

218. (3) Temporal things and eternal things are separated by man, but are conjoined by the Lord. This is true because all things pertaining to man are temporal, and for this reason man may be called temporal; while all things pertaining to the Lord are eternal, and for this reason the Lord is called Eternal. Temporal things are those that have an end and perish; while eternal things are those that have no end and do not perish. Any one can see that the two can be conjoined only through the Lord's infinite wisdom, and thus can be conjoined by the Lord, but not by man. But to make known that the two are separated by man and are conjoined by the Lord it must be shown in this order:

(1) What temporal things are, and what eternal things are.

(2) Man is in himself temporal and the Lord is in Himself eternal; and therefore only what is temporal can proceed from man, and only what is eternal from the Lord.

(3) Temporal things separate eternal things from themselves, and eternal things conjoin temporal things to themselves.

(4) The Lord conjoins man with Himself by means of appearances.

(5) Also by means of correspondences.

219. But these points must be illustrated and established one by one. First: What temporal things are and what eternal things are. Temporal things are all things which are proper to nature, and which are therefore proper to man. The things proper to nature are especially spaces and times, both having limit and termination; the things therefrom proper to man are those that belong to his own will and his own understanding, and consequently to his affection and thought, and especially to his prudence; these, it is admitted, are finite and limited. But eternal things are all such as are proper to the Lord, and from Him are seemingly proper to man. All things proper to the Lord are infinite and eternal, thus without time, consequently without limit and without end. Things therefrom seemingly proper to man are likewise infinite and eternal, yet nothing of them is man's, but they belong to the Lord alone in man.

[2] Secondly: Man is in himself temporal, and the Lord is in Himself eternal; and therefore only what is temporal can proceed from man, and only what is eternal from the Lord. It has been said above that man in himself is temporal, and the Lord in Himself eternal. As

nothing can proceed from any one except what is in him, it follows that nothing but what is temporal can proceed from man, and nothing but what is eternal from the Lord. For the infinite cannot proceed from the finite; to say that it can is a contradiction. And yet the infinite can proceed from the finite, although not from the finite but from the infinite through the finite. Neither, on the other hand, can the finite proceed from the infinite; to say that it can is also a contradiction; yet the finite can be produced by the infinite, but this is creating, not proceeding. On this subject see Angelic Wisdom concerning the Divine Love and the Divine Wisdom, from beginning to end. Consequently, when what is finite proceeds from the Lord, as is the case in many things in man, it does not proceed from the Lord, but from man; and it can be said to proceed from the Lord through man, because it so appears.

[3] This may be illustrated by these words of the Lord:-

Let your speech be, Yea, yea; Nay, nay; whatever is beyond these is from evil ([Matthew 5:37](#)).

Such is the speech of all in the third heaven; for they never reason about Divine things whether a thing is so or not so, but they see in themselves from the Lord whether it is so or is not so. Therefore a reasoner reasons about Divine things whether they are so or not, because he does not see them from the Lord, but wishes to see from himself; and what man sees from himself is evil. Nevertheless, the Lord is willing that a man should think and talk about Divine things, and also reason about them for the purpose of seeing a thing to be so or not so; and such thought, speech, or reasoning, provided the end is to see the truth, can be said to be from the Lord in man, although it is from man until he sees the truth and acknowledges it. Meanwhile it is only from the Lord that man has the ability to think, to talk, and to reason; for he has this ability from the two faculties called liberty and rationality, and man has these faculties from the Lord alone.

[4] Thirdly: Temporal things separate eternal things from themselves, and eternal things conjoin temporal things to themselves. That temporal things separate eternal things from themselves means that this is done by man, who is temporal, from the temporal things in himself; and that eternal things conjoin temporal things to themselves means that this is done by the Lord, who is eternal, from the eternal things in Himself, as has been said above. It has been shown in the

foregoing pages that there is a conjunction of the Lord with man and a reciprocal conjunction of man with the Lord; but that this reciprocal conjunction of man with the Lord is not from man but from the Lord; also that man's will runs counter to the Lord's will; or, what is the same thing, man's own prudence runs counter to the Lord's Divine providence. From all this it follows that man [when acting] from his temporal things separates from himself the Lord's eternal things, but that the Lord conjoins His eternal things with man's temporal things, that is, Himself with man and man with Himself. As these points have been fully treated heretofore, further confirmation is not necessary.

