



# THE NEW JERUSALEM AND ITS HEAVENLY DOCTRINE

EMANUEL SWEDENBORG  
- THE ARCANES EDITION -

# **The New Jerusalem and its Heavenly Doctrine**

## **Emanuel Swedenborg**

### **Contents:**

[Emanuel Swedenborg - A Biographical Primer](#)

[The New Jerusalem and its Heavenly Doctrine](#)

[The New Heaven And The New Earth, And What Is Meant By The New Jerusalem.](#)

[Introduction To The Doctrine.](#)

[I. Good And Truth.](#)

[Ii. The Will And The Understanding.](#)

[Iii. The Internal And The External Man.](#)

[Iv. Love In General.](#)

[V. The Loves Of Self And Of The World.](#)

[Vi. Love Towards The Neighbor, Or Charity](#)

[Vii. Faith.](#)

[Viii. Piety.](#)

[Ix. Conscience.](#)

[X. Freedom.](#)

[Xi. Merit.](#)

[Xii. Repentance And The Remission Of Sins.](#)

[Xiii. Regeneration.](#)

[Xiv. Temptation.](#)

[Xv. Baptism.](#)

[Xvi. The Holy Supper.](#)

[Xvii. The Resurrection.](#)

Xviii. Heaven And Hell.  
Xix. The Church.  
Xx. The Sacred Scripture, Or The Word.  
Xxi. Providence.  
Xxii. The Lord.  
Xxii. Ecclesiastical And Civil Government

*The New Jerusalem and its Heavenly Doctrine, E.  
Swedenborg  
Jazzybee Verlag Jürgen Beck  
86450 Altenmünster, Loschberg 9  
Germany*

*ISBN: 9783849640682*

*www.jazzybee-verlag.de  
www.facebook.com/jazzybeeverlag  
admin@jazzybee-verlag.de*

## **Emanuel Swedenborg - A Biographical Primer**

***By Thomas Hitchcock***

Swedish philosopher, born in Stockholm, Jan. 29, 1688, died in London, England, March 29, 1772. He was the son of Jesper Swedberg, bishop of Skara, the name being changed to Swedenborg in 1719 on the occasion of the ennobling of the family. This advancement entitled him, as head of the family, to a seat in the house of nobles of the Swedish diet, but did not confer the title of baron, as has

been supposed. Emanuel was educated at Upsal, completing his studies in 1709. After two years of travel in England, Holland, and France, he went to reside at Greifswald in Pomerania, then a Swedish town, and busied himself with scientific research. He also wrote some Latin fables, which were published under the title of *Camena Borea*. A collection of Latin poems, written by him during his travels, was also published about the same time in a volume entitled *Ludus Heliconius*. In 1716 he returned to Sweden and established a periodical called *Dædalus Hyperboreus*, devoted to mathematics and mechanics, which appeared irregularly for two years. During this time he had become intimate with Christopher Polhem, an eminent engineer, and Polhem introduced him to Charles XII., who appointed him assessor extraordinary of the college of mines, and associate engineer with Polhem. For two years Swedenborg maintained close personal relations with the king, and assisted him much in his military operations. During the siege of Frederickshald, at which Charles met his death, Swedenborg constructed, under Polhem's direction, the machines by which several vessels were transported overland from Strömstad to the Iddefjord, 14 miles. At the king's suggestion, it is said, Polhem betrothed his daughter to Swedenborg; but as the young lady preferred another man, Swedenborg relinquished his claim and never married. From 1717 to 1722 he published pamphlets on scientific subjects; among them one describing a method of determining longitude by means of the moon. In 1721 he made a short tour on the continent, visiting mines and smelting works. On his return in 1722 he was promoted to be full assessor of mines, and for the next 12 years he devoted himself to the duties of that office, refusing the professorship of mathematics at Upsal in 1724. In 1734 he published *Opera Philosophica et Mineralia* in three large folio volumes, illustrated with numerous plates, viz.: vol. i., *Principia*; vol. ii., *De Ferro*; vol. iii., *De Cupro et*



