

# Remember the Sabbath Day to Keep It Holy.

## Overview

The Commandment, *Remember the Sabbath day to keep it holy*, is a commandment that is stated in the positive so to speak, so that it does not openly forbid a particular form of evil. Instead, it is a commandment which calls us to remember God, to remember God's truth and goodness, and to put God's truth and goodness into life practice. There are, however, a number pitfalls that a person can avoid as part of his or her practice of this Commandment. These include the following:

- Being led by self and not by God
- Becoming separated from God
- A fall from love to the Lord and toward the neighbor into faith without these loves
- Natural life fighting against spiritual life and desiring to dominate it
- Reasoning from yourself rather than from God
- Living an outward life without any internal, spiritual content
- Anxiety, excessive care or concern

This page intentionally left blank for correct, two-sided photocopying.

# Remember the Sabbath Day to Keep It Holy.

Quick Reference  
- from -  
*Secrets of Heaven*

Emanuel Swedenborg

**Note: This Commandment is stated mainly in the positive, so that it does not openly forbid a particular form of evil. There are, however, a number of pitfalls that a person can avoid as part of his or her practice of this Commandment. These have been bolded and underlined for quick identification.**

## "Remember..."<sup>1</sup>

1. "Remember" means...
  - a. What is perpetually in [a person's] thought.<sup>2</sup>
    - 1) Even when he or she is meditating on other things, or is engaged in business affairs.<sup>3</sup>
  - b. That [which] universally reigns in the thought.<sup>4</sup>
  - c. Such a thing as must not in any wise be forgotten.<sup>5</sup>
  - d. That [which] makes the life of a person.<sup>6</sup>
  - e. A person's inmost things.<sup>7</sup>
2. From these [inmost things] a person...<sup>8</sup>
  - a. Regards those things which are not perpetually there (that is, those things which do not yet universally reign) as being...
    - 1) Outside of him- or herself.
    - 2) Beneath him- or herself.
    - 3) Not yet being akin to him or her.
  - b. [Chooses for] him- or herself those things which agree with the inmost things.
  - c. [Adjoins] to him- or herself those things which agree.
3. [By adjunction and final consociation, the things] which universally reign are strengthened.<sup>9</sup>
4. This is effected, [with good people,] by means of new truths.<sup>10</sup>
5. With the evil [it is effected by]...<sup>11</sup>
  - a. **New falsities**,
  - b. Or by **wrong applications of truths**.
6. [Notes:]
  - a. That which universally reigns is that which has been insinuated into [a person's] will.<sup>12</sup>
    - 1) [A person's will] has been formed from his or her love.
    - 2) Whatever a person loves, this he or she wills.
    - 3) That which he or she loves above all things, this he inmost wills.
  - b. [A person's] understanding, [on the other hand,] serves to make manifest before others the things which the person wills, that is, which he or she loves.<sup>13</sup>

- c. When this is the case, love or affection flows from the will into the intellectual ideas also, and by a certain kind of inspiration vivifies and moves them.<sup>14</sup>
- d. With the good these intellectual ideas make one with the affections which are of the will.<sup>15</sup>
- e. It is otherwise with the evil.<sup>16</sup>
  - 1) With these the thought and the will do indeed inmosty agree, because the evil which the will wills, the understanding thinks, as falsity that is in agreement with this evil.
  - 2) But this agreement does not appear before people in the world.
  - 3) [The reason it that] from their infancy the evil learn to...
    - a) Speak differently from what they think.
    - b) Act differently from what they will.
  - 4) In a word, they learn to separate their interior person from their exterior.
  - 5) [In their exterior they then] form another will and also another thought besides that which is in their interior person.
  - 6) Thus by the exterior person [they] **counterfeit good** that is quite contrary to the interior person.
  - 7) At the same instant, the interior person **wills evil and imperceptibly thinks it.**

**"The Sabbath day..."<sup>17</sup>**

- 1. "The Sabbath day" means...
  - a. The union of the Divine Itself and the divine Human of the Lord (in the "supreme" sense).
  - b. The union of the divine Human with the heavens (in the "internal" sense).
    - 1) Thus heaven, and so the marriage of good and truth there.
- 2. In the representative church, [that is, with the Israelite nation, the Sabbath] was most holy.<sup>18</sup>
  - a. It was that which was to be perpetually in the thought.
  - b. [It was that which] was to reign universally.
- 3. The Israelite nation did not indeed think about...<sup>19</sup>
  - a. The union of the Divine and the divine Human of the Lord.
  - b. His union with heaven.
  - c. The union of good and truth in heaven.
- 4. [The reason was that] they were altogether **in externals without an internal.**<sup>20</sup>

**" To keep it holy."<sup>21</sup>**

- 1. "To keep it holy" [means that the following three things are not to be violated in any manner:]
  - a. The union of the divine essence of the Lord with His Human essence.
  - b. The union of this with the heavens.
  - c. The consequent union of good and truth in these.

