

Argument Concerning the Judgment

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Argument Concerning the Judgment

(1) By the judgments which have preceded, preparation has been made for the universal judgment [n. 134].

Concerning the new heavens which they made for themselves [n. 134].

(2) Concerning the going forth of some before the last judgment, who were in faith separate [n. 135].

And that they were first visited and separated [n. 135].

(3) Who they were that made for themselves heavens [n. 136].

It was seen that they acted there as in Sodom [n. 136].

(4) There were seen rocks carried away like a cloud [n. 137].

(5) Those who were in faith alone betook themselves upon rocks [n. 138].

How they dwelt there [n. 138].

Earthquakes preceded [n. 138].

(6) The wicked spirits in the plain were cast out [n. 139].

And the good reserved by the Lord were taken up in their place, and this is to open the sepulchers [n. 139].

(7) The destructions which preceded the last judgment [n. 140].

How the divine sphere enters into them and thence opens up their interiors [n. 140].

(8) The quality of those upon whom the last judgment was effected [n. 141].

(9) The arrangement of the Reformed before the judgment, also where and how they were arranged [n. 142].

(10, 11) How they were first led forth [n. 143].

(12) The casting down of those in faith alone [n. 145].

And then exploration [n. 145].

(13) Likewise others [n. 146].

(14) Likewise others [n. 147].

(15) Likewise others [n. 148].

(16) How they were then seen [n. 149].

(17) Their dispersion [n. 149, 150].

(18) The angels wondered at such faith [n. 151].

(18a) They have no conscience [n. 151].

- (19) The purifying of the middle lasts a long time [n. 152].
- (20) Some were seen at a table, clothed as with wedding garments, but within they were robbers [n. 153].
 They were cast down [n. 153].
- (21) They appeared as if sincere, yet they are wolves within [n. 153].
 Their lot [n. 154].
- (22) The exploration of the Reformed as to their quality, and their distinction into classes [n. 155].
- (23) Their ideas of the Lord [n. 156].
- (24) Of those who were in piety and external worship [n. 157].
 Their lot [n. 157].
- (25) Hypocrites, their lot [n. 158].
- (26) Priests who read the Word only that they may preach it [n. 159].
 Their lot [n. 159].
- (27) They are separated according to the internals of life which are affections [n. 160].
- (28) Dragons, how they are explored [n. 161].
 Who those are who are in confirmation and in pride [n. 161–162].
 What they are [n. 161–162].
- (29) What is draconic [n. 161–162].
- (30) Anyone can know what charity is, that it is not to steal, etc. [n. 164].
- (31) The good who were left were allotted their habitations [n. 165].
- (32) Those who have understood and known many things, and with whom there was no will of good [n. 166].
 Their lot [n. 166].
- (33) Those who have not acknowledged the Lord, and have no good of charity; their rebellion and conjunction with the papists and Mohammedans [n. 167].
- (34) Something said of the combat of the dragon with Michael [n. 168].
 The Lord seen in a cloud [n. 168].
 A representation of a tail [n. 168].
- (35) Those who are in faith alone and in the love of commanding look downward, their quality [n. 170].

Their quality [n. 170].

(36) How they are distinguished according to their idea of God [n. 170].

(37) Five classes [n. 171].

(38) They persecuted me by inspirations and at the same time respirations and pulse; experience thence [n. 173].

(39) The thought of those who are in faith alone described [n. 174].

Their quality was such although they had not thought wickedly [n. 174].

(40) Such were let out of the hells, they believing that they would then act well, but in vain, they were in anguish [n. 175].

(41) The arrangement into societies [n. 176].

The purification of societies [n. 176].

(42) The arrangement takes place according to the affections of the life [n. 177].

Not according to the affections of the understanding [n. 177].

The nature of their ways afterwards [n. 177].

(43) The most perfect arrangement is that of the Reformed [n. 178].

The reason is that they have the Word and they go to the Lord [n. 178].

(44) How they are taken up into heaven [n. 179].

The Word of the Lord, they who have faith as a seed of mustard [n. 178].

(45) The goats and their combats [n. 180].

(46) In like manner [n. 181].

(47) The dragon [n. 182].

(48) Why it treats of them in Revelation [n. 183].

(49–52) Draconic spirits [n. 184–190].

(53) The power of truth in the spiritual world [n. 191–193].
Experience [n. 193].

