

**THE ATHANASIAN CREED,
EXTRACTED FROM THE
APOCALYPSE: OR BOOK OF
REVELATIONS EXPLAINED, PP.1-
121**

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The Athanasian Creed, Extracted from the Apocalypse: Or Book of Revelations Explained, pp.1-121 by Emanuel Swedenborg

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EMANUEL SWEDENBORG

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OF

EMANUEL SWEDENBORG.

BOSTON:

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ADVERTISEMENT.

This little work is taken from the Apocalypse Explained, beginning with No. 1091 and ending with No. 1229. As it is there published it cannot be read continuously without considerable difficulty, it being a work which is distinct and complete in itself, and yet added in small portions to the sections of another work, which is also complete in itself. To obviate this difficulty and thus to make this treatise more extensively useful, it has been thought advisable to publish it separately.

The present edition of 1841 has been carefully revised, and the translation is believed to be improved.

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ATHANASIAN CREED.

1. *“Whosoever will be saved it is altogether necessary for him to keep the catholic faith; which faith unless every one shall keep whole and entire without doubt, he shall perish everlastingly. The catholic faith is this, that we worship one God in trinity, and trinity in unity; neither commizing the persons, nor separating the substance (essence). For there is one person of the Father, another of the Son, and another of the Holy Spirit, but the Divinity of the Father, of the Son, and of the Holy Spirit, is one and the same, the glory equal, and the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Spirit. The Father is uncreate, the Son is uncreate, and the Holy Spirit is uncreate. The Father is infinite, the Son infinite, and the Holy Spirit infinite. The Father eternal, the Son eternal, and the Holy Spirit eternal: and yet there are not three eternals, but one eternal; and there are not three infinites, nor three uncreate, but one uncreate and one infinite. In like manner as the Father is omnipotent, so the Son is omnipotent, and the Holy Spirit is omnipotent: and yet there are not three omnipotents, but one omnipotent. As the Father is God, so the Son is God, and the Holy Spirit is God: and yet there are not three Gods, but one God. Although the Father is Lord, the Son is Lord, and the Holy Spirit is Lord, still there are not three Lords, but one Lord: for as we are obliged, by the christian verity, to acknowledge every person by himself to be God and Lord, yet are we forbidden by the catholic religion to say there be three Gods or three Lords (according to others, we cannot, from the christian faith, make mention of three Gods or three Lords.) The Father was made of none, neither created nor born. The Son is of the Father alone, not made, nor created, but born.*

The Holy Spirit is of the Father and of the Son, neither made, nor created, nor born, but proceeding. Thus there is one Father, not three Fathers, one Son, not three Sons, one Holy Spirit, not three Holy Spirits. And in this trinity none is prior or posterior to the other, neither is he greater or less than the other; but all the three persons are together eternal, and are altogether equal. So that in all things, as was before said, the unity in trinity and the trinity in unity is to be worshiped; (according to others, three persons in one Godhead, and one God in three persons is to be worshiped). Wherefore, whoever would be saved, should thus think of the trinity. It is also further necessary for salvation, that he believe rightly the incarnation of our Lord Jesus Christ; (according to others, that he constantly believe that our Lord Jesus Christ is true man). For the true faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and man, God of the substance (or essence; according to others, nature) of the Father, born before the world, and man of the substance, (according to others, nature) of the mother, born in the world: perfect God and perfect Man, consisting of a rational soul and a human body: equal to the Father as to the Divine, and inferior to (according to others, less than) the Father as to the Human. Who, although God and man, yet they are not two, but one Christ: one, not by conversion of the Divine Essence into the Human (of the Divinity into body), but by assumption of the Human Essence into the Divine (into God); one altogether, not by commixture of essence (of substance), but by unity of person (according to others, because they are one person): for as the rational soul and body are one man, so God and man is one Christ. Who suffered for our salvation, descended into hell, and reascended on the third day from the dead, and ascended into heaven, and sitteth on the right hand of the Father God Almighty; from whence he is about to come to judge the living and the dead. At whose coming all men shall rise again with their bodies; and they who have done good things shall enter into life eternal, and they who have done evil things, into eternal fire. This is the catholic faith, which unless a man believe faithfully, he cannot be saved. Glory to God the Father and Son and Holy Spirit. As it was in the beginning, is now, and shall be forever, word without end. Amen."

2. This is the doctrine concerning God received throughout the whole christian world, because received from a (gen-

eral) council. But, before we take that doctrine into examination, an *arcanum* concerning the state of faith and of love with man in this world, and afterwards in the other, into which he comes after death, shall be made known; for until this be made known, man knows no other than that every one, without any regard to his faith, may be let into heaven and be saved by the Divine mercy; whence is the erroneous belief of the Roman Catholics, that heaven is open to man at the good pleasure of the pope, and by the favor of his vicars. The *arcanum* is this, that all the thoughts of man diffuse themselves into the spiritual world, in every direction, not unlike the rays of light diffused from flame. Inasmuch as the spiritual world consists of heaven and hell; and heaven consists of innumerable societies, and in like manner hell, hence the thoughts of man must needs diffuse themselves into societies; spiritual thoughts, which relate to the Lord, to love and faith in him, and to the truths and goods of heaven and the church, into heavenly societies; but thoughts merely natural, which relate to self and the world, and the love thereof, and not to God at the same time, into infernal societies. That there is such an extension and determination of all the thoughts of man, has hitherto been unknown, because it was unknown what the quality of heaven is, and what the quality of hell, thus that they consist of societies, consequently that there is an extension of the thoughts of man into another world than the natural, into which latter world there is indeed an extension of the sight of his eyes; but it is the spiritual world into which thought extends itself, and it is the natural world into which vision extends itself, since the thought of the mind is spiritual, and the vision of the eye is natural. That there is an extension of all the thoughts of man into societies of the spiritual world, and that no thought can be given without such extension, has been so testified to me from the experience of many years, that with all faith, I can assert it to be true. In a word, man with his head is in the spiritual world, as with his body he is in the natural world: by head is here meant his mind, consisting of understanding, thought, will, and love; and by body is here meant his senses, which are seeing, hearing, smelling, taste, and touch: and whereas man as to his head, that is, as to his mind, is in the spiritual world, therefore he is either in heaven or in hell, and where the mind is, there the whole man is with head and body, when he becomes a spirit; and man is altogether of a quality