**"Six days you shall labor, and do all your work..."<sup>22</sup>**

- 1. "Six days you shall labor, and do all your work" means...
  - a. The combat which precedes and prepares for this marriage.
- 2. "Laboring and doing your work" [means]...

- a. Doing those things which are necessary...to spiritual life, that is, to the life in heaven.<sup>23</sup>
- 3. [Notes:]<sup>24</sup>
  - a. Evils and falsities [within a person] must be removed before the truth and good which are from the Lord can be received.
  - b. These evils and falsities are removed by means of the truths of faith.
  - c. By means of [the truths of faith] a person...
    - 1) Learns what good is.
    - 2) Is...led to good.
  - d. The former state is what is meant by "the six days" which precede the seventh.
  - e. The latter state [is what is meant] by "the seventh day".
    - 1) [In this state there is] rest and peace.<sup>25</sup>

**"And the seventh day is the Sabbath to Jehovah your God."<sup>26</sup>**

- 1. "And the seventh day is the Sabbath to Jehovah your God" means...
  - a. Good [is] implanted and thus the marriage [takes place].
- 2. Notes:
  - a. Good [is] implanted by means of truths, and afterward formed by them.
  - b. Good with a person is not spiritual good until it has been formed by truths.
  - c. When it has been so formed, there is then the heavenly marriage.
  - d. This is the union of good and truth.
    - 1) [It] is heaven itself with a person.
    - 2) [It is] a holy state.

**"You shall not do any work, you, and your son, and your daughter, your manservant, and your maidservant, and your beast, and your sojourner who is within your gates."<sup>27</sup>**

- 1. This means...
  - a. In this case heaven and blessedness are in each and all things in the internal and in the external of a person.
- 2. "Not doing any work" [means] rest and peace, thus heaven.
  - a. When a person is in heaven, he or she is free from...
    - 1) **Excessive care or concern (solicitude).**
    - 2) **Unrest.**
    - 3) **Anxiety.**
  - b. When he or she is free from these he has blessedness.
- 3. "You" means the person him- or herself.
- 4. [A person's internal is composed of...]
  - a. His intellectual, [meant by] "son".
  - b. His will, [meant by] "daughter".
- 5. [A person's external is composed of...]
  - a. The natural as to truth, [meant by] "manservant".
  - b. The natural as to good, [meant by] "maidservant".
- 6. "Beast" [means] affection in general.
- 7. "The sojourner within the gates" [means known] facts in general.
  - a. [A] "sojourner" denotes a person who is being instructed in the truths of the church.
  - b. [Known] facts in general are at the gates, that is, at the entrance to the truths which are of the church.

8. Thus each and all things [of a person] are meant.

**"For in six days Jehovah made heaven and earth and the sea..."<sup>28</sup>**

1. "For in six days Jehovah made heaven and earth and the sea" means...
  - a. Regeneration and vivification of those things which are in the internal and in the external person.
2. "Six days" [means]...
  - a. States of combat.
  - b. [The Lord's] labor with a person before he or she is regenerated.
3. "Heaven and earth" [means] the church or kingdom of the Lord in a person.
  - a. "Heaven" [means] in the internal person.
  - b. "Earth" [means] in the external person.
  - c. Thus the regenerate person.
    - 1) That is, a person who has found the new life and has thus been made alive.
4. "The sea" means the sensuous of a person adhering to the bodily.
5. [Notes:]<sup>29</sup>
  - a. The person who is regenerated, or created anew, must no longer be led by the understanding of truth, but by the will of good, and if otherwise, the new life within him or her perishes.
  - b. [Implied by this is **a fall...**]
    - 1) From good to truth,
    - 2) Consequently, **from love to the Lord and toward the neighbor to faith without these loves.**
    - 3) [Note:] This [happens by means of] **reasoning from your own intellect.**
  - c. [Reasoning from one's own intellect is represented by] the serpent [in the Garden of Eden].