Orichalco. In the same year also appeared his *Prodromus de Infinito*. In 1736 he began another tour of travel, which, with study and writing, occupied him for several years. In 1740-'41 he published his *Œconomia Regni Animalis*, in two parts, and in 1744-'5 his *Regnum Animale*, in three parts. Between 1729 and 1741 he was elected successively a member of the academy of sciences at Upsal, corresponding member of the imperial academy of sciences at St. Petersburg, and member of the academy of sciences at Stockholm. His series of scientific publications ended in 1745 with the treatise *De Cultu et Amore Dei, &c.*, in which is set forth, under the form of a prose poem or allegory, his theory of the process of creation. Thereafter, as he says, he was called by God to the work of revealing to men a new system of religious truth. For that end he was permitted to converse with spirits and angels, and behold the wonders of the spiritual world. That he might be more free to perform his task, he resigned his assessorship, retaining half the salary by way of pension. He devoted himself first to the study of the Bible in the original, and then to the writing of books explanatory of his new doctrines, which were published entirely at his own expense. From 1749 to 1756 appeared the *Arcana Cœlestia* (8 vols. 4to), containing a commentary on Genesis and Exodus, interspersed with accounts of "wonderful things seen and heard in heaven and in hell." This was followed in 1758 by the *De Cœlo et Inferno, De Telluribus in Mundo, De Ultimo Judicio, De Nova Hierosolyma, and De Equo Albo*. In 1763 were published the four doctrinal treatises: *Doctrina Vitæ, De Fide, De Domino, and De Scriptura Sacra*, with a *Continuatio de Ultimo Judicio*, and the treatise *De Divino Amore et de Divina Sapientia*. In 1764, the *Divina Providentia* appeared; in 1766, the *Apocalypsis Revelata*; in 1768, *De Amore Conjugiali*; in 1769, *Summaria Expositio Doctrinæ and De Commercio Animæ et Corporis*; and in 1771, the *Vera Christiana Religio*. Besides these, he left at

his death an immense mass of manuscripts, of which the following have been since printed: *Itinerarium*, *Clavis Hieroglyphica*, *Opuscula*, *Apocalypsis Explicata*, *Adversaria in Libros Veteris Testamenti*, *Diarium Spirituale*, *Index Biblicus*, *Sensus Internus Prophetarum et Psalmorum*, *Dicta Probantia*, *De Athanasio Symbolo*, *De Charitate*, *Canones*, *Coronis Veræ Christianæ Religionis*, and *Invitatio ad Novam Ecclesiam*. Copies of a few of these manuscripts have recently been reproduced by the photolithographic process, by subscription, not so much for circulation as for the sake of preserving the contents of the originals from destruction by decay. — Swedenborg's manner of life was simple and modest. He spent much of his time, in later years, in Holland and England, for which countries he expressed great admiration on account of the freedom of speech and writing permitted there. He made no efforts to gain proselytes to his doctrines further than by printing and distributing his writings, and never referred to his intercourse with the spiritual world except when questioned. Several instances are reported of his obtaining information from departed souls respecting affairs unknown even to their families, and describing events in distant places in advance of news by the ordinary means of communication. It is related that, as he lay on his deathbed in London, Ferelius, a Swedish clergyman, solemnly adjured him to tell the truth in regard to his teachings. Swedenborg raised himself half upright in bed, and placing his hand on his breast said with emphasis: "As true as you see me before you, so true is everything I have written. I could have said more had I been permitted. When you come into eternity, you will see all things as I have stated and described them, and we shall have much to say concerning them to each other." He then received the holy supper from Ferelius, and presented him with a copy of his *Arcana Cœlestia*. A day or two afterward he peacefully breathed his last. His body was buried in a vault of the Swedish

church in Prince's square, a little east of the tower. A eulogium was pronounced upon him in the Swedish house of nobles in October, 1772, by Samuel Sandels, which accords him high praise, not merely for learning and talent, but also for uprightness and fidelity in the discharge of his duties as a public functionary. Several of his acquaintances have also left written testimony to his virtuous character. — Swedenborg's scientific works have long since ceased to be of practical value, but are still highly interesting as collections of facts, and as exhibiting their author's peculiar method of philosophizing. The system he followed was substantially that of Descartes, of whom he continued to the end of his life to speak with admiration, and this led him to conclusions resembling in some striking points those of Spinoza, who was likewise a Cartesian. His "Economy of the Animal Kingdom" is the best of his many productions anterior to his theological career. In it he attempts to deduce a knowledge of the soul from an anatomical and physiological knowledge of the body, and evolves many doctrines which he afterward elaborated in his theological works. Indeed, some of his disciples hold that his seership was the natural result of his intellectual and moral development, and by no means an abnormal condition of mind. According to his own account, it came upon him gradually, and neither astonished nor alarmed him, although in its early stages he was subject to great mental excitement, the phenomena of which may have given rise to exaggerated stories of his insanity. The works written by him subsequent to this change in his mind are quite as systematic and coherent as his earlier productions, and only his claim to a divine mission, and his frequent descriptions of what he saw and heard in the spiritual world, mark them as peculiar. They are consistent from first to last, and though they appeared at intervals during a period of 27 years, they nowhere deviate from the fundamental principles laid down at the outset. — The

