

311. XXXV. HEAVEN AND HELL ARE FROM THE HUMAN RACE.

In the Christian world it is wholly unknown that heaven and hell are from the human race, for it is believed that in the beginning angels were created and heaven was thus formed; also that the devil or Satan was an angel of light, but having rebelled he was cast down with his crew, and thus hell was formed. The angels never cease to wonder at such a belief in the Christian world, and still more that nothing is really known about heaven, when in fact that is the primary principle of all doctrine in the church. But since such ignorance prevails they rejoice in heart that it has pleased the Lord to reveal to mankind at this time many things about heaven and about hell, thereby dispelling as far as possible the darkness that has been daily increasing because the church has come to its end.

[2] They wish for this reason that I should declare from their lips that in the entire heaven there is not a single angel who was created such from the beginning, nor in hell any devil who was created an angel of light and cast down; but that all, both in heaven and in hell, are from the human race; in heaven those who lived in the world in heavenly love and belief, in hell those who lived in infernal love and belief, also that it is hell taken as a whole that is called the Devil and Satan-the name Devil being given to the hell that is behind, where those are that are called evil genii, and the name Satan being given to the hell that is in front, where those are that are called evil spirits.[1] The character of these hells will be described in the following pages. [3] The angels said that the Christian world had gathered such a belief about those in heaven and those in hell from some passages in the Word understood according to the mere sense of the letter not illustrated and explained by genuine doctrine from the Word; although the sense of the letter of the Word until illuminated by genuine doctrine, draws the mind in different directions, and this begets ignorance, heresies, and errors.[2] [1] The hells taken together, or the infernals taken together, are called the Devil and Satan (see number 694).

Those that have been devils in the world become devils after death (see number 968).

[2] The doctrine of the church must be derived from the Word (see numbers 3464, 5402, 6822, 6832, 10763, 10765).

Without doctrine the Word is not understood (see numbers 9025, 9409, 9424, 9430, 10324, 10431, 10582).

True doctrine is a lamp to those who read the Word (see number 10400).

Genuine doctrine must be from those who are enlightened by the Lord (see numbers 2510, 2516, 2519, 9424, 10105).

Those who are in the sense of the letter without doctrine come into no understanding of Divine truths (see numbers 9409, 9410, 10582).

And they are led away into many errors (see number 10431).

The difference between those who teach and learn from the doctrine of the church derived from the Word and those who teach and learn from the sense of the letter alone (see number 9025).

312. The man of the church also derives this belief from his believing that no man comes into heaven or into hell until the time of the final judgment; and about that he has accepted the opinion that all visible things will perish at that time and new things will come into existence, and that the soul will then return into its body, and from that union man will again live as a man. This belief involves the other-that angels were created such from the beginning; for it is impossible to believe that heaven and hell are from the human race when it is believed that no man can go there until the end of the world. [2] But that men might be convinced that this is not true it has been granted me to be in company

with angels, and also to talk with those who are in hell, and this now for some years, sometimes continuously from morning until evening, and thus be informed about heaven and hell. This has been permitted that the man of the church may no longer continue in his erroneous belief about the resurrection at the time of judgment, and about the state of the soul in the meanwhile, also about angels and the devil. As this belief is a belief in what is false it involves the mind in darkness, and with those who think about these things from their own intelligence it induces doubt and at length denial, for they say in heart, "How can so vast a heaven, with so many constellations and with the sun and moon, be destroyed and dissipated; and how can the stars which are larger than the earth fall from heaven to the earth; and can bodies eaten up by worms, consumed by corruption, and scattered to all the winds, be gathered together again to their souls; and where in the meantime is the soul, and what is it when deprived of the senses it had in the body?" [3] With many other like things, which being incomprehensible cannot be believed, and which destroy the belief of many in the life of the soul after death, and their belief in heaven and hell, and with these other matters pertaining to the faith of the church. That this belief has been destroyed is evident from its being said, "Who has ever come to us from heaven and told us that there is a heaven? What is hell? is there any? What is this about man's being tormented with fire to eternity? What is the day of judgment? has it not been expected in vain for ages?" with other things that involve a denial of everything. [4] Therefore lest those who think in this way-as many do who from their worldly wisdom are regarded as erudite and learned-should any longer confound and mislead the simple in faith and heart, and induce infernal darkness respecting God and heaven and eternal life, and all else that depends on these, the interiors of my spirit have been opened by the Lord, and I have thus been permitted to talk with all after their decease with whom I was ever acquainted in the life of the body-with some for days, with some for months, and with some for a year, and also with so many others that I should not exaggerate if I should say a hundred thousand; many of whom were in heaven, and many in hell. I have also talked with some two days after their decease, and have told them that their funeral services and obsequies were then being held in preparation for their interment; to which they replied that it was well to cast aside that which had served them as a body and for bodily functions in the world; and they wished me to say that they were not dead, but were living as men the same as before, and had merely migrated from one world into the other, and were not aware of having lost anything, since they had a body and its senses just as before, also understanding and will just as before, with thoughts and affections, sensations and desires, like those they had in the world. [5] Most of those who had recently died, when they saw themselves to be living men as before, and in a like state (for after death everyone's state of life is at first such as it was in the world, but there is a gradual change in it either into heaven or into hell), were moved by new joy at being alive, saying that they had not believed that it would be so. But they greatly wondered that they should have lived in such ignorance and blindness about the state of their life after death; and especially that the man of the church should be in such ignorance and blindness, when above all others in the whole world he might be clearly enlightened in regard to these things.[1] Then they began to see the cause of that blindness and ignorance, which is, that external things which are things, relating to the world and the body, had so occupied and filled their minds that they could not be raised into the light of heaven and look into the things of the church beyond its doctrinals; for when matters relating to the body

