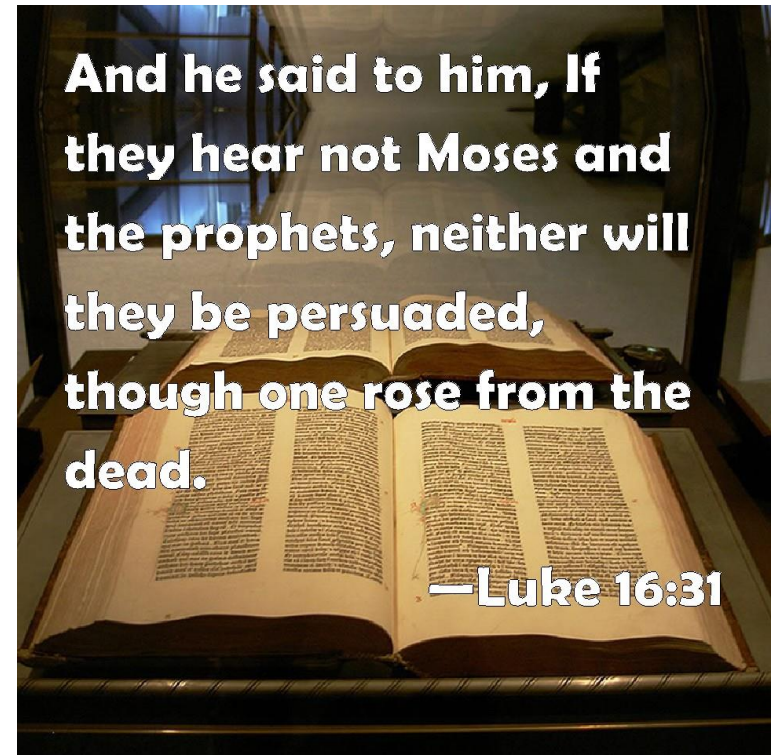


Questions and Comments

1. Is it hypocritical to be polite and pleasant to someone who you don't really like? How is this different from what the Pharisees were doing? When might it be the same?
2. Last week, when reading about the second law of Divine providence, we learned that we should put away evils in the external man, and in that way the Lord can put away evils in the internal man. But here we are taught that the internal man must be first cleansed and renewed and thereby the external. How do these two teachings fit together? This is perhaps best explained by the example given in yesterday's reading (DP 146, together with DP 149).
3. What does it mean that we will be misled by external thought if we do not receive a general idea of this subject through influx from heaven? But when we reflect on the examples of the five senses we can see how this can be. How can we change our thinking to match the reality?
4. How does the reading about the steps by which we leave hell for heaven show us why a proper motive is so important in refraining from doing evils? How does this relate to the Pharisees who made sure they were shining examples to society?
5. How can we make it a daily habit to attend to our thoughts, and especially our motives? How much should we do this? Since our motives are the source of our thoughts, how can we see or attend to them?

The Laws of the Divine Providence



No external compulsion to religion

Week 3

DP 129. IT IS A LAW OF THE DIVINE PROVIDENCE THAT MAN SHOULD NOT BE COMPELLED BY EXTERNAL MEANS TO THINK AND WILL, AND THUS TO BELIEVE AND LOVE, THE THINGS OF RELIGION, BUT SHOULD GUIDE HIMSELF, AND SOMETIMES COMPEL HIMSELF.

