

The Book of Revelation

Chapter 11 – Passages from the *Apocalypse Revealed*

General meaning: It still treats of the state of the church among the Reformed, as to the quality of those who are interiorly in faith alone, contrary to the two essentials of the New Church, which are that the Lord alone is the God of heaven and earth, and that His Human is Divine; and that men ought to live according to the precepts of the Decalogue. That these two essentials were declared to them (verses 3-6), but that they were totally rejected (verses 7-10). That they were raised up again by the Lord (verses 11, 12). That they who rejected them, perished (verse 13). That the state of the New Church was manifested from the New Heaven (verses. 15-19).

Verse 1: "And there was given me a reed like a staff," signifies that the faculty and power of knowing and seeing the state of the church in heaven and in the world was given. "And the angel stood by, saying, Rise, and measure the temple of God and the altar, and them that adore in it," signifies the Lord's presence and His command, that he should see and know the state of the church in the New Heaven.

"It is to be known, that there is a church in the heavens as well as on earth; and that they make one, like the internal and external with man; wherefore the church in the heavens is first provided by the Lord, and from it, or by it, the church on earth; thence, it is said, that the New Jerusalem came down from God out of the New Heaven." (AR 486)

Verse 2: "And the court which is without the temple leave out, and measure it not," signifies that the state of the church on earth, such as it is at present, is to be removed, and not known. "For it is given to the Gentiles," signifies, because the state of that church is destroyed and desolated by evils of life. "And the holy city shall they trample forty-two months," signifies that it would disperse every truth of the Word, even so that nothing remained.

Verse 3: "And I will give My two witnesses," signifies those who confess and acknowledge in heart that the Lord is the God of heaven and earth, and that His Human is Divine, and who are conjoined to Him by a life according to the precepts of the Decalogue. "And they shall prophesy a thousand two hundred [and sixty] days," signifies that these two articles, the acknowledgment of the Lord, and a life according to the commandments of the Decalogue, which are the two essentials of the New Church, are to be taught until the end and the beginning. "Clothed in sackcloth," signifies mourning in the meantime on account of the non-reception of truth.

"Something shall here be said concerning conjunction with the Lord by a life according to the precepts of the Decalogue. There are two tables upon which those precepts are written, one for the Lord, the other for man. The first table, teaches that many gods are not to be worshiped, but one; the second table, that evils are not to be done; therefore, when one God is worshiped, and man does not do evils, conjunction takes place; for so far as a man desists from evils, that is, does the work of repentance, so far he is accepted by God, and does good from Him. But who now is the one God? A trine or triune God is not one God when this trine and triune is in three Persons; but He, in whom the trine or triune is in one Person, is one God, and that God is the Lord. Entangle the ideas as far as you can, yet you will never be able to extricate the idea that God is one, unless He is also one Person. That this is so, the whole Word teaches, both in the Old Prophetic, and in the New Apostolic, as may be clearly seen from The Doctrine of the New Jerusalem concerning the Lord." (AR 490)

Verse 4: "These are the two olive trees, and the two lampstands, which are standing before the God of the earth," signifies love and intelligence, or charity and faith, from the Lord with them.

Verse 5: "And if anyone will hurt them, fire shall go forth out of their mouth, and shall devour their enemies," signifies that they who wish to destroy these two essentials of the New Church, will perish from infernal love. "And if anyone will hurt them, he must thus be killed," signifies that he who condemns them shall in like manner be condemned.

"Fire' is infernal love; for he who does not live according to the precepts of the Decalogue, and who does not approach to God the Savior and Redeemer, cannot be otherwise than in infernal love, and perish. This is similar to what is said elsewhere in the Word, that from Jehovah there is "fire which consumes the wicked"; and that Jehovah acts "from the fire of his wrath," "anger," and "fury"; besides other similar expressions, by which it is not meant that this comes from Jehovah, but from the infernal love of the wicked. Such things are said in the Word, because they are appearances; and the Word, in its literal sense, is written by correspondences and appearances." (AR 494)

Verse 6: "These have power to shut heaven, that it rain no rain in the days of their prophecy," signifies that they who turn themselves away from these two essentials cannot receive any truth from heaven. "And they have power over the waters to turn them into blood," signifies that they who turn themselves away from them falsify the truths of the Word. "And to smite the earth with every plague, as often as they will," signifies that they who would destroy them, will cast themselves into all kinds of evils and falsities, as often as and as far as they do so.