**"And all that is in them..."<sup>30</sup>**

1. "And all that is in them" means...
  - a. Vivification of all things therein.

**"And rested in the seventh day."<sup>31</sup>**

1. "And rested in the seventh day" means...
  - a. Then [there is] peace and the good of love.
2. "Resting" [means] peace.
3. "The seventh day" [means] a state of heavenly love, and therefore what is holy.
4. Notes:
  - a. Before a person is regenerated, or created anew, he or she is in an untroubled and restless state.
    - 1) His **natural life** then **fights with** his **spiritual life and wishes to rule over it.**
  - b. At this time the Lord has labor.
    - 1) He fights for a person against the hells which assault.
  - c. But as soon as the good of love has been implanted, the combat ceases, and rest ensues.
  - d. The person is then introduced into heaven and is led by the Lord according to the laws of order there, thus in peace.
  - e. These things are meant by "the rest of Jehovah in the seventh day."

**"Wherefore Jehovah blessed the seventh day..."<sup>32</sup>**

1. "Wherefore Jehovah blessed the seventh day" means...
  - a. Then the heavenly marriage from the Lord [exists].
2. "Blessed" [means]...
  - a. To be disposed into heavenly order.
  - b. To be gifted with the good of love.
3. "The seventh day" [means] a state of heavenly love, thus the heavenly marriage.
  - a. The heavenly marriage is the union of good and truth.
  - b. This is heaven in a person.

**"And hallowed it."<sup>33</sup>**

1. "And hallowed it" means...
  - a. It cannot in any way be violated.
2. [Notes:]
  - a. The heavenly marriage in the regenerate person, [i.e.,] the holy of the Lord with a person, cannot be violated.
  - b. The person who receives the holy of the Lord, i.e., one] who is in the good of love, [and] who is consequently in heaven [cannot be violated].

This page intentionally left blank for correct, two-sided photocopying.

# Keep the Sabbath Day Holy.

Quick Reference

- from -

*The Apocalypse Explained*

Emanuel Swedenborg

1. The third commandment...is to keep the Sabbath holy.<sup>34</sup>
2. The "Sabbath" means...<sup>35</sup>
  - a. The union in the Lord of the Divine Itself and the divine Human.
  - b. His union with heaven and the church.
  - c. The marriage of good and truth with the person who is being regenerated, thus the heavenly marriage.
3. [Notes:]<sup>36</sup>
  - a. The first thing in all things of worship is the acknowledgment of the Divine in the Lord's Human.
  - b. Without that acknowledgment a person can **believe and do only from self**.
    - 1) To believe from self is to **believe falsities**.
    - 2) To do from self is to **do evils**.
4. [Scripture:]
  - a. What shall we do that we might work the works of God?<sup>37</sup>
    - 1) This is the work of God, that you believe in Him whom God has sent.
  - b. He that abides in Me and I in him, the same bears much fruit; for without Me you can do nothing.<sup>38</sup>
5. Rest on the Sabbath day means...<sup>39</sup>
  - a. The state of [the above mentioned] union.
    - 1) The Lord then has rest.
    - 2) Through that union there is also peace and salvation in the heavens and on the earth.
  - b. [It also] means the union of a person with the Lord.
    - 1) The person then has peace and salvation.
6. The six days preceding the Sabbath mean...<sup>40</sup>
  - a. Labors and combats that precede union and conjunction.
  - b. [Notes:]<sup>41</sup>
    - 1) The person who is being regenerated is in two states.
      - a) The first [is] when he or she is in truths and by means of truths is being led to good and into good.
      - b) The other [is] when he or she is in good.
    - 2) When a person is in the first state he or she is in combats or temptations.
    - 3) When he or she is in the second state he is in the tranquillity of peace.
    - 4) The former state is meant by the six days of labor that precede the Sabbath.
    - 5) The latter state is meant by the rest on the Sabbath.
  - 6) The Lord was also in two states.

