

All uses are Church uses.

5

The Uses of Business



The kingdom of the heavens is like a man, a merchant,
seeking beautiful pearls.... Matthew 13:45

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1. *Charity in a businessman*

Matthew 13:45-46. Again, the kingdom of the heavens is like a man, a merchant, seeking beautiful pearls, who, finding one very precious pearl, went away and sold all that he had, and bought it.

AC 2967:7. That a “merchant” is one who procures for himself knowledges of truth and good, and from them intelligence and wisdom, is evident from the Lord’s words in Matthew [above]. The “beautiful pearl” is charity, or the good of faith.

Charity 167. *Charity in a Man of Business.* If he looks to the Lord and shuns evils as sins, and transacts his business sincerely, justly, and faithfully, he becomes charity. He acts as from his own prudence, and yet trusts in the Divine Providence. He is therefore not despondent in misfortune nor elated with success. He thinks of the morrow, and yet does not think of it. He thinks of what should be done on the morrow and how it should be done, and yet he does not think of the morrow, because he ascribes the future to the Divine Providence and not to his own prudence. Even his prudence he ascribes to the Divine Providence.

He loves business as the principal of his vocation, and money as its instrumental; and does not make money the principal and business the instrumental, as very many of the Jews do. Thus, he loves his work, which is in itself a good of use, and not the means rather than the work. He does not indeed so distinguish between them, but still they are thus distinguished when he looks to the Lord and shuns evils as sins. For he shuns avarice, which is an evil and the root of many evils.

He loves the common good while loving his own good, for the common good lies hidden within his own good. It is like the root of a tree, which conceals itself in the earth, but from which the tree grows and blossoms and bears fruit. Not that he gives to it of

his own beyond what is due. But the fact is that the public good is also the good of his fellow-citizens. Indeed, the public good arises from the good of his fellow-citizens, whom he loves, from the charity of which he is a form.

No one can know the secrets of charity within himself, for he cannot see them; but the Lord sees them.

CL 266:4. I asked [two angels], "How can anyone know whether he performs uses from a love of self or from a love of uses? Everyone, both good and evil, performs uses, and he does them because of some love. Suppose that there were in the world a society composed only of devils, and another society composed only of angels. I think the devils, moved by the fire of their love of self and the splendor of their own glory, would perform as many uses in their society as the angels would in theirs. Who can know, therefore, from what love and from what origin uses flow?"

CL 266:5. To this the two angels replied, "Devils perform uses for the sake of themselves and their reputation, in order to be advanced to honors or gain wealth. Angels, on the other hand, do not perform uses on that account but for the sake of the uses themselves and from love of them. Man cannot distinguish between these uses, but the Lord sees the difference. Everyone who believes in the Lord and shuns evils as sins performs uses from the Lord. But everyone who does not believe in the Lord and does not shun evils as sins does uses from himself and for the sake of himself. This is the difference between uses done by devils and uses done by angels."

Questions

1. How do you find the balance between trusting in Providence and acting as if everything depended upon yourself? Like a duck on a pond, seeing the far shore and knowing he'll get there, yet still having to paddle like heck underneath?
2. Evil must be shunned first. Think of examples where shunning was not done first. What happened?
3. "No one can know the secrets of charity within himself," but what can he know? See especially CL 266:5 at the end.
4. We know that the Lord in His second coming is not anti-Semitic—just the opposite. How can we understand this and similar references to the Jews? Do you have Jewish heredity? Even if not, do you have avaricious tendencies? Consider how sharply Jehovah criticizes the Jews in the Old Testament, and what the Lord says of Christians in the Heavenly Doctrine, such as "the worst adulterers."

2. *Loving the common good (part 1)*

Genesis 41:47-48. And the land made a gathering by handfuls in the seven years of plenty. And [Joseph] brought together all the food of the seven years that were in the land of Egypt, and put the food in cities; the food of the field of the city, that which was all around her, he put in her midst.

Charity 127. (I.) *The common good exists from the goods of use which individuals perform; and the goods of use that individuals perform subsist from the common good....*

Charity 128. It is known that every man is born to be of use, and that he may perform uses to others; and he who does not is called a useless member, and is cast off....

