

Remember the Sabbath Day to Keep It Holy.

The Third Commandment

- from -

Secrets of Heaven

Emanuel Swedenborg

SH 8884. Verses 8-11. *Remember the Sabbath day to keep it holy. Six days you shall labor, and do all your work. And the seventh day is the Sabbath to Jehovah your God; 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 in your gates. For in six days Jehovah made heaven and earth, the sea, and all that is in them, and rested in the seventh day; wherefore Jehovah blessed the Sabbath day and hallowed it.* “Remember,” signifies what is perpetual in the thought; “the Sabbath day,” signifies in the supreme sense the union of the Divine Itself and the Divine Human of the Lord, in the internal sense the conjunction of the Divine Human with the heavens, thus heaven, and so the marriage of good and truth there; “to keep it holy,” signifies no violation in any manner; “Six days you shall labor, and do all your work,” signifies the combat which precedes and prepares for this marriage; “and the seventh day is the Sabbath to Jehovah your God,” signifies good implanted and thus the marriage; “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 in your gates,” signifies that in this case heaven and blessedness are in each and all things in the internal and in the external of a person; “for in six days Jehovah made heaven and earth, the sea,” signifies the regeneration and vivification of those things which are in the internal and in the external person; “and all that is in them,” signifies of all things therein; “and rested in the seventh day,” signifies that then there are peace and the good of love; “wherefore Jehovah blessed the seventh¹ day,” signifies that then is the heavenly marriage from the Lord; “and hallowed it,” signifies that it cannot in any wise be violated.

SH 8885. *Remember.* That this signifies what is perpetual in the 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 perpetual in the thought. That is perpetual in the thought which universally reigns there; and that universally reigns with a person which is perpetually in his thought, even when he is meditating on other things, or is engaged in business affairs. The thought of a person involves many things together, for it is the form of many things which have entered successively. Those things which come to manifest perception are at the time in the midst, and thus in the light of the internal sight, while all other things are then at the sides round about. Those which are in the circuits are in obscurity, and are not manifested except when such objects occur as they are associated with. But the things which are still more remote, and are not on the same

¹ The Latin has *septimo*; see also n. 8894. [Reviser]

plane, but tend downward, are such as the person has rejected and holds in aversion. Such things are evils and falsities with the good, and goods and truths with the evil. [2] In the very thought of a person are those things which are perpetually there, that is, which universally reign there, which are his inmost things. From these a person regards those things which are not perpetually there (that is, those things which do not yet universally reign) as being outside of himself, and also as beneath himself, and as not yet being akin to him; from which he can then choose and adjoin to himself those things which agree with the inmost things, and from the adjunction and final consociation of which, the inmost things, that is, those which universally reign, are strengthened. This is effected by means of new truths with the good, and by means of new falsities, or by wrong applications of truths, with the evil. [3] Be it known further that that which universally reigns is that which has been insinuated into the will itself, for the will itself is the inmost of a person, because it has been formed from his love. For whatever a person loves, this he wills, and that which he loves above all things, this he inmost wills. But the understanding serves to make manifest before others the things which the person wills, that is, which he loves; and serves also to bend the wills of others by ideas variously formed for accommodation thereto. 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. [4] With the good these intellectual ideas make a one with the affections which are of the will; but it is otherwise with the evil, for with these the thought and the will do indeed inmost agree, because the evil which the will wills, the understanding thinks, as falsity that is in agreement with this evil; but this agreement does not appear before people in the world, because from their infancy the evil learn to speak differently from what they think, and to act differently from what they will; in a word, they learn to separate their interior person from their exterior, and in this latter to form another will and also another thought besides that which is in their interior person, and thus by the exterior person to counterfeit good that is quite contrary to the interior person, which at the same instant wills evil and also imperceptibly thinks it. But in the other life the quality of the interior will and thought is manifest as in clear light, for in that life external things are removed, and internal things are laid bare.

SH 8886. *The Sabbath day*. That this signifies in the supreme sense the union of the Divine Itself and the Divine Human of the Lord, in the internal sense the conjunction of the Divine Human with the heavens, thus heaven, and so the marriage of good and truth there, is evident from what was shown before (n. 8495). As such things are signified by "the Sabbath," therefore in the representative church it was most holy, and was that which was to be perpetually in the thought, that is, which was to reign universally. (That this makes the life of a person, see n. 8853-8858, 8885.) The Israelite nation did not indeed think about the union of the Divine and the Divine Human of the Lord, nor about His union with heaven, nor about the conjunction of good and truth in heaven, which things were signified by "the Sabbath," because they were altogether in externals without an internal. But they were enjoined to hold the Sabbath as most holy, in order that these Divine and heavenly things might be represented in heaven. How the case herein was with them, is plain from what was shown above concerning that nation and the representative of a church therewith (n. 3147, 3479, 3480, 3881, 4208, 4281, 4288, 4289, 4293, 4307, 4444, 4580, 4680, 4825, 4844, 4847, 4899, 4912, 6304, 6306, 7048, 7051, 8301).