This law of the Divine providence follows from the two preceding, namely, that man should act from freedom in accordance with reason (n. 71-99); and that he should do this from himself and yet from the Lord, therefore as if from himself (n. 100-128). And as being compelled is not from freedom in accordance with reason, and not from oneself, but is from what is not freedom, and from another, so this law of the Divine providence follows in order after the two former. From... this it can be seen that the external cannot compel the internal. Nevertheless, this is sometimes done; but that it is pernicious will be shown in this order:

- (1) No one is reformed by miracles and signs, because they compel.
- (2) No one is reformed by visions or by conversations with the dead, because they compel.
- (3) No one is reformed by threats and punishments, because they compel.
- (4) No one is reformed in states that do not spring from rationality and liberty.
- (5) To compel oneself is not contrary to rationality and liberty.
- (6) The external man must be reformed by means of the internal, and not the reverse.

not yet in heaven; he sees heaven above him. Man must have such an internal in order to be reformed; and yet he is not reformed unless the external is reformed as well as the internal. The external is reformed by means of the internal when the external refrains from the evils that the internal does not will because they are infernal, and still more when the external for this reason shuns evils and fights against them. Thus willing is the internal and doing is the external; for unless one does that which he wills there is within a failure to will, and finally the willing ceases.

DP 152. One cannot be reformed unless the evils of the spirit are examined, for after death man lives a spirit, and all the evils that are in the spirit remain. The spirit is examined only by man's attending to his thoughts, especially his purposes, for purposes are thoughts from the will; that is where evils are in their origin and in their root, that is, in their lusts and in their enjoyments; and unless these are seen and acknowledged the man is still in evils, although in externals he has not committed them. That to think from purpose is to will and to do is clear from the Lord's words: Everyone who looks on another's woman to lust after her has committed adultery with her already in his heart (Matt. 5:28).

Day 6: THE EXTERNAL MAN MUST BE REFORMED BY MEANS OF THE INTERNAL, AND NOT THE REVERSE.

Woe unto you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and of the platter, but within they are full of extortion and excess. Blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside of them may become clean also. Matthew 23:25, 26

DP 150. The reformation of the external by means of the internal means that the internal flows into the external, and not the reverse. It is admitted in the learned world that there is an influx of the spiritual into the natural, and not the reverse; and it is admitted in the church that the internal man must be first cleansed and renewed and thereby the external. This is admitted because it is taught by the Lord and declared by reason. It is taught by the Lord in these words in Matthew [see above].... But one who does not receive a general idea of this subject by influx from heaven may be misled when he consults the external of his thought; from that alone no one sees otherwise than that the external works of charity and piety, apart from internal works, are what save. So in other things; as that sight and hearing flow into thought, and that smell and taste flow into perception, thus the external into the internal, when, nevertheless, the contrary is true.

DP 151. But it shall now be told briefly how the internal man is reformed, and the external by means of it. The internal man is not reformed merely by knowing, understanding, and being wise, consequently not by thought alone; but by willing that which knowledge, understanding, and wisdom teach. When a man from his knowledge, understanding, and wisdom sees that there is a heaven and a hell, and that all evil is from hell, and all good is from heaven, if he ceases to will evil because it is from hell, and wills good because it is from heaven, he is in the first stage of reformation, and is at the threshold from hell into heaven. When he goes further and wills to refrain from evils he is in the second stage of reformation, and is outside of hell, but

Day 1: NO ONE IS REFORMED BY MIRACLES AND SIGNS, BECAUSE THEY COMPEL.

And when the crowds congregated, He began to say, This is a wicked generation; it seeks a sign, and a sign shall not be given to it except the sign of Jonah the prophet. For as Jonah was a sign to the Ninevites, so also shall the Son of Man be to this generation (Luke 11:29, 30).

DP 130. It cannot be denied that miracles induce a belief and powerfully persuade that what is said and taught by him who does the miracles is true, and that this at first so occupies man's external thought as to bind and fascinate it, as it were. But by this, man is deprived of his two faculties called rationality and liberty, and thus of the ability to act from freedom in accordance with reason; and then the Lord can no longer flow in through the internal into the external of his thought, except merely to leave the man to confirm by his rationality what he has been made to believe through the miracle.

DP 131. When a miracle alone leads a man to acknowledgment, worship, and piety, he acts from the natural man and not from the spiritual. For a miracle imparts faith through an external way and not through an internal way, thus from the world and not from heaven; and the Lord enters into man through no other than an internal way, which is through the Word, and doctrine and preachings from the Word. And as miracles close this way, at this day no miracles are wrought.

