said, that, on that account he could not. (10) At last he confessed that he had thought Christ was the son of Joseph, but that he had not dared to write this.

3. Priests, his followers, were present to the number of fifty, and they heard Calvin give these answers to the questions; and I asked them whether they did not see, that, as to the person of Christ, they had not fully receded from the Athanasian creed. They answered that they had often read that creed but had paid no attention to those words there; and they were surprised that they saw them now for the first time with attention. They confessed that Calvin had openly dissented; and also confessed that as often as they had named Christ or heard him named, they had not understood the Son of God but a pure man who was made Justice

for the human race, and that when they had named God only, they had meant God the Father.

## 2

*Concerning the trinity of persons from the Athanasian Creed read before Calvin*

4. I read, before Calvin and some priests his followers, these words from the Athanasian Creed: "There is one Person of the Father, another of the Son, and another of the Holy Spirit"; and also these: "Like as we are compelled by Christian verity to confess each person by himself as God and Lord, so are we forbidden by the Catholic religion, to say three Gods or three Lords."

5. (1) I asked Calvin whether, from these words, he had confessed or thought of three Gods, although with his lips he had said, and still says, there is one God. He answered that he had thought of three unanimous Gods. (2) I asked how he could reconcile and make his thought and speech to be one, when it is allowed to confess each person to be a God by himself. He answered that he could not. (3) I asked how three could be one; whether it was by unanimous consent, or in some other way. He answered that it was by influx. (4) I asked, how could one person continually think the same as another? Must not each one think something by himself? He answered that he had not thought of this before, and that now when he did think of it, he perceived that each Person must also think something by himself. (5) I asked how then were they one indivisible essence? Did not the essence thus become divided? He answered, that sometimes it becomes divided, but that they finally accommodate themselves. (6) I asked him whether the essence is divided when the Son, as mediator and intercessor, speaks to the Father. He answered, that it is then divided, but only at that moment. (7) I asked him whether there were not thus three creators of the universe. He answered that there

were, but that one did the work of creation through the other, the Father through the Son, and the Son through the Holy Spirit. (8) I asked him what idea he had of the birth of the Lord from eternity. He answered that he had a vague idea.

## 3

*Concerning the personality of Calvin; his quality*

6. Afterwards I asked Calvin how he could ascend into heaven with an idea of three gods, and with an idea of the Lord as being two. He answered that he had been admitted into a certain inferior society of heaven, and that he had dwelt there among the hindermost, who are not much explored; but that, when he had been explored, he had descended, because he could not subsist there; and that he had then betaken himself to Luther in the world of spirits, with whom he had dwelt for a certain period, and this because Luther acknowledged the human of the Lord as Divine, and he did not seem to himself to be safe anywhere else. With regard to Calvin, the priests said that he was an upright man, but simple; and that he had written according to his own simple thought, not considering whether what he wrote was or was not in agreement with sacred Scripture, as he had not reflected whether it was in agreement with the Athanasian creed.

## 4

*With priests of the reformed concerning justification*

7. Afterwards I spoke with those priests on the article concerning justification by faith alone. (1) They were asked what they meant by good works, whether merely such things as were enjoined by the Roman Catholics, or also the works of the second table of the Decalogue. They answered that they meant both. (2) They were asked whether the works of that table of the Decalogue contribute anything to salvation. They answered that they contribute nothing,

but that they must still be done, because they are commanded. (3) They were asked whether, if a man does them, it is pleasing to God. They answered that it is, if men do not place merit in them. (4) They were asked how they understand these things in the Word: That he who does his commandments loves God and is loved by God; also, the passages about good fruits, and about the works according to which man shall be judged; besides many others. They answered, that works follow from faith. (5) They were asked how they follow from faith; thus, whether man shall do them, or whether we must believe that God does them through man. They answered that man must do them of his own strength, because they are civil works, and that God has no part in them. (6) They were asked whether these are the good works which follow faith. They answered that they are. (7) They were asked how they can follow faith, when there is nothing of God in them, but only what is of man, and when, therefore, there is no bond between faith and works. They answered that they follow faith because by the imputation of faith man's sins are remitted, and then whatever a man does is good in the eyes of God, thus also these works. (8) They were asked whether it is necessary for anyone to repent, since, by faith, all sins are remitted. They answered that one can if he wishes to, but that it contributes nothing to eternal life, but only to secular life. (9) They were asked, how then do good works follow faith? They answered, like fruits from a good tree. (10) They were asked whether faith produces good works in a similar manner as a tree produces fruit. They answered that by fruits from a good tree they mean all the works that a man does after he has received faith, because in the eyes of God they are good. (11) They were asked whether good works cohere with faith as fruit with a tree. They answered that they are not like that. (12) They were asked whether there is thus any bond between good works and faith. They answered that there is none. From these things the conclusion was reached that the phrase "Good works follow faith as fruit a tree," is only an expression, and nothing more.

God the Savior, Jesus Christ

## God the Savior, Jesus Christ

1. The theology of the whole Christian world is founded on the worship of three Gods.
2. God is one in essence and person.
3. In him is a trinity, and this must not be distinguished into persons.
4. The Divine attributes constitute his essence.
5. These are many, and also succeeding.
6. The succeeding Divine attributes are creation and preservation, redemption and salvation, reformation and regeneration.
7. These are Divine, but that they are not as God is in himself.
8. The one God willed to become a natural man, and thus a full man, for many reasons, the primary of which was the redemption of angels and men.
9. Passages from Scripture showing that there is one God.
10. He is the redeemer and savior.
11. He came into the world.
12. As to his human, he called himself Jesus Christ.

**13.** Jehovah himself came into the world and became the savior and redeemer.

**14.** The one God is not only the creator, but also the redeemer and regenerator.

**15.** As to the Divine truth, he descended and took upon himself the human, is confirmed in John, Chap. 1. Also, that he was from eternity, also from his nativity, Luke 1.

**16.** Passages from the sacred Scripture showing that he is the truth and the light; also, that he is the Word and that he fulfilled the whole of it.

**17.** All things were made by him.

**18.** In the spiritual sense, Divine truth is called the Son of God.

**19.** Divine truth is meant by Messiah, Christ, King, the Anointed, and David.

**20.** Divine truth is meant by angel and by one sent.

**21.** Divine truth is meant by glory.

**22.** In no other way could all things in the heavens and in the hells have been reduced into order.

**23.** In no other way could he destroy the old church and institute a new church.

**24.** In no other way could he admit temptations into himself, and suffer.

**25.** In no other way could he be in the state of exinanition and pray to God the Father as though absent.

**26.** In no other way could he become Redemption and Justice from his own power.

**27.** Thus, in no other way could he unite the human to the Divine and the reverse, and thus add the human in time to the Divine from eternity.

**28.** In no other way could he be and become one with the Father.

**29.** All things which are in the Divine are together in the human.

**30.** The Lord glorified his human in the order in which he makes man spiritual, or an angel. Concerning the two states of man's regeneration.

**31.** Thus he made his human Divine.

**32.** Thus he became the first and the last, thus the all in all.

**33.** The Divine operation is from firsts through lasts, and because, in the church, lasts had failed, therefore, he made himself the Last.

**34.** Man cannot be conjoined with God except by means of a visible and accessible human.

**35.** Every male is born, as to his spiritual origin, from truth as a seed.

**36.** The reason why men have not hitherto perceived this, and why consequently there have been so many opinions about the human nature of Christ, is because men have had no distinct understanding concerning the nature of good and truth and of their marriage, nor concerning the nature of the will and the understanding, nor of the soul and the body.

37. The virgin also, of whom he was born, signifies the church as to the affection of truth.

38. It was necessary for him to be born of a virgin in legitimate marriage with Joseph.

39. Christ alone is man from eternity and natural man in time.

40. In him everything is Divine from the Divine in itself.

41. He alone is to be approached, that there may be salvation.

42. He must be approached immediately, and if he is approached mediately, communication is intercepted.

43. Here may be adduced those passages, which treat of the "great affliction," and the things which follow.

44. To worship three Gods is to worship none.

45. No one comes to God or is conjoined to him, unless the human be approached; otherwise God is not accessible.

46. Because God the Father is the redeemer as to the human.

47. In order that there may be conjunction, there must be a visible God, thus one accessible and fixed; this is not so apparent to Christians, but it is to all others.

48. The Divine truth suffered.

Specimen and Sketch of the  
Doctrine  
of the New Church in a  
Summary

## Specimen and Sketch of the Doctrine of the New Church in a Summary

1. The churches in Germany, Hungary, Poland, Denmark, England, and Holland, which, by the Reformation, were separated from the Roman Catholic church, differ from each other in various things; but they all agree in the articles concerning a trinity of persons in the divinity, the origin of sin from Adam, the imputation of the merit of Christ, and justification by faith alone. [*Brief Exposition*, n. 17.]

