

# Remember the Sabbath Day to Keep It Holy.

## Overview

The commandment, *Remember the Sabbath day to keep it holy*, is stated mainly in the positive. Rather than forbidding a particular form of evil, it calls us to remember God, to remember God's truth and goodness, and to put that truth and goodness into practice.

There are, however, a number pitfalls that people can avoid as part of their practice of this commandment. These include the following:

- Being led by oneself and not by God.
- Becoming separated from God.
- A fall from love of the Lord and love of your neighbor into faith without these loves.
- Earthly 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 and excessive care or concern.

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# 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, such that it doesn't forbid a particular form of evil. There are, however, a number of pitfalls that people can avoid as part of their practice of this commandment. These have been bolded and underlined for quick identification.**

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

1. The word "remember" in Scripture 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 a person's thought.<sup>4</sup>
  - c. Such a thing must not be forgotten by any means.<sup>5</sup>
  - d. That which makes the life of a person.<sup>6</sup>
  - e. A person's deepest things.<sup>7</sup>
2. From these deepest things people...<sup>8</sup>
  - a. Regard things that are not constantly there (that is, those things which do not yet universally reign in them) as being...
    - 1) Outside of themselves.
    - 2) Beneath themselves.
    - 3) Not yet being akin to them.
  - b. Choose for themselves those things which agree with deepest things.
  - c. Take to themselves things which agree.
3. By this joining and association, 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" in a person is that which has been insinuated into his or her will.<sup>12</sup>
    - 1) A person's will is formed of that which he or she loves.
    - 2) Whatever a person loves, this he or she wills.
    - 3) Whatever people love above all things, this they most deeply will.
    - 4) A person's understanding, on the other hand, makes it clear to others what he or she loves and also wills.<sup>13</sup>

- b. When this is the case, love or affection flows from a person's will into his or her intellectual ideas, vivifies them, and moves them.<sup>14</sup>
- c. With good people these intellectual ideas make one with the desires that belong to their will.<sup>15</sup>
- d. It is otherwise with the evil.<sup>16</sup>
  - 1) With these, their thought and will do indeed agree on the deepest level: The evil which their will wills, their understanding thinks, and what their understanding thinks is falsity that agrees with the evil.
  - 2) But this agreement is not evident to people in the world.
  - 3) The reason is 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 inner self from their outer self.
  - 5) In their outer self they then form another will, and also another thought besides the thought that is in their inner self.
  - 6) Thus by means of the outer self they **counterfeit forms of goodness** that are quite at odds with the inner self.
  - 7) At the same time, the inner self **wills evil and imperceptibly thinks it.**

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

- 1. "The Sabbath day" in Scripture refers to...
  - a. The union of the Divine itself and the divine humanity of the Lord (in the "supreme" sense).
  - b. The union of the divine humanity with the heavens (in the "internal" sense).
    - 1) Thus heaven, and so the marriage of goodness and truth there.
- 2. The Sabbath was most holy with the Israelite nation.<sup>18</sup>
  - a. It was that which was to be constantly in people's thought.
  - b. It was that which was to reign universally in them.
- 3. Indeed, the Israelite nation did not think about...<sup>19</sup>
  - a. The union of the Divine and the divine humanity of the Lord.
  - b. The Lord's union with heaven.
  - c. The union of goodness and truth in heaven.
- 4. The reason was that they were entirely **in what is external without a corresponding internal.**<sup>20</sup>

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

- 1. The words of Scripture, "to keep it holy," mean that the following three things are not to be violated in any way:
  - 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 goodness and truth in these.

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

- 1. The words of Scripture, "six days you shall labor, and do all your work," refer to...
  - a. The combat that precedes and prepares for the marriage of goodness and truth.

2. The ideas of "laboring and doing your work," mean...
  - 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 in a person must be removed before truth and goodness that 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 these truths a person...
    - 1) Learns what is good.
    - 2) Is led to what is 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) There is rest and peace in this state.<sup>25</sup>

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

1. The words of Scripture, "and the seventh day is the Sabbath to Jehovah your God," mean that goodness is implanted, and thus the marriage of goodness and truth takes place.
2. Notes:
  - a. What is good is implanted by means of truths, and afterward it is formed by means of them.
  - b. What is good with a person is not spiritual goodness until it has been formed by means of truths.
  - c. When it has been formed by means of truths, the heavenly marriage of goodness and truth then exists.
  - d. This is the union of goodness and truth.
    - 1) It is heaven itself with a person.
    - 2) It is a holy state.