DP 133. But the effect of miracles on the good and on the evil is different. The good do not desire miracles, but they believe in the miracles recorded in the Word. And when they hear anything about a miracle they give thought to it only as an argument of no great weight that confirms their faith; for they think from the Word, thus from the Lord, and not from the miracle. It is not so with the evil. They may be driven and compelled to a belief by miracles, and even to worship and piety, but only for a short time; for their evils are shut in; and the lusts of their evils and the enjoyments therefrom continually

act upon their external of worship and piety; and in order to get out of their confinement and break away they reflect upon the miracle, and at length call it a trick or artifice, or a work of nature, and thus go back to their evils. And he who returns to his evils after he has worshiped profanes the goods and truths of worship; and the lot after death of those who commit profanation is the worst of all. Such as these are meant by the Lord's words (Matt. xii. 43-45), that their last state becomes worse than the first. Furthermore, if it is needful to work miracles for the sake of those who do not believe from miracles in the Word, they must be wrought for all such continually and visibly. All this makes clear why miracles are not wrought at this day.

Letter to F. C. Oetinger, November 11, 1766

Query: Is a sign required to show that I have been sent by the Lord to do what I am doing?

Answer: Signs and wonders do not take place at the present day, because they compel externally, and internally do not convince.

What effect did the miracles in Egypt and Jehovah's descent on Mount Sinai have upon the Israelitish people, who, notwithstanding, after the lapse of a month made for themselves a golden calf, and worshipped it in place of Jehovah? And what effect did the Lord's miracles have upon the Jewish nation, by whom He was notwithstanding crucified? The same would be the case now, should the Lord appear in the clouds with the angels and trumpets; as described in (Luke 14:16, 29-31). The sign, given at this day, will be enlightenment, and thence an acknowledgment and a reception of the truths of the New Church.

Questions and Comments

1. Why is truth so necessary for our spiritual freedom? And why is it necessary to believe in the Lord in order to be truly free? And what more than anything keeps us from this freedom? Notice that the basic truths of spiritual life were revealed by the Lord when He was in the world.
2. When we are in spiritual combat can we feel the fight between the internal man and the external man? Does it feel like two parts of our mind our fighting with each other, or that it is the Lord against the hells? Do all states of spiritual temptation feel like this?
3. What must happen first for man to enter into spiritual combat? Why can't this take place beforehand? What about the rich young man who was already obeying the Lord's commandments from his youth? Would it be easier or harder for him than someone who did not?
4. Looking at the steps of reformation, especially as illustrated by the man who was a thief, does this make the work of reformation look harder or easier? Do we now see how important it is that the Lord made His Second Coming?
5. Notice how easy our life would be if we could simply shake off the love of dominion from the love of self, or to reveal its nasty head a little more clearly, the desire to control. Why is this evil so much more difficult to put away, than the others mentioned in this teaching? What is it that makes it so easy for it to hide from us?
6. The last reading gives three reasons for why man does not want to be spiritually free. Can we identify with any of these, or has the Heavenly Doctrine freed us from these excuses?

fellowship with the angels. That those who are in sins are servants, and that the Lord makes free those who accept truths from Him through the Word He teaches in John [see above].

DP 146. This may be illustrated by the example of a man who has had a sense of enjoyment in fraud and secret theft, and who now sees and internally acknowledges that these are sins, and therefore wishes to refrain from them. When he refrains a combat of the internal man with the external arises. The internal man has an affection for sincerity, while the external still finds an enjoyment in defrauding; and as this enjoyment is the direct opposite of the enjoyment of sincerity it only gives way when it is compelled; and it can be compelled only by combat. But when the victory has been gained the external man comes into the enjoyment of the love of what is sincere, which is charity; afterwards the enjoyment of defrauding gradually becomes unenjoyable to him. It is the same with other sins, as with adultery and whoredom, revenge and hatred, blasphemy, and lying. But the hardest struggle of all is with the love of dominion from the love of self. He who subdues this easily subdues all other evil loves, for this is their head.

