

"Six days shalt thou labor, and do all thy work. And the seventh day is the Sabbath to Jehovah Thy God."

We read that this signifies, "The combat which proceeds and prepares for this marriage," and then, "the good implanted and thus the marriage." (A.C. 8884)

To labor and do all thy work, signifies "to do those things which are necessary to life, here those things which are necessary to spiritual life, that is to life in heaven. Moreover by the combat which proceeds, and prepares for the celestial marriage, is meant spiritual combat or temptation: for before he enters into the celestial marriage, that is, before he is regenerated, the man is in the combat against the evil and false things in himself, because these must be removed before the true and the good which are from the Lord can enter. These evil and false things are removed by the true things of faith, for by means of these the man not only learns what good is, but is also led to good. This is the first state of a man who is being regenerated, and is called a state which proceeds, and prepares for the celestial marriage." (A.C. 8888).

To do those things which are necessary for spiritual life, thus for the celestial marriage man's life must be changed and this change can only take place by means of the trues of faith, for as we read, "by means of the trues of faith man not only learns what good is, but is also led to good." The first thing therefore necessary, is to acknowledge and believe that man from himself or from his own perception or from his common sense does not know what good is, nor can he lead himself into genuine good, but he must be led by the Lord by means of the true things of faith. To come to this acknowledgement and belief is not as easy as it might at first appear, for there are many things with man which appear good, and which he can readily confirm as being good, which have not been formed in him by the trues of faith, but out of natural affections. A man can then confirm these apparent goods by many things in the letter of the Word, including the letter of the Third Testament which he misapplies; and when he has so misapplied them, he thinks they are trues of faith. It is only, when a man has lost trust and confidence in his own perception, in his own intuition, even in his own common sense, and especially in his own good and kind feelings that he can really look to the trues of faith to teach him what good is and to lead him to it. It is only when man has come to this self acknowledgement of being from himself in what is evil and false, that the six days of labor and work, can commence to prepare him for the celestial marriage. Before this man does not see any thing, but the most external and superficial evil and false things, in himself; he is quite sure that his intentions or ends are good, wherefore he is in no spiritual combat or temptation, that is he is not in the preparation for the celestial marriage.

As we read, "Before he is regenerated the man is in combat against the evil and false things in himself, because these must be removed first before the true and good which are from the Lord can be received." But a man cannot enter this combat until he permits the true of faith to show him what the genuine good is, and he will not permit the true of faith to show him this, as long as he trusts in his own perception, his own intuition, or his own common sense, as to what good really is. Wherefore when a man acknowledges that what appears to him, from himself, to be good and true, is not genuinely good and true, then the combat commences; for man's own things fight back and refuse to give up. There is therefore a long combat between the internal man, in which are the trues of faith, and the external man, in which are the false appearances of the good and true, until one or the other gains the victory; and in fact, this combat is waged through six different states, in which the plane of the combat becomes discretely more and more interior, interior until finally man is prepared and enters the celestial marriage in which there is peace, or the rest of the Sabbath day.

In the words: "Six days thou shalt labor and do all thy work," the little word "all" is important; for if all the work is not done the work is not completed, and if, being not fully prepared, one would from a longing for peace and rest try to enter the marriage from oneself, one would be received, as the Lord Himself described, as follows: "And when the king came in to see the guests, he saw there a man which had not on a wedding garment; And he said unto him, Friend, how comest thou in hither not having a wedding garment? and he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth." (Matt. 22:11,12)

The number in the Arcana Coelestia treating of the text today continues:

"But when the man is in good and is led by the Lord through good, he is then in the celestial marriage, thus in heaven, for the celestial marriage is heaven. The former state in what is signified by the six days which proceed the seventh day, and the latter state by the seventh day."

When we read the words, "When the man is in good, and is led by the Lord through good," we are at first lightly, apt to take it for granted that we know what good is, because we so often speak of good. But, if what has been said is considered, it may be realized that good, as used in the number we are considering, is totally unknown in the world and is very little known in the Church; for the good here spoken of is the good which is given to man when he has totally given up his own idea of what is good and has permitted the Lord to teach him, by means of the true of

faith, what good is, and has permitted the Lord to lead him to such good. Wherefore good is a word not to be spoken lightly, but with holy fear; for if we use the word "good" lightly we are like the one who came to the Lord, of whom it is written: "And, behold one came and said unto Him, Good Master, What good thing shall I do, that I may have eternal life? And He said unto him, why callest thou Me good? there is none good but one, God: but if thou wilt enter into life keep the commandments..... The young man saith unto him, All these things have I kept from my youth up; what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give unto the poor, and thou shalt have treasure in heaven: and come and follow Me.