"It is said that the witnesses had this power, but it is meant here as above, that they have not the power to shut heaven, but that they shut heaven to themselves who turn themselves away from these two essentials of the New Church, because they remain in their own falsities." (AR 496)

"The reason is, because in proportion as anyone destroys these two essentials, he so far destroys the truths of the Word; and so far as he destroys the truths of the Word, so far he casts himself into evils and falsities; for these two essentials are the truths of the Word, as may appear manifestly from The two Doctrines of the New Jerusalem; one concerning The Lord, and the other concerning The Doctrine of Life from the Precepts of the Decalogue. This passage, that "the witnesses had the power of smiting the earth with every plague as often as they will," is similar to many others in the Word, which attribute to Jehovah, that is, to the Lord, that "He smites men with plagues," and that this is His will, when yet it must be understood that He neither smites them, nor is it His will to do so." (AR 498)

Verse 7: "And when they shall have finished their testimony," signifies that after the Lord taught those two essentials of the New Church. "The beast that ascendeth out of the abyss shall make war with them, and overcome them, and kill them," signifies that they who are in the internals of the doctrine of faith alone will reject these two.

"The reason why they who are principled in the internals of the doctrine of faith alone will impugn and reject these two essentials, is, because they have confirmed themselves in two things diametrically opposite to them, First, that it is not the Lord, but God the Father, who is to be approached; and Secondly, that a life according to the precepts of the Decalogue is not a spiritual life, but only a moral and civil life, and this they confirm, lest anyone believe that he can be saved by works, but only by their faith. All they who have had these dogmas impressed deeply on their minds in schools and academies, do not recede from them afterwards. There are three reasons for this which hitherto have not been known: First, because they have entered, as to their spirit, into association with their like in the spiritual world, where there are many satans, who are delighted with nothing but falsities, from which they cannot at all be separated but by rejecting those falsities; nor can this be done but by immediately approaching God the Savior, and beginning a Christian life according to the precepts of the Decalogue.

The second reason is because they believe that remission of sins, and thus salvation, is given in a moment in the act of faith, and afterwards in the state or in the progression by the same act continued, preserved, and retained, from the Holy Spirit, separate from the exercises of charity; and they who have once imbibed these doctrines afterwards make no account of sins before God, and so live in their uncleanness. And because they know how to confirm such things subtly before the unlearned by falsifications of the Word, and before the learned by sophistry, it is here said that "the beast which came up from the abyss overcame and killed the two witnesses." But this takes place only with those who love to follow their own inclinations, being borne along by the delights of their lusts. When these think about

salvation, they cherish those lusts in their hearts and embrace their faith with both hands, thinking that they may be saved by uttering certain words with a tone of confidence, and that they need not attend to anything of their life for the sake of God, but only for the sake of the world.

The Third reason is that they who, in youth, had imbibed the internals of that faith which are called the mysteries of justification, on being afterwards promoted to an honored ministry, do not think in themselves concerning God and heaven, but concerning themselves and the world, retaining only the mysteries of their faith for the sake of reputation, that they may be honored as wise, and by reason of their wisdom, be thought worthy of being rewarded with wealth. The reason why this is an effect of that faith is because there is nothing of religion in it." (AR 500)

Verse 8: "And their bodies shall lie on the street of the great city," signifies that they are totally rejected. "Which spiritually is called Sodom and Egypt," signifies two infernal loves, which are the love of dominion from the love of self, and the love of rule from the pride of one's own intelligence, which exist in the church where one God is not acknowledged, and the Lord not worshiped, and where they do not live according to the precepts of the Decalogue. "Where also our Lord was crucified," signifies non-acknowledgment of the Lord's Divine Human, and, consequently, a state of rejection.