DP 149. Man does not wish in like manner to come out of spiritual servitude into spiritual liberty [as from natural servitude], first because he does not know what spiritual servitude is and what spiritual liberty is.... Another reason is that the religion of the Christian world has closed up the understanding, and faith alone has sealed it.... A third reason is, that few examine themselves and see their sins; and he who does not see his sins and refrain from them is in the freedom of sin, which is infernal freedom, in itself bondage.

Questions and Comments

1. What was the sign of Jonah? The scribes and Pharisees who asked for a sign did not get to see this sign. But who did see this sign, and why?
2. What was the sign that Jonah actually gave the Ninevites? (see Jonah 3) The Son of Man gave a similar sign to the Pharisees. Did these signs take away their freedom? How did the Pharisees respond in comparison to the Ninevites? Why?
3. What would happen to our free choice, upon which our salvation depends, if the Lord provided us with manifest miracles that He is God the Creator, that He is Human, and that He is continually with us? (Note: In many ways the Lord does do this, but without taking away our freedom.)
4. If miracles close the interior understanding why did the Lord use miracles to start the Christian Church, and even give signs to the apostles to help start this church as well? Put another way, what is the difference between miraculous faith and genuine faith?
5. Why did miracles cease early in the Christian Church? Why are there no such miracles today, at least to help the New Church get started? What would be the result if this had happened?
6. Do we sometimes wish for a sign or miracle to convince us and others that the Heavenly Doctrine is the Second Coming of the Lord? What sign does the Lord actually promise the New Church? Can this sign convince us of the truth, and does this take away our freedom and rationality?

Day 2: NO ONE IS REFORMED BY VISIONS OR BY CONVERSATIONS WITH THE DEAD, BECAUSE THEY COMPEL.

The rich man in hell said: I pray thee, father Abraham, that thou wouldst send Lazarus to my father's house, for I have five brothers, that he may testify to them, lest they also come to this place of torment. Abraham said to him, They have Moses and the Prophets; let them hear them. But he said, No, father Abraham, but if one come to them from the dead they will repent. He answered him, If they hear not Moses and the Prophets, neither will they be persuaded if one rise from the dead. (Luke 16:27-31)

DP 134. Visions are of two kinds, Divine and diabolical. Divine visions are produced by means of representations in heaven, and diabolical visions by means of magic in hell. There are also fantastic visions, which are delusions of an abstracted mind. Divine visions, which are produced (as has been said) by means of representations in heaven, are such as the prophets had, who were not in the body but in the spirit when they were in these visions; for visions cannot appear to anyone in the waking states of the body. When, therefore, they appear to the prophets they are said to have been "in the spirit," as is evident from [what is said in the Word concerning the visions of Ezekiel, Zechariah, Daniel and John.]

[4] Such visions do not take place at the present day. If they did they would not be understood, because they are produced by means of representations, each one of which is significative of the internal things of the church and the arcana of heaven. Moreover, it was foretold by Daniel (9:24) that they would cease when the Lord came into the world.

But diabolical visions have sometimes appeared, induced by enthusiastic and visionary spirits, who from the delirium that possessed them called themselves the Holy Spirit. But these spirits have now been gathered up by the Lord and cast into a hell separate from the hells of others. All this makes clear that by no other visions than those in the Word can one be reformed....

Day 5: TO COMPEL ONESELF IS NOT CONTRARY TO RATIONALITY AND LIBERTY.

Then Jesus said to those Jews who believed in Him, If you abide in My Word, you are truly My disciples, and you shall know the truth, and the truth shall make you free. They answered Him, We are the seed of Abraham, and never served anyone; how sayest Thou, You shall be made free? Jesus answered them, Amen, amen, I say to you that everyone doing sin is the servant of sin. And the servant abides not in the house forever; the Son abides forever. If then the Son shall make you free, you shall certainly be free. (John 8:31-36)

DP 145. Inasmuch as the internal and the external of the mind are so distinct, the internal can even fight with the external, and can force it by combat into compliance. Combat arises when a man thinks that evils are sins and therefore resolves to refrain from them. For when he refrains a door is opened, and when it is opened the Lord casts out the lusts of evil that have occupied the internal of thought, and implants affections of good in their place. This is done in the internal of thought.

