

**EXTRACTS FROM THE
THEOLOGICAL WORKS OF
EMANUEL SWEDENBORG**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649443604

Extracts from the Theological Works of Emanuel Swedenborg by Emanuel Swedenborg

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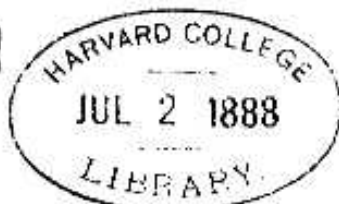


BOSTON:

T. H. CARTER — 1888.

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Gift of T. H. Carter

NOTICE.

THIS little volume of Extracts from the Theological Works of Emanuel Swedenborg was first published in Philadelphia, in 1816.

To us they seem to be made with so good judgment, and so fully to embody the vitality of Christian Life, as to lead us to reprint them for distribution.

All who wish for a copy may receive one by calling at 169 Tremont Street, Boston, or 20 Cooper Union, New York.

If any who should receive a copy should cease to value it, he is requested to give it to another.

T. H. C.

JANUARY, 1888.

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EXTRACTS FROM SWEDENBORG.

MAN in another life becometh the perfect image of his inward thoughts and intentions. — *Arc.* 1680.

Man may know whether he is amongst the infernal or angelic spirits: if he intendeth evil to his neighbor, thinking nothing but evil concerning him, and actually doing evil when it is in his power, and finding delight therein, he is then amongst the infernals, and becometh also himself an infernal in another life; but if he intendeth good to his neighbor, and thinketh nothing but good concerning him, and actually doeth good when it is in his power, he is then amongst the angelic, and becometh himself also an angel in another life. This is the characteristic mark or test by which every one may discover his true state and quality, and according to which he ought to examine himself. There are several who by habit have learned in the world a fair and upright method of speaking and acting; but in another life it is perceived instantly whether

the mind or intention hath been agreeable thereto; and if not, they are rejected amongst the infernals of their own kind and species. — *Arc.* 1680.

Kings are predicted of peoples, but not so of nations. The children of Israel, before they desired a king, were a nation, and represented good, or the celestial principle; but after that they desired and received a king, they became a people, and no longer represented good, or the celestial principle, but truth, or the spiritual principle; which was the reason why it was imputed to them as a fault. 1 Sam. viii. 7, to the end. — *Arc.* 1672.

Everything in another life that is sweet and harmonious, hath its ground in goodness and charity. — *Arc.* 1759.

Persuasions of the false grounded in self-love, are opposite to the celestial things of love; persuasions of the false grounded in the love of the world, are opposite to the spiritual things of love. Persuasions grounded in self-love have this tendency, that they would have dominion over all things; and, in proportion as they are left unrestrained, they would have dominion over the universe, and even over Jehovah; wherefore persuasions of that kind are never tolerated in another life; but persuasions grounded in a love of the world have not so unruly a

tendency, giving birth only to the wild ravings of a discontented mind, attended with a fond and vain affectation of heavenly joy, and a desire to appropriate the wealth and possessions of other people not so much with a view to self-pre-eminence; but the differences of those persuasions are innumerable. — *Arc.* 1675.

The things spoken by spirits are heard as clearly, in respect to depth and tone of expression, by those whose interior organs of hearing are open, and also by spirits themselves, as the things spoken by men on earth; but by those whose interior organs are not open, they are not heard in the least. — *Arc.* 1763.

Spirits sometimes discourse by mere visual representatives; such as flame of various colors, luminous appearances, clouds ascending and descending, etc. — *Arc.* 1764.

It is an established truth that unless the Lord had come into the world, and subdued and overcome the hells, by suffering himself to be tempted, the whole race of mankind must have perished; and there was no other possible means of salvation, even for those who have lived on this earth since the time of the most ancient church. But to unfold the arcana of this saving process, even in a most general view, would fill a whole volume, and would also give occasion to reasonings concerning divine mysteries, which, being above