"It is called 'a great city,' because it is the doctrine which reigns in the whole Reformed Christian world among the clergy, though not in like manner among the laity." (AR 501)

"The reason why these loves prevail in the church where one God is not acknowledged, and the Lord is not worshiped, and where they do not live according to the precepts of the Decalogue, is, because man is born into those two loves, and comes into them as he grows up, and those loves cannot be removed but by God the Savior, and by a life according to His precepts; and they cannot be removed by God the Savior, unless He is approached; nor can a life according to His precepts be given, unless man is led by Him. It can indeed be given, but not a life in which there is anything of heaven and thence of the church. That life is given only by Him who is life....

That the love of dominating from self-love, and the love of ruling from the pride of one's own intelligence, are the heads of all the loves of hell, and thus the heads of all the evils and thence of the falsities in the church, is unknown at this day; the delights of those loves, which exceed the delights of all the pleasures of the mind, are the causes of its not being known, when yet, "spiritually, they are Sodom and Egypt." (AR 502)

Verse 9: "And they of the peoples, and tribes, and tongues, and nations, shall see their bodies three days and a half," signifies when all they, who, until the end of the present church and the beginning of the New Church, have been and will be in falsities of doctrine and evils of life from faith alone, have heard and shall hear of these two essentials. "And shall not permit their bodies to be put into tombs," signifies that they have condemned and will condemn them.

"This is signified, because by "being put into monuments," or "buried," is signified resurrection and continuation of life, for then those things are committed to the earth which are from the earth, thus which are earthly and thence unclean; therefore by "not being put into monuments," or "not being buried," is signified to continue in things earthly and unclean, and for that reason to be rejected as condemned. It was on this account that in the church with the sons of Israel, which was a representative church, it was instituted, that they who were considered as condemned, should be cast forth and not buried." (AR 506)

Verse 10: "And they that dwell upon the earth shall rejoice over them and be glad," signifies the delight of the affection of the heart and soul in the church among those who were in faith alone. "And shall send gifts one to another," signifies consociation through love and friendship. "Because these two prophets tormented them that dwell upon the earth," signifies that these two essentials of the New Church, by reason of their contrariety in the two essentials in the church of the Reformed, are held in contempt, dislike, and aversion.

"Because these two prophets tormented them that dwell upon the earth, signifies that these two essentials, one concerning the Lord and concerning the Divine Human; and the other concerning a life according to the commandments of the Decalogue, are contrary to the two essentials received in the church of the Reformed, one of which relates to a Trinity of Persons, and the other to faith alone being saving without the works of the law, and that by reason of this contrariety, those two essentials of the New Church, which is the New Jerusalem, are held in contempt, dislike, and aversion." (AR 509)

Verse 11: "And after three days and a half the spirit of life from God entered into them, and they stood upon their feet," signifies that these two essentials, during the commencement and progress of the New Church, with those who receive them, will be vivified by the Lord. "And great fear fell upon them that saw them," signifies commotion of mind and consternation at Divine truths.

"Every man who is reformed, is first reformed as to the internal man, and afterwards as to the external. The internal man is not reformed by merely knowing and understanding the truths and goods by which man is saved, but by willing and loving them; but the external man, by speaking and doing the things which the internal man wills and loves, and, in proportion as this takes place, in the same proportion man is regenerated. The reason why he is not regenerated before, is, because his internal is not before in the effect, but only in the cause, and, unless the cause be in the effect, it is dissipated. It is like a house built upon ice, which sinks to the bottom when the ice is melted by the sun; in a word, it is like a man without feet to stand and walk upon. It is the same with the internal or spiritual man, if it is not founded on the external or natural man. Such then is the signification of "the two witnesses standing upon their feet after the spirit from God entered into them"" (AR 510)

Verse 12: "And they heard a great voice from heaven, saying to them, Come up hither," signifies that these two essentials of the New Church were taken up by the Lord into heaven, from whence they came, and where they are, and the protection of them. "And they went up into heaven in a cloud," signifies the taking them up into heaven, and conjunction there with the Lord by the Divine truth of the Word in its literal sense. "And their enemies saw them," signifies that they who are in faith separated from charity heard them, but remained in their own falsities.