2. The Roman Catholics, before the Reformation, held entirely similar teachings respecting these four articles; similar respecting a trinity of persons in the divinity, similar respecting the origin of sin from Adam, similar respecting the imputation of the merit of Christ, and similar respecting justification by faith, with the sole difference, that this faith they conjoined with good works. [*Brief Exposition*, n. 19.]

3. The leading Reformers, Luther, Melancthon, and Calvin, retained all the dogmas concerning a trinity of persons in the divinity, the origin of sin from Adam, the imputation of the merit of Christ, and justification by faith alone, as they had been held by the Roman Catholics; but in order that they might be totally severed from the Roman Catholics as to the very essentials of the church, which are faith and charity, they separated good works from faith, and declared that they were not at the same time saving. [*Brief Exposition*, n. 21.]

4. Nevertheless, those leading Reformers adjoined good works to their faith, so that no one can see from reason, whether they are conjoined or separated. [*Brief Exposition*, n. 24.]

5. But those leading Reformers adjoined good works to that faith in order that the doctrine may agree with the Sacred Scripture;

then there is a conformity and not a discrepancy, unless the quality of the works tends to make it. [Cf. *Brief Exposition*, n. 27.]

**6.** The dogmas concerning the imputation of the merit of Christ and justification thereby have come from the idea of a trinity of persons, and hence of three gods. [*Brief Exposition*, n. 30.]

**7.** All those dogmas appear as erroneous, and also become so, when the idea of a trinity of persons and hence of three gods is rejected, and the idea of one God, in whom is the Divine trinity is received. [*Brief Exposition*, n. 39.]

**8.** Then the faith of the church of today concerning the reconciliation of the Father, satisfaction, mediation, imputation, and, from this, the remission of sins, and hence justification, regeneration, and sanctification, falls to the ground together with all else that depends on it.

**9.** In its place, faith truly saving, which is faith in one God, united with good works, is acknowledged and received. It is not imputative faith. [*Brief Exposition*, n. 41.]

**10.** And this faith is faith in God the savior Jesus Christ, and in its simple form, is as follows: (1) There is one God, in whom is the Divine trinity, and he is the Lord Jesus Christ. (2) Saving faith is to believe in him. (3) Evils must be shunned because they are of the devil and from the devil. (4) Goods must be done because they are of God and from God. (5) And these must be done by man as of himself, but he must believe that they are from the Lord in him and through him. [*Brief Exposition*, n. 43.]

**11.** This faith can by no means be given together with the former faith, nor the former with it; and if they are together, such a collision and conflict takes place that everything of the church with man perishes. [*Brief Exposition*, n. 102.]

**12.** The faith of the church of today has separated religion from the church, which consists solely in goods of life according to the

truths of faith. [*Brief Exposition*, n. 45.] Truths constitute the way to heaven. In hell \_\_\_ <sup>13</sup> \_\_\_ the Father, but in heaven, the true God.

**13.** The faith of the church of today has falsified the Word, since this teaches nothing but the goods of life and the truths of faith, and salvation by their union.

**14.** The faith of the church of today has so far destroyed the church, that, at this day, there remains not any truth of the Word that has not been falsified, nor any good of religion that has not been adulterated.

**15.** This last state of the church of today induced by that faith is what is meant in the Word by the “consummation of the age,” and by the “abomination of desolation.” [*Brief Exposition*, n. 70.]

**16.** This last state of the church of today is what is meant by the “great affliction such as was not from the beginning of the world to this time, nor ever shall be.” (Matt. 24:21.) [*Brief Exposition*, n. 74.]

**17.** This state of the church, induced by that faith, is what is meant by these words: “After the affliction of those days the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.” (Matt. 24:29; Rev. 8:12) [*Brief Exposition*, n. 77.]

**18.** They who have been and are in the faith of the church today are meant by the he-goats in Daniel and Matthew. [*Brief Exposition*, n. 82.]

**19.** They who have been and are in the faith of the church of today are meant in Revelation by “the dragon,” his “two beasts,”

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13. The MS. here contains a word which Dr. Im. Tafel, the editor of the Latin edition, was unable to decipher.—Translator.

and the “false prophet,” also by the “locusts.” [*Brief Exposition*, n. 87.]

**20.** They who have been and are in the faith of the church of today are meant, in the Old Testament, by the “Philistines”; and the faith itself by their idol. The rejection of the dogmas of the faith of the church of today and the revelation of the dogmas of the faith of the new church is meant by these words in Revelation: “He that sat upon the throne said, Behold, I make all things new; and he said unto me, Write, for these words are true and faithful.” (Chap. 21:5) [*Brief Exposition*, n. 95.]

**21.** Further, that from the faith of the church of today, not a single good work can ever come forth which is not meritorious or hypocritical; consequently, that the good fruits of that faith are empty words. For it is a faith of imputation that is meant. [cf. *Brief Exposition*, n. 47.]

**23.**<sup>14</sup> From the faith of the church of today a worship has abounded which is of the mouth alone and without life; when yet the worship of the mouth is acceptable to the Lord and efficacious according to the worship of the life, and not the reverse. [*Brief Exposition*, n. 51.]

**24.** The former faith is a bundle of paradoxes which cohere and do not cohere, and therefore, its dogmas only enter into the memory and not into any understanding above the memory, but only into confirmations below it. For instance, the tenet concerning free will. [*Brief Exposition*, n. 53.]

**25.** The dogmas of the former faith cannot be learned and retained except with great difficulty, nor be preached and taught except very sparingly and with great caution lest the nakedness of

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14. In the Latin number 22 is omitted.

the faith appear; and this, because true reason perceives and receives nothing of them. As concerning free will. [*Brief Exposition*, n. 58.]

26. The faith of the church of today takes away from God his Divine attributes, and ascribes to him merely human attributes; as, that he regarded men from anger; that he willed to be reconciled; that he is reconciled by his love for the Son, and by intercession; that he willed to be appeased by the passion, and at the sight of the misery of the Son; and thus to return to mercy and to impute and apply the merit of the Son to him who supplicates from faith alone; besides many other things. [*Brief Exposition*, n. 60.]

27. From the faith of the church of today monstrous offspring have been born, and still may be born; such as salvation from immediate mercy; the doctrine of necessity, and the absence of liberty in spiritual things; that man, in respect to conversion, is like a stock and a stone; that there is no bond between faith and charity; that there is predestination; and, with some at this day, that God pays no attention to the deeds of man but to faith alone; besides others; also in respect to the sacraments, Baptism and the Eucharist; and, moreover, in respect to the person of Christ; all of which have been drawn, in accordance with the principles of reason, from justification by faith alone. Heresies, from the first centuries to the present day, have sprung up from no other source than from this faith. [*Brief Exposition*, n. 64.]

28. Unless the new church be raised up by the Lord no one can be saved; and this is meant by these words, "Except those days be shortened there shall no flesh be saved." (Matt. 24:2) [*Brief Exposition*, n. 91.] The reason is, because the old church is founded upon justification by faith alone, and this, upon the idea of three gods. Hence is all blindness and stupidity, unconcern, and the destruction of religion, so that scarcely anyone thinks about salvation. They who are skilled in these matters think nothing of the salvation of their own souls, or of the souls of their hearers.

The Reformed understand works of the intellect and not of the will, thus passive and not active works.

**29.** This church is the New Jerusalem, mentioned in Revelation 21, which is there called the bride and wife of the Lamb. [*Brief Exposition*, n. 99.]

**30.** The faith of the old church has shut heaven, and the faith of the new church opens it.

**31.** The Roman Catholics at this day know nothing of the imputation of the merit of Christ, and of justification by faith therein, because they approach the pope as the vicar of Christ and worship saints, and only by monks are they taught about good works. [*Brief Exposition*, n. 105.]

**32.** Therefore, if they recede from the vicarship and from the invocation of saints, and take the Holy Supper in both kinds, and approach the Lord, they can be initiated and introduced into the new church more easily than the Reformed. [*Brief Exposition*, n. 105.]

**33.** The faith of the new church can in no wise be together with the faith of the former church, and if they are together such a collision and conflict takes place that everything of the church perishes with man. [*Brief Exposition*, n. 102.]

Analysis: It must not be assumed that the imputation of the merit of Christ is retained, for thus a man, getting out of a pit falls into the pit again; because imputation is impossible, and faith therein has the same effect as before [so that] to escape Scylla he falls into Charybdis. [cf. *Brief Exposition*, n. 104.]