But as the enjoyments of the lusts of evil that occupy the external of thought cannot be cast out at the same time, a combat arises between the internal and the external of thought, the internal wishing to cast out these enjoyments because they are enjoyments of evil and not in accord with the affections of good in which the internal now is, and to bring in, in place of these enjoyments of evil, enjoyments of good that are in accord. The enjoyments of good are what are called goods of charity. From this contrariety a combat arises; and when this becomes severe it is called temptation....

When, therefore, the internal conquers, as it does when the internal has reduced the external to acquiescence and compliance, the Lord gives man liberty itself and rationality itself; for the Lord then withdraws man from infernal freedom, which in itself is slavery, and brings him into heavenly freedom, which is in itself real freedom, and bestows upon him

Questions and Comments

1. How does the story of cleansing the ten lepers illustrate the truth about man not being reformed spiritually in states of misfortune and sickness, even if they appeal to the Lord for help? And how does it illustrate that it is different for those who beforehand had feared God?
2. We are taught that "as long as man is in the world... he is kept in freedom to turn himself either to heaven or to hell" (Doc. Life 69). So why does "death bed repentance" not save someone from hell? Is there ever a time that it may be too late to "turn and live" (Ezek. 33)? Is this a question we should ask?
3. If man cannot be reformed in a state of misfortune or disease why does the Lord permit these things to happen? What good can come out of them? We need to remind ourselves that these things do not come from the Lord, but the Lord does permit them for the sake of man's salvation.
4. Given the teaching in today's reading about mental illness, how does this explain why the Lord permits mental illness? How might the fact that mental illness often sets in at the end of childhood, when spiritual responsibility commences, help us understand why?
5. If truths are necessary for man's spiritual reformation, why is it that the teachings of the Heavenly Doctrine are so little known in the world today? How much truth is necessary for salvation?
6. Since children by nature are not able to fully understand the truth, how much spiritual responsibility should we place on them? How much should we trust them? How much should we excuse them?
7. The last reading points out that falsity and evil can also blind the understanding and keep a man from being able to be reformed. How then can someone who is in falsity or evil be saved? The answer to this question is given in tomorrow's reading.

DP 134 bis. Conversation with the dead would have the same effect as miracles, of which just above, namely, man would be persuaded and forced into a state of worship for a short time. But as man is thus deprived of rationality, and at the same time evils are shut in, as said above, this spell or internal bond is loosed, and the evils that have been shut in break out, with blasphemy and profanation. But this takes place only when some dogma of religion has been imposed upon the mind by spirits, which is never done by any good spirit, still less by any angel of heaven.

DP 135. Nevertheless, conversation with spirits is possible (though rarely with angels of heaven); and this has been granted to many for ages back. And when it is granted the spirits speak with man in his mother tongue, and only a few words. But those who speak by the Lord's permission never say anything that takes away the freedom of the reason, nor do they teach; for the Lord alone teaches man, but mediately by means of the Word when in a state of enlightenment, of which hereafter. That this is true it has been granted me to know by personal experience.

Questions and Comments

1. The Lord actually did raise Lazarus from the dead. What effect did this have on those represented by the rich man's brothers on this earth? (See John 12:9-11.)
2. What are the three types of visions? What visions are most common today? Are these from the spiritual world?
3. We are taught that the "enthusiastic spirits" that caused certain visions in the past in the Christian Church have now been judged. Other teachings such as HH 249 indicate that these can still influence men in the world. How might this relate to the works "of the Holy Spirit" in the Pentecostal churches today?
4. What about dreams: can they reveal anything to us about the spiritual world? What is the difference between a dream and a vision?
5. What about near death experiences? Are these means by which a man may be reformed and regenerated?
6. We are taught in the last teaching quoted on the previous page that man can still converse with those who have died. What can we learn from these experiences? What is one of the easiest ways to tell if it was a good spirit or a bad spirit?
7. Why is open communication with spirits called dangerous in the Heavenly Doctrine? (HH 249, etc.)

these states have as their objects natural things, and in these the mind is unhealthy.