and the world are loved, as they are at the present day, nothing but darkness flows into the mind when men go beyond those doctrines.

[1] There are few in Christendom at this day who believe that man rises again immediately after death (preface to Genesis, chap. 16 and n. 4622, 10758); but it is believed that he will rise again at the time of the final judgment, when the visible world will perish (see number 10595). The reason of this belief (see numbers 10595, 10758).

Nevertheless man does rise again immediately after death, and then he is a man in all respects, and in every least respect (see numbers 4527, 5006, 5078, 8939, 8991, 10594, 10758).

The soul that lives after death is the spirit of man, which in man is the man himself, and in the other life is in a complete human form (see numbers 322, 1880, 1881, 3633, 4622, 4735, 5883, 6054, 6605, 6626, 7021, 10594); from experience (see numbers 4527, 5006, 8939); from the Word (see number 10597).

What is meant by the dead seen in the holy city (Matthew 27 verse 53) explained (see number 9229).

In what manner man is raised from the dead, from experience (numbers 168-189).

His state after his resurrection (numbers 317-319, 2119, 5079, 10596).

False opinions about the soul and its resurrection (see numbers 444, 445, 4527, 4622, 4658).

313. Very many of the learned from the Christian world are astonished when they find themselves after death in a body, in garments, and in houses, as in the world. And when they recall what they had thought about the life after death, the soul, spirits, and heaven and hell, they are ashamed and confess that they thought foolishly, and that the simple in faith thought much more wisely than they. When the minds of learned men who had confirmed themselves in such ideas and had ascribed all things to nature were examined, it was found that their interiors were wholly closed up and their exteriors were opened, that they looked towards the world and thus towards hell and not towards heaven. For to the extent that man's interiors are opened he looks towards heaven, but to the extent that his interiors are closed and his exteriors opened he looks towards hell, because the interiors of man are formed for the reception of all things of heaven, but the exteriors for the reception of all things of the world; and those who receive the world, and not heaven also, receive hell.[1]

[1] In man the spiritual world and the natural world are conjoined (see number 6057).

The internal of man is formed after the image of heaven, but the external after the image of the world (see numbers 3628, 4523, 4524, 6013, 6057, 9706, 10156, 10472).

314. That heaven is from the human race can be seen also from the fact that angelic minds and human minds are alike, both enjoying the ability to understand, perceive and will, and both formed to receive heaven; for the human mind is just as capable of becoming wise as the angelic mind; and if it does not attain to such wisdom in the world it is because it is in an earthly body, and in that body its spiritual mind thinks naturally. But it is otherwise when the mind is loosed from the bonds of that body; then it no longer thinks naturally, but spiritually, and when it thinks spiritually its thoughts are incomprehensible and ineffable to the natural man; thus it becomes wise like an angel, all of which shows that the internal part of man, called his spirit, is in its essence an angel (see above, number 57);[1] and when loosed from the earthly body is, equally with the angel, in the human form. (That an angel is in a

complete human form may be seen above, n. 73-77.) When, however, the internal of man is not open above but only beneath, it is still, after it has been loosed from the body, in a human form, but a horrible and diabolical form, for it is able only to look downwards towards hell, and not upwards towards heaven.