Let the Sketch end with Jeremiah 7:2, 3, 4, 9, 10, 11. [*Brief Exposition*, n. 115, "conclusion."]

He who escapes from the leopard falls on a bear and is torn to pieces. [cf. *Brief Exposition*, n. 104.]

He who rescues himself from five of the dragon's horns falls into the other five. [cf. *Brief Exposition*, n. 104.]

The Lord conjoins himself to man according to reception, and reception is according to life.

Nothing added by man can be conjoined with the merit of Christ, either from its worthiness in comparison with that merit, or from its agreement with it.

Corollary

Coronal Appendix

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# Theological Extracts from Swedenborg's Correspondence

## Answer to Three Questions

### 1

*From the sixth letter of Emanuel Swedenborg to Dr. Beyer.*<sup>15</sup>

#### *Memorandum.*

“Several questions have been propounded to me by your friend, to which you will please to receive the following as an answer: “1. My opinion concerning the writings of Böhme and L. . . . I have never read either; I was forbidden to read writers on dogmatic and systematic theology, before heaven was opened to me; because unfounded opinions and inventions might thereby have easily insinuated themselves, which afterwards could only have been removed with difficulty; wherefore, when heaven was opened to me, I had first to learn the Hebrew language, as well as the correspondences according to which the whole Bible is composed, which led me to read the Word of God over many times; and as God's Word is the source whence all theology must be derived, I was enabled thereby to receive instruction from the Lord, who is the Word.

“2. Query: How soon a new church may be expected? Answer: The Lord is preparing at this time a new heaven of those who believe in him, acknowledge him as the true God of heaven and earth, and look to Him in their lives, which means to shun evil and

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15. *Documents Concerning Swedenborg*, vol. 2, pp. 260–261.

do good; for from that heaven the New Jerusalem is to come down (see Rev. 21:2). I daily see spirits and angels, from ten to twenty thousand, descending and ascending, and being set in order. By degrees, as that heaven is being formed, the new church likewise begins and increases. The universities in Christendom are now first being instructed, whence will come new ministers; for the new heaven has no influence over the old [clergy] who deem themselves too learned in the doctrine of justification by faith alone.

“3. About the promised treatise on infinity, omnipotence, and omnipresence.<sup>16</sup> Answer: There are many things on these subjects interspersed throughout *Divine Providence* (n. 46–54 and 157); also in *Divine Love and Wisdom*, (n. 4, 17, 19, 21, 44, 69, 72, 76, 106, 156, 318), and in *Apocalypse Revealed* (n. 961); these subjects will be further treated of in the arcana of *Conjugal Love*; for to write a separate treatise on these Divine attributes, without the assistance of something to support them, would cause too great an elevation of the thoughts; wherefore these subjects have been treated in a series with other things which fall within the understanding.” (Dated Stockholm, February, 1767.)

## 2

*From the second letter of Emanuel Swedenborg to F. C. Oetinger*<sup>17</sup>

“1. Query: Is a sign required to show that I have been sent by the Lord to do what I am doing? Answer: Signs and wonders do not take place at the present day, because they compel externally, and internally do not convince.

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16. This work was promised by Swedenborg, in 1763, in the preface to the *Doctrine Concerning the Lord*.

17. *Documents Concerning Swedenborg*, Vol. 2, pp. 255–257.

“What effect did the miracles in Egypt and Jehovah’s descent on Mount Sinai have upon the Israelitish people, who, notwithstanding, after the lapse of a month made for themselves a golden calf, and worshipped it in place of Jehovah? And what effect did the Lord’s miracles have upon the Jewish nation, by whom he was notwithstanding crucified? The same would be the case now, should the Lord appear in the clouds with the angels and trumpets; as described in (Luke 14:16, 29–31). The sign, given at this day, will be enlightenment, and thence an acknowledgment and a reception of the truths of the new church; with some also there will be an enlightenment which speaks [*illustratio loquens*], which is more than a sign. But some sign will perhaps still be given.

“2. Query: Whether I have conversed with the apostles? Answer: I have conversed with Paul for an entire year, and also on the subject of what he wrote in his Epistle to the Romans (3:28). Three times I spoke with John, once with Moses, a hundred times with Luther, who confessed to me that, contrary to an admonition received from an angel, he accepted the doctrine of faith alone solely for the purpose of separating from the Papists. With the angels, however, I have now conversed for twenty-two years, and I am still conversing with them daily; these the Lord has associated with me.

“There was no use in my mentioning this in my writings; for who would have believed it? And who would not have said, ‘Show me a sign that I may believe?’ And this everyone would say who did not see it.

“3. Query: Why from being a philosopher I have been chosen? Answer: The cause of this has been, that the spiritual things which are being revealed at the present day may be taught and understood naturally and rationally; for spiritual truths have a correspondence with natural truths, because in these they terminate, and upon these they rest. That there is a correspondence of all spiritual things with all things of man, as well as with all things of the earth, may be seen in the work *Heaven and Hell* (n. 87–102, and n. 103–115). For this reason I was introduced by the Lord first into the natural sciences, and thus prepared; and, indeed, from the year 1710 to

1744, when heaven was opened to me. Everyone also is led by means of natural things to spiritual things; for man is born natural; by education he is made moral, and afterwards by regeneration from the Lord he becomes spiritual. The Lord has granted to me besides to love truths in a spiritual manner, i. e., to love them, not for the sake of honor, nor for the sake of gain, but for the sake of the truths themselves; for he who loves truths for the sake of the truth, sees them from the Lord, because the Lord is the way and the truth (John 14:6); but he who loves them for the sake of honor or gain, sees them from himself; and seeing from oneself is equivalent to seeing falsities. Falsities that have been confirmed close the church, wherefore truths rationally understood have to open it. How else can spiritual things which transcend the understanding, be understood, acknowledged, and received? The dogma which has been handed down by the Papists, and accepted by the Protestants, namely, that the understanding is to be held in bondage under obedience to faith, has a second time closed the church, and what else is to open it again, except an understanding enlightened by the Lord; but on this subject see *Apocalypse Revealed* (n. 914).

“4. I am very sorry that you should have had to suffer for the translation of the book *Heaven and Hell*; but what suffers more at the present day than the truth itself? How few there are who see it, yea, who are willing to see it! Do not allow yourself to be discouraged thereby, but be a defender of the truth.

“I remain your most obedient,

“Em. Swedenborg.

“Stockholm, November 11, 1766.”

## The Natural and Spiritual Sense of the Word.<sup>18</sup>

*Appended to the third letter of Emanuel Swedenborg to F. C. Oetinger.*

“That in the Word there is an internal or spiritual sense, in its external or natural sense, as a precious stone in its matrix, or as a beautiful infant in its swaddling clothes, is a truth which has heretofore been altogether unknown in the Christian world, and hence also it is altogether unknown what is meant by the consummation of the age, the coming of the Lord, the last judgment, and the new Jerusalem, on which subjects many things are spoken and predicted in the Word of each testament, both old and new. Without the unfolding and opening out of the literal sense of the Word by its spiritual sense, how can anyone know intellectually what is signified by the things which the Lord predicted (in Matthew 24), and also in the Book of Revelation, and in like manner in Daniel, and in the Prophets, in many passages? Make the experiment yourself, if you be so disposed, and read those passages of the prophetic Word which treat sometimes of wild beasts and cattle, sometimes of pools and swamps, sometimes of forests and brakes, sometimes of valleys and mountains, sometimes of screech owls, of ochim, tziim, satyrs, etc., etc.; try whether you can perceive anything Divine therein, unless you believe it to lie concealed interiorly, on account of its being inspired by God, just as a precious stone lies concealed in its matrix, as was said above. That the precious stones, or treasures, which lie concealed within are those things which the internal sense contains, is fully demonstrated in *New Jerusalem and Its Heavenly Doctrine*

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18. *Documents Concerning Swedenborg*, vol. 2, pp. 269–271. Dated Amsterdam, November 8, 1768.

*concerning the Sacred Scripture* (n. 5 to 26); and in the same doctrine it is further proved that the literal sense is the basis, container, and firmament of its spiritual sense (n. 27 to 36); also that Divine Truth in the literal sense of the Word is in its fullness, in its sanctity, and in its power (n. 37 to 40); and likewise, that the doctrine of the church is to be drawn from the literal sense of the Word, and to be confirmed thereby (n. 50 to 61); and, finally, that by the literal sense, through the medium of the spiritual sense, there is effected conjunction with the Lord, and consociation with the angels (n. 62 to 69).