SH 8887. *To keep it holy.* That this signifies no violation in any manner, is evident from what was commanded concerning the Sabbath, as before shown (n. 8495), and from what here follows concerning the sanctification of the Sabbath, namely, "Six days you shall labor, and do all your work; and the seventh day is the Sabbath to Jehovah your God; you shall not do any work, you, and your son, and your daughter, and your sojourner that is within your gates; for in six days Jehovah made heaven and earth, the sea, and all that is in them, and rested in the seventh day; wherefore Jehovah blessed the Sabbath day and hallowed it." From these words it is evident that by "keeping the Sabbath holy" is signified not to violate it in any manner; but 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 essence of the Lord with His Human essence, also the union of this with the heavens, and the consequent conjunction in these of good and truth (see n. 8886); for if these things are violated, spiritual life perishes with that person, and becomes life merely natural and afterward sensuous; and then falsity is readily learned in place of truth, and evil in place of good, for falsity and evil then universally reign with him.

SH 8888. *Six days you shall labor, and do all your work.* That this signifies the combat which precedes and prepares for this marriage, is evident from the signification of "six days," as being states of combat (that "six" denotes combat, see n. 720, 737, 900; and that "days" denote states, see n. 23, 487, 488, 493, 2788, 4850, 5672, 5962, 6110, 8426); and from the signification of "laboring and doing one's work," as being to do those things which are necessary to life, here those which are necessary to spiritual life, that is, to the life in heaven. [2] Moreover by the combat which precedes, and prepares for the heavenly marriage, is meant spiritual combat or temptation; for before he enters into the heavenly marriage, that is, before he is regenerated, the person is in combat against the evils and falsities in himself, because these must be removed before the truth and good which are from the Lord can be received. These evils and falsities are removed by means of the truths of faith, for by means of these the person not only learns what good is, but is also led to good. This state is the first state of the person who is being regenerated, and is called the state which precedes, and prepares for the heavenly marriage. But when the person is in good and is led by the Lord through good, he is then in the heavenly marriage, thus in heaven, for the heavenly marriage is heaven. The former state is what is signified by "the six days" which precede the seventh, and the latter state by "the seventh day" (concerning these two states with a person, see n. 7923, 8505, 8506, 8510, 8512, 8516, 8539, 8643, 8648, 8658, 8685, 8690, 8701, 8722). [3] As by "the Sabbath" is signified the heavenly marriage, that is, heaven, therefore the kingdom of the Lord in the heavens is called a perpetual Sabbath, thus a perpetual rest and peace, and there are no longer there six days of labor.

SH 8889. *And the seventh day is the Sabbath to Jehovah your God.* That this signifies good implanted and thus the marriage, is evident from the signification of "the Sabbath," as being the heavenly marriage (see above, n. 8886), thus good implanted by means of truths, and afterward formed by them; for the good with a person is not spiritual good until it has been formed by truths; and when it has been so formed, there is then the heavenly marriage; for this is the conjunction of good and truth, and is heaven itself with a person. From this also it is that "the seventh day" signifies a holy state. (That "day" denotes state, see n. 8888; and that "seven" denotes what is holy, n. 395, 433, 716, 881, 5265.)

SH 8890. *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.* That this signifies that in this case heaven and blessedness are in each and all things in the internal and in the external of a person, is evident from the signification of “not doing any work,” as being rest and peace, thus heaven; for when a person is in heaven, he is free from all solicitude, unrest, and anxiety, and when he is free from these he has blessedness; and from the signification of “you, your son, your daughter, your manservant, your maidservant, your beast, the sojourner within your gates,” as being each and all things in the internal and in the external of a person. For by “you” is signified the person himself, by “son” is signified his intellectual, by “daughter” his will, both in the internal person; by “manservant” is signified the natural as to truth, and by “maidservant” the natural as to good, thus both that are in the external person; but by “beast” is signified affection in general, and by “the sojourner within the gates,” memory-knowledge in general; thus there are signified each and all things. That “son” denotes the intellectual, is because “son” denotes truth, for truths constitute the intellectual; and that “daughter” denotes the will, is because “daughter” denotes good, for goods constitute the will. (That “son” denotes truth, thus the intellectual, see n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704, 4227; that “daughter” denotes good, thus the will, n. 489-491, 2362, 3024; that “manservant” denotes the natural as to truth, n. 3019, 3020, 3409, 5305, 7998; that “maidservant” denotes the natural as to good, n. 2567, 3835, 3849; that “beast” denotes affection in general, n. 45, 46, 142, 143, 246, 714, 715, 2179, 2180, 3218, 5198, 7523, 7872; and that “sojourner” denotes one who is being instructed in the truths of the church, n. 1463, 4444, 8007, 8013.) Consequently “the sojourner within the gates” denotes memory-knowledge in general, for memory-knowledge in general is at the gates, that is, at the entrance to the truths which are of the church.

SH 8891. *For in six days Jehovah made heaven and earth and the sea.* That this signifies the regeneration and vivification of those things which are in the internal and in the external person, is evident from the signification of “six days,” as being states of combat (of which just above, n. 8888), and when predicated of Jehovah, that is, the Lord, they signify His labor with a person before he is regenerated (n. 8510); and from the signification of “heaven and earth,” as being the church or kingdom of the Lord in a person, “heaven” in the internal person, and “earth” in the external person (n. 82, 1411, 1733, 1850, 2117, 2118, 3355, 4535), thus the regenerate person, that is, one who has found the new life and has thus been made alive; and from the signification of “the sea,” as being the sensuous of a person adhering to the corporeal (n. 8872). [2] In this verse the subject treated of is the hallowing of the seventh day, or the institution of the Sabbath, and it is described by the words, “In six days Jehovah made heaven and earth, the sea, and all that is in them, and rested in the seventh day; wherefore Jehovah blessed the Sabbath day, and hallowed it.” They who do not think beyond the sense of the letter cannot believe otherwise than that the creation which is described in the first and second chapters of