[1] There are as many degrees of life in man as there are heavens, and they are opened after death in accordance with his life (see numbers 3747, 9594).

Heaven is in man (see number 3884).

Men who are living a life of love and charity have in them angelic wisdom, although it is for the time hidden, but they come into that wisdom after death (see number 2494).

The man who receives from the Lord the good of love and of faith is called in the Word an angel (see number 10528).

315. Moreover, any one who has been taught about Divine order can understand that man was created to become an angel, because the outmost of order is in him (see number 304), in which what pertains to heavenly and angelic wisdom can be brought into form and can be renewed and multiplied. Divine order never stops midway to form there a something apart from an outmost, for it is not in its fullness and completion there; but it goes on to the outmost; and when it is in its outmost it takes on its form, and by means there collected it renews itself and produces itself further, which is accomplished through procreations. Therefore the seed-ground of heaven is in the outmost.

316. The Lord rose again not as to His spirit alone but also as to His body, because when He was in the world He glorified His whole Human, that is, made it Divine; for His soul which He had from the Father was of Itself the very Divine, while His body became a likeness of the soul, that is, of the Father, thus also Divine. This is why He, differently from any man, rose again as to both; [1] and this He made manifest to the disciples (who when they saw Him believed that they saw a spirit), by saying:

See My hands and My feet, that it is I Myself; handle Me and see, for a spirit hath not flesh and bones as ye behold Me having (Luke 24 verses 36 to 39);

indicating thereby that He was a man both in respect to His spirit and in respect to His body.

[1] Man rises again only as to his spirit (see numbers 10593, 10594).

The Lord alone rose again in respect also to His body (see numbers 1729, 2083, 5078, 10825).

317. That it might be made clear that man lives after death and enters in accordance with his life in the world either into heaven or into hell, many things have been disclosed to me about the state of man after death, which will be presented in due order in the following pages, where the world of spirits is treated of.

318. THE HEATHEN, OR PEOPLES OUTSIDE OF THE CHURCH, IN HEAVEN.

There is a general opinion that those born outside of the church, who are called the nations, or heathen, cannot be saved, because not having the Word they know nothing about the Lord, and apart from the Lord there is no salvation. But that these also are saved this alone makes certain, that the mercy of the Lord is universal, that is, extends to every individual; that these equally with those within the church, who are few

in comparison, are born men, and that their ignorance of the Lord is not their fault. Any one who thinks from any enlightened reason can see that no man is born for hell, for the Lord is love itself and His love is to will the salvation of all. Therefore He has provided a religion for everyone, and by it acknowledgment of the Divine and interior life; for to live in accordance with one's religion is to live interiorly, since one then looks to the Divine, and so far as he looks to the Divine he does not look to the world but separates himself from the world, that is, from the life of the world, which is exterior life.[1]

[1] The heathen equally with the Christians are saved (see numbers 932, 1032, 1059, 2284, 2589, 2590, 3778, 4190, 4197).

The lot of the nations and peoples outside of the church in the other life (numbers 2589-2604).

The church is specifically where the Word is, and by it the Lord is known (see numbers 3857, 10761).

Nevertheless, those born where the Word is and where the Lord is known are not on that account of the church, but only those who live a life of charity and of faith (see numbers 6637, 10143, 10153, 10578, 10645, 10829).

The Lord's church is with all in the whole world who live in good in accordance with their religion and acknowledge a Divine, and such are accepted of the Lord and come into heaven (numbers 2589-2604, 2861, 2863, 3263, 4190, 4197, 6700, 9256).

