

"Remember the Sabbath day to keep it Holy."

We read concerning the two tables of the Decalogue: "Upon one table were written the precepts of love into the Lord, and upon the other table were written the precepts of love towards the neighbor. The first three precepts are those of love into the Lord, and the last six are those of love towards the neighbor, while the fourth precept, - which is honor thy father and thy mother, is the mediating precept." (A.E.1026)

It is a law of the Word that the first thing said contains the end, that is the end in view, while the last thing said contains the fulfillment of the end. The things which are in between are the means to the end.

The first thing said in the Ten Commandments is: "I am Jehovah Thy God." which signifies the Lord as to His Divine Human universally reigning in all and single things of the good and true..... That the things which proceed must reign in all things which follow and thus in a series as said above, is evident from everything which the Lord spake,..... What is first therein is inmost, and what succeeds in order adds itself to the inmost and thus grows." (A.C. 8864)

The inmost end which comes first in the Decalogue is that the Lord may universally reign in all and every single thing of the good and true with man, but in order that this may be fulfilled man must be regenerated. When man has been regenerated he comes into peace or rest, which is the sabbath, and is the close of the table of the Decalogue in relation to the Lord. The intermediates are the six days of work or labor.

To remember the sabbath day to hallow it, is to remember the end, - that is, that the Lord as to His Divine Human may reign universally in all and single things of the good and the true with man thus in His thoughts and affections. We therefore read: "Remember. That this signifies what is perpetually in thought, is evident from the signification of remembering, when said of such a thing as must not in any wise be forgotten, as being what is perpetually in the thought. That is perpetually in the thought which universally reigns there; and that universally reigns there which is perpetually in his thought, even when he is meditating on other things, or is engaged in business affairs." (A.C. 8885) Man does not come into the peace, the rest of the Sabbath until the Lord universally reigns in all and single things of the good and the true, thus of man's thoughts and affections, the six days of labor are the means by which man is prepared for such rest and peace.

But what is involved in the Lord universally reigning, is further revealed in what is said about the sabbath, and about rest. We read: "A rest, that this signifies a state of peace when there is no temptation, is evident from the signification of a rest such as there was on the days of the sabbath, as being representative of peace, in which is effected the conjunction of the good and the true. But the six days of labor represented the combat, consequently the temptations which proceed a state of peace, for after temptations comes a state of peace, and then there is the conjunction of the good and the true.

The reason the Sabbath was accounted most Holy, was, that in the supreme sense, it represented the union of the Divine and the Divine Human in the Lord; and in the relative sense the conjunction of the Divine Human of the Lord with the human race. Consequently the Sabbath was Most Holy. And because it represented these things, it also represented in Heaven the conjunction of the good and the true which is called the celestial marriage. And as the conjunction of the good and the true is effected by the Lord alone, and nothing of it by man, and as it is effected in a state of peace, therefore it was most severely forbidden that man should then do any work." (A.C. 8494-5)

Man to come to the Sabbath must pass through six days of labor or temptation, in which he acts out of the true, in the appearance that it is from himself. These temptations grow more and more severe until he passes through a state of despair in the sixth day, corresponding to the crucifixion of the Lord, in which he is willing to give up his own life. He is then given to perceive that all his labors were really the labor of the Lord who sustained all the temptation, and led him in the way, and with this perception he is brought into a state of peace in which the good and true are conjoined. If however he takes merit in the suffering of temptations which he has passed through, and forgets that the Lord alone has fought for him and endured the temptations, he begins to labor again and thus profanes the sabbath day.

Concerning "To keep it holy" we read: "That this signifies no violation in any manner,.....in the internal sense that those things which are signified by the Sabbath are not to be violated in any manner, namely, the union of the Divine Human of the Lord with His Human Essence, also the union of this with the heavens, and the consequent conjunction in these of the good and the true; for if these things are violated, spiritual life perishes with man, and becomes merely natural and afterwards sensual; and then the false is readily learned in place of the true, and the evil in place of the good, for falsity and evil then universally reign with him." (A.C. 8887).

