

There are no good people in heaven

Notebook: dwmillar's notebook

Created: 31-Jan-17 10:05 PM

Updated: 31-Jan-17 10:11 PM

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- Questions Mk 10:17-22; Gen 3:1-8,21; Lk 18:9-14; Lk 23:39-43.

-- Are there good people in heaven

-- Surfer Mechanic Church Reading

-- Being a member of the New Church doesn't make you spiritual, any more that being a member of a surf club means you can surf - reading the doctrines doesn't make you spiritual either - any more than reading a manual on the workings of a combustion engine make you a motor mechanic.

Much more at stake - it's literally a matter of life and death on an eternal scale...

...to be a surfer you have to do what?

...to be a motor mechanic you have to do what?

...to become spiritual you have to do what?

How do we get to heaven - what must we do?

-- Rich Young Ruler Mk 10:17-22

--- Mark 10:17-22: AE 195 Church of Sardis = spiritual moral vs natural moral life

17 Now as He was going out on the road, one came running, knelt before Him,

and asked Him, "Good Teacher, what shall I do that I may inherit eternal life?" 18 So Jesus said to him, "Why do you call Me good? No one is good but One, that is, God. 19 "You know the commandments: 'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not bear false witness,' 'Do not defraud,' 'Honor your father and your mother.'" 20 And he answered and said to Him, "Teacher, all these things I have kept from my youth." 21 Then Jesus, looking at him, loved him, and said to him, "One thing you lack: Go your way, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross, and follow Me." 22 But he was sad at this word, and went away sorrowful, for he had great possessions.

- Commandments Moral and Spiritual Life

-- What is it about keeping the 10 Commandments that gets people into heaven?

What do you discover if you make a conscious effort to keep the commandments?

What's the / Is there a difference between a moral life and a spiritual life?

-- HH 529. If we look critically at human life with rational insight, it turns out to be threefold-spiritual life, moral life, and civic life. These lives are distinguishable: some people live a civic life but not a moral or spiritual one, some live a moral life but not a spiritual one, and some live a civic and a moral life and a spiritual life as well. These last are the ones who are leading heaven's life, while the former are leading the world's life, divorced from heaven's life.

To begin with, then, we may gather that a spiritual life is not separate from a natural life or the world's life but is united to it like a soul to its body; and if they were separated, it would be like a house without a foundation, as just stated.

In fact, moral and civic living is what spiritual life does, for intending well is the essence of spiritual life and behaving well is the essence of moral and civic life. If these are separated from each other, spiritual life consists solely of thinking and talking, and the intent ebbs away because it has no support. Yet intent is our actual spiritual substance.

- The Nature of Self and the Merit Guilt Cycle

-- Proprium of Angels

--- DLW 114. Not only is the Lord in heaven but He also is heaven itself, because love and wisdom make the angel, and these two with angels are the Lord's. Hence it follows that the Lord is heaven. For angels are not angels from their proprium.* Their proprium is exactly like that of a man and this is evil. That an angel's proprium is such is because all angels have been men, and that proprium adheres to them from birth. It is only removed, and to the extent that it is removed, to that extent they receive love and wisdom, that is, the Lord in themselves. Anyone can see if only he will raise his understanding a little that the Lord can dwell with angels only in what is His, that is, in what is His Very Own, which is Love and Wisdom, and certainly not in the angels' proprium which is evil. Hence it is that so far as evil is removed, so far the Lord is in them, and so far they are angels. The very angelic itself of heaven is the Divine Love and Wisdom. This Divine is called the angelic when it is in angels. From this again it is clear that angels are angels from the Lord, and not from themselves; consequently, the same is true regarding heaven.

AE 304 That angels in heaven as well as men in the world have a selfhood [proprium], which regarded in itself is nothing but evil, see in the work on Heaven and Hell (n. 592), and as evil receives nothing of intelligence and wisdom, it follows that angels equally with men understand nothing at all of truth from themselves, but solely from the Lord. Angels are such for the reason that all angels are from the human race, and every man retains after death what is his own [suum proprium], and angels are withheld from the evils that pertain to what is their own [proprii eorum] and are kept in goods by the Lord.