319. That the heathen equally with Christians are saved any one can see who knows what it is that makes heaven in man; for heaven is within man, and those that have heaven within them come into heaven. Heaven with man is acknowledging the Divine and being led by the Divine. The first and chief thing of every religion is to acknowledge the Divine. A religion that does not acknowledge the Divine is no religion. The precepts of every religion look to worship; thus to the way in which the Divine is to be worshiped that the worship may be acceptable to Him; and when this has been settled in one's mind, that is, so far as one wills this or so far as he loves it, he is led by the Lord. Everyone knows that the heathen as well as Christians live a moral life, and many of them a better life than Christians. Moral life may be lived either out of regard to the Divine or out of regard to men in the world; and a moral life that is lived out of regard to the Divine is a spiritual life. In outward form the two appear alike, but in inward form they are wholly different; the one saves man, the other does not. For he who lives a moral life out of regard to the Divine is led by the Divine; while he who leads a moral life out of regard to men in the world is led by himself. [2] But this may be illustrated by an example. He that refrains from doing evil to his neighbor because it is antagonistic to religion, that is, antagonistic to the Divine, refrains from doing evil from a spiritual motive; but he that refrains from doing evil to another merely from fear of the law, or the loss of reputation, of honor, or gain, that is, from regard to self and the world, refrains from doing evil from a natural motive, and is led by himself. The life of the latter is natural, that of the former is spiritual. A man whose moral life is spiritual has heaven within him; but he whose moral life is merely natural does not have heaven within him; and for the reason that heaven flows in from above and opens man's interiors, and through his interiors flows into his exteriors; while the world flows in from beneath and opens the exteriors but not the interiors. For there can be no flowing in from the natural world into the spiritual, but only from the spiritual world into the natural; therefore if heaven is not also received, the interiors remain closed. All this makes clear who those are that receive heaven within them, and who do

not. [3] And yet heaven is not the same in one as in another. It differs in each one in accordance with his affection for good and its truth. Those that are in an affection for good out of regard to the Divine, love Divine truth, since good and truth love each other and desire to be conjoined.[1] This explains why the heathen, although they are not in genuine truths in the world, yet because of their love receive truths in the other life.

[1] Between good and truth there is a kind of marriage (see numbers 1904, 2173, 2508).

Good and truth are in a perpetual endeavor to be conjoined, and good longs for truth and for conjunction with it (see numbers 9206, 9207, 9495).

How the conjunction of good and truth takes place, and in whom (see numbers 3834, 3843, 4096, 4097, 4301, 4345, 4353, 4364, 4368, 5365, 7623-7627, 9258).

320. A certain spirit from among the heathen who had lived in the world in good of charity in accordance with his religion, hearing Christian spirits reasoning about what must be believed, (for spirits reason with each other far more thoroughly and acutely than men, especially about what is good and true,) wondered at such contentions, and said that he did not care to listen to them, for they reasoned from appearances and fallacies; and he gave them this instruction: "If I am good I can know from the good itself what is true; and what I do not know I can receive."

321. I have been taught in many ways that the heathen who have led a moral life and have lived in obedience and subordination and mutual charity in accordance with their religion, and have thus received something of conscience, are accepted in the other life, and are there instructed with solicitous care by the angels in the goods and truths of faith; and that when they are being taught they behave themselves modestly, intelligently, and wisely, and readily accept truths and adopt them. They have not worked out for themselves any principles of falsity antagonistic to the truths of faith that will need to be shaken off, still less cavils against the Lord, as many Christians have who cherish no other idea of Him than that He is an ordinary man. The heathen on the contrary when they hear that God has become a Man, and has thus manifested Himself in the world, immediately acknowledge it and worship the Lord, saying that because God is the God of heaven and of earth, and because the human race is His, He has fully disclosed Himself to men.[1] It is a Divine truth that apart from the Lord there is no salvation; but this is to be understood to mean that there is no salvation except from the Lord. There are many earths in the universe, and all of them full of inhabitants, scarcely any of whom know that the Lord took on the Human on our earth. Yet because they worship the Divine under a human form they are accepted and led by the Lord. On this subject more may be seen in the little work on The Earths in the Universe.

[1] Difference between the good in which the heathen are and that in which Christians are (see numbers 4189, 4197).

Truths with the heathen (see numbers 3263, 3778, 4190).

The interiors cannot be so closed up with the heathen as with Christians (see number 9256). Neither can so thick a cloud exist with the heathen who live in mutual charity in accordance with their religion as with Christians who live in no charity; the reasons (see numbers 1059, 9256). The heathen cannot profane the holy things of the church as the Christians do, because they are ignorant of them (see numbers 1327, 1328, 2051).

They have a fear of Christians on account of their lives (see numbers 2596, 2597).

Those that have lived well in accordance with their religion are taught by angels and readily accept the truths of faith and acknowledge the Lord (see numbers 2049, 2595, 2598, 2600, 2601, 2603, 2861, 2863, 3263).