Verse 13: "And in that hour there was a great earthquake, and the tenth part of the city fell," signifies a remarkable change of state which then took place with them, and that they were torn away from heaven, and cast down into hell. "And in the earthquake were killed the names of men seven thousand," signifies that all those who confessed faith alone, and therefore made no account of the works of charity, perished. "And the rest were terrified, and gave glory to the God of heaven," signifies that they who saw their destruction acknowledged the Lord, and were separated.

"By "falling" is signified to sink down into hell, which takes place when they are torn away from heaven; for the cities in the world of spirits which are in evils and falsities, after they that dwell therein are visited, informed, and warned, and still remain in their evils and falsities, are shaken with an earthquake, by which a gulf is opened, into which they sink down, and then their inhabitants appear to themselves to be at the bottom, as it were, in a desert, whence they are severally removed to their places in hell." (AR 515)

"By "the rest" are here meant they who adjoined some goods of charity to faith; by "being terrified" is signified through fear, when they saw the destruction of the others; by "giving glory to the God of heaven" is signified to acknowledge the Lord as the God of heaven and earth; by "giving glory" is signified to acknowledge and worship; and by "the God of heaven and earth" is meant the Lord, because He is the God of heaven and earth (Matt. 28:18). These, because they acknowledged the Lord from fear, were separated, in order that they might be explored as to the origin from which they did good, whether from themselves or from the Lord. All they do good from themselves who do not shun evils as sins, that is, who do not live according to the commandments of the Decalogue; but they do good from the Lord, who so shun and live." (AR 517)

Verse 14: "The second woe is past; behold the third woe cometh quickly," signifies lamentation over the perverted state of the church, and then the last lamentation, to be treated of presently.

Verse 15: "And the seventh angel sounded," signifies the exploration and manifestation of the state of the church after the consummation, at the coming of the Lord and of His kingdom. "And there were great voices in heaven, saying, The kingdoms of the world are become our Lord's and His Christ's, and He shall reign for ages of ages," signifies celebrations by the angels, because heaven and the church are become the Lord's, as they were from the beginning, and because now they belong to His Divine Human, consequently that now, the Lord as to both will reign over heaven and the church to eternity.

"To this may be added, that unless the Lord's Human is acknowledged to be Divine the church must perish, for in that case the Lord cannot be in man and man in the Lord, as He Himself teaches (John 14:20; 15:4-6; 17:23); and this conjunction makes the man of the church, and thus the church." (AR 520)

Verse 16: "And the four-and-twenty elders, who sit before God on their thrones, fell upon their faces, and adored God," signifies the acknowledgment by all the angels of heaven, that the Lord is the God of heaven and earth, and the highest adoration.

Verse 17: "Saying, We give Thee thanks, O Lord God Almighty, who is, and who was, and who is to come," signifies confession and glorification by the angels of heaven, that it is the Lord who is, who has life and power from Himself, and who rules all things, because He alone is eternal and infinite. "That Thou hast taken Thy great power, and hast entered into the kingdom," signifies the New Heaven and the New Church, where they acknowledge Him to be the only God.

"Revelation from beginning to end treats only of the state of the former heaven and church, and of their abolition, and afterwards of the New Heaven and New Church, and of their establishment, in which one God will be acknowledged in whom there is a Trinity, and that that God is the Lord. This Revelation teaches from beginning to end; for it teaches that the Son of man, who is the Lord as to the Divine Human, is the Alpha and the Omega, the Beginning and the End, the First and the Last, He that is, was, and is to come, and the Almighty (n. 522); and, lastly, that the New Church, which is the New Jerusalem, will be the church of the Lamb, that is, of His Divine Human, thus at the same time of the Divine, from whence all things are." (AR 523)

Verse 18: "And the nations were angry," signifies those who are in faith alone, and thence in evils of life, that they were enraged, and infested those who are against their faith. "And Thy anger is come, and the time of judging the dead," signifies their destruction, and the execution of the Last Judgment upon those who have not any spiritual life. "And of giving reward to Thy servants the prophets, and to the saints," signifies the felicity of eternal life to those who are in the truths of doctrine from the Word, and in a life according to them. "And to them that fear Thy name, small and great," signifies who love the things which relate to the Lord in a lesser and in a greater degree. "And to destroy them that destroy the earth," signifies the casting of those into hell who have destroyed the church.