AE 1147.2 The angels of the higher heavens clearly feel and perceive that they have goods and truths from the Lord, and that they have nothing whatever of good and truth from themselves. When they are remitted into the state of their proprium, which is done occasionally, they also clearly feel and perceive that the evil and the falsity pertaining to their proprium, are from hell.

-- Gen Refs

--- HD 82 The proprium of man is nothing but dense evil (n. 210, 215, 731, 874-876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731).

Heavenly Proprium what it is => see AC 3812.2 refs list.

-- LP The merit guilt cycle - a moral life mistaken for a spiritual life

Does the Lord view those who keep the commandments differently from those who don't?

Is a person who keeps the commandments intrinsically different from one who doesn't - specifically in terms of what is their own - or proprium?

Living a moral life puts us in front of the human condition - it doesn't make us better people as if this was a qualification for entry into heaven.

The good that flows into your soul doesn't need to be made better as it is the Lord Himself - attempts to make ourselves better people carries the assumption that our self is independent from the LORD.

You cannot make your "SELF" better by keeping the commandments because your "self" quite literally is an appearance - it has no existence in and of itself

The Moral life is in denial of this truth - it believes that the self can be improved - self improvement vs self acceptance - Cain's offering

-- Fig Leaves and Skins

--- Gen 3:1-8,21

1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? 2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4 And the serpent said unto the woman, Ye shall not surely die: 5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. 6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. 7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. 8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

21Also for Adam and his wife the LORD God made tunics of skin, and clothed them.

---- DP 313 [3] The condemnation of the serpent signifies the condemnation of one's own love and one's own intelligence; the condemnation of Eve signifies the condemnation of the voluntary self (proprium), and Adam's condemnation signifies the condemnation of the intellectual self (proprium); "the thorn and the thistle" that the earth would bring forth to him signify pure falsity and evil; the expulsion from the garden signifies the deprivation of wisdom; "the guarding of the way to the tree of life" the Lord's care lest the holy things of the Word and the church be violated; "the fig leaves with which they covered their nakedness" signify moral truths by which the things of their love and pride were veiled; and "the coats of skin" in which they were afterwards clothed signify the appearances of truth, which were all that they had. Such is the spiritual meaning of these things. But let him who wishes remain in the sense of the letter; only let him know that in heaven this is the meaning.

- Confession

-- 3880.7 [7] True confession of the heart, because it flows from celestial love, is confession in the genuine sense. The person with whom it exists acknowledges that everything good comes from the Lord and everything evil

from self. When that acknowledgement exists with him it is a state of humiliation, for in this case he acknowledges the Lord to be everything in him and he himself in comparison to be nothing. And when confession is made in this state it flows from celestial love.

-- Pharisee and Publican Lk 18:9-14

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9 Also He spoke this parable to some who trusted in themselves that they were righteous, and despised others: 10 "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. 11 "The Pharisee stood and prayed thus with himself, 'God, I thank You that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector. 12 'I fast twice a week; I give tithes of all that I possess.' 13 "And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' 14 "I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

-- Two on the Cross Lk 23:39-43

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39 Then one of the criminals who were hanged blasphemed Him, saying, "If You are the Christ, save Yourself and us." 40 But the other, answering, rebuked him, saying, "Do you not even fear God, seeing you are under the same condemnation? 41 "And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong." 42 Then he said to Jesus, "Lord, remember me when You come into Your kingdom." 43 And Jesus said to him, "Assuredly, I say to you, today you will be with Me in Paradise."

- Conclusion

-- What makes a difference so far as the state of life of the devils in the deepest hells and the Angels of the highest heavens is that the angels know and accept that in and of themselves apart from the Lord they are devils