[5] Fourthly: The Lord conjoins man with Himself by means of appearances. For the appearance is that it is from himself that man loves the neighbor, does good, and speaks the truth; and except for this appearance man would not love the neighbor, do good, and speak truth, thus would not be conjoined with the Lord. But love, good, and truth are from the Lord; evidently, then, it is by means of appearances that the Lord conjoins man with Himself. But this appearance, and the Lord's conjunction with man, and man's reciprocal conjunction with the Lord by means of it, have been fully treated of above.

[6] Fifthly: The Lord conjoins man with Himself by means of correspondences. This is done by means of the Word, the literal sense of which consists of pure correspondences. That by means of this sense there is a conjunction of the Lord with man and a reciprocal conjunction of man with the Lord has been shown in the Doctrine of the New Jerusalem concerning the Sacred Scripture, from beginning to end.

220. (4.) The conjunction of temporal things and eternal things in man is the Lord's Divine providence. But as these things cannot enter even into the first perception of the understanding until they have been arranged in order, and unfolded and made clear according to that order, let them be set forth as follows:-

(1) It is from the Divine providence that by death man puts off what is natural and temporal, and puts on what is spiritual and eternal.

(2) Through His Divine providence the Lord conjoins Himself with natural things by means of spiritual things, and with temporal things by means of eternal things, according to uses.

(3) The Lord conjoins Himself with uses by means of correspondences, and thus by means of appearances, in accordance with the confirmations of these by man.

(4) This conjunction of temporal and eternal things is the Divine providence.

But let these things be brought into clearer light by explanations.

[2] First: It is from the Divine providence that by death man puts off what is natural and temporal, and puts on what is spiritual and eternal. Natural and temporal things are the extremes and outmosts into which man first enters; and this he does at birth, to the end that he may be able afterwards to be introduced into things more internal and higher. For extremes and outmosts are containants; and these are in the natural world. And this is why no angel or spirit was created such immediately, but were all born first as men, and were thus led into higher things. From this they have extremes and outmosts which in themselves are fixed and established, within which and by which interiors can be held together in connection.

[3] But at first man puts on the grosser things of nature; these constitute his body; but by death he puts these off, and retains the purer things of nature which are nearest to spiritual things; and these then become his containants. Furthermore, all interior or higher things are simultaneously in extremes or outmosts, as has already been shown; and consequently the entire working of the Lord is from first principles and from outmosts simultaneously, thus in fulness. But inasmuch as the extremes or outmosts of nature are not receptive of the spiritual and eternal things in conformity to which the human mind was formed, as these are in themselves, and yet man was born to become spiritual and to live for ever, therefore these are put off by man, and he retains only the interior natural things that agree and harmonize with the spiritual and celestial, and serve them as containants. This is accomplished by the rejection of temporal and natural outmosts, which is the death of the body.

[4] Secondly: Through His Divine providence the Lord conjoins Himself with natural things by means of spiritual things, and with temporal things by means of eternal things, according to uses. Natural and temporal things are not only such as are proper to nature, but also such as are proper to men in the natural world. Both of these man puts off by death, and puts on the spiritual and eternal things that

correspond to them. That these are put on in accordance with uses has been abundantly shown heretofore. The natural things that are proper to nature have relation in general to times and spaces, and in particular to the things that are seen on the earth. It is these that man leaves by death, and in place of them he takes on spiritual things, which are similar in outer aspect or appearance, but not in inner aspect and very essence (which also has been treated of above).

[5] The temporal things that are proper to men in the natural world have relation in general to dignities and possessions, and in particular to every one's necessities, which are food, clothing, and habitation. These also are put off by death and left behind; and things are put on and received that are similar in outer aspect or appearance, but not in inner aspect and essence. All these have their inner aspect and essence from the uses of temporal things in the world. Uses are the goods that are called the goods of charity. From all this it can be seen that through His Divine providence the Lord conjoins spiritual and eternal things with natural and temporal things according to uses.