general features of Swedenborg's theology are presented in his treatise called the "True Christian Religion." He teaches that God is one in essence and in person, and has been revealed to men as the Lord Jesus Christ. In the Lord is a trinity, not of persons but of principles, and it is these principles which are spoken of in the Scriptures as Father, Son, and Holy Ghost. The Father is the divine love, the Son the divine wisdom, and the Holy Ghost the divine operation or energy acting upon the universe. The Lord is infinite, eternal, self-existent, omnipresent, omniscient, and omnipotent, and not only the creator but the sustainer of all creation, which without him would cease to exist. For the sake of redeeming mankind he assumed a natural body born of the Virgin Mary, and glorified it or made it divine, so that it is now invisible to men, and also usually to the angels except as the sun of heaven. Redemption consisted, not in suffering vicariously the punishment of men's sins (for that could not be done, and, if it could, would be useless), but in actual combats, by means of the assumed humanity, with the powers of hell, and overcoming them. This victory restored to man spiritual freedom, which had begun to be impaired by diabolic possessions as narrated in the Gospels, and enabled him to work out his salvation. This he does by looking to the Lord, with faith in him, by repentance, and above all by a life according to the commandments of the decalogue. The chief points that Swedenborg insists on in religion are faith in the Lord and the avoidance of evils as sins against him. Upon everything else, such as outward worship, prayer and meditation, and works of eleemosynary charity, he lays but little stress. The essence of charity is love to the neighbor and occupation in some useful employment. The Word, he says, is the divine truth itself, written to reveal the Lord to man and to serve as a medium of conjunction between earth and heaven. This Word consists of the books of Genesis, Exodus, Numbers, Deuteronomy, Leviticus, Joshua, Judges, Samuel,



Kings, the Psalms, the prophecies, the four Gospels, and the Apocalypse. The other books bound up with these in our Bibles are not the Word, although good and useful to the church. The distinction between the two consists in this: that the Word contains an internal or spiritual sense, which the rest of the Bible has not. This spiritual sense is symbolical, and may be discerned by the application of the law of symbolism resulting from the universal correspondence of natural with spiritual things. Thus, the garden of Eden and all things mentioned as existing in it symbolize the human soul and its affections and thoughts; and the disobedience of Adam and Eve, the alienation of mankind at a remote period from their original state of innocence. Hence, too, the decalogue forbids not merely outward sins, but the inward spiritual sins corresponding to them, and the Psalms and prophecies relate not merely to David and the Jews, but to experiences of the human soul independent of dates and localities. At the same time the literal sense alone can be relied on as a basis of doctrine, and Swedenborg is careful to cite it profusely in support of his teachings. The reason he gives for his mission is that the knowledge of true doctrine had been lost and the church destroyed by a false theology and accompanying evils of life. By the promulgation of the truth revealed to him a new church has been established by the Lord, and thus the prophecies in the Apocalypse of the descent of the New Jerusalem have been fulfilled in their symbolical sense. The second coming of the Lord, predicted in Matt, xxiv., has also been accomplished in the same way, a last judgment having been effected in the spiritual world in the year 1757, so that we are now living under a new dispensation. The treatise on "Heaven and Hell" embodies Swedenborg's teachings on the nature of those two realms, and their relations to this world. They exist, he says, not in some other region of space, but within the natural world, as the soul of man exists within his body, being in fact in the

souls of men and resting in them as our souls rest in our bodies. At death the body, which is the material envelope of the soul, is cast aside, never to be resumed, and consequently its resurrection is not to be looked for. The soul is the man himself, and is a perfect human being, with a spiritual body of its own, and rises into a conscious perception of the spiritual world, of which the man had previously been unconsciously an inhabitant. He sees and feels and possesses all the other senses, and retains all his personal characteristics. After a longer or shorter preparation in an intermediate state called the world of spirits, which lies between heaven and hell, he is drawn by his own elective affinity to the place where he belongs, and remains there to eternity. Both heaven and hell consist of innumerable societies, each composed of human beings of similar and concordant affections; and both are divided into three distinct regions, according to the degrees of perfection or depravity of their inhabitants. The *Arcana Cœlestia*, Swedenborg's largest work, is mainly an exposition of the internal or symbolical sense of Genesis and Exodus, with accounts of his experiences in the spiritual world, and various doctrinal teachings interspersed between the chapters. "The Apocalypse Revealed" and "The Apocalypse Explained" are similar expositions of the Apocalypse. In his "Conjugal Love" Swedenborg expounds his doctrine of the relations of the sexes. Males, he says, are masculine and females feminine in soul as well as in body. The masculine element is love clothed with wisdom, while the feminine is wisdom clothed with love. Hence the characteristic of man is wisdom or understanding, and that of woman love or affection. Marriage is the conjunction of two souls who complement each other, and by their union make one complete being, just as the will and the understanding make the individual. Hence the only true marriage is of one man and one woman, and it exists in the next world as well as in this.