(54) Those who have little of life, how life is inspired into them [n. 193].

(55) The religion of those who are in faith alone, it is only knowledge [n. 194].

(56) They who combat against evils receive the law as if inscribed on themselves [n. 195].

(56a) Conducted into a mansion of heaven [n. 196].

What is the opinion in the third heaven concerning those in faith alone; it is only knowledge [n. 196].

According as they lived in the world so is their heaven [n. 196].

(57) The quality of those who are in faith alone, and its quality as it interiorly appears [n. 197].

(58) How the epistle of James appears to them [n. 198].

(59) They are received who believe in charity, provided they have lived the life of charity [n. 199].

One was turned about but he turned back afterwards [n. 199].

(60) The arrangement of those who are in the faith of charity [n. 200].

(61) In their factitious heavens there was a wintry light [n. 201].

(62) The hells where they continually wrangle about their faith [n. 202].

Their quality [n. 202].

(63) By experience those who believed that they had faith, it was given them to know that they had no faith [n. 203].

(64) Their interiors were closed [n. 204].

They had a religion of the memory [n. 204].

They were sensual [n. 204].

(65) Faith alone of the church is not given, from experience [n. 205].

(66) Those who are in no affection of truth, and yet reason much about truths, experience [n. 206].

(67) Those who are in faith alone have no conscience [n. 207].

(68) Those who believe in charity and do not live the life of charity, are not much unlike [those in faith alone] [n. 208].

(69) How faith separate leads to evil of life [n. 209].

(70) I spoke with Melancthon about faith alone, how false it is [n. 210].

(71) Those who are in faith alone cannot be saved, what their quality is [n. 211].

(72) Because all the societies of heaven are arranged according to the differences of love [n. 212].

(73) An Englishman who wished to conjoin charity with faith, but it was not recognized [n. 213].

(74) I read before the English their prayer before the Eucharist, and my discourse with them [n. 214].

(75) English presbyters who made an idol of their faith [n. 215].

- (76) Discourse with the English concerning faith alone [n. 215–217].
- (77) The nature of their arguments for faith alone [n. 217].
- (78) Those were explored who confessed faith in the last hour of death; their quality [n. 218].
- (79) After the judgment many of those from faith alone were collected and rejected [n. 219].
- (80) Afterwards many wished to receive charity, but in vain, the reason [n. 220].
- The endeavor after justification [n. 220].
- (81) Free will with them [n. 221].
- (82) It is not allowed them to preach; the hearers go out [n. 222].
- (83) The deserts where those are who are in faith alone [n. 224].
- (84) They were explored whether they know anything true and it was found that they do not [n. 225].
- (85) Conversation with angels concerning the progression of truth to good [n. 226].
- (86) How the English write their discourses [n. 227].
- (87) That faith saves no one, a few things [n. 228].
- (88) It is like a dark chamber [n. 229].
- (89, 90) Their miserable state who have regarded evils as allowable, and their internal [n. 230].
- (91) All the states of love return after death, thus the states of faith if it enters the love [n. 230–232].
- (92) At this day they crucify the Lord [n. 232].
- (93) The ideas at this day concerning God, heaven, love, faith [n. 233].
- (94) The first state of man after death [n. 234].
- (95) Love produces the knowledge [*cognitionem*] of every good in the thought [n. 235].
- (96) They who are in the love of self cannot be admitted into heaven [n. 236].
- (97) They who are in the love of self can equally speak of the Divine, but yet after death they are against the Divine [n. 237].
- (98) They are enemies of the Lord, experience [n. 238].
- (99) Two opposite dominions of love [n. 239].
- (100) Their interiors and quality [n. 240].
- (101) Examples from those in the equestrian order [n. 241].
- (102) Love corresponds to flame, faith to light [n. 242].

(103) The quality of those who worship the Lord from spiritual love [n. 243].

(104) Affection makes the man, from changes induced and correspondences [n. 244].

(105) The delight of the love of commanding exceeds every other delight [n. 245].

(106) The delight of the love of commanding, into what it is turned after death [n. 246].

(107) Everyone after death comes into his own love [n. 247].

(108) Fr. Gyll, his mode of praying [n. 248].

(109) The quality after death of him who is in the delight of commanding [n. 249].

(110) Dreadful example [of hatred] against the Lord with those who think nothing from religion in their life [n. 250].