"It seems to them as if the Lord cast them down into hell from anger, when nevertheless it is the wicked who cast themselves down. For it is like a malefactor who attributes his punishment to the law, or to the fire that burns, if he thrusts his hand in it, or like ascribing to a drawn sword in the hand of one defending himself, if he is thrust through, when he has run against its point. Thus it happens with everyone who is against the Lord, and, out of anger, rushes against those whom the Lord protects. By "the dead" who are to be judged, in the universal sense, are meant they who have died out of the world, but, in a proper sense, are meant they who have not any spiritual life; judgment being predicated of these (John 3:18; 5:24, 29). The reason is, because they are called "the living" who have spiritual life. Spiritual life is with those only who approach the Lord, and at the same time shun evils as sins." (AR 525)

"The reason why "to fear" here signifies to love is because everyone who loves also fears to do evil to him whom he loves. Genuine love is not given without that fear. Therefore he who loves the Lord fears to do evils, because evils are contrary to Him, being contrary to His Divine laws in the Word, which are from Him and thus are Himself; yea, they are contrary to His Divine essence, which is that He wills to save all, for He is the Savior, and cannot save man unless man lives according to His laws and commandments. And, what is more, he who loves evils also loves to do evil to the Lord, yea to crucify Him. This lies inmost hid in all evil, even among those who confess Him with their lips in the world. That it is so is unknown to men, but it is well known to the angels." (AR 527)

Verse 19: "And the temple of God was opened in heaven; and there was seen in His temple the ark of His covenant," signifies the New Heaven, in which the Lord in His Divine Human is worshiped; and where they live according to the precepts of His Decalogue, which are the two essentials of the New Church, whereby conjunction is effected. "And there were lightnings, and voices, and thunders, and an earthquake, and great hail," signifies the ratiocinations, commotions, and falsifications of good and truth, that ensued in the lower parts.

"By "the temple of God" is signified the Lord's Divine Human, likewise heaven, where angels are, and also the church on earth; that these three are signified by "the temple of God," and that they cannot be separated, may be seen (n. 191); but here, by "the temple of God," is signified the Lord in His Divine Human in heaven where the angels are, because it is called "the temple of God in heaven." By "the ark in the temple" is meant the Decalogue, for in the ark there were only the two tables on which the Decalogue was written. By the temple being "open" is signified that these two, the Divine Human and the Decalogue, which are the two essentials of the New Church, are now seen, and were seen after the evil were cast into hell (n. 528). The reason why it is said "the ark of His covenant was in His temple," is, because a covenant signifies conjunction, as will be seen below.

But something shall first be said of the Decalogue. What nation is there in the whole world which does not know that it is evil to kill, to commit adultery, to steal, to testify falsely? If mankind did not know these things, and if laws were not made to guard against these crimes, they must perish; for a society, republic, and kingdom, would fall without such laws. Who can suppose that the Israelitish nation could have been so much more stupid than all others, as not to know that these things were evils? Therefore anyone may wonder why these laws, universally known throughout the whole world, should have been promulgated by Jehovah Himself from Mount Sinai with so great a miracle, and were written with His own finger. But hear: they were promulgated with so great a miracle by Jehovah Himself, and were written by His finger, to make known to them that those laws were not only civil and moral laws, but also spiritual laws, and that to act contrary to them, was not only to commit evil against a fellow citizen and against society, but that it was also to sin against God. Wherefore these laws, by being promulgated from Mount Sinai by Jehovah, were made laws of religion. For it is evident that whatsoever Jehovah God commands, He commands that it may be a thing of religion, and that it should be done for His sake, and for man's sake, that he may be saved.