Polygamy is a degraded state, but not a sin with those whose religion permits it; but adultery is destructive of the life of the soul, and closes heaven against those who confirm themselves in it. The treatises on the “Divine Love and Wisdom” and the “Divine Providence” embody Swedenborg's spiritual philosophy, and exhibit the symmetrical relations of the various parts of his religious system. Love, he says, is the life of man. God alone is Love itself and Life itself, and angels and men are but recipients of life from him. He is very Man, and our humanity is derived from him, so that it is literally true that we are created in his image and likeness. His infinite love clothes itself with infinite wisdom and manifests itself in ceaseless operation, producing, maintaining, and reproducing the boundless universe, with all its innumerable parts and inhabitants. In like manner men, being made in the image of God, also have love or the will, and wisdom or the understanding, and the two produce in them their finite operation. It being the nature of love to desire objects upon which to exercise itself, God could not but create the universe. The creation of this and other solar systems, all of which are inhabited, was effected by a spiritual sun, which is the first emanation proceeding from God, and which is seen in the spiritual world as our sun is seen by us. By means of this spiritual sun natural suns were created, and from them atmospheres, waters, earths, plants, animals, and finally man. Angels, spirits, and devils are men who have been born and died on this or some similar planet. Hence, all things were created from God, and not out of nothing. The spiritual world is related to the natural as cause is to effect, and the supreme first cause of all is God himself. These three, end, cause, and effect, constitute three distinct or discrete degrees, which are repeated in various forms in all created things, and on a grand scale in the universe as a whole. Creation, being from God, is, like the individual man, an image of him, and hence is in the

human form in its greatest and least parts, and with more or less approximation to perfection. As we are finitely men, because God is an infinite Man, so all animals, plants, and even minerals wear a resemblance to man, and throughout all nature there is an incessant effort to evolve the human form. In the sight of God and the angels, larger and smaller bodies of human beings and the societies of heaven and hell appear organized like men, and Swedenborg calls the universe the Grand Man (Maximus Homo). As infinite love was the end and infinite wisdom the cause of creation, so the divine life and power are constantly active in sustaining and directing it. This activity is the Divine Providence, and it reaches to every smallest particular of nature and humanity. Man has freedom, because without it he could not be an adequate recipient of the divine love, and by the abuse of his freedom he has introduced evil into the world. The Divine Providence seeks, without destroying this freedom, to lead man back to his original integrity. Hence all the wonderful dealings of God with man recorded in the Scriptures; hence the incarnation; and hence the various forms of religion which exist in the world, all of which embody more or less the essentials of salvation, namely, the worship of God and abstinence from evils as sins against him. The smaller treatises of Swedenborg are mostly extracts from his larger works, with amplifications and additions.—The fullest account of him and his writings is that of William White (2 vols., London, 1867, since republished in one volume). See, also, “Documents concerning Swedenborg,” by R. L. Tafel (London, 1875 et seq.). All of his theological and some of his scientific works have been translated into English. The theological works have also been reprinted in Latin by Dr. J. F. I. Tafel, of Tübingen, Germany, and partially translated and published in French, German, Italian, Danish, and Swedish. Societies for promoting their circulation are in operation both in the United States and in Europe. The principal writers who

have undertaken the exposition of Swedenborg's doctrines in England are John Clowes, Robert Hindmarsh, C. A. Tulk, Samuel Noble, J. J. G. Wilkinson, and Jonathan Bayley; in France, E. Richer and J. F. Les Boys-des-Guays; and in the United States, George Bush, Theophilus Parsons, E. H. Sears, Henry James, B. F. Barrett, W. B. Hayden, and Chauncey Giles. For an account of the ecclesiastical organization based upon Swedenborg's doctrines.