“To the above I will add something new from the spiritual world: The rulers of the church who flock into that world after death, are first taught concerning the Sacred Scripture, that it contains a spiritual sense, which in the world was unknown to them; and they are also told, that the angels of heaven are in that sense, whilst man is in the sense of the letter; and further, that a translation or change of the latter sense into the former is effected with man, while he reads the Word in a state of holiness; that there is then a kind of unfolding or unswathing, like the breaking of the shell enclosing an almond, whereupon the shell is dispersed and the naked almond passes into heaven, and is received by the angels; and that it is also like the casting of a seed into the ground, where it is stripped of its coverings, and the germ is put forth.

“The seed in this case is the Word in the sense of the letter, and the germ which is put forth thence is the spiritual sense; the latter passes to the angels, and the former remains with man. The seed, nevertheless, remains with man in his mind as in its soil, and in time produces its germ and fructifies it, provided man by the seeds of life which are the truths of faith and the goods of charity, is conjoined to the Lord, and consociated with the angels. The above rulers are further admonished to receive thoroughly this belief, that the Word in its bosom is spiritual, because Divine; and that unless they receive this belief, they may be seduced by satans, so that they even deny the sanctity of the Word; in which case the church with them is dissipated. This further argument is also urged upon them, that if they do not believe the internal sense of the Word, the Word

may finally appear to them as some unpolished and unconnected writing, or even as a book of all heresies, because from the literal sense, as from a kind of lake, heresies of every sort may be drawn forth and confirmed. Those who believe the internal sense of the Word, are afterwards received into companies of angelic spirits, who in process of time are elevated into heaven and become angels; but those who do not believe, are removed into companies of spirits, who in course of time are cast into hell, and become satans. Those are called satans there, who in the world had falsified every truth of the Word, and who in consequence thereof had imbibed falsities, so that at last they could no longer see anything of truth.”

## The Son of God

### 1

*Postscript to the ninth letter of Emanuel Swedenborg to Dr. Beyer*<sup>19</sup>

“P. S. In the short treatise [*Brief Exposition*], which I have sent you, as well as in all my former writings, I do not mean a son of God born from eternity, but the Son of God conceived and born in the world, in whom is the Divine trinity. In the Apostles’ creed, which was the confession of faith of the Apostolic church, no other Son of God is mentioned, nor is any other meant in the Gospels (Luke 1:32, 35; Matt. 3:17; 17:5; John 20:31; 1 John 5:20, 21). The reason, however, why the Nicene Council afterwards adopted a Son of God from eternity, and added still another Divine person, was this, that it could not discover any other expedient for expelling the erroneous doctrine of Arius; and for this reason, especially, the present church insists that reason shall be bound, and placed under obedience to a blind faith. But, that this does not transcend man’s faculty of comprehension, and that he is able to see and thus to believe, may be seen in (n. 117), and afterwards in (n. 44).”

### 2

*From the thirteenth letter of Emanuel Swedenborg to Dr. Beyer*<sup>20</sup>

“The small treatise entitled *A Brief Exposition of the Doctrines of the New Church*, I have sent only to Bishop Benzelstjerna, with

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19. *Documents Concerning Swedenborg*, vol. 2., p. 276. Dated Amsterdam, April 23, 1769. The same statement is made in Swedenborg’s letter to Count Hopken, *Documents Concerning Swedenborg*, vol. 2, p. 281.

20. *Documents Concerning Swedenborg*, vol. 2, pp. 307–308.

strict injunctions not to lend it to anyone; for there are few in Sweden who penetrate with their understandings into any matter belonging to theology, and unless they do so, they cannot receive any enlightenment from God's Word. For instance, they cannot understand that in Romans 3:28, and in Galatians 2:16, an imputative faith in the merit of Christ is not meant, but the faith of Jesus, which is a faith from Jesus in Jesus; and, likewise, that the works of the law of the Decalogue are not there meant, but the works of the Mosaic law, which were simply for the Jews; and further, that in Romans 4 is not meant the imputation of the faith of the present church. Nor are they willing to be enlightened in such texts of the Scriptures as concern God's Son, that by the Son of God is not meant a Son of God from eternity, but the Son of God conceived in time from Jehovah God, and born of the Virgin Mary, according to the distinct words of Luke 1:32, 35; Matthew 3:17; John 20:31; 1 John 5:20, 21, and other places. This is likewise agreeable to the Apostles' Creed, where no other Son of God is mentioned, whence it follows that the primitive church knew of no other. A Son of God from eternity was adopted in the Nicene and Athanasian Creeds, because they could find no other way by which to refute and expel the errors of Arius (compare the Apostles' Creed). I therefore adhere to the Apostolic church.

“To worship God the savior cannot be prohibited throughout Christendom, and still less among the Lutherans (see the Augsburg Confession, p. 19, and also the Apology, p. 226); nor can it be denied that in Christ man is God and God is man, with many other things which I mentioned in a former letter. The Formula Concordiae explains also a Divine trinity in those who are reborn by faith (p. 695, Apology, p. 130); how much more then is a Divine trinity in God the Savior, etc., etc. (Col. 2:9). All this however and much more will be demonstrated in a work which will be published two years hence.<sup>21</sup> *Brief Exposition* is a forerunner of it, and is to prepare the way for its reception. This little preliminary treatise has been spread throughout the whole of Christendom,

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21. *True Christian Religion*.

Sweden excepted, because theology is now in its wintry state, and here in the north the night lasts longer than in southern parts; wherefore they in their darkness may be supposed to kick against everything in the new church which belongs to the understanding or to reason. Still there are those in the ecclesiastical order who are exceptions to this rule; I apply also to myself what the Lord has said to his disciples in Matt. 10:16." [I send you forth as sheep in the midst of wolves.]

["Stockholm, October 30, 1769."]

## Approaching the Savior Immediately

### 1

*Fifteenth letter of Emanuel Swedenborg to Dr. Beyer*<sup>22</sup>

“Reverend Doctor and Lector:

“Only two days ago I received your favor of the 21st of last March, and on reading it through I was surprised at the reports which are said to have reached Gottenburg from Stockholm to the effect that you and Dr. Rosen are to be deposed, deprived of office, and banished from the country, a report to which certainly I can give no credence; for it contradicts my reason in the highest degree to believe that a person may be deprived of office and banished from the country, on the mere allegation of his being heretical, without the principal point of accusation against him being investigated. In the printed minutes I cannot find that they have taken a single step in regard to the question itself, but that they have simply busied themselves in making attacks in abusive and unseemly language, when yet the real point of issue is this, whether it is allowable to approach immediately our redeemer and savior Jesus Christ, or whether we must go a circuitous way, namely, to God the Father, that he may impute to us the merit and righteousness of his son, and send the Holy Spirit. But that we may go to the other, which is the direct way, namely, to our savior Jesus Christ, is in accordance both with the Augsburg Confession, and the Formula Concordiae and also with our own prayers and hymns; and it entirely agrees with God’s Word.

“In the Augsburg Confession are the following words: ‘For [the Scripture] sets before us Christ alone as the mediator, the

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22. *Documents Concerning Swedenborg*, vol. 2, pp. 352–56.

propitiator, the high priest, and the intercessor; he is to be invoked, or addressed; and he has promised that he will hear our prayers; and the sacred Scripture very greatly approves of this worship, viz., that he should be invoked in all afflictions.' (1 John 2:1)

“In the Formula Concordiae are these words: ‘We have a command that we should call upon Christ according to this saying, “Come unto me all ye that labor,”’ etc., which is certainly addressed to us; and Isaiah says (Chap. 11), ‘In that day there shall be a root of Jesse, which shall stand for an ensign of the people. On him shall nations call.’ And in (Psalm 45), ‘The rich among the people shall entreat thy countenance.’ And in (Psalm 72), ‘And all kings of the earth shall fall down before him.’ And in another verse, ‘They shall pray before him continually.’ And in (John 5:23), Christ says, ‘All shall honor the Son, even as they honor the Father.’ See also Paul in (1 Thess. 2). These are the identical words quoted from the work.

“In our hymn book are prayers and hymns addressed to Jesus Christ alone; as hymn 266, of which I will quote only what follows:

Lo! Jesus is my might;

He is my heart's delight.

O Jesus, hear my voice.

As Jesus is my shield,

I'll ne'er to satan yield

Tho' he against me rage.

If I of Christ make sure,

I'll ever feel secure,

And freed from all my sins.

My cares and all my woe

On him alone I'll throw,  
Who is my strength and guard.  
  