These laws, because they were the first fruits of the church about to be established by the Lord among the Israelitish nation, and because they were in a short summary the complex of all things of religion, whereby a conjunction of the Lord with man and of man with the Lord was given, therefore they were so holy, that nothing could be more holy." (AR 529)

"These things took place in the parts below, where the evil still abode, before the Last Judgment was executed upon them; for it is said in the preceding verse (18), "And the time is come of judging the dead, and of destroying them which destroy the earth." Such things exist in the world of spirits, from the presence and influx of heaven which is above them." (AR 530)

Memorable Relation - Apocalypse Revealed #531

"I was once seized suddenly with a disease almost deadly. My whole head was weighed down. A pestilential smoke ascended from that Jerusalem which is called "Sodom and Egypt." I was half dead with the severe pain. I expected the end. Thus I lay in my bed three days and a half. My spirit became such, and from it my body. And then I heard voices about me, saying, "Lo, he who preached repentance for the remission of sins, and the Man Christ alone, lies dead in the streets of our city."

And they asked some of the clergy whether he was worthy of burial. They said, "No; let him lie to be looked at." And they passed to and fro, and mocked. All this befell me, of a truth, when I was explaining this chapter of Revelation. Then were heard harsh speeches of scoffers, especially these, "How can repentance be performed without faith? How can the man Christ be adored as God? Since we are saved of free grace without any merit of our own, what need we then but the faith alone, that God the Father sent the Son to take away the curse of the law, to impute His merit to us, and so to justify us in His sight, and absolve us from our sins by His herald the priest, and then give us the Holy Spirit to operate all good in us? Are not these things according to Scripture, and also according to reason?" These things the crowd standing by applauded.

I heard these things, nor could I reply, because I lay almost dead. But after three days and a half my spirit recovered, and, being in the spirit, I left the street and went into the city, and said again, "Do the work of repentance, and believe in Christ, and your sins will be remitted, and ye will be saved; but otherwise ye will perish. Did not the Lord Himself preach repentance for the remission of sins, and that they should believe in Him? Did not He command the disciples to preach the same? Does not a full security of life follow the dogma of your faith?" But they replied, "What idle talk! Has not the Son made satisfaction? And does not the Father impute it to us, and justify us who have believed in it? Thus are we led by the spirit of grace; what sin can then be with us? What power has death over us? Do you comprehend this Gospel, thou preacher of sin and repentance?" But then a voice came forth out of heaven, saying, "What is the faith of an impenitent man, but a dead faith? The end is come, the end is come upon you that are secure, blameless in your own eyes, justified in your own faith, devils." And suddenly a deep gulf was opened in the midst of that city, which spread itself far and wide; and the houses fell one upon another, and were swallowed up; and presently water began to bubble up from the wide whirlpool, and overflowed the waste.

When they were thus submerged, and they seemed inundated, I desired to know their lot in the deep. And it was said to me from heaven, "Thou shalt see and hear." And then the waters, in which they seemed to be inundated, disappeared before my eyes; for waters in the spiritual world are correspondences, and hence appear around those who are in falsities. Then they appeared to me in a sandy place, where heaps of stones were piled up; amongst which they were running, and lamenting that they were cast out of their great city. And they lifted up their voices, and cried, "Why has all this befallen us? Are we not, by our faith, clean, pure, just, and holy?" And others said, "Are we not, by our faith, cleansed, purified, justified,

and sanctified?" And others said, "Are we not, by our faith, become such as to appear before God the Father, and to be seen and reputed clean, pure, just, and holy, and declared so before the angels? Are we not reconciled, propitiated, expiated, and thus absolved, washed, and cleansed from sins? And is not the condemnation of the law taken away by Christ? Why then are we cast down here as the condemned? We have heard from an audacious preacher of sin in our great city, 'Believe in Christ and repent.' But have we not believed in Christ whilst we believed in His merit? And have we not done the work of repentance while we confessed ourselves sinners? Why then has all this befallen us?"

