

Ä

DIVINE PROVIDENCE.

ANGELIC WISDOM

CONCERNING

THE DIVINE PROVIDENCE.

~~~~~  
TRANSLATED FROM THE LATIN OF

EMANUEL SWEDENBORG,

*Late Member of the House of Nobles in the Royal Diet of Sweden,  
Assessor of the Royal Board of Mines,  
Fellow of the Royal Society of Upsala, and of the Royal Academy of Sciences of Stockholm  
And Corresponding Member of the Academy of Sciences  
of St. Petersburg.*

~~~~~

ORIGINALLY PUBLISHED AT AMSTERDAM, ANNO 1764.

LONDON :

PUBLISHED BY J. S. HODSON, CROSS STREET, HATTON GARDEN ;
SOLD ALSO BY W. SIMPKIN AND R. MARSHALL, STATIONERS' HALL COURT,
LUDGATE STREET ; AND W. CLARKE, MANCHESTER.

1833.

Ä

This work is printed at the expense of, and published for, "THE
SOCIETY FOR PRINTING AND PUBLISHING THE WRITINGS OF EMANUEL
SWEDENBORG, INSTITUTED IN LONDON IN THE YEAR 1810."

ADVERTISEMENT.

IN this new Edition of Emanuel Swedenborg's invaluable Treatise on the Divine Providence, an attempt has been made to render the Translation a little more smooth, without making it less faithful to the original, or even less literal; but there are still some peculiarities of style, which it has been thought advisable to retain, rather than to incur the risk of weakening in any degree the force of the Author's sentiments.

The frequent occurrence of adjectives used as substantives (*internal, interior, &c.* for instance) may be objected to by many persons; but, when practicable, this mode of rendering the Latin neuter adjectives was generally thought preferable to that of adding the substantive *thing*, or *principle*, &c. because there is a danger of such words conveying an idea not strictly in agreement with the Author's meaning.

The retention of the Latin word where no corresponding one could be found in English, occurs but very rarely; and it may be fairly presumed, that in this work the Reader will be as little troubled with technicalities of language as in the generality of works on abstract philosophy.

CONTENTS.



	No.	Page
THAT THE DIVINE PROVIDENCE IS THE GOVERNMENT OF THE		
DIVINE LOVE AND THE DIVINE WISDOM OF THE LORD ..	1	1
I. That the universe, with all and every thing therein, was created from the divine love by the divine wisdom ..	3	3
II. That the divine love and the divine wisdom proceed from the Lord as a one	4	5
III. That this one, in a certain image, is in every created thing	5	7
IV. That it is of the Divine Providence that every created thing, in the whole and in part, should be such a one, and if it is not, that it should be made so	7	9
V. That the good of love is not good, except so far as it is united to the truth of wisdom ; and that the truth of wisdom is not truth, except so far as it is united to the good of love ..	10	11
VI. That the good of love not united to the truth of wisdom is not good in itself, but only apparent good ; and that the truth of wisdom not united to the good of love is not truth in itself, but only apparent truth	14	14
VII. That the Lord does not suffer any thing to be divided ; wherefore it must either be in good and at the same time in truth, or it must be in evil and at the same time in falsity ..	16	16
VIII. That that which is in good and at the same time in truth, is something ; and that that which is in evil and at the same time in falsity is not anything	19	18
IX. That the Divine Providence of the Lord causes evil and its attendant falsity to serve for equilibrium, relation, and purification, and thereby for the conjunction of good and truth in others	21	20
THAT THE DIVINE PROVIDENCE OF THE LORD HAS FOR ITS END		
A HEAVEN OUT OF THE HUMAN RACE ..	27	22
I. That heaven is conjunction with the Lord ..	28	24
II. That man by creation is such that he can be more and more nearly conjoined to the Lord	32	27
III. That man becomes wiser in proportion as he is more nearly conjoined to the Lord	34	30
IV. That man becomes happier in proportion as he is more nearly conjoined to the Lord	37	33
V. That man, in proportion as he is more nearly conjoined to the Lord, appears to himself to be more distinctly at his own disposal, and perceives more evidently that he is the Lord's ..	42	35

	No.	Page
THAT THE DIVINE PROVIDENCE OF THE LORD, IN ALL THAT IT DOES, HAS RESPECT TO WHAT IS INFINITE AND ETERNAL ..	46	8
I. That what is infinite in itself and eternal in itself, is the same as what is divine	48	40
II. That what is infinite and eternal in itself cannot but have respect to what is infinite and eternal from itself in finites ..	52	43
III. That the Divine Providence, in all that it does, has respect to what is infinite and eternal from itself, especially in saving the human race	55	45
IV. That an image of what is infinite and eternal exists in the angelic heaven	60	49
V. That to respect what is infinite and eternal in forming the angelic heaven, that it may be before the Lord as one man, the image of himself, is the inmost end or purpose of the Divine Providence	64	51
THAT THERE ARE LAWS OF THE DIVINE PROVIDENCE WHICH ARE UNKNOWN TO MEN	70	54
THAT IT IS A LAW OF THE DIVINE PROVIDENCE THAT MAN SHOULD ACT FROM LIBERTY ACCORDING TO REASON ..	71	55
I. That man has reason and free-will, or rationality and liberty; and that these two faculties are from the Lord in him ..	73	56
II. That whatever a man does from liberty, whether it be of reason or not, provided it be according to his reason, appears to him as his own act	74	59
III. That whatever man does from liberty according to his thought, is appropriated to him as his own, and remains ..	78	63
IV. That man by these two faculties is reformed and regenerated by the Lord; and that without them he could not be reformed and regenerated	82	66
V. That man, by means of these two faculties, can be reformed and regenerated so far as he can be led by them to acknowledge, that all the truth and good, which he thinks and does, is from the Lord, and not from himself	87	71
VI. That the conjunction of the Lord with man, and the reciprocal conjunction of man with the Lord, is effected by these two faculties	90	74
VII. That the Lord preserves these two faculties in man inviolable, and as sacred, in every progression of his Divine Providence	96	77
VIII. That, therefore, it is of the Divine Providence that man should act from liberty according to reason	97	80
THAT IT IS A LAW OF THE DIVINE PROVIDENCE, THAT MAN AS FROM HIMSELF SHOULD REMOVE EVILS AS SINS IN THE EXTERNAL MAN, AND THAT THUS AND NO OTHERWISE THE LORD CAN REMOVE EVILS IN THE INTERNAL MAN, AND THEN AT THE SAME TIME IN THE EXTERNAL	100	83
I. That every man has an external and an internal of thought	103	86