Charity 129. Little children and older children, so long as they are under caretakers and teachers, do not indeed perform goods of use. But still they learn to perform them, and must have them for an end; thus the good of use is in the end. That a house may be built, the materials must first be provided, and the foundation laid, and the walls erected; and so finally it is inhabited. The good of a house is the dwelling in it.

Charity 130. The common good consists in these things: That in the society or kingdom there shall be, I. What is Divine with them. II. That there shall be justice with them. III. That there shall be morality with them. IV. That there shall be industry, knowledge, and uprightness with them. V. That there shall be the necessities of life. VI. That there shall be the things necessary to their occupations. VII. That there shall be the things necessary for protection. VIII. That there shall be a sufficiency of wealth; because from this come the three former necessities.

Charity 131. From these arises the common good; and yet it does not come of these themselves, but from the individuals there, and through the goods of use which individuals perform. As that what

is Divine is there through ministers; and justice through magistrates and judges; so morality exists by means of the Divine and of justice; and necessities by means of industrial occupations and commerce; and so on.

Charity 133. That the goods of use which individuals perform subsist from the common good is known; for each one derives his particular good of use from the common. All things necessary for life, and also for occupations, and the wealth by which these necessities are procured are from this source. For by the common is meant not only the city and its society, but the country, and also the government. But as these are subjects of wide extent, they will be more clearly set forth in what follows; for there are many varieties, which yet are in agreement with this law.

Charity 134. (II.) *The goods of use which individuals perform, from which the common good exists, are ministries, functions, offices, and various employments.* By ministries are meant priestly offices and the duties pertaining to them; by functions, various offices of a civil nature; by employments are meant such vocations as those of craftsmen [and trades], which are numerous; and by offices, various pursuits, businesses, and services. Of these four the commonwealth or society consists.

Charity 135. They who are in ministerial offices provide that the Divine shall be there; the various civil functionaries, that there shall be justice there, and also morality, as well as industry, knowledge, and uprightness; the various workmen that there shall be the necessaries of life; and merchants, that there shall be the things necessary for the various occupations; soldiers, that there shall be protection; and these last especially, and also agriculturists, that there shall be a sufficiency of wealth.

Questions

1. How often do you think of being created an image and likeness of God?
2. What is the relationship between a man's job and his use as these passages define use? How much is it simply trying to discover what the Lord has in mind?
3. How can you help your daughters look forward to and treasure their future use?
4. In what sense is a corporation like a kingdom of uses? Could a corporate mission statement be written without thinking of use?
5. Is working together with others one of your conscious goals in life?
6. How does management achieve an "order among the parts?"
7. Does or should company policy reflect spiritual principles?

3. *Loving the common good (part 2)*

Jeremiah 29:5, 7. Build houses, and dwell in them; and plant gardens, and eat the fruit of them.... And inquire after the peace of the city where I have caused you to be exiled, and pray to Jehovah for her; for in her peace you shall have peace.

Charity 137. (III.) *All the offices and employments, regarded as to the goods of use, constitute a form which corresponds to the heavenly form....*

Charity 138. From heavenly society, it has been given to know, not only that individuals organized according to the varieties of affections form the common good, but that everyone derives his good from the common good.

Charity 140. The necessities of life, and of the various occupations, and also wealth, and especially delights and felicities, are given to them from the common [good], as there is charity.

Charity 141. But this is not known on earth, where everyone places delight and satisfaction in honors and in riches. They who do this on earth become mean and poor, and pass the time in the hells. But he that pursues any occupation from an affection of charity comes into a heavenly society.

Charity 143. (IV.) *These also constitute a form which corresponds to the human form.* It is the same in the human body. There all things are goods of use, in a most perfect form. And because they are in most perfect form they are felt as one, and yet are all various; and in every different part they vary in their own series and in their own order....

Charity 145. All things in [the body and mind] are formed from use, in use, and for use. They are all forms of use.