322. Among the heathen, as among Christians, there are both wise and simple. That I might learn about them I have been permitted to speak with both, sometimes for hours and days. But there are no such wise men now as in ancient times, especially in the Ancient Church, which extended over a large part of the Asiatic world, and from which religion spread to many nations. That I might wholly know about them I have been permitted to have familiar conversation with some of these wise men. There was with me one who was among the wiser of his time, and consequently well known in the learned world, with whom I talked on various subjects, and had reason to believe that it was Cicero. Knowing that he was a wise man I talked with him about wisdom, intelligence, order, and the Word, and lastly about the Lord. [2] Of wisdom he said that there is no other wisdom than the wisdom of life, and that wisdom can be predicated of nothing else; of intelligence that it is from wisdom; of order, that it is from the Supreme God, and that to live in that order is to be wise and intelligent. As to the Word, when I read to him something from the prophets he was greatly delighted, especially with this, that every name and every word signified interior things; and he wondered greatly that learned men at this day are not delighted with such study. I saw plainly that the interiors of his thought or mind had been opened. He said that he was unable to hear more, as he perceived something more holy than he could bear, being affected so interiorly. [3] At length I spoke with him about the Lord, saying that while He was born a man He was conceived of God, and that He put off the maternal human and put on the Divine Human, and that it is He that governs the universe. To this he replied that he knew some things concerning the Lord, and perceived in his way that if mankind were to be saved it could not have been done otherwise. In the meantime some bad Christians infused various cavils; but to these he gave no attention, remarking that this was not strange, since in the life of the body they had imbibed unbecoming ideas on the subject, and until they got rid of these they could not admit ideas that confirmed the truth, as the ignorant can.

323. It has also been granted me to talk with others who lived in ancient times, and who were then among the more wise. At first they appeared in front at a distance, and were able then to perceive the interiors of my thoughts, thus many things fully. From one idea of thought they were able to discern the entire series and fill it with delightful things of wisdom combined with charming representations. From this they were perceived to be among the more wise, and I was told that they were some of the ancient people; and when they came nearer I read to them something from the Word, and they were delighted beyond measure. I perceived the essence of their delight and gratification, which arose chiefly from this, that all things and each thing they heard from the Word were representative and significative of heavenly and spiritual things. They said that in their time, when they lived in the world, their mode of thinking and speaking and also of writing was of this nature, and that this was their pursuit of wisdom.

324. But as regards the heathen of the present day, they are not so wise, but most of them are simple in heart. Nevertheless, those of them that have lived in mutual charity receive wisdom in the other life, and of

these one or two examples may be cited. When I read the seventeenth and eighteenth chapters of Judges (about Micah, and how the sons of Dan carried away his graven image and teraphim and Levite) a heathen spirit was present who in the life of the body had worshiped a graven image. He listened attentively to the account of what was done to Micah, and his grief on account of his graven image which the Danites took away, and such grief came upon him and moved him that he scarcely knew, by reason of inward distress, what to think. Not only was this grief perceived, but also the innocence that was in all his affections. The Christian spirits that were present watched him and wondered that a worshiper of a graven image should have so great a feeling of sympathy and innocence stirred in him. Afterwards some good spirits talked with him, saying that graven images should not be worshiped, and that being a man he was capable of understanding this; that he ought, apart from a graven image, to think of God the Creator and Ruler of the whole heaven and the whole earth, and that God is the Lord. When this was said I was permitted to perceive the interior nature of his adoration, which was communicated to me; and it was much more holy than is the case of Christians, This makes clear that at the present day the heathen come into heaven with less difficulty than Christians, according to the Lord's words in Luke:

Then shall they come from the east and the west, and from the north and the south, and shall recline in the kingdom of God. And behold, there are last who shall be first, and there are first who shall be last (13 verses 29, 30).

For in the state in which that spirit was he could be imbued with all things of faith and receive them with interior affection; there was in him the mercy of love, and in his ignorance there was innocence; and when these are present all things of faith are received as it were spontaneously and with joy. He was afterwards received among angels.

