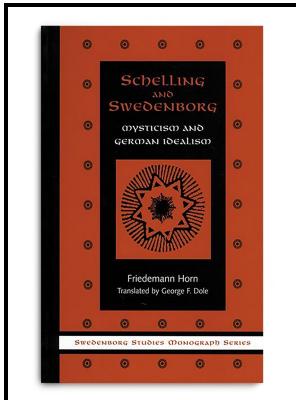


View from within - a compendium of Swedenborgs theological thought

Swedenborg Foundation - Full text of Compendium of the Theological Writings of Emanuel



Description: -

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Notes: Bibliography: p. 139-141.

This edition was published in 1985



Filesize: 43.65 MB

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Swedenborg and Biblical Exegesis

Ab initiathe Infinite is absolute and non-relative, for as yet thereis nothing to which it can come into relation. It was, however, another availability — something that the individual might turn to, might find intriguing and might for him summarize the long course of knowledge which he had already followed and give him certain incentives to investigate further into the unconditioned world that laid therein .

Browse subject: Swedenborg, Emanuel, 1688

At a time when many Dutch ministers of his day had turned to liberalism, Kuyper rediscovered Calvinistic orthodoxy and saw that the way ahead for the church in Holland lay in recovering the energy and strength and directions which Calvinism still had to offer. So also does regeneration and an indwelling Spirit . .

Swedenborg's Writings and Publications

Paul's great expression is that love is the fulfilling of the law: 3 in both instances of its use the meaning is limited, as in St. We see how happiness and beauty gotogther. Hence it is evident that the created universe, in its general progression to its ultimate end, is relatively the mediate end ; for forms of uses are continually raised from the earth by the Lord the Creator, in their order up to man, who as to his body is likewise from the earth.

Full text of II The Theological

Furthermore, the anarchist concept of integral education, apart from reflecting the anarchist social ideal, also involved an important notion of personal well-being.

Full text of II The Theological

Philosophy makes use of the new materialprovided by science, and science is breathing a morephilosophical atmosphere. The interpreter is now no longer subject to the Word being interpreted but, in his or her own name and in the name of enlightened twentieth century consciousness, he or she

redefines its content! The created good involved is a common good, bonum multitudinis, yet it is infinitely inferior to the divine Common Good itself.

Full text of II The Theological

Wacker says it cannot do justice to the historical character of Scripture. Swedenborg's description of Adam's church and its fall also figures into plate 11.

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