If we consider these words we cannot help but be astonished; for who has considered the danger of violating, the union of the Divine Human of the Lord with His Human Essence, or of violating the union of the Divine Human of the Lord with the heavens, and the consequent conjunction in these of the good and the true, and that with one who is guilty of this, his spiritual life perishes, and thus the spiritual marriage is violated? Do not such things appear immensely high and far removed from us? And yet this is the Sabbath which we are commanded, to remember to keep it holy, or sanctify it.

Every one wishes for peace and for rest; but there is no genuine peace no genuine rest until one has come into the union of the Divine Itself and the Divine Human of the Lord, also the union of this with the heavens and with the human race, and the conjunction of the good and the true thence.

Any longing for peace and rest without being in these things, is described in Jeremiah in these words: "They have healed also the hurt of My people slightly, saying, Peace, peace; when there is no peace." (6:14).

While we may perceive that we are not in the peace described above, yet we may remember the Sabbath day, that is we may continually hold it in view, and believe that it will be given by the Lord when we are prepared; and in continually holding this in view there is already present the beginnings of peace in the internal man although it may not as yet have descended into the external man.

Concerning the words, "Six days shalt thou labor, and do all thy work"; we read: "That this signifies the combat which preceeds and prepares for this marriage." (A.C. 8888)

The Sabbath day is the state of being in the Divine Marriage, that is of being in the marriage of the Divine and the Divine Human of the Lord, and in the Divine Marriage of the Lord with heaven and the human race, and thence in the marriage of the Good and the True; and what is wonderful this internal marriage must be in the marriage of a husband and wife, in order that love truly conjugal with its peace and rest, may be present. With those who remain in natural states, married partners often appear to be in a kind of peace, and a kind of happiness, but this peace, and happiness is not far removed from similar states among animals. If a man and woman commence the process of spiritual regeneration there is no genuine and abiding peace and happiness until they come into the union of the Divine and the Divine Human

of the Lord with the heavens and the human race and thence into the conjunction of the good and the true. From this it can be seen of what great importance this teaching should be in the lives of every member of the Church, and what great misery men and women fall into if they do not keep this teaching perpetually in view.

Yet the subject itself, in the present state of the Church, is necessarily in great obscurity, and we can only indicate certain generals; for example, what are we to understand by doing violence to the union of the Divine and the Divine Human in the Lord? The Lord when He was in the world completely glorified His Human and ascended into the Sun of heaven, far above anything that can be touched by man or angel, wherefore no man or angel can touch and still less violate the union of the Divine and the Divine Human of the Lord as it is in itself. But man may violate the corresponding thing in man. When the Lord is glorified in man, then man is in the Sabbath which is not to be violated in any manner; he is then in a state described in the seventeenth chapter of John as follows: "Father, the hour is come; Glorify Thy Son, that Thy Son also may Glorify Thee..... I have Glorified Thee on the earth..... and now, O Father, glorify Thou Me with Thine Own Self with the glory which I had with Thee before the world was. I have manifested Thy Name unto them which Thou gavest Me out of the world; Thine they were, and Thou gavest them Me, and they have kept Thy Word.....I pray for them: I pray not for the world, but for them which Thou hast given Me; for they are Thine. And all Mine are Thine, and Thine are Mine; and I am glorified in them.... Sanctify them through Thy truth: Thy Word is Truth."

As thou hast sent Me into the World, even so I have sent them into the world. And for their sakes I sanctify Myself, that they may also be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on Me through their word; That they may all be one: as Thou, Father in Me, and I in Thee, that they also may be one in Us:.....And the glory which Thou gavest Me I have given them: that they may be one even as we are one: I in them, and Thou in Me, that they may be made perfect in one."

Here is given a wonderful description of the sabbath day in man which is in no way to be violated and which is to be remembered or kept perpetually in mind, first as an end in view, and later as an actuality. We cannot now unfold these words of the Lord, but all can have some feeling of their significance, and all can feel that this is a description of the Sabbath which is ever to be remembered, and sanctified, and not to be violated in any manner.