By day and night I rest  
Safely on Jesus' breast,  
  
In whom alone I trust. (Verses 1, 3, 8)

“Besides all this, two of my letters, which have been inserted and printed in the Gottenburg Minutes, contain numerous proofs, adduced from the whole of the Formula Concordiae, that our savior, even as to his human, is God, which Luther and the Formula Concordiae corroborate with all their power, and which is also in agreement with the entire Word of God. In proof of this I refer you only to (Col. 2:9; 1 John 5:20, 21). More to the same purport has also been adduced from one of my works, an extract from which may be found in the printed Minutes of the Gottenburg Consistory [Document 245, C. p. 291 seq.]. This doctrine they there call ‘Swedenborgianism’; but for my part I call it ‘genuine Christianity.’

“This is the question now at issue, which the members of the Consistory have, on their part, not touched upon at all, but respecting which they have simply burst forth into abusive language, which affects not simply my person and honor, but our Redeemer and His holiness. How they will answer for this after death, I will not here consider.

“As to the Son of God from eternity, which is likewise a controverted point, I have proved, that in the Apostles’ Creed, which is received throughout the whole of Christendom, and which contains the doctrine of the Apostles themselves, no other Son of God is mentioned than the Son of God born in time, who is our redeemer himself, to whom every man can address himself, and to whom, by virtue of what is stated in the Augsburg Confession and the Formula Concordiae, he must address himself, that he may obtain salvation. And if our freedom be interfered with in this

respect, I would rather live in Tartary than among Christians. If any other be willing to go further—to a Son of God from eternity—he is at liberty to do so.

“Your letter, and your fear of harsh treatment, have induced me to develop and explain the point of issue in this manner, since theological subjects are of such a nature, that a person may easily wander about in darkness in respect to them, particularly if accusers, with a pretense of learning, try to blacken them by such coarse expressions, and seek to kill the ‘man child’ with murderous words. However, I presume, and I believe it as a certainty, that His Royal Majesty with the enlightened members of the Council will judge of this matter in its true light, and not according to the glosses of the Dean and others. For if you should be removed from office and exiled, what could the present as well as the future generations say, but that this had happened to you for no other reason than that you had approached immediately our Lord and Savior, and that you had, notwithstanding, not denied the Trinity. What astonishment and indignation must not this cause in everyone!

“This subject, in its whole extent, will soon be placed before the whole of Christendom,<sup>23</sup> and the judgment passed upon it. I will hereafter submit to the King, and to the Honorable Houses of the Realm in general; for during a session of the Diet, the House of the Clergy is not at liberty to submit to His Royal Majesty its own separate or independent opinion, which shall afterwards have the force of law. Theological matters belong to the other Houses also.

“With respect to your journey here, I do not think that your presence in Stockholm would greatly benefit your cause. I will only ask you to be kind enough to copy this letter, and send a copy to His Excellency Senator Stockenstrom, and another to His Excellency Senator R. Hermanson, informing them that it is done

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23. In *True Christian Religion*, published in 1770.

at my request. I intend to send a copy myself to the Chancellor of Justice, and one to His Excellency Count Ekeblad.

“Your obedient servant,

“Em. Swedenborg.

“Stockholm, April 12, 1770.”

2

*Sixteenth letter of Emanuel Swedenborg to Dr. Beyer*<sup>24</sup>

“Reverend Doctor:

“I received your letter dated March 18, together with a copy of the one which you submitted to His Royal Majesty [Document 245, O]. You mention also that information had reached Gottenburg of a resolution which had been projected in the Privy Council; the subject, however, was reconsidered, after a copy of the letter which I had written to you [Document 245, R] was sent to Senator Ekeblad and the Chancellor of Justice, and the final result is contained in the letter addressed by the Chancellor to the Consistory of Gottenburg [Document 245, T], of which you will kindly let me have a copy.

Had they retained the first project, according to which Swedenborgianism was not to be talked of or mentioned in conversation, when yet it signifies the worship of the Lord, what would have been the result, but a fear in the Clergy to speak about Christ and his care of humanity; for by so doing they would in this case have run the risk of a public admonition, for supporting

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24. *Documents Concerning Swedenborg*, vol. 2, pp. 369–370.

‘Swedenborgianism,’ and in consequence thereof Christianity would have declined in Sweden, and the country would have lapsed into Socinianism, and finally into heathenism, as may be concluded from Matt. 12:30, and Mark 9:40. Such an offspring would have been born from the first project. For this reason also, when certain clergymen of this town, who are animated by a genuine zeal, first heard of this report, they were astonished, thinking that thus Christianity would die out in our country. I have heard that the bishop and many members of the venerable House of the Clergy expressed themselves handsomely at the Diet upon the doctrines, discussed there.

“Nothing of what the Consistory submitted against my writings has been communicated to me, so that I am totally ignorant of what passed in the Privy Council.

“Next June I will travel to Amsterdam, where I intend to publish the ‘Universal Theology of the New Church.’ The worship of the Lord is the foundation therein, and if upon that foundation the true house or temple be not built, others will erect upon it *lupanaria* or brothels.

“With respect to the dragonist spirits, they are all removed far away to the south, where certain places are assigned to the learned, to each his own cell, where they may confirm themselves in justification by faith alone, and those who confirm themselves therein by the Word of God, depart thence into a desert, and so on farther; and the rest, after making their escape, receive no homes; whither they direct their way, I do not yet know; in heaven there is no place for them. Their fate will be, as described in *Apocalypse Revealed* (n. 421). But the abyss which is described there is now removed farther towards the south, as has been observed.

“I remain with all friendship and trust,

“Your most obedient servant,

“Em. Swedenborg”

“Stockholm, April 30, 1770.”

## The Worship of the Lord and the Establishment of the New Church

### 1

*Emanuel Swedenborg to Augustus Alströmer*<sup>25</sup>

“Well-born Sir,

“As I shall leave next week for Amsterdam, and as I understand that the religious trial of Drs. Beyer and Rosen has been settled by the Privy Council in an unexpected manner [cf. Document 245, T], and as this will probably be talked about for a long time in Gottenburg, I have the honor to communicate to you what I submitted on this subject to His Majesty, so as to break the force of the malicious comments, which will no doubt issue from the mouths of certain persons, originating in their interior stupidity and perversity.

“Two gentlemen of the Supreme Court of Appeals [*Justitiae Revisionen*] told me that the Privy Council was the *pontifex maximus* in religious matters. At the time I did not make any reply; if, however, they should repeat this statement to me, I should say that, far from being the *pontifex maximus*, they are simply the *vicarius vicarii pontificis maximi*, since Christ, our Savior is alone *pontifex maximus*; that the Houses of the Diet are His *vicarius*, and therefore are responsible to Him; and that the Privy Council is the *vicarius* of the Houses of the Diet, and only as such has plenipotentiary power; and, consequently, it is the *vicarius vicarii pontificis maximi*. Nor am I able to see in what their pontifical power consists, as they have simply assented to the opinion

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25. *Documents Concerning Swedenborg*, vol. 2, pp. 378–379.

expressed by the Consistory of Gottenburg; and, without examining any of the religious subjects in my books, have nevertheless prohibited them. The Roman Pope's styling himself *pontifex maximus* is due to arrogance; for he claims and takes upon himself all the power of Christ, our Savior, making the people believe that he is Christ upon earth.

"I have not yet received any answer from the Privy Council; and when the subject was before them last week, it was resolved that it should be postponed, until those members who had gone into the country returned. I am well aware that they strike me upon my right cheek, but how they will be able to wipe off what the other cheek is anointed with, I cannot tell.

"Please give my kindest regards to Doctors Beyer and Rosen, and to all the rest who believe in our Savior. I remain, with all respect and affection,

"Your most obedient servant,

"Em. Swedenborg."

"Stockholm, July 19, 1770."

[The same sentiments, only in a rather more extended form, Swedenborg communicated to the Chancellor of Justice and the three Swedish Universities of Upsala, Lund, and Abo in a letter wherein was enclosed a copy of that which he had addressed to the King. A copy of this letter, which constitutes Document 245, AA, he also enclosed to Dr. Beyer.]

*Eighteenth letter of Emanuel Swedenborg to Dr. Beyer*<sup>26</sup>

“Reverend Doctor:

“I received yesterday your last letter together with one from Dr. Rosen. Previously I had received one from Assessor Queckfelt, from which I was led to infer, that the case would take a new turn, if I presented myself before the Privy Council as a *tertius interveniens*, yet to do so would do no good, as I distinctly did so a short time before my departure [see close of Document 245, X, p. 376], and supported with weighty arguments the cause itself, as well as your case. I wonder that they keep stirring up this affair at Gottenburg; I will complain of them at the next Diet, when I send over my *Universa Theologia Novi Coeli et Nova Ecclesiae*,<sup>27</sup> which will leave the press towards the close of June. I will send two copies of this work to each House, and request them to appoint for its consideration a general committee from all the Houses, in order to put an end to the affair in this way. I am certain of this, that after the appearance of the book referred to, the Lord our Savior will operate both mediately and immediately towards the establishment throughout the whole of Christendom of a new church based upon this ‘theology.’ The new heaven, out of which the new Jerusalem will descend, will very soon be completed (Rev. 21:1–3). When our adversaries enter the other life, they will have their places assigned to them. I pity them. With my kindest remembrance to Doctor Rosen, I remain, with all affection,

“Your most obedient servant and friend,

“Em. Swedenborg.”