Charity 146. The form of government in the animal body is such that each part derives its appointed task from the common; and it is provided that the common shall give subsistence to each part. The heart furnishes blood to the individual parts in the whole body; and each particular part has as it were its work, each takes up what is its own, and gives of its own. The form, in a word, is wonderful.

Charity 149. (V.) *In this form each individual is a good of use, according to the extent of his office or employment.* Charity is nothing else than an affection of truth from good; and an affection of truth from good, is an affection of use. For unless an affection of truth from good becomes an act, it perishes; and the action therefrom is a use.

Charity 150. Genuine truth, the affection of which is charity, regards nothing else than life with the neighbor. Therefore, the affection of truth from good is nothing else. The good from which the affection springs is the will to do, and the will to know in order that one may do. Otherwise it is not the genuine good from which is truth.

Charity 151. When therefore a man is a use, or a good of use, he is also charity.

Charity 152. And then the man is said to be charity in form, and he is an image of charity. All things in that man are of charity. For when the man himself breathes forth use in common, he breathes it forth also in every particular. His life and soul become a love of use, or an affection of use.

Charity 153. And then inwardly he looks to the Lord, and outwardly to his work.

Questions

1. Does the Lord operate through our work here as He does in heaven? If so, how do we think of this? How does it affect our attitude?
2. In what sense is a corporation like a kingdom of uses? Could a corporate mission statement be written without thinking of use?
3. Should job descriptions reflect, “from use, in use, and for use?”
4. How are use and purpose related? What determines the formation of a company?
5. Have you ever seen someone so involved in his or her use that he “breathes forth use?” Do you ever feel that way, in your job, in your family, or in the Church? Can you imagine loving a job so much that you would hate to retire?
6. How do these teachings relate to “company loyalty”? How does they affect job selection?

4. *Contrasting approaches to money*

Luke 12:15. And He said to them, See, and guard yourselves from avarice; for no one's life consists in the excess of his belongings.

TCR 800. THE DUTCH IN THE SPIRITUAL WORLD

The Christians among whom the Word is read, and where there is a knowledge and acknowledgment of the Lord the Redeemer and Savior, are in the center of the nations and peoples of the entire spiritual world, because with them there is the greatest spiritual light... And because the Dutch have that light more deeply and fully joined into their natural light than others, and in consequence are more receptive of rational [considerations], they are granted dwelling places in that Christian center in the east and south—in the east, because of their capacity to receive spiritual heat, and in the south, because of their capacity to receive spiritual light... Those who excel in love are in the east and those who excel in intelligence in the south.

TCR 801. And the reason why the Dutch occupy those quarters of the Christian center is that doing business is the aim of their love, and money is a mediate love serving this aim; and such a love is spiritual. But where money is the final love and business a mediate love serving it, as with the Jews, that love is natural and springs from avarice.

The love of business, when it is the end [or aim], is spiritual because of its use, in that it serves the common good, to which indeed the man's own good is closely conjoined. And the man's own good appears to him to be of more importance than the common good, because he thinks from his natural man. Nevertheless, when business is the end, the love of it is also the end, and in heaven everyone is regarded in accordance with the love that is his end. For the love that is his end may be likened to

the ruler of a kingdom or the master of a house, and the other loves to their subjects or servants. Moreover, the love that is his end has its seat in the highest or inmost parts of the mind, while the mediate loves are below it or outside of it, and subservient to its every nod.

The Dutch are in that spiritual love more than any others. But the Jews are in that love inverted. Consequently, their love of business is purely natural, containing within it nothing of the common good, but solely their own good.

DP 215:6. *What the love of dignities and riches for their own sake is, and what the love of dignities and riches for the sake of uses is.*

DP 215:13. The difference between these can scarcely be recognized by man, because man does not know whether he is led by the devil or by the Lord. He that is led by the devil performs uses for the sake of self and the world; but he that is led by the Lord performs uses for the sake of the Lord and heaven. And all who shun evils as sins perform uses from the Lord, while all who do not shun evils as sins perform uses from the devil, since evil is the devil, and use or good is the Lord. In this and in no other way is the difference recognized. In external form they appear alike, but in internal form they are wholly unlike. One is like gold within which is dross, the other is like gold with pure gold within. One is like artificial fruit, which in external form appears like fruit from a tree, although it is colored wax containing within it dust or bitumen; while the other is like excellent fruit, pleasing in taste and smell, and containing seeds within.