But immediately a voice from one side said to them, "Do you know any sin in which you are? Have you ever examined yourselves? Have you, in consequence, shunned any evil as a sin against God? For he who does not shun sin, remains in it; and is not sin the devil? Ye are therefore of those of whom the Lord said:

Then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets; but He shall say, I say to you, I know you not, whence ye are; depart from Me all ye workers of iniquity (Luke 13:26-27); and of whom in Matt. 7:22, 23. Depart ye, therefore, everyone to his own place. You see the openings into those caverns, enter, and there work shall be given each of you to do, and afterwards food in proportion to your work; if not, still hunger will compel you to enter."

After this there came a voice from heaven to some on earth, who were without that great city, and who are described also (verse 13), crying aloud, "Take heed to yourselves, take heed how you associate with such persons; can you not understand that evils, which are called sins and iniquities, render man unclean and impure? How can man be cleansed and purified from them, but by actual repentance, and by faith in Jesus Christ? Actual repentance is to examine one's self to know and acknowledge his sins, to hold himself guilty, to confess them before the Lord, to implore help and the power to resist them, and thus to desist from them, and lead a new life, doing all these things as of yourselves. Do this once or twice a year, when you approach the Holy Communion, and afterwards when the sins, of which you have found yourselves guilty, recur; then say to yourselves, We will not consent to them because they are sins against God. This is actual repentance.

"Who cannot understand that he who does not search out and see his sins, remains in them? For all evil is delightful from birth; for it is delightful to revenge, to commit whoredom, to defraud, to blaspheme, and especially to rule over others from self-love; is it not the delight that causes them not to be seen, and if perchance it is said they are sins, do you not from that delight excuse them? Yea, you persuade yourselves by falsities and confirm that they are not sins, and thus continue in them, and practice them afterwards more than before, even till you no longer know what sin is, or whether there be sin. It is otherwise with everyone who actually repents. His evils which he knows and acknowledges, he calls sins, and on that account begins to shun and turn away from them, and to feel their delight as undelightful. And in proportion as this is the case, he sees and loves goods, and at length feels delight in them, which is the delight of heaven. In a word, so far as anyone rejects the devil, so far he is adopted by the Lord, and by Him is taught, led, withheld from evils, and is held in goods. This and no other is the way from hell to heaven."

It is wonderful, that the Reformed have a certain deep-rooted opposition and aversion to actual repentance, which is so great, that they cannot force themselves to examine themselves, neither can they see their sins, and confess them before God. It is as if a horror invades them when they think of it. I have inquired of many in the spiritual world concerning this, and they all said that it was beyond their power. When they heard that the Papists do it, that is, that they examine themselves and confess their sins openly before a monk, they have greatly wondered, more especially as the Reformed cannot do the same in private before God, although it is alike enjoined them before they approach the Holy Supper. Some have inquired into the cause of this, and it was discovered that faith alone induced such a state of impenitence, and such a heart. And then it was given them to see that those of the Papists who adore Christ, and do not invoke saints, nor adore His vicar, so-called, and any key-bearer of His, are saved.

After this, there was heard as it were thunder, and a voice speaking from heaven, saying, "We are astonished! say to the assembly of the Reformed, Believe in Christ, and do the work of repentance, and you will be saved." And I said further, "Is not Baptism a sacrament of repentance, and thence an introduction into the church? What else do the sponsors promise for the person to be baptized, but that he will renounce the devil and his works? Is not the Holy Supper a sacrament of repentance, and hence an introduction into heaven? Is it not declared to the communicants, that they should by all means do the work of repentance before they approach? Does not the Catechism, which is the universal doctrine of the Christian church, teach repentance? Is it not said in the six commandments of the second table, Thou shalt not do this and that evil, and not, Thou shalt do this and that good? Hence you may know, that as far as anyone shuns evil, so far he loves good, and that before this he does not know what good is, nor even what evil is."