- a) The first [was] when He was divine truth and from it fought against the hells and subjugated them.
  - b) The other [was] when He was made divine good by union with the very Divine in Himself.
  - 7) The former state was meant (in the highest sense) by the six days of labor.
  - 8) The latter [was meant] by the Sabbath.
  - 9) Because such things were represented by the Sabbath it was the chief representative of worship [with the children of Israel] and the holiest of all.
7. "To do work on the Sabbath day" means...<sup>42</sup>
- a. To be **led by self [and] not by the Lord**.
  - b. To be **disjoined**.
8. [Notes:]
- a. The third [commandment involves a secret] relating to the Lord.<sup>43</sup>
  - b. [This secret is] the acknowledgment and confession of His Divine.<sup>44</sup>
  - a. The Sabbath day is not now representative, but is a day of instruction.<sup>45</sup>

# Remember the Sabbath Day to Keep It Holy.

Quick Reference  
- from -  
*True Christianity*

Emanuel Swedenborg

## **Earthly sense:**<sup>46</sup>

1. In the natural (earthly) sense, this commandment means that...
  - a. Six days are for a person and [for] his or her labors.
  - b. The seventh [day is] for...
    - 1) The Lord.
    - 2) Rest for person from the Lord.
2. [Notes:]<sup>47</sup>
  - a. In the original tongue "Sabbath" means rest.
  - b. With the children of Israel the Sabbath was the sanctity of sanctities.
    - 1) It represented the Lord.
  - c. The six days represented His labors and conflicts with the hells.
  - d. The seventh [day represented]...
    - 1) His victory over them.
    - 2) Consequent rest.
  - e. That day [represented] the close of the whole of the Lord's work of redemption.
  - f. [For that reason] it was holiness itself.
  - g. When the Lord came into the world...representations of Him ceased.
  - h. [The Sabbath day then] became a day of...
    - 1) Instruction in divine things.
      - a) On that day the Lord taught in the temple and in synagogues.<sup>48</sup>
      - b) He said to the man who was healed, "Take up your bed and walk."<sup>49</sup>
      - c) [He said] to the Pharisees that it was lawful for His disciples on the Sabbath day to pluck the ears of corn and eat.<sup>50</sup>
    - 2) Rest from labors.
    - 3) Meditation on such things as relate to salvation and eternal life.
    - 4) Love towards the neighbor.
      - a) [This] is evident from what the Lord did and taught on that day.<sup>51</sup>
  - i. From all this it is evident why the Lord said that He is Lord also of the Sabbath.<sup>52</sup>
  - j. Because He said this, it follows that that day was a representative of Him.

## **Spiritual sense:**<sup>53</sup>

1. In the spiritual sense, this commandment means...

- a. A person's reformation and regeneration by the Lord.
  - 1) "The six days of labor" mean...
    - a) [The person's] warfare against **the flesh and its lusts**.
    - b) The **evils and falsities** that are in him or her from hell.
  - 2) "The seventh day" means...
    - a) Union with the Lord.
    - b) Regeneration thereby.
- 2. [Notes:]<sup>54</sup>
  - a. A person's spiritual labor continues as long as [the above mentioned] warfare lasts.
  - b. When he or she is regenerated he has rest.
  - c. The first act in the new birth is called reformation.
    - 1) [This] belongs to the understanding.
  - d. The second [act] is called regeneration.
    - 1) [This] belongs to the will and therefrom to the understanding.
  - e. The internal person is to be reformed first, and through that the external.
  - f. The regenerate person has a new will and a new understanding.
  - g. The reformation and regeneration of a person...coincide with...
    - 1) The labors and combats of the Lord with the hells.
    - 2) His victory over them.
    - 3) The rest that followed.
  - h. The Lord reforms and regenerates a person and renders him or her spiritual in the same manner in which He glorified His Human and made it divine.
  - i. This is the meaning of the command to "follow Him".

**Heavenly sense:**<sup>55</sup>

- 1. In the heavenly sense, this commandment means...
  - a. Union with the Lord,
  - b. Followed by peace,
  - c. Because of protection from hell.
- 2. [Notes:]
  - a. "Sabbath" means rest.
  - b. In this highest sense [it means] peace.
  - c. [People will come into the state of peace from the Lord] who are received into the New Church which the Lord is establishing at this day.
    - 1) [Editorial note: In the theological writings of Emanuel Swedenborg, "the New Church" does not refer to a church organization, but rather, to all people throughout the world who pattern their lives after genuine truths of religion (see Emanuel Swedenborg, *True Christianity*, paragraph nos. 307-308). These paragraphs are outlined in the *Begin a New Life Sourcebook* under Commandment #4, *Honor Your Father and Your Mother*, the last two subsections, titled, *Heavenly sense* and *Final notes*.]
  - d. The Lord called Himself "Lord of the Sabbath," [which means that He is Lord] of rest and peace.