**"You shall not do any work, you, nor your son, nor your daughter, your male servant, nor your female servant, nor your beast, nor your sojourner who is within your gates."<sup>27</sup>**

1. These words mean that in this case heaven and blessedness are in each and all things in the inner and outer aspects of a person.
2. The idea of "not doing any work" implies rest and peace, thus heaven.
  - a. When people are in heaven, they are free from...
    - 1) Excessive care or concern ("solicitude").
    - 2) Unrest.
    - 3) Anxiety.
  - b. When they are free from these things they experience blessedness.
3. The word "you" in this scripture refers the person him- or herself.
4. People's inner self is composed of...
  - a. Their intellect (or understanding), meant by "son."
  - b. Their will, meant by "daughter."
5. People's outer self is composed of...
  - a. Truth on an earthly level, meant by "male servant."
  - b. Goodness on an earthly level, meant by "female servant."
6. The word "beast" refers to feelings, affections, or desires in general.

7. "Sojourner within the gates" refers to known facts in general.
  - a. A "sojourner" refers to a person who is being instructed in the truths of the church.
  - b. Known facts in general are at the gates; in other words, they lie at the entrance to truths 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. The words of Scripture, "For in six days Jehovah made heaven and earth and the sea," symbolically mean...
  - a. Regeneration and vivification of those things which are in the inner and in outer self.
2. "Six days" symbolize...
  - a. States of combat.
  - b. The Lord's labor with people before they're regenerated.
3. "Heaven and earth" refer to the church or kingdom of the Lord in people.
  - a. "Heaven" refers to the church or kingdom of the Lord in the inner self.
  - b. "Earth" refers to the church or kingdom of the Lord in the outer self.
  - c. Thus they refer to the regenerate person (i.e., a person who has found the new life and has thus been made alive).
4. "The sea" refers to the sensual part of a person clinging to what is bodily.
5. Notes:<sup>29</sup>
  - a. People who are regenerated, or created anew, must no longer be led by an understanding of truth, but by a will for good. Otherwise, the new life within them perishes.
  - b. New life perishing implies **a fall...**
    - 1) From goodness to truth,
    - 2) Consequently, **from love of the Lord and love of the neighbor to faith without these loves.**
    - 3) Note: This happens by means of **reasoning from a person's own intellect.**
    - 4) Note: The serpent in the Garden of Eden represents reasoning from one's own intellect.

**"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. The words of Scripture, "and rested in the seventh day," mean that then there is peace and the good of love.
2. "Resting" means peace.
3. "The seventh day" refers to a state of heavenly love, and therefore what is holy.
4. Notes:
  - a. Before people are regenerated, or created anew, they are in a disturbed and restless state.
    - 1) Their **earthly life** then **fights with** their **spiritual life and wishes to rule over it.**

- b. At this time the Lord labors.
  - 1) He fights for people against the hells which assault them.
- c. But as soon as the good of love has been implanted, the combat ceases, and rest ensues.
- d. People are then introduced into heaven and are led by the Lord according to the laws of order there, thus in peace.
- e. "The rest of Jehovah in the seventh day" means these things.

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

- 1. The words of Scripture, "Therefore Jehovah blessed the seventh day" mean that the heavenly marriage of goodness and truth from the Lord then exists.
- 2. "Blessed" means...
  - a. To be arranged in 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 (or union of goodness and truth).
  - a. This is heaven in a person.

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

- 1. The words of Scripture, "and hallowed it," mean that it cannot in any way be violated.
- 2. Notes:
  - a. The heavenly marriage of goodness and truth in regenerate people, that is, the holiness of the Lord with people, cannot be violated.
  - b. People who receive the holiness of the Lord, that is, those who are in the good of love, and who are consequently in heaven, cannot be violated.