## **The New Jerusalem and its Heavenly Doctrine**

### **1.**

### **The New Heaven And The New Earth, And What Is Meant By The New Jerusalem.**

It is written in the Apocalypse: I saw a New Heaven and a New Earth; for the first heaven and the first earth were passed away. And I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride before her husband. The city had a wall, great and high, which had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of Israel. And the wall of the city had twelve foundations, in which were the names of the twelve apostles of the Lamb. The city itself lieth four-square, and the length is as great as the breadth. And he measured the city with the reed, twelve thousand stadia; the length and the breadth and the height of it were equal. And he measured the wall thereof, a hundred forty-four cubits, the measure of a man, which is, of an angel. And the wall of it

was of jasper; and the city itself was pure gold, like unto pure glass; and the foundations of the wall of the city were of every precious stone. The twelve gates were twelve pearls. And the street of the city was pure gold, as it were pellucid glass. The glory of God did lighten it, and the lamp of it was the Lamb. The nations which were saved shall walk in the light of it; and the Kings of the earth shall bring their glory and honor into it. (21:1, 2, 12-24.) The man who reads these things, understands them only according to the sense of the letter; namely, that the visible heaven and earth will perish, and a new heaven will exist, and that the holy city Jerusalem, answering to the measures above described, will descend upon the new earth; but the angels understand these things altogether differently; namely, what man understands naturally, they understand spiritually; and as the angels understand, so they signify; and this is the internal or spiritual sense of the Word. In the internal or spiritual sense, "a New Heaven and a New Earth" means a New Church, both in the heavens and on the earth, which will be more particularly spoken of hereafter. "The city Jerusalem coming down from God out of heaven" signifies its heavenly doctrine; "the length," "the breadth," and "the height," which are equal, signify all the goods and truths of that doctrine in the aggregate. By "the wall" of it is meant the truths which protect it; "the measure of the wall," which is "a hundred forty-four cubits, which is the measure of a man, that is, of an angel," signifies all those protecting truths in the aggregate, and their quality. "The twelve gates" of pearl mean introductory truths; "the twelve angels at the gates" signify the same. "The foundations of the wall" which are "of every precious stone," mean the knowledges on which that doctrine is founded. "The twelve tribes of Israel," and "the twelve apostles," mean all things of the church in general and in particular. The city and its streets being of "gold like unto pure glass," signifies the good of love from which the



doctrine and its truths are pellucid. "The nations" who are saved, and "the kings of the earth" who bring glory and honor into it, mean all of the church who are in goods and truths. "God" and "the Lamb" mean the Lord as to the Divine itself and the Divine Human. Such is the spiritual sense of the Word, to which the natural sense, which is that of the letter, serves as a basis; but still these two senses, the spiritual and the natural, form a one by correspondences. It is not the design of the present work to show that there is such a spiritual meaning in the aforementioned passages, but the proof of it may be seen in the Arcana Coelestia, in the following places: In the Word by "land" [earth] the church is signified, particularly when it is applied to the land of Canaan (n. 662, 1066, 1067, 1262, 1413, 1607, 2928, 3355, 4447, 4535, 5577, 8011, 9325, 9643). Because by "land" in the spiritual sense is meant the nation dwelling therein, and its worship (n. 1262), "the people of the land" signify those who are of the spiritual church (n. 2928). "A New Heaven and a New Earth" signify something new in the heavens and on earth, as to goods and truths, thus as to those things that relate to the church in each (n. 1733, 1850, 2117, 2118, 3355, 4535, 10373). What is meant by "the first heaven and the first earth" which passed away, may be seen in Last Judgment and Babylon Destroyed, from beginning to end, but particularly n. 65 to 72. "Jerusalem" signifies the church as to doctrine (n. 402, 3654, 9166). "Cities" signify doctrines which are of the church and religion (n. 402, 2449, 2712, 2943, 3216, 4492, 4493). "The wall of a city" signifies the truth of doctrine defending (n. 6419). "The gates of a city" signify truths introducing to doctrine, and through doctrine to the church (n. 2943, 4477, 4492, 4493). "The twelve tribes of Israel" represented, and thence signified, all the truths and goods of the church in general and in particular, thus all things of faith and love (n. 3858, 3926, 4060, 6335). The same is signified by "the Lord's twelve apostles" (n. 2129,

3272, 3354, 3488, 3858, 6397). When it is said of the apostles, that "they shall sit upon twelve thrones, and judge the twelve tribes of Israel," it signifies that all are to be judged according to the goods and truths of the church, thus by the Lord from whom they are (n. 2129, 6397).

"Twelve" signifies all things in the aggregate (n. 577, 2089, 2129, 2130, 3272, 3858, 3913). Also "a hundred forty-four" signifies the same because that number is the product of twelve multiplied by twelve (n. 7973); "twelve thousand" has also the same signification (n. 7973). All numbers in the Word signify things (n. 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 6175, 9488, 9659, 10217, 10253). Numbers multiplied into each other have the same signification as the simple numbers from which they arise by multiplication (n. 5291, 5335, 5708, 7973). "Measure" signifies the quality of a thing as to truth and good (n. 3104, 9603, 10262). "The foundations of a wall" signify the knowledges of truth on which doctrinals are founded (n. 9643). "Quadrangular" or "square" signifies what is perfect (n. 9717, 9861). "Length" signifies good and its extension, and "breadth" truth and its extension (n. 1613, 9487).