DP 142. No one is reformed in a state of bodily disease, because the reason is not then in a free state; for the state of the mind depends upon the state of the body. When the body is sick the mind is also sick, because of its separation from the world if for no other reason. For when the mind is removed from the world it may think about God, but not from God, for it does not possess freedom of reason.... As a consequence, if these persons had not been reformed before their sickness, if they die they afterwards become such as they were before the sickness. It is therefore vain to think that any can repent or receive any faith during sickness, for in such repentance there is nothing of action, and in such faith nothing of charity....

DP 143. No one is reformed in a state of ignorance, because all reformation is effected by means of truths and a life according to them; consequently those who are ignorant of truths cannot be reformed; but if they desire truths from an affection for truths, after death in the spiritual world they are reformed.

DP 144. Neither can anyone be reformed in a state of blindness of the understanding.... The understanding must teach truths, and the will must do them; and when the will does what the understanding teaches its life comes into harmony with the truths.... The understanding is blinded... by a religion that teaches a blind faith, also by false doctrine.... The understanding is also blinded by the lusts of evil.

Day 4: NO ONE IS REFORMED IN STATES THAT DO NOT SPRING FROM RATIONALITY AND LIBERTY.

And as He entered into a certain village, there met Him ten leprous men, who stood afar off; and they lifted up *their* voices, saying, Jesus, Master, have mercy upon us! And when He saw *them* He said to them, Go show yourselves to the priests. And it came to pass that as they went, they were cleansed. And one of them, seeing that he was healed, returned, and with a great voice glorified God, and fell upon *his* face at His feet, giving Him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? But where *are* the nine? (Luke 17:12-17)

DP 140. No one is reformed in a state of misfortune, if he thinks of God and implores His aid only in that state, because that is a compelled state; consequently as soon as he comes into a free state he goes back to his former state, in which he had thought little or nothing about God. It is otherwise with those who in their former free state had feared God.... By "states of misfortune" are meant states of despair from danger, as in battles, duels, shipwrecks, falls, fires, threatened or unexpected loss of wealth or of office and thus of honors, and other like things. To think of God only when in such dangers is not from God but from self. For the mind is then as it were imprisoned in the body; thus not at liberty, and therefore not in rationality; and apart from these no reformation is possible.

DP 141. No one is reformed in unhealthy mental states, because these take away rationality, and consequently the freedom to act in accordance with reason. For the mind may be sick and unsound; and while a sound mind is rational a sick mind is not. Such unhealthy mental states are melancholy, a spurious or false conscience, hallucinations of various kinds, grief of mind from misfortunes, and anxieties and mental suffering from a vitiated condition of the body. These are sometimes regarded as temptations, but they are not. For genuine temptations have as their objects things spiritual, and in these the mind is wise; but

Day 3: NO ONE IS REFORMED BY THREATS AND PUNISHMENTS, BECAUSE THEY COMPEL.

O Jehovah, are not Thine eyes upon faithfulness? Thou hast smitten them, but they have not travailed; Thou hast consumed them all, but they have refused to receive discipline; they have made their faces firmer than a rock; they have refused to return. Jeremiah 5:3

DP 136. *First: The external cannot compel the internal, but the internal can compel the external.* Who can be compelled to believe and to love? ... But the internal may be compelled by the external not to speak ill of the laws of the kingdom, the moralities of life, and the sanctities of the church; thus far the internal may be compelled by threats and punishments; and it is so compelled and ought to be.