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# 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" symbolically means...<sup>35</sup>
  - a. The union in the Lord of the Divine itself and the divine humanity.
  - b. The Lord's union with heaven and the church.
  - c. The marriage of goodness and truth with people who are being regenerated, thus the heavenly marriage.
3. Notes:<sup>36</sup>
  - a. The first thing in all things of worship is to acknowledge the Divine in the Lord's humanity.
  - 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 what is evil**.
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. They who abide in Me and I in them, the same bear much fruit; for without Me you can do nothing.<sup>38</sup>
5. Rest on the Sabbath day symbolically means...<sup>39</sup>
  - a. A 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 earth.
  - b. It also means the union of people with the Lord.
    - 1) People then have peace and salvation.
6. The six days preceding the Sabbath mean...<sup>40</sup>
  - a. Labors and combats that precede union and togetherness ("conjunction").
  - b. Notes:<sup>41</sup>
    - 1) People who are being regenerated experience two states.
      - a) The first is when they are in truths and by means of truths are being led to and into what is good.
      - b) The other state is when they are in what is good.
    - 2) When people are in the first state they are in combats/temptations.
    - 3) When they are in the second state they are 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 rest on the Sabbath.

- 6) The Lord also experienced 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 goodness 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 state was meant by the Sabbath.
  - 9) Because such things were symbolized by the Sabbath, it was the main representative feature of worship with the children of Israel, and the holiest symbolic element of all.
7. "To do work on the Sabbath day" symbolically means...<sup>42</sup>
- a. To be **led by self and not by the Lord.**
  - b. To be **disconnected** from the Lord.
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 Divinity.<sup>44</sup>
  - c. The Sabbath day is no longer representative, but is a day of instruction.<sup>45</sup>

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## Quick Reference

- from -

*True Christianity*

Emanuel Swedenborg

### Earthly (literal) meaning:<sup>46</sup>

1. On the literal level this commandment means...
  - a. Six days are for people and their labors.
  - b. The seventh day is for...
    - 1) The Lord.
    - 2) Rest for people 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 symbolized His labors and conflicts with the hells.
  - d. The seventh day symbolized...
    - 1) His victory over them.
    - 2) Consequent rest.
  - e. That day symbolized the end of the Lord's work of redemption.
  - f. For that reason it was holiness itself.
  - g. When the Lord came into the world symbolisms 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 to pluck the ears of corn and eat on the Sabbath day.<sup>50</sup>
    - 2) Rest from labors.
    - 3) Meditation on such things as relate to salvation and eternal life.
    - 4) Loving the neighbor.
      - a) This is evident from what the Lord did and taught on that day.<sup>51</sup>
  - i. From all of 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 symbolic of Him.

Cont.

### Spiritual meaning:<sup>53</sup>

1. In the spiritual level, this commandment refers to...
  - a. The reformation and regeneration of people by the Lord.
    - 1) "The six days of labor" refer to...
      - a) People's warfare against **the flesh and its lusts**.
      - b) The **evils and falsities** that are present with them from hell.
    - 2) "The seventh day" refers to...
      - a) Union with the Lord.
      - b) Regeneration by means of it.
2. Notes:<sup>54</sup>
  - a. A person's spiritual labor continues as long as the above-mentioned warfare lasts.
  - b. When people are regenerated they have rest.
  - c. The first act in the new birth is called reformation.
    - 1) This relates to a person's understanding.
  - d. The second act is called regeneration.
    - 1) This relates to the will, and from the will to the understanding.
  - e. The inner self is to be reformed first, and by means of it the outer self.
  - f. A regenerate person [is given] a new will and a new understanding [by the Lord].
  - 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 people and renders them spiritual in the same way that He glorified His humanity and made it divine.
  - i. This is what is meant by the command to "follow Him."

### Heavenly meaning:<sup>55</sup>

1. On the heavenly level, this commandment refers to...
  - a. Union with the Lord,
  - b. Followed by peace,
  - c. Because of protection from hell.
2. Notes:
  - a. The word "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 meaning* and *Final notes*.)]

- d. The Lord called Himself “Lord of the Sabbath,” which means that He is the 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 to earthly peace, as for example...
  - a. Peace after war, in which case all people are...
    - 1) Secure from enemies.
    - 2) Safe in their own city and home.
    - 3) Living in their own fields and garden.
    - 4) Scripture:
      - a) They shall sit, everyone under his or her vine and fig tree, and none shall make them afraid.<sup>57</sup>
  - b. Recreations of mind.
  - c. Rest after severe labor.
  - d. The comfort or solace 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.

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# Endnotes

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- <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  
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<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 unless otherwise noted  
<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

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- <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