Questions

1. How does a good love of business serve the common good?
2. The Dutch, at least at the time of the Heavenly Doctrine, had their spiritual light more fully and deeply joined into their natural light. How can we too apply spiritual light to natural uses, and ground spiritual light deeply in application to life?
3. Are there other nations or peoples who have a reputation for avarice? What other bad reputations do some nations have? Do these national qualities mean that such people are not free to shun those evils?
4. The only clue as to whether our motives are heavenly or selfish is whether we look to the Lord and shun evils as sins. What does this mean in practical terms? What do we need to do or not do?

5. *Business leadership*

Matthew 8:9. For I am a man under authority, having under myself soldiers; and I say to this [man], Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it.

NJHD 312. Order cannot be maintained in the world without prefects, who are to observe all things which are done according to order, and which are done contrary to order; and who are to reward those who live according to order, and punish those who live contrary to order. If this is not done, the human race must perish. For the will to command others and to possess the goods of others is inborn with everyone by heredity, from which come being enemies, envies, hatreds, revenges, deceits, cruelties, and many other evils. Therefore, unless they were kept under restraint by laws, and by rewards suited to their loves, which are honors and gains for those who do goods, and by punishments contrary to those loves, which are the loss of honors, of possessions, and of life, for those who do evils, the human race would perish.

HH 218. From all this it can be seen what the governors [in heaven] are like, namely, that they are such as are preeminent in love and wisdom, and therefore desire the good of all, and from wisdom know how to provide for the realization of that good. Such governors do not domineer or dictate, but they minister and serve, to serve meaning to do good to others from a love of the good, and to minister meaning to see to it that the good is done. Nor do they make themselves greater than others, but less, for they put the good of society and of the neighbor in the first place, and put their own good last; and whatever is in the first place is greater and what is last is less. Nevertheless, the rulers have honor and glory. They dwell in the midst of the society, in higher position than the rest, and also in magnificent palaces; and they

accept this glory and honor not for the sake of themselves but for the sake of obedience, for all there know that they have this honor and glory from the Lord, and on that account should be obeyed.

AC 5952:2. ...The Lord does not openly teach anyone truths, but through good leads to the thinking of what is true. And unknown to the man, He also inspires the perception and consequent choice that such a thing is true because the Word so declares, and because it accords with it. Thus the Lord adapts truths according to the reception of good by each person. And as this takes place according to each person's affection, thus in freedom, it is here said "as was pleasing."

DP 96:3. Willing is not possible without understanding: understanding is its married partner or companion without which it cannot exist; and therefore together with the faculty called liberty, the faculty called rationality is given. Moreover, if you take away willing from understanding you understand nothing; and as far as you will to, so far you can understand, provided there are present, and at the same time opened, the aids called knowledges, for these are like tools to the workman.

AC 5732:1. ... In heaven no one is commanded or ordered; but thought is communicated, and the other acts willingly in accordance therewith. Communication of thought together with a desire which wills that something be done, is influx, and on the part of the recipient is perception, and therefore by "commanding" is signified also perception.

AC 5732:2. Moreover, in heaven they not only think, but also talk together, but about things of wisdom. Yet in their conversation there is nothing of command from one to another, for no one desires to be master and thereby to look upon another as a servant; but everyone desires to minister to and serve the others....

Questions

1. Can the common good exist without those who lead and those who serve?
2. What do you think are the essential qualities of a leader? How does humility fit into management?
3. Is it important that managers be seen as “preeminent in love and wisdom?”
4. Do bosses usually think of themselves as servants, putting the company and its use above themselves?
5. Does middle management face a challenge in trying to please the bosses and the subordinates?
6. Management supplies tools and supplies, but is it also useful to think of knowledge, inspiration and encouragement as necessary “provisions?”
7. Are labor contracts reciprocal and negotiated in freedom?
8. Can an employee feel that he is acting as if of himself in a job? Are his suggestions welcome? How can a sense of freedom be achieved?