“Amsterdam, April 30, 1771.”

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26. *Documents Concerning Swedenborg*, vol. 2, pp. 382–383.

27. *True Christian Religion*.

## Swedenborg, His Mission, and Danger of Communication with Spirits

### 1

*From a letter of Swedenborg to Count Gustavius Bonde*<sup>28</sup>

“You will express to him (Baron Hatzel) also my pleasure at his having derived satisfaction and light from the perusal of these writings, which is a sign of his having been in a state of enlightenment from heaven; for the matters which are there treated of cannot be comprehended without enlightenment, since they do not belong to the external but to the internal understanding. With respect to some verses in the books of Moses, which possess the property and power of introducing man to communication with spirits or enabling him to speak with them; I do not know of any verses in Scripture which have this property more than others; I only know that the Word of God is everywhere written in such a style, that when man reads it with affection and attention, spirits and angels have a part in it, and adjoin themselves to him; for the Word of God is so written that it forms a bond of union between heaven and earth (see what is written on this subject in the work *Heaven and Hell*, n. 303 to 310).

The Lord, nevertheless, so disposes it, that spirits and men are seldom brought together so closely as to converse with one another;<sup>29</sup> for by communication with spirits men are brought into

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28. *Documents Concerning Swedenborg*, vol. 2, pp. 232–233.

29. In the original draft the following words are added here: “for this is more dangerous than men suppose.”

such a condition as to their souls, that they are speedily in danger of their life;<sup>30</sup> wherefore I would dissuade all from cherishing such desires. The Lord Himself has been pleased to introduce me into converse and communication with spirits and angels for the reasons which have been explained in my writings; wherefore I am protected by the Lord Himself from the many desperate attempts and attacks of evil spirits. The way in which spirits and men are kept apart is this; spirits are kept in spiritual and men in natural thought and speech; whereby they are separated so as to make one only by correspondences; the nature of which has likewise been treated of. As long therefore as spirits are in a spiritual, and men in a natural state, they are not brought together so as to converse with one another, although they are together in affection; but when spirits converse with men they are out of their spiritual state, and in a natural state like men, and then they may bring them into danger of soul and life, as has been stated above. For this reason they have to be kept apart, so that the spirits do not know anything of man, nor man of them, although they are always together; for man cannot live unless he be associated with spirits, through whom he is connected with heaven and hell, and thereby receives his life.

[“Stockholm, August 11, 1760.”]

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*From a letter of Swedenborg to Beyer*<sup>31</sup>

“What you relate respecting your wife in her dying hours, was caused especially by the impression of two clergymen, who associated her in her thoughts with those spirits, from whom she then spoke; it happens sometimes with some in the hour of death that they are in the state of the spirit. Those spirits that first spoke

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30. The following words are added in the original draft: “Unless the Lord Himself bring them into this condition, and take them under His care, and protect them specially, as is the case with me.”

31. *Documents Concerning Swedenborg*, vol. 2, pp. 308–309.

through her belonged to the followers of the dragon, which was cast down from heaven (see Rev. 12), and who became then so filled with hatred against the Savior, and consequently against God's Word, and against everything belonging to the new church, that they cannot bear to hear Christ mentioned. When the sphere of our Lord descends upon them out of heaven, they become like raving maniacs, and seek to hide themselves in holes and caverns, and thus save themselves, according to Rev. 6:16.

“Your deceased wife was yesterday with me, and informed me on many things which she had thought, and spoken to you, her husband, and with those who led her astray. Were I at this time near you, I might relate to you many things on this subject, but I am not permitted to write about them. I have no time at present to express myself about the boy concerning whom you write.

“Stockholm, October 30, 1769.”

3

*From a letter of Swedenborg to the Landgrave of Hesse-  
darmstadt*<sup>32</sup>

“In your gracious letter you ask how I came to have communication with angels and spirits, and whether this state could be imparted by one to another. Deign to receive favorably the following reply:

“The Lord our savior foretold that he would come again into the world, and institute a new church; He predicted this (in Rev. 21, 22), and also in several places in the Gospels. But as he cannot come again into the world in person, it was necessary that he should do it by means of a man, who should not only receive the doctrine of that church by his understanding, but also publish it by

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32. *Documents Concerning Swedenborg*, vol. 2., pp. 387–388.

means of the press; and as the Lord had prepared me for this from my childhood, he manifested himself in person before me, his servant, and sent me to do this work. This took place in the year 1743; and afterwards he opened the sight of my spirit, and thus introduced me into the spiritual world, granting me to see the heavens and many of the wonderful things there, and also the hells, and to speak with angels and spirits, and this continually for twenty-seven years. I declare in truth, that this is so. This took place with me on account of the church, which I mention above, the doctrine of which is contained in my books. The gift of conversing with spirits and angels cannot be transferred from one person to another, unless the Lord himself, as has been the case with me, opens the sight of the spirit of that person. It is sometimes granted to a spirit to enter and to communicate some truth to a man; but still leave is not given to the man to speak with him mouth to mouth. This is also most dangerous, because the spirit enters into the affection of man's own love, which does not agree with the affection of heavenly love.

“With respect to the man who is infested by spirits, I have heard from heaven, that this was caused by a state of meditation in which he indulged; but that no danger is to be apprehended from them, because he is protected by the Lord. The only means by which he can be cured, is conversion, and supplication to the Lord our Savior Jesus Christ. I remain with profound respect, most serene Duke and Landgrave,

“Your most humble servant,

“E. S.

[“Amsterdam, 1771.”]

*Second letter from Swedenborg to the Landgrave of Hesse-darmstadt*<sup>33</sup>

“Most Serene Duke,

“I have received and read with pleasure the letter which you addressed to me. I hope that the work which has just been printed under the title *True Christian Religion* has reached you during the last few days. If you see fit, I should like you to instruct the learned among the clergy in your duchy to report concerning it; but I pray that such among the learned of your clergy be selected as love the truth and are delighted with it. If they are not in the way of truth, they will not see light in that work, but only shade. What is related of the daughter of the Prince Margrave has no foundation, but has been invented by some gossiping newsmonger; I never heard of it before; but what is reported concerning the brother of the Queen of Sweden is true; yet it should not be regarded as a miracle, but only as a memorable occurrence of the kind related in the above work concerning Luther, Melancthon, and Calvin. For all these are simple testimonies, that I have been introduced by the Lord as to my spirit into the spiritual world, and that I converse with angels and spirits. It is further true that I conversed with the person whose name is mentioned in the journal in question, and six months ago with Stanislaus, King of Poland, which took place in a certain congregation or company in which he was, where no one knew who he was. The delight of his life consisted in desiring to be present incognito in assemblies of spirits and angels, as if he were one of them, and to converse familiarly with them.

“Afterwards I saw him transferred into the northern quarter, and I heard that he was placed over some section of Roman Catholicism, whose chief moderator he is. He has also conversed frequently with the Pope who died lately, with whom he dwelt

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33. *Documents Concerning Swedenborg*, vol. 2, pp. 388–389.

after his death, and to whom he succeeded; he descended also to a congregation or company consisting of Jesuits, over whom he ruled for a month; and afterwards I saw him ascending from them, when it was granted me to speak with him several times. But about the course and state of his life I am not allowed to divulge anything. Concerning the Pope who reigned some thirty or forty years ago, you may see what has been written in my latest work.

“I pray you to favor all those things which belong to the honor of God, and I remain, with a mind full of veneration,

“Yours, &c.

[“Em. Swedenborg.]

[“Amsterdam,] July 13, 1771.”

5

*Emanuel Swedenborg's letter to Venator*<sup>34</sup>

“I hope that the work, entitled *True Christian Religion*, which has recently left the press, is now in your hands, and also that the two copies which I sent at the same time to his Serene Highness the Duke and Landgrave have reached him; for I greatly desire to have your opinion concerning the things contained therein, knowing as I do that by enlightenment from the Lord you will more than others see in light the truths which are manifested there from the Word. Today I send also my reply to the letter which his Serene Highness the Duke wrote to me lately; and in compliance with his orders I speak to him of several conversations I had with, among others, the Queen of Sweden and her brother. But these must by

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34. *Documents Concerning Swedenborg*, vol. 2, pp. 390–391.

no means be regarded as miracles; for they are simply testimonies that I have been introduced by the Lord into the spiritual world, and have communication and converse there with angels and spirits; in order that the church, which has hitherto remained in ignorance concerning that world, may know that heaven and hell really exist, and that man lives after death a man, as before; and that thus no more doubts may flow into his mind in respect to his immortality.