But when the young man heard that saying, he went away sorrowful: for he had great possessions." (Matt. 19-16-22).

Here the Lord first taught what good was, namely, none but God, and that which is of God. And that all the keeping of the commandments is not genuine good unless man gives up one's own, particularly one's own idea of good, which always has merit in it.

How often even in the Church, we hear people speak of someone, as being good, or other things are said which implies that a man or woman is good, without the judgment which comes out of the trues of faith which alone can teach what good is, and which can therefore make manifest as to who is in good. None are in good who have not given up their own life, with its loves and affections, and, having overcome, have been given good by the Lord, and who are then led by the Lord through good.

As none can know from themselves what is good, or what good is, still less can they know from themselves who is in good. All judgment belongs to the Son of Man that is to the genuine Doctrine of the Church out of the Word, and this judgment is sometimes manifest by the Lord to those who are prepared to receive it. From no other source can a man obey the command of the Lord to "Judge just judgment." From this it can be seen how important it is for the Church to be in genuine Doctrine, for apart from genuine Doctrine there is no order, and where there is no order the Church cannot be led to genuine peace, which is the Sabbath of rest.

There are two states, in the first state man is led by means of the trues of faith to good, this state is represented by the six days of labor and work, in it man has not, as yet, come to tranquility and rest, the second state is present when man is in good and from good sees the true. This is a state of peace and rest and is called the Sabbath. But in order for the state to be genuine, the good must be genuine, and the good cannot be genuine unless man has left his own idea of good and has been taught what genuine good is, and has been led to it by

the genuine trues of faith. When a man has been led to genuine good he must not return into his former state and view the good from the true, but must remain in the good, and in the true of the good.

Before regeneration a man acts from apparent good according to the apparent true. But more and more the apparent good becomes less genuine, and the apparent true more falacious until these would lead him to destruction; a man in this state, if he is to be regenerated, is given genuine true. If he loves the genuine true, he lets the true teach, and then, lead him away from his former apparent good, and also away from evil, into genuine good; in this state the true must be in the first place for it must lead, nor in this state, may he let his feeling of what is good lead him or he is lost. When a man has been taught and led to genuine good by the true and has come into this good; then good again rules, but now it is not apparent, but genuine good. When a man is in good not genuine, he may quote from the Word or may confirm himself in his unregenerate state by many passages in the Word which speak of good or of charity, being in the first place, but in doing this he falsifies the Word.

In the number, in explication of today's text, a series of numbers are given treating of this subject, from which we quote the following:

"And no one shall go out of the door of the house. That this signifies that they shall abide steadfast in good, which must not be regarded from the true. From the true to look to good is to look from what is external to what is internal; but from good to look to the true is to look from what is internal to what is external, for good is interior and the true is exterior. From the good to look to the true is according to order, for all the influx is through interiors to exteriors; whereas from the true to look to good is not according to order; and therefore when a man is being regenerated, the order is inverted and the good of charity is regarded in the first place, and the true of faith in the second." (A.C.7923).

"Before regeneration man acts from the true, but through it good is acquired; for the true becomes good with him when it becomes of his will, and thus of his life; but after regeneration he acts from the good, and through it, trues are procured. To make this still clearer. Before regeneration man acts from obedience; but after regeneration from affection. These two states are inverse to each other; for in the former state the true rules, but in the latter the good rules. When a man is in the latter state, that is when he acts from affection, he is no longer allowed to look back, and do the good from the true, for at that time the Lord flows into the good with him, and leads him by means of the good. If at that time he were to look back, or were to do the good from the true, he would act from his proprium; for he who acts from the true leads himself, where he who acts from good is led by the Lord." (A.C.8505).

"Six days ye shall gather it. That this signifies the reception of the true before it is being conjoined with good; in this state man is led into temptations, which are combats with the evils and false things in him; and then the Lord fights for the man and also with him. But after this state there is a state of the conjunction of the good and the true, thus at that time there is a state of rest, for the Lord also. This state of rest is what is represented by the rest on the seventh day, or day of the Sabbath. That the Lord then has rest, is because when the good has been conjoined with the true, the man is in the Lord, and is led by the Lord without labor or combat." (A.C. 8506).

