

**THE DOCTRINE OF  
CHARITY  
AND FAITH**

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The Doctrine of Charity and Faith by Emanuel Swedenborg

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**EMANUEL SWEDENBORG**

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FROM THE ARCANA CŒLESTIA  
OF EMANUEL SWEDENBORG.

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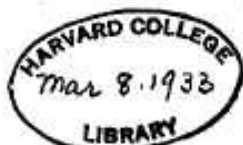
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THE DOCTRINE OF CHARITY AND FAITH :

FROM THE

ARCANA CŒLESTIA ON EXODUS.

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1. BEFORE the chapters of the book of Exodus Doctrinals are to be premised ; first the DOCTRINALS OF CHARITY, and afterwards the Doctrinals of Faith ; in order that the things which are presented scatteredly in the explanations, may be set forth in a series ; and that so the Doctrine may appear in its order, such as that of the Church is and ought to be, that it may agree with the good and truth in heaven.—6627.

(5)

## CHAPTER I.

THE DOCTRINE OF THE ANCIENT CHURCHES WAS THE  
DOCTRINE OF CHARITY.

2. It has been shown here and there, in the explanations which precede, that the Doctrine in the Ancient Churches was the Doctrine of Charity, and that that Doctrine conjoined all the Churches, and so out of many made one; for all those who lived in the good of charity they acknowledged as men of the church, and called them brethren, however they might disagree besides in the truths which at this day are called those of belief. In these one instructed another,—which was among their works of charity; and they also were not indignant, if one did not accede to another's opinion; knowing that as far as every one is in good, so much of truth he receives.—6628.

3. As the ancient churches were such, they were therefore interior men; and because interior, they were wiser: for they who are in the good of love and charity are in heaven as to their internal man, and in an angelic society there which is in similar good. Hence there is an elevation of their mind to interior things, and they consequently have wisdom: for wisdom can come from nowhere else but from heaven, that is, from the Lord through heaven; and there is wisdom in heaven, because they are in good there.—6629.

4. But in process of time that ancient wisdom decreased; for as far as the human race removed themselves from the good of love to the Lord and of charity towards the neighbor, so far did they also from wisdom, because they so far removed themselves from heaven. Hence it is that man from an internal man became external, and this gradually.—6630.

5. And when man became external, he also became worldly and corporeal: and when he becomes such, he no longer cares anything for the things which are of heaven; for they are so very remote that they are not believed to be: for the enjoyments of the earthly loves then take possession of the whole, and with them all the evils which are enjoyments to him from those loves; and then what he hears about the life after death, about heaven, and about hell, is like chaff in the wind, which flies away at first sight.—6631.

6. Hence also it is, that the Doctrine of Charity, which was of so high value with the ancients, is at this day among the things that are lost. For who at this day is acquainted with what Charity in the genuine sense is? and with what the Neighbor in the genuine sense is? when yet that Doctrine abounds with arcana so many and so great, that it cannot be described as to the thousandth part. The whole Sacred Scripture is nothing else but the Doctrine of love and charity; which the Lord also teaches, saying, "Thou shalt love the Lord thy God from thy whole heart, and in thy whole soul, and in thy whole mind; this is the first and the great commandment: the second is like unto it; Thou shalt love thy Neighbor as