Please, deign to satisfy the Duke, your prince, on this score, that these things are not miracles, but merely testimonies that I converse with angels and spirits. The fact and the reason that there are no miracles at the present day, may be seen in the above mentioned work. The Lord says . . . Wherefore those who do not believe unless they see miracles, are very easily led into fanaticism. I have seen two volumes full of miracles wrought by a certain Paris, which are nevertheless nothing but pure falsehoods, being in part fantastical and in part magical doings. The same is the case with the other miracles among the Roman Catholics. Examine also, if you please, those things that have been related by me on this subject in the above work. At this day faith will be established and confirmed in the new church only by the Word itself, and the truths which are derived thence; if these shine in a certain light before the eyes of those who read my last work, it is a sign that the Lord is present and enlightens; because he is the Word itself, and also the truths that are derived thence.

Farewell in the Lord.

[“Em. Swedenborg.”]

[“Amsterdam, July 13, 1771.”]

## 6

*Emanuel Swedenborg to the king of Sweden*<sup>35</sup>

“Most Powerful and Most Gracious King:

“I feel compelled at this juncture to have recourse to Your Majesty’s protection; for I have been treated as no one has ever been treated before in Sweden since the introduction of Christianity, and still less since the establishment of freedom here. I will first give you a brief account of things as they have happened. Upon my return from abroad the last time, I was informed that Bishop Filenius had confiscated my work entitled *De Amore Conjugiali*, which had appeared in Holland and had been sent to Norrköping. I therefore immediately inquired of some bishops whether this had been authorized by the House of the Clergy; they answered that they were aware of the confiscation, but that no general action had been taken, and that not a word about it had been entered upon the Minutes. Immediately afterwards the clergy from Gottenburg made a noise in their House about my books, and pushed matters so far, that the House appointed a committee *de Swedenborgianismo* [on Swedenborgianism], which consisted of bishops and professors. This committee sat for several months, and at last reported handsomely and reasonably on that subject, and thereby suppressed completely the disturbance which had been made; but to put an end to it still more effectually, it was resolved that a humble memorial should be addressed to Your Royal Majesty, requesting that the Chancellor of Justice should inquire about the disturbances which had arisen in Gottenburg. When the Bishop and the Dean of that place, who are the torch and trumpet [*fax et tuba*] in this affair, discovered that they made no progress in the reverend House of the Clergy, they, to stir up and kindle the flame anew, commenced a publication of twenty sheets or more

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35. *Documents Concerning Swedenborg*, Vol. 2, pp. 373–377.

about 'Swedenborgianism,' which is filled with invectives; and after this had been sent to Stockholm, the matter was taken up and settled by Your Majesty in the Privy Council, in consequence of which the Chancellor of Justice dispatched to the Consistory of Gottenburg an official letter, wherein, I have reason to think, he assented to the opinion expressed by the Consistory.

"I received no more intimation than a child in the cradle of all that took place, of the committee in the reverend House of the Clergy, of the memorial they submitted to Your Royal Majesty, of the publication in Gottenburg on 'Swedenborgianism,' of the resolution which was passed by Your Royal Majesty in the Privy Council, and of the letter embodying it which was dispatched to the Consistory in Gottenburg. Of all this, from beginning to end, I received not the least intimation; all was done without my receiving a hearing; when yet the whole matter was about 'Swedenborgianism,' and the papers printed in Gottenburg are filled with coarse and reprehensible language without touching materially on the subject of 'Swedenborgianism,' which is the worship of the Lord our Savior. Of these printed papers I had no other knowledge than what I received from a general commissary of war at Elsinore, and afterwards from a friend here in Stockholm who lent them to me for a day. Wherefore I still insist that everything that has taken place since my return home, has from beginning to end, been done without giving me a hearing.

"From a rumor which has spread here in town I have learned that from the office of the Chancellor of Justice a communication has been made to the Consistory of Gottenburg, to the effect that my books have been entirely forbidden to be imported into this country, and, further, that the same office has stigmatized my revelations as untrue and false. In reply to this I humbly beg to make the following statement: That our savior visibly revealed himself before me, and commanded me to do what I have done, and what I have still to do; and that thereupon He permitted me to have communication with angels and spirits, I have declared before the whole of Christendom, as well in England, Holland, Germany, and Denmark, as in France and Spain, and also on various

occasions in this country before their Royal Majesties, and especially when I enjoyed the grace to eat at their table, in the presence of the whole royal family, and also of five senators and others; at which time my mission constituted the sole topic of conversation.

Subsequently, also, I have revealed this before many senators; and among these Count Tessin, Count Bonde, and Count Hopken have found it in truth to be so, and Count Hopken, a gentleman of enlightened understanding, still continues to believe so; without mentioning many others, as well at home as abroad, among whom are both kings and princes. All this, however, the office of the Chancellor of Justice, if the rumor is correctly stated, declares to be false; when yet it is the truth. Should they reply that the thing is inconceivable to them, I have nothing to gainsay, since I am unable to put the state of my sight and speech into their heads, in order to convince them; nor am I able to cause angels and spirits to converse with them; nor do miracles happen now; but their very reason will enable them to see this, when they thoughtfully read my writings, wherein much may be found which has never before been discovered, and which cannot be discovered except by real vision, and communication with those who are in the spiritual world. In order that reason may see and acknowledge this, I beg that one of your Excellencies may peruse what has been said on this subject in my book, *De Amore Conjugalii*, in a memorable relation on pages 314 to 316; his Excellency Count Ekeblad and his Excellency Count Bjelke possess the book. If any doubt should still remain, I am ready to testify with the most solemn oath that may be prescribed to me, that this is the whole truth and a reality, without the least fallacy. That our Savior permits me to experience this, is not on my own account, but for the sake of a sublime interest which concerns the eternal welfare of all Christians. Since such is the real state of things, it is wrong to declare it to be untruth and falsity; although it may be pronounced to be something that cannot be comprehended.

“If now the rumor which has been spread is correct, namely, that such things are contained in the letter which was sent from the

office of the Chancellor of Justice to the Consistory of Gottenburg, it follows hence that my books are declared to be heretical, and that I am declared to speak untruths and falsehoods in matters of revelation, and further, that from beginning to end, all this has been determined upon without giving me a hearing. What else results from this, but that in agreement with the resolution any severe treatment may be brought forward by the Consistory of Gottenburg and Bishop Filenius, and my sentence may be pronounced upon me, without my being heard in the affair at all; for of what use is a declaration or a defense after the sentence has been pronounced?

“This is the reason why, as I said above, ‘I am compelled to have recourse to Your Majesty, since I have been treated as no one has ever been treated before in Sweden since the introduction of Christianity, and still less since the establishment of freedom;’ by being treated as I have been, without a hearing being granted me.

“As this, however, concerns not only my writings, but as a natural consequence my person also, I make a humble request, that the memorial should be communicated to me which was addressed to Your Royal Majesty in this matter by the House of the Clergy, likewise the minutes of the Privy Council, and the letter which was dispatched from the office of the Chancellor of Justice to the Consistory of Gottenburg, in order that I may at once be heard, and may show forth the whole of my treatment before the public at large.

“In respect to Doctors Beyer and Rosen of Gottenburg, I have given them no other advice than that they should approach our Savior, Jesus Christ, to whom all power has been given in heaven and on earth (Matt. 28:18), and should strive after their salvation; and as far as I have been able to learn, they have affirmed and insisted on this one point, which is also in conformity with the Augsburg Confession, the Formula Concordiae, and the whole Word of God; nevertheless for this acknowledgment alone they have become to a certain extent martyrs, at least so far as regards the cruel persecutions of the Bishop and the Dean of that town.

The same expression also I apply to my books, which I regard as my own self, when, nevertheless, all that the Dean of Gottenburg has poured out against them, consists of sheer invectives, which do not contain a particle of truth.

“Your Royal Majesty’s most humble and most dutiful servant and subject,

“Emanuel Swedenborg.

[“Stockholm, May 10, 1770.]

“I enclose two letters I have addressed to Dr. Beyer; the first of these concerns the worship of the Lord which is shown to be in agreement with the Augsburg Confession, the Formula Concordiae, and the whole Word of God.”