325. A choir at a distance was heard one morning, and from the choir's representations I was permitted to know that they were Chinese, for they exhibited a kind of woolly goat, then a cake of millet, and an ebony spoon, also the idea of a floating city. They desired to come nearer to me, and when they had joined me they said that they wished to be alone with me, that they might disclose their thoughts. But they were told that they were not alone, and that some were displeased at their wishing to be alone, although they were guests. When they perceived this displeasure they began to think whether they had transgressed against the neighbor, and whether they had claimed any thing to themselves that belonged to others. All thought in the other life being communicated I was permitted to perceive the agitation of their minds. It consisted of a recognition that possibly they had injured those who were displeased, of shame on that account, together with other worthy affections; and it was thus known that they were endowed with charity. Soon after I spoke with them, and at last about the Lord. When I called Him "Christ" I perceived a certain repugnance in them; but the reason was disclosed, namely, that they had brought this from the world, from their having learned that Christians lived worse lives than they did, and were destitute of charity. But when I called Him simply "Lord" they were interiorly moved. Afterwards, they were taught by the angels that the Christian doctrine beyond every other in the world prescribes love and charity, but that there are few who live in accordance with it. There are heathen who have come to know while they lived in the world, both from interaction and report, that Christians lead bad lives, are addicted to adultery, hatred, quarreling, drunkenness, and the like, which they themselves abhor



because such things are contrary to their religion. These in the other life are more timid than others about accepting the truths of faith; but they are taught by the angels that the Christian doctrine, as well as the faith itself, teaches a very different life, but that the lives of Christians are less in accord with their doctrine than the lives of heathen. When they recognize this they receive the truths of faith, and adore the Lord, but less readily than others.

326. It is a common thing for heathen that have worshiped any god under an image or statue, or any graven thing to be introduced, when they come into the other life, to certain spirits in place of their gods or idols, in order that they may rid themselves of their fantasies. When they have been with these for some days, the fantasies are put away. Also those that have worshiped men are sometimes introduced to the men they have worshiped, or to others in their place - as many of the Jews to Abraham, Jacob, Moses, and David-but when they come to see that they are human the same as others, and that they can give them no help, they become ashamed, and are carried to their own places in accordance with their lives. Among the heathen in heaven the Africans are most beloved, for they receive the goods and truths of heaven more readily than others. They especially wish to be called obedient, but not faithful. They say that as Christians possess the doctrine of faith they may be called faithful; but not they unless they accept that doctrine, or as they say, have the ability to accept it.

327. I have talked with some who were in the Ancient Church. That is called the Ancient Church that was established after the deluge, and extended through many kingdoms, namely, Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Libya, Egypt, Philistia as far as Tyre and Zidon, and through the land of Canaan on both sides of the Jordan.[1] The men of this church knew about the Lord that He was to come, and were imbued with the goods of faith, and yet they fell away and became idolaters. These spirits were in front towards the left, in a dark place and in a miserable state. Their speech was like the sound of a pipe of one tone, almost without rational thought. They said they had been there for many centuries, and that they are sometimes taken out that they may serve others for certain uses of a low order. From this I was led to think about many Christians-who are inwardly though not outwardly idolaters, since they are worshipers of self and of the world, and in heart deny the Lord-what lot awaits such in the other life.

[1] The first and Most Ancient Church on this earth was that which is described in the first chapters of Genesis, and that church above all others was celestial (see numbers 607, 895, 920, 1121-1124, 2896, 4493, 8891, 9942, 10545).

What the celestial are in heaven (numbers 1114-1125).

There were various churches after the flood which are called ancient churches (numbers 1125-1127, 1327, 10355).

What the men of the Ancient Church were (see numbers 609, 895).

The ancient churches were representative churches (see numbers 519, 521, 2896).

In the Ancient Church there was a Word, but it has been lost (see number 2897).

The character of the Ancient Church when it began to decline (see number 1128).

The difference between the Most Ancient Church and the Ancient Church (n.597, 607, 640, 641, 765, 784, 895, 4493).

The statutes, the judgments, and the laws, which were commanded in the Jewish Church, were in part like those in the Ancient Church (see numbers 4288, 4449, 10149).

The God of the Most Ancient Church and of the Ancient Church was the Lord, and He was called Jehovah (see numbers 1343, 6846).

328. That the church of the Lord is spread over all the globe, and is thus universal; and that all those are in it who have lived in the good of charity in accordance with their religion; and that the church, where the Word is and by means of it the Lord is known, is in relation to those who are out of the church like the heart and lungs in man, from which all the viscera and members of the body have their life, variously according to their forms, positions, and conjunctions, may be seen above (see number 308).