**[Final notes:]**<sup>56</sup>

- 1. Heavenly peace...is that evils and falsities shall not rise up from [the hells] and break forth.

2. [This] may be compared...with earthly peace, as [for example]...
  - a. Peace after war, [in which case] everyone is...
    - 1) Secure from enemies.
    - 2) Safe in his or her own city and home.
    - 3) Living in his or her own fields and garden.
    - 4) [Scripture:]
      - a) They shall sit, everyone under his or her vine and under his fig tree, and none shall make them afraid.<sup>57</sup>
  - b. Recreations of mind.
  - c. Rest after severe labor.
  - d. The consolation felt by mothers after childbirth.
    - 1) Their parental love [then] manifests its delights.
  - e. Serenity after storms, black clouds, and thunders.
  - f. Springtime after a terrible winter has passed.
    - 1) [There are then] gladdening influences from...
      - a) New growths in the fields.
      - b) Blossoming in gardens, meadows, and woods.
  - g. The state of mind experienced by those who, after storms and dangers on the sea,
    - 1) Reach a port.
    - 2) Set foot on the longed-for land.

This page intentionally left blank for correct, two-sided photocopying.

# Endnotes

---

- 
- <sup>1</sup> SH 8885:1  
<sup>2</sup> SH 8885:1  
<sup>3</sup> SH 8885:1  
<sup>4</sup> SH 8885:1  
<sup>5</sup> SH 8885:1  
<sup>6</sup> SH 8886  
<sup>7</sup> SH 8885:2  
<sup>8</sup> SH 8885:2  
<sup>9</sup> SH 8885:2  
<sup>10</sup> SH 8885:2  
<sup>11</sup> SH 8885:2  
<sup>12</sup> SH 8885:3  
<sup>13</sup> SH 8885:3  
<sup>14</sup> SH 8885:3  
<sup>15</sup> SH 8885:4  
<sup>16</sup> SH 8885:4  
<sup>17</sup> SH 8886  
<sup>18</sup> SH 8886  
<sup>19</sup> SH 8886  
<sup>20</sup> SH 8886  
<sup>21</sup> SH 8887  
<sup>22</sup> SH 8888:1  
<sup>23</sup> SH 8888:1  
<sup>24</sup> SH 8888:2 unless otherwise noted  
<sup>25</sup> SH 8888:3  
<sup>26</sup> SH 8889  
<sup>27</sup> SH 8890  
<sup>28</sup> SH 8891:1  
<sup>29</sup> SH 8891:3  
<sup>30</sup> SH 8892  
<sup>31</sup> SH 8893  
<sup>32</sup> SH 8894  
<sup>33</sup> SH 8895  
<sup>34</sup> AE 965:2  
<sup>35</sup> AE 965:2,3  
<sup>36</sup> AE 965:2  
<sup>37</sup> AE 965:2, John 6:28,29  
<sup>38</sup> AE 965:2, John 15:5  
<sup>39</sup> AE 965:3  
<sup>40</sup> AE 965:3  
<sup>41</sup> AE 965:4  
<sup>42</sup> AE 965:4  
<sup>43</sup> AE 962:2  
<sup>44</sup> AE 962:2  
<sup>45</sup> AE 965:4  
<sup>46</sup> TC 301  
<sup>47</sup> TC 301  
<sup>48</sup> TC 301, Mark 6:2, Luke 4:16,31,32, Luke 13:10  
<sup>49</sup> TC 301, John 5:9-19  
<sup>50</sup> TC 301, Matt. 12:1-9, Mark 2:23-28, Luke 6:1-6

- 
- <sup>51</sup> TC 301, Matt. 12:10-14, Mark 3:1-9, Luke 6:6-12, 13:10-18, 14:1-7, John 5:9-19, 7:22,23, 9:14,16  
<sup>52</sup> TC 301, Matt. 12:8, Mark 2:28, Luke 6:5  
<sup>53</sup> TC 302  
<sup>54</sup> TC 302  
<sup>55</sup> TC 303  
<sup>56</sup> TC 304  
<sup>57</sup> TC 304, Mic. 4:4, Isa. 65:21-23