"Precious stones" signify truths from good (n. 114, 9863, 9865). What "the precious stones" in the Urim and Thummim signify, both in general and in particular (n. 3862, 9864, 9866, 9891, 9895, 9905). What the "jasper" of which the wall was built signifies (n. 9872). "The street of the city" signifies the truth of doctrine from good (n. 2336). "Gold" signifies the good of love (n. 113, 1551, 1552, 5658, 6914, 6917, 9510, 9874, 9881). "Glory" signifies the Divine truth, such as it is in heaven, and the intelligence and wisdom thence (n. 4809, 5068, 5922, 8267, 8427, 9429, 10574). "Nations" signify those in the church who are in good, and, in the abstract sense, the good of the church (n. 1059, 1159, 1258, 1261, 1285, 1416, 1849, 4574, 7830, 9255, 9256). "Kings" signify those in the church who are in truths, and thence abstractly the truth of the church (n.

1672, 2015, 2069, 4575, 5044). The rites at the coronation of kings, involve such things as are of the Divine truth, but the knowledge of these things is at this day lost (n. 4581, 4966).

## 2.

Before the New Jerusalem and its doctrine are treated of, something shall be said of the New Heaven and the New Earth. What is meant by "the first heaven and the first earth," which passed away, is shown in the small work Last Judgment and Babylon Destroyed. Immediately after that event, that is, after the Last Judgment was completed, a New Heaven was created or formed by the Lord. This heaven was formed of all those who, from the coming of the Lord to the present time, had lived the life of faith and charity, since these alone were forms of heaven. For the form of heaven, according to which all consociations and communications therein are effected, is the form of the Divine truth from the Divine good proceeding from the Lord; and this form man as to his spirit acquires by a life according to the Divine truth. That the form of heaven is thence may be seen in the work on Heaven and Hell (n. 200-212), and that all the angels are forms of heaven (n. 51-58, and 73-77). From these things it may be known, who they are of whom the New Heaven consists; and thereby what its quality is, namely, that it is altogether unanimous. For he who lives the life of faith and charity, loves another as himself, and by love conjoins him to himself, and thus reciprocally and mutually; for in the spiritual world, love is conjunction. Wherefore, when all act thus, then from many, yea from innumerable individuals consociated according to the form of heaven, unanimity exists, and they become as one; for then nothing separates and divides, but everything conjoins and unites.

### 3.

Since this heaven was formed of all those who had been such from the coming of the Lord until the present time, it follows that it is composed both of Christians and of Gentiles; but chiefly of all infants from the whole world, who have died since the Lord's coming; for all these were received by the Lord, and educated in heaven, and instructed by the angels, and reserved, that they, together with the others, might constitute the New Heaven; whence it may be concluded how great that heaven is. That all who die in infancy are educated in heaven, and become angels, may be seen in the work on Heaven and Hell (n. 329-345). And that heaven is formed of Gentiles as well as of Christians (n. 318-328).

### 4.

Moreover, with respect to this New Heaven, it is to be known, that it is distinct from the ancient heavens which were formed before the coming of the Lord; but still they together with this are so arranged that they form one heaven. The reason why this New Heaven is distinct from the ancient heavens, is because in the ancient churches there was no other doctrine than the doctrine of love and charity; and then they did not know of any doctrine of faith separated from love and charity. Hence also it is that the ancient heavens constitute higher expanses, while the New Heaven constitutes an expanse beneath them; for the heavens are expanses one above another. In the highest expanse those dwell who are called celestial angels, many of whom were of the Most Ancient Church; they who are there are called celestial angels from celestial love, which is love to the Lord. In the expanse beneath them are those who are called spiritual angels, most of whom were of the Ancient Church; they are called spiritual angels from

spiritual love, which is charity towards the neighbor. Below these are the angels who are in the good of faith; these are they who have lived the life of faith. To live the life of faith, is to live according to the doctrine of their church; and to live is to will and to do. All these heavens, however, form a one, by mediate and immediate influx from the Lord. But a more full idea of these heavens may be obtained from what is said of them in the work on Heaven and Hell, and particularly in the article which treats of the Two Kingdoms into which the heavens in general are distinguished (n. 20-28); and in the article concerning the Three Heavens (n. 29-40); concerning mediate and immediate influx, in the extracts from Arcana Coelestia (after n. 603); and concerning the Most Ancient and Ancient Churches in the small work on The Last Judgment and Babylon Destroyed (n. 46).