[6] Thirdly: The Lord conjoins Himself with uses by means of correspondences, and thus by means of appearances in accordance with the confirmations of these by man. As this must needs seem obscure to those who have not yet gained a clear notion of what correspondence is and what appearance is, they must be illustrated by example, and thus explained. All things of the Word are pure correspondences of spiritual and celestial things, and because they are correspondences they are also appearances; that is, all things of the Word are the Divine goods of the Divine love and the Divine truths of the Divine wisdom, which in themselves are naked, but in the sense of the letter of the Word are clothed. They therefore appear like a man in clothing that corresponds to the state of his love and wisdom. All this makes evident that when a man confirms appearances it is the same as asserting that the clothes are the man. It is thus that appearances are converted into fallacies. It is otherwise when man is seeking for truths and sees them in the appearances.

[7] Since, then, all uses, that is, the truths and goods of charity that a man does to the neighbor, may be done either in accordance with these appearances or in accordance with the truths themselves in the Word, when he does them in accordance with the appearances confirmed in himself he is in fallacies; but when he does them in accordance with truths he does them as he ought. All this makes clear

what is meant when it is said that the Lord conjoins Himself with uses by means of correspondences, and thus by means of appearances in accordance with the confirmations of these by man.

[8] Fourthly: This conjunction of temporal and eternal things is the Divine providence. To set this before the understanding with some clearness let it be illustrated by two examples, one relating to dignities and honors, and the other to riches and possessions. Both of these are, in external form, natural and temporal, but in internal form are spiritual and eternal. Dignities with their honors are natural and temporal when in them man regards himself personally, and not the commonwealth and uses; for then man must needs think interiorly in himself that the commonwealth is for his sake, and not he for the commonwealth's sake. He is like a king who thinks that the kingdom and all the people in it exist for his sake, and not he for the sake of the kingdom and the people.

[9] But these same dignities with their honors are spiritual and eternal when man regards himself personally as existing for the sake of the commonwealth and uses, and not that they exist for his sake. When man does this he is in the verity and in the essence of his dignity and honor; but in the former case he is in the correspondence and appearance [of dignity and honor]; and if he confirms these in himself [as the truth] he is in fallacies, and is in conjunction with the Lord only as those are who are in falsities and in evils therefrom; for fallacies are falsities with which evils are conjoined. They have, indeed, promoted uses and good works, but from themselves and not from the Lord; thus they have put themselves in the Lord's place.

[10] It is the same with riches and possessions, which also may be natural and temporal or spiritual and eternal. They are natural and temporal with those who look solely to them, and to themselves in them, finding in these their sole pleasure and delight. But these same things are spiritual and eternal with those who look to good uses in them, and find in these uses interior pleasure and delight. With such, moreover, the outward pleasure and delight become spiritual, and the temporal becomes the eternal. Therefore such after death are in heaven; and there they live in palaces, the furnishings of which are forms resplendent with gold and precious stones; but these they regard only as externals, resplendent and translucent from their internals which are uses, and from these uses they have essential pleasure and enjoyment; and these in themselves are the happiness

and bliss of heaven. The reverse is the lot of such as have looked to riches and possessions solely for their sake and for the sake of self, thus for the sake of externals and not for the sake of internals also; thus according to the way they appear and not according to their essences. When such put off these appearances, which they do at death, they put on the internals belonging to them; and as these are not spiritual they must needs be infernal, for one or the other of these must be in them, since the two cannot exist together. Consequently in place of riches they have poverty, and in place of possessions wretchedness.

[11] By uses are not meant merely the necessaries of life, which have relation to food, clothing, and habitation for man and for those dependent on him, but also the good of one's country, of society, and of the fellow citizen. Business is such a good when that is the final love, and money is a mediate and subservient love, provided the business man shuns and turns away from frauds and evil devices as sins. It is otherwise when money is the final love, and the business is the mediate and subservient love; for this is avarice, which is the root of evils (respecting which see [Luke 12:15](#), and the parable relating to it, [Luke 12:16-21](#)).