6. *Business and the life after death*

Matthew 20:26-28. But it shall not be so among you, but whoever will become great among you, let him be your minister, and whoever will be first among you, let him be your servant, as the Son of Man came not to be ministered to, but to minister, and to give His soul a ransom for many.

HH 360:2. Man can be formed for heaven only by means of the world. In the world are the outmost effects in which everyone's affection must be terminated; for unless affection puts itself forth or flows out into acts, which is done in association with others, it is suffocated to such a degree that finally man no longer has any regard for the neighbor, but only for himself. All this makes clear that a life of charity towards the neighbor, which is doing what is just and right in every work and in every employment, is what leads to heaven, and not a life of piety apart from charity. And from this it follows that only to the extent that man is engaged in the employments of life can charity be exercised and the life of charity grow; and this is impossible to the extent that man separates himself from those employments.

HH 360:3. On this subject I will speak now from experience. Of those who while in the world were employed in trade and commerce and became rich through these pursuits there are many in heaven, but not so many of those who were in stations of honor and became rich through those employments....

HH 528:2. ...To receive the life of heaven a man must live in the world and engage in its business and employments, and by means of a moral and civil life there receive the spiritual life. In no other way can the spiritual life be formed in man, or his spirit prepared for heaven. For to live an internal life [of prayer and piety] and not at the same time an external life is like dwelling in a house that has no foundation, that gradually sinks or becomes cracked and rent asunder, or totters till it falls. [See also HH 535.]

SD 3506. When the conversation turned upon their republic, and they said that they act in this manner [fraudulently] and become rich so that they might be able to resist the enemies that bordered upon them, it was said to them that this could not be their real end, for if they should learn that larger gains were to be made elsewhere, they would immediately convey themselves there with their wealth and leave the republic to take care of itself, which they confessed....

It was also shown them that business was not in itself an evil, for men might manufacture swords, muskets, and gunpowder, and yet be good men, although thus fabricating instruments which were destructive to the human race. For they do not think of nor regard the use to which they are to be applied. They only think that such things are necessary for the defense of society, which they surely are while societies are such [as they are].

Divine Love 6:2. Those in the several kingdoms who love the uses of their offices because they are uses, appear together as a man-angel. And those who love the uses of their offices for the sake of pleasures alone apart from uses appear together as a man-devil. Traders, in the man-angel, are those who love trading, and love wealth for the sake of trading, and at the same time look to God; but traders, in the man-devil, are those who love wealth, and love trading only for the sake of wealth. With the latter there is avarice, which is a root of all evils, but not with the former. For to love wealth alone, and not any use that may come of it, that is, to regard wealth in the first place and trading as secondary, is to be avaricious. Such men are useful to a kingdom, but chiefly when they die, for then their wealth passes into the public use of those engaged in trade. The benefit that then accrues from such wealth is a benefit to the kingdom, but not to the souls of those who gathered it.

Questions

1. We are born to be servants to the Lord and to each other, and to find great happiness in serving. What are some keys or tricks to helping our children and ourselves overcome our natural tendency to seek to be served by others instead of to serve them?
2. The third commandment says, "Six days shalt thou labor and do all thy work [or occupation], and the seventh day is the Sabbath to Jehovah thy God." Do most people these days not work a full six-day week? If not, is this a problem? On the other hand, do we have a widespread problem of workaholicism to the neglect of the family and the Sabbath?
3. Spiritually, one of the main points of our 40-hour workweek is to cultivate the love of serving our neighbors through just and faithful work. Are some jobs and work environments destructive of charity, or is it more a matter of the attitude and approach we bring?
4. Does HH 360:3 indicate that we should encourage our children to go into business rather than politics?
5. Does SD 3506 indicate that it is wrong or at least unpatriotic for a company to move its operations offshore in order to avoid taxation and make greater profits?
6. Should a New Church moral investment portfolio avoid defense contractors?