## 5.

These things are concerning the New Heaven; something shall now be said concerning "the New Earth." By "the New Earth" is meant the New Church on the earth; for when a former church ceases to exist, then a new one is established by the Lord. For it is provided by the Lord that there should always be a church on earth, since by means of the church there is a conjunction of the Lord with the human race, and of heaven with the world; for there the Lord is known, and there are the Divine truths by which man is conjoined to Him. That a New Church is at this time being established, may be seen in the small work on The Last Judgment (n. 74). The reason why a New Church is signified by "the New Earth" arises from the spiritual sense of the Word; for in that sense, by the "earth" no particular country is meant, but the nation dwelling there, and its Divine worship; this, in the spiritual sense, being what answers to earth in the natural sense. Moreover, by "earth"

in the Word, when there is no name of any particular country affixed to the term, is signified the land of Canaan; and in the land of Canaan a church had existed from the most ancient times; in consequence of which, all the places therein, and in the adjacent countries, with the mountains and rivers, which are mentioned in the Word, became representative and significative of the things which are the internals of the church, and which are called its spiritual things. Hence it is, as was said, that "earth" in the Word, because it means the land of Canaan, signifies the church; in like manner here by "the New Earth"; from this comes the custom in the church to speak of the heavenly Canaan, by which is meant heaven. That "the land of Canaan," in the spiritual sense of the Word, signifies the church, is shown in the Arcana Coelestia, in various places, of which the following are here adduced: The Most Ancient Church, which was before the flood, and the Ancient Church, which was after the flood, were in the land of Canaan (n. 567, 3686, 4447, 4454, 4516, 4517, 5136, 6516, 9325). Then all places in that land became representative of such things as are in the kingdom of the Lord, and in the church (n. 1585, 3686, 4447, 5136). Therefore Abraham was commanded to go thither, since with his posterity from Jacob, a representative church might be established, and that the Word might be written, the ultimate of which should consist of representatives and significatives which are there (n. 3686, 4447, 5136, 6516). Hence it is that "earth" and "the land of Canaan," when they are mentioned in the Word, signify the church (n. 3038, 3481, 3705, 4447, 4517, 5757, 10568).

## **6.**

What is meant by "Jerusalem" in the spiritual sense of the Word, shall also be briefly stated. "Jerusalem" means the church itself as to doctrine, because there in the land of



Canaan, and in no other place, were the temple, the altar, the sacrifices, and thus Divine worship itself. On this account, also, three festivals were celebrated there every year, to which every male throughout the whole land was commanded to go. This, then, is the reason why "Jerusalem," in the spiritual sense, signifies the church as to worship, or, what is the same, as to doctrine; for worship is prescribed in doctrine, and is performed according to it. The reason why it is said, "The holy city, New Jerusalem, descending from God out of heaven," is because, in the spiritual sense of the Word, "a city" [civitas] and "a town" [urbs], signify doctrine, and "the holy city" the doctrine of Divine truth, since Divine truth is what is called "holy" in the Word. It is called "the New Jerusalem" for the same reason that "the earth" is called "new"; because, as was observed above, "the earth" signifies the church, and "Jerusalem," the church as to doctrine; which is said "to descend from God out of heaven," because all Divine truth, whence doctrine is derived, descends out of heaven from the Lord. That "Jerusalem" does not mean a city, although it was seen as a city, manifestly appears from its being said that: Its height was, as its length and breadth, twelve thousand stadia (Rev. 21:16). And that the measure of its wall, which was a hundred forty-four cubits, was the measure of a man, that is, of the angel (Rev. 21:17). Also from its being said that: It was prepared as a Bride adorned for her Husband (verse 2). And afterwards the angel said: Come, I will show thee the Bride, the Lamb's Wife: and he showed me that great city, the holy Jerusalem (verses 9, 10). The church is called in the Word "the Bride" and "the Wife" of the Lord; she is called "the Bride" before conjunction, and "the Wife" after conjunction. As may be seen in the Arcana Coelestia (n. 3103, 3105, 3164, 3165, 3207, 7022, 9182).

To add a few words respecting the doctrine which is delivered in the following pages. This, also, is from heaven, because it is from the spiritual sense of the Word, and the spiritual sense of the Word is the same with the doctrine that is in heaven; for there is a church in heaven as well as on earth. In heaven there are the Word and doctrine from the Word, there are temples there, and preaching in them; there are also both ecclesiastical and civil governments there: in a word, the only difference between the things which are in heaven, and those which are on earth, is, that in heaven all things exist in a state of greater perfection, since those who are there are spiritual, and spiritual things immensely exceed in perfection those that are natural. That such things exist in heaven may be seen in the work concerning Heaven and Hell throughout, particularly in the article concerning Governments in Heaven (n. 213-220); and also in the article on Divine Worship in Heaven (n. 221-227). From these things it may be evident what is meant by "the holy city, New Jerusalem, was seen to descend from God out of heaven." But I proceed to the doctrine itself, which is for the New Church, and which is called Heavenly Doctrine, because it was revealed to me out of heaven; to deliver this doctrine is the design of the present book.