"Everyone ought to be led to Christian good, which is called charity, through the true of faith; for the true of faith will teach not only what charity is, but also what its nature must be; and unless he learns this first from the Doctrine of his Church (for he cannot possibly know it from himself), he cannot be prepared and adapted to receive this good..... Man cannot be led to Christian good except through the trues which are of faith. A man must know further that trues do not of themselves enter into good, but that good adopts the trues and adjoins them to itself..... When a man has been regenerated he acts from good, but not from the true; that is he is led by the Lord by means of good and no longer by means of the true." (A.C. 8516)

"Before regeneration all good is procured by means of the true, but after regeneration man is led by the Lord by means of good; the former state is signified by the six days which proceed the seventh, and the latter state by the seventh or sabbath day..... Man is outside of heaven so long as he acts from the true; and he comes into heaven when he acts from the good, for he is then actuated by the Lord according to the order of heaven." (A.C. 8539)

The series of numbers then continues in reference to Jethro and Moses, but as these numbers have already been considered, we will not quote further except the following: "Perception from heaven is not given except with those who are in the love of the true from the good: and not even then unless they are in the love of the true from genuine good." (A.C. 8685)

"And the seventh day is the sabbath of Jehovah thy God. That this signifies good implanted and thus the marriage,.....thus the good implanted by means of the trues, and afterwards formed by them; for the good with man is not spiritual good until it has been formed by trues; and when it has been so formed, there is then the celestial marriage; for this is the conjunction of the good and the true, and is heaven itself with man. From this also it is that the seventh day signifies a holy state." (A.C. 8889).

It is to be observed that this commandment like all the rest is immediately addressed to the spiritual Church, for in the introduction to the Ten Commandments it is said: "In this chapter the subject treated of in the internal sense is the trues Divine which are to be implanted in the good with those who are of the Lord's spiritual Church. The Ten Commandments of the Decalogue are these trues." (A.C.8859) Thus the sabbath, treated of directly, is the Sabbath of the spiritual Church, and not the Sabbath of the celestial Church. This is also evident from the fact that it was the Children of Israel, while in the wilderness, who were being addressed, as well as from many other considerations. Thus the good from which they act from the Lord on the sabbath day is spiritual good, and is not celestial good, for in the preceeding chapter they were repeatedly warned that if they approached celestial good they would lose their spiritual life. Thus it was the good which was formed in the intellectual by means of the true of faith.

It is this good which we must enter, and which, when we are in it, we must not violate in any manner by going back, and acting out of the true. This is true of us in the present state inspite of the fact that the New Church in the broader series, from beginning to end, is a celestial Church, and has a celestial quality. In the present state, this celestial quality can only be seen from the side of the Lord; from the side of the man of the Church, in the present state, he must enter into spiritual good, and keep this good inviolate. When he does this he is in the rest of the seventh day. It is true that in the inmost series the Sabbath refers to the man who has become celestial, but this is a series which it would not be in order to enter upon now; for the present, we must remain in the series nearest to the letter of the Arcana Coelestia, which treats of the Sabbath in relation to the man of the spiritual Church. To fail to do this would be to go up into Mount Sinai and die, that is to enter the celestial out of self confidence, and thereby lose our spiritual life.

In each heaven there is an inmost degree, which is innocence, and which makes the celestial degree of that heaven. Here, therefore where the spiritual Church is being addressed, the Sabbath is the celestial of innocence of the spiritual Church and the man of the spiritual Church which is ever to be kept in mind, which is to be entered into and which is not to be violated in any manner. And because it is the celestial of the spiritual heaven and the spiritual Church it is called the celestial marriage.

Let us pray that the Sabbath may become a spiritual reality to us, which we will keep inviolate. Then there will be peace in the Church and in the man of the Church, for the Lord Who is present in genuine good will reign and in Him and from Him is all the peace and rest which is eternal.

"Peace I leave with you, My peace I give unto you: Not as the world giveth, give I unto you. Let not your heart be troubled. Neither let it be afraid." (John 14:27)

AMEN

Readings: Ps. 23

John 14:1-15

A.C. 10,630