We have said that the Lord when He made His first coming in person glorified His Human and ascended into the Sun of heaven.

The Lord when He made His Second Coming in Spirit, or in Glory, also assumed a Human in the Church which He glorified, and this glorification was also a purely Divine Work. The Lord's New Church Itself which is the result of this glorification is indeed the Sabbath, but this again is a subject which is so hidden that we can say nothing further about it at present.

The first signification of the Sabbath is the glorification of the Lord that is the union of the Divine and the Divine Human of the Lord, the second signification is the conjunction of the Lord with His creatures.

In numbers 8495 and 8886 of the Arcana Coelestia a description of the sabbath is given, and this in nearly the same words, with the notable difference that in the first number it speaks of, "The conjunction of the Divine Human of the Lord with the Human race," while in the second number it speaks of "The conjunction of the Divine Human with the heavens."

The first conjunction of the Lord is with the human things which can be regenerated in the natural mind, the second conjunction is with the things which are in the spiritual and celestial degrees of the mind, neither of these conjunctions is to be violated in any manner, by doing work, that is by ascribing them to oneself or by meriting in them, for if a man ascribes the things of the conjunction with the Lord to himself, and therefore merits in it, he loses his spiritual life. What a strong tendency there is to ascribe these things to oneself and merit in them can be realized by anyone who reflects and examines himself in the light of the Word.

The third, in the series of representatives of the Sabbath day, is the conjunction of the good and the true in heaven or the celestial marriage. Man is in the celestial marriage, when, by living according to the true and by struggling as of himself in the six states of temptation, he is prepared for and finally brought to the marriage of the good and the true; love then begins to rule and takes to itself the true as its bride. As the Lord alone is good and is love, man then perceives that the Lord alone has done the work of the six days and has endured the temptations and has brought the man to a state of peace and rest. A man is then given to perceive that the "as of itself life," is wholly of the Lord and not of man and it is this perception that gives him the peace and rest of the Sabbath which must not in any way be violated. To work on the Sabbath is to deny in thought and in life this perception.

Man before regeneration is in the love of himself and of the world; he therefore cannot act from his loves or he remains in what is evil and false. In the first state of regeneration he comes into the love of the true. If he remains in the love of the true and lives out of this love, he enters into combat with his own loves. As, in the true there is not such perception as there is in the good, it appears to him that he wages this combat from himself, and it must so appear to him; and, because he is in this appearance, and has no perception of the Lord Who is present and fighting for him he labors. In time, if he faithfully obeys the trues of the Word and the trues of the Church thence, and labors to combat his own love of self and the world these loves are weakened, and a love of the good is formed in him which becomes, in time, like a second nature. When this love has been established in him by the Lord, he begins to perceive the presence of the Lord, and comes into a state of peace or rest, that is into a sabbath; in this state he acts out of good from the Lord, and this good which is from the Lord takes to itself its own true as a bride, with out man's effort; wherefore we read: "And as the conjunction of the good and the true is effected by the Lord alone, and nothing of it by man, and as it is effected in a state of peace, therefore it was most severely forbidden that a man should do any work." (A.C. 8495).

There are two dangers, one that a man should not remember the sabbath day, that is that one should not keep it continually in mind as an end. The other that we should try to enter the celestial marriage precipitously from oneself without a full preparation. We are told that marriages which are entered into precipitously without proper preparation soon burn themselves out, and the same is true of the marriage of the good and the true. The full state of preparation or the six days of labor, consist in a patient living according to the true of the Word and the true of the Church and of the Word from a love of obedience to the true, whereby one over comes ones own loves which are the loves of self and the world. It is only when this state is completed that one is prepared for the celestial marriage, and can come into the marriage of the good and the true in which the Lord, Who is present in genuine good, reigns.

AMEN

Readings:

Is. 58,

John 17,

A.C. 8886, 7.