Secondly: The internal is so averse to compulsion by the external that it turns itself away. This is because the internal wishes to be in freedom.... Consequently when freedom feels itself to be compelled it withdraws as it were within itself and turns itself away, and looks upon compulsion as its enemy....

Thirdly: External enjoyments allure the internal to consent, and also to love.... In the spiritual world all children are led by the Lord into angelic wisdom, and through that into heavenly love, by means of things enjoyable and pleasing; first by means of beautiful things in their homes, and by means of pleasing things in gardens; then by means of representatives of spiritual things, which affect the interiors of their minds with pleasure; and finally by means of truths of wisdom, and so by means of goods of love.

Fourthly: A compelled internal and a free internal are possible. A compelled internal is possible in such as are in external worship only and in no internal worship.... Such is the state of those who worship men living and dead, and thus worship idols, and whose faith is based on miracles.... A compelled internal is also possible in such as are in the internal of worship.... It can be compelled by love and by a fear of losing love. In its true sense the fear of God is nothing else....

DP 137. ...Compelled worship is corporeal, lifeless, darkened, and sad; corporeal because it is of the body and not of the mind, lifeless because there is no life in it, darkened because there is no understanding in it, and sad because there is no enjoyment of heaven in it. But worship not compelled, when it is genuine, is spiritual, living, clear, and joyful; spiritual because there is spirit from the Lord in it, living because there is life from the Lord in it, clear because there is wisdom from the Lord in it, and joyful because there is heaven from the Lord in it.

DP 139. No one is reformed in a state of fear, because fear takes away freedom and reason, or liberty and rationality; for while love opens the interiors of the mind fear closes them; and when they are closed man thinks but little, and only of what then presents itself to the mind or the senses.

The internal of thought is not closed by a fear of civil punishments or of external ecclesiastical punishments, because such laws only prescribe penalties for those who speak and act contrary to the civil interests of the kingdom and the spiritual interests of the church, and not for those who merely think in opposition to them.

A fear of infernal punishments may take possession of the external of thought, but only for a few moments or hours or days; it is soon brought back to its freedom from the internal of thought, which belongs strictly to its spirit and its life's love, and is called the thought of the heart.

But a fear of the loss of honor and gain takes possession of the external of man's thought; and when it does this it closes the internal of thought from above against influx from heaven, and makes it impossible for man to be reformed.

DP 140. By "fearing God" is meant fearing to offend Him, "offending God" meaning to sin. This fear is not a matter of fear but of love, for when one loves another does he not fear to do him wrong? And does he not fear this the more, the more he loves? Without such a fear love is insipid and superficial, a mere matter of the thought and not at all of the will.

Questions and Comments

1. If the punishments of the Old Testament were so constant, even though they seemed to be so ineffective on their spirit, should we punish children if it only seems to make them more stubborn at times?
2. We are taught that man can and should be compelled externally not to speak and act against civil law, moral law and the holy things of the church. Would such compulsion take away spiritual freedom or the freedom of religion? Why is such compulsion basically lacking in western civilization if it "ought to be" there?
3. Looking at the harmful effects of compulsion versus the way children are educated in heaven, what lessons can we learn about teaching children and helping others? Why is it different in this world? What is the proper balance we can achieve in this world?
4. We are taught in DP 136, "to compel men to Divine worship by threats and punishments is pernicious," and we are then given a comparison between compelled worship, and free worship. We are also taught in AR 159 that the difference between dead worship and living worship is not in the rituals and external forms. So what does this mean about how we should worship the Lord?
5. We are taught, "the fear that takes possession of the external of thought and closes the internal is chiefly a fear of the loss of honor or gain" (DP 139). What does this say about life in New Church congregations? How can this fear not be a leading motivation when morality in all its virtues is so vital for the life of the church?
6. What is the difference between fear of hell and holy fear? How are they similar and how are they different? Why does fear of hell not close up the internal mind against the Lord and what is heavenly? How can fear of hell help lead to genuine holy fear? How can we develop holy fear?