## **8.**

### **Introduction To The Doctrine.**

The end of the church is when there is no faith because there is no charity. This is shown in the small work on The Last Judgment and Babylon Destroyed (n. 33-39 seq.). Because the churches in the Christian world have separated themselves from each other solely by such things as are of faith, when yet there is no faith where there is no

charity, I will, by way of introduction to the doctrine which follows, make some observations concerning the doctrine of charity with the ancients. It is said "the churches in the Christian world," and by them is meant the churches with the Reformed or Evangelical and not the Papists, since the Christian church is not there; for where the church exists the Lord is adored and the Word is read; whereas, with the Papists, they adore themselves instead of the Lord; they forbid the Word to be read by the people; and affirm the Pope's decree to be equal, yea, even above it.

## **9.**

The doctrine of charity, which is the doctrine of life, was the doctrine itself in the ancient churches. Concerning these churches see in *Arcana Coelestia* (n. 1238, 2385). And that doctrine conjoined all churches, and thereby formed one church out of many. For they acknowledged all those as men of the church who lived in the good of charity, and called them brethren, however they might differ respecting truths, which at this day are called matters of faith. In these they instructed one another, which was among their works of charity; nor were they indignant if one did not accede to the opinion of another, knowing that everyone receives truth so far as he is in good. Because the ancient churches were such, therefore they were interior men; and because they were interior men they excelled in wisdom. For they who are in the good of love and charity, as to the internal man, are in heaven, and as to that are in an angelic society which is in similar good. Hence they enjoy an elevation of mind towards interior things, and, consequently, they are in wisdom; for wisdom can come from no other source than from heaven, that is, through heaven from the Lord; and in heaven there is wisdom, because there they are in good. Wisdom consists in seeing truth from the light of truth; and the light of truth is the

light which is in heaven. But in process of time that ancient wisdom decreased; for as mankind removed themselves from the good of love to the Lord, and of love towards the neighbor, which love is called charity, they removed themselves in the same proportion from wisdom because, in the same proportion, they removed themselves from heaven. Hence it was that man, from being internal, became external, and this successively; and when he became external, he became also worldly and corporeal. When such is his quality, he cares but little for the things of heaven; for the delights of earthly loves, and the evils which, from those loves, are delightful to him, then possess him entirely. And then the things which he hears concerning the life after death, concerning heaven and hell, in a word, concerning spiritual things, are as it were out of him, and not within him, as nevertheless they ought to be. Hence also it is, that the doctrine of charity, which with the ancients was held in such high estimation, is at this day among the things that are lost. For who, at this day, knows what charity is, in the genuine sense of the term, and what, in the same sense, is meant by our neighbor? whereas, that doctrine not only teaches this, but innumerable things besides, of which not a thousandth part is known at this day. The whole Sacred Scripture is nothing else than the doctrine of love and charity, which the Lord also teaches, when He says: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment; the second is like unto it, thou shalt love thy neighbor as thyself: on these two commandments hang all the law and the prophets (Matt. 22:37-39). "The law and the prophets" in each and all things are the Word.

## **10.**

In the following doctrine we will annex to each section extracts from the Arcana Coelestia, because in these the same things are more fully explained.

**11.**

## **I. Good And Truth.**

All things in the universe, which are according to Divine order, have relation to good and truth. There is nothing in heaven, and nothing in the world, which has not relation to these two; the reason is, because both good and truth proceed from the Divine from Whom all things are.

**12.**

Hence it appears that there is nothing more necessary for man to know than what good and truth are; how the one has respect to the other; and how one is conjoined to the other. But such knowledge is especially necessary for the man of the church; for as all things of heaven have relation to good and truth, so also have all things of the church, because the good and truth of heaven are also the good and truth of the church. It is on this account that a beginning is made from good and truth.

**13.**

It is according to Divine order that good and truth should be conjoined, and not separated; thus, that they should be one, and not two; for they proceed in conjunction from the Divine, and are conjoined in heaven, and therefore they should be conjoined in the church. The conjunction of good and truth is called, in heaven, the heavenly marriage, for all there are in this marriage. Hence it is that in the Word