## The Pontifex Maximus in Religious Matters<sup>36</sup>

*Emanuel Swedenborg to the Universities of Uppsala, Lund, and Abo*

“In a few days I shall depart for Amsterdam in order to publish there a *Universal Theology of the New Church*, the foundation of which is the worship of the Lord, our Savior; on which foundation if no temple be now built, *lupanaria* [brothels] will be erected. And now, as I understand that the religious trial of Drs. Beyer and Rosen has been taken up by the Privy Council and settled in an unexpected manner, and as this will probably be talked about here and there during my absence, therefore, in order to break the force of the malicious comments, which will probably issue from the mouths of certain persons, prompted by their stupidity and interior perverseness, it becomes my duty in the interest of this matter to make known to you what I have in the enclosed document [Swedenborg’s letter to the King, see letter 6, p. 586, above] submitted to his Royal Majesty.

“Two gentlemen of the Supreme Court of Appeals [*Justiciae Revisionen*] told me that the Privy Council was the *pontifex maximus* in religious matters. At the time I did not make any reply; if, however, they should repeat this statement to me, I should say that far from being the *pontifex maximus*, they are simply the *vicarius vicarii pontificis maximi*, since Christ, our savior, is alone *pontifex maximus*; that the Houses of the Diet are his *vicarius*, and therefore are responsible to Him, and that the Privy Council is the *vicarius* of the Houses of the Diet, and only as such has plenipotentiary power; and consequently it is the *vicarius vicarii pontificis maximi*. The Roman Pope’s styling himself *pontifex*

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36. *Documents Concerning Swedenborg*, vol. 2, pp. 380–381. See also pages 378–389.

*maximus* is due to arrogance; for he claims and takes upon himself all the power of Christ our Savior, making the people believe that he is Christ on earth.

“Every lesser *pontifex* or every *vicarius pontificis maximi* ought to have his consistory. The Houses of the Diet have theirs in the reverend House of the Clergy; the Privy Council has its especially in the universities; but in the settlement of the present matter it has made the Consistory of Gottenburg its consistory, to whose opinions it is said to have adhered verbatim; without being aware of the fact that this trial has been the most important and the most solemn that has been before any council during the last 1700 years, since it concerns the new church which is predicted by the Lord in Daniel and in Revelation, and agrees with what the Lord says in Matt. 24:22.

“I have not yet received any answer from the Privy Council; this matter has been before it once, when it was resolved to postpone it until those members of the council, who had previously examined it, should return.

“Em. Swedenborg.

“Stockholm, July 23, 1770.”

## Diseases and Their Cure

*From the tenth letter of Emanuel Swedenborg to Dr. Beyer*<sup>37</sup>

“Reverend Doctor and Dear Friend,

“Shortness of time would not permit me in my last letter to answer the point about the boy from Skara. If the account about him is true, it proves the communication of spirits with man. A genteel and rich family here in Stockholm are desirous of taking the boy into their house, and of educating him in whatever branch he may wish to learn. Should this arrangement be acceptable to the boy, and an opportunity present itself of his being brought here in company with a person traveling this way, the family would be pleased; in that case thirty dalers in silver might be furnished him to cover his traveling expenses, and if on his arrival he address himself to me, he will be taken to the family.

“I pass by his vision of white serpents, as this took place in his tender infancy; for which reason I do not enter into its explanation; besides, it may be explained either negatively or affirmatively. But his knowing the use of herbs and [the cure of] certain diseases, if really the case, is not on account of such diseases and cures existing in the other life among spirits and angels. There are, however, spiritual diseases [and cures] corresponding to natural diseases and cures in this world; wherefore when such effects take place, they are due to correspondences. As there are no natural diseases among spirits in the spiritual world, neither are there any hospitals; but instead of these there are spiritual madhouses, in which are those who theoretically denied God, and in others such as denied Him practically. Those who in the world were idiots, on their arrival in the other world are likewise foolish and idiotic; but when their

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37. *Documents Concerning Swedenborg*, vol. 2, pp. 278–279.

externals are removed and their internals opened, as is the case with all, then they are endowed with an understanding in accordance with their genius and their previous life; for real madness and insanity reside in the external or natural, and not in the internal or spiritual man.

["Stockholm, November 14, 1769."]

## Signification of a Manger and the Use of John's Baptism

*From the sixth letter of Emanuel Swedenborg to Dr. Beyer*<sup>38</sup>

“I have with pleasure perused your ‘New Essays on the Gospels’ (*Nya Forsök ofwer Evangelierne*); fine interpretations are given in respect to the First Coming of the Lord. I wish to give here the signification of a manger, of the baptism of John, and of Elias. A manger signifies instruction from the Word, because mules and horses signify the understanding of the Word (see *Apocalypse Revealed*, n. 298); and a manger contains their food; there being no room in the inn, signifies that there was no place of instruction in Jerusalem; wherefore it is said to the shepherds, who signify the church to come, ‘This shall be the sign unto you; ye shall find the babe lying in a manger’ (Luke 2:12). The baptism of John prepared the heavens, so that the Jewish people might subsist, when God Himself should come down among them. John signified all the prophecies in the Old Testament respecting the Lord and His advent; likewise Elias, because he was the chief of the prophets.

“As here [in Stockholm] they now begin to think more of charity than before, asserting that faith and charity cannot be separated, therefore faith alone begins also to be called Moravian faith.

[“Em. Swedenborg.]

“Stockholm, February, 1767.”

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38. *Documents Concerning Swedenborg*, vol. 2., pp. 260–261.

Influx<sup>39</sup>

“When such as believe in nature see how these animals or insects are generated in the ground or on the leaves of plants, and when they examine the wonderful things in their organisms, and things made by their means, they think that nature produces them, not knowing that their formation and vivification is from the spiritual world, and their reception and clothing from the natural world; further, that the heat of the sun at the time of spring and summer dissolves and adapts the particles of purer nature for the reception of influx, and for the process of clothing. Wherefore the same argument and the same confirmation, which the believers of nature derive hence, are to me an argument for, and a confirmation of, a continual influx from the spiritual into the natural world. Written in the year 1750.

“The changes of caterpillars into butterflies, the government of bees, and many other things which are described in this book, are manifest signs of such influx.” [See *Heaven and Hell*, n. 567, also n. 39, 108, 109.]

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39. On the flyleaf of Swedenborg's copy of Swammerdam's *Biblia Naturae*, which he presented to Count Höpken, and which was later in the possession of Dr. Lovén of the “Carolinska Institut” in Stockholm, are written by his own hand the above remarks. See *Documents Concerning Swedenborg*, vol. 2, p. 750.

Gad  
and  
Asher

1747

Gad and Asher<sup>40</sup>

Angels also are distinguished into heavens, according to the variety of intellectual faith, thus which govern the interior human thoughts, for man has within himself a certain interior heaven; also a more interior one, and an inmost.

By the Divine mercy of God Messiah, it was permitted several times, to communicate thoughts to the life, with those who are in that intellectual heaven, or by thoughts to have communication with them, and by other means to speak with them. Yea, it was given to purify my thoughts to that degree, that they came immediately into contact with those who were in the heaven of intellectual faith. Then it was observed that they were those, who in the more interior sense, are meant by Gad; for although they know, and thus are able to believe that God Messiah, by the Holy Spirit, alone governs them, and that they have power only when immediately excited, still when they were removed, they at first willed to excite some disturbances, but after some contention with me they acquiesced.

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40. In a copy of the original edition of *Heaven and Hell*, Latin, found in the library of the Bath (England) Society, is a sheet of paper containing a fragment of manuscript in Swedenborg's handwriting. Hyde in his *Bibliography of Swedenborg's Works*, n. 498, concludes that this fragment is a portion of the lost part of the *Spiritual Diary* of Swedenborg; belonging probably about n. 28 and 29. The fragment has been phototyped and published, together with an English translation, by Wm. Harbutt, A. R. C. A. The Grange, Bathampton, Bath. The translation is said to have been made by Dr. R. L. Tafel, but it is not in his handwriting. We have made some emendations after comparison with the phototype copy.—Translator.

Moreover also today, by the Divine Mercy of God Messiah, it was permitted to have lively experience, that spirits, although evil, namely, who are in perverted order, are nevertheless capable of giving delights to anyone; whilst they are in that exterior state, these are meant by Asher; for they were in the state of making themselves pleasant to their company, in preferring complaisance to the interior heaven, or to the interior man. These are things which are arcana, and concerning which many things might be said—1747, 8th day of February —on which day it was permitted to annotate in the margin,<sup>41</sup> something concerning the blessings of the sons of Jacob (Gen. Chap. 49).

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41. See annotations in Swedenborg's Bible at Genesis 49:19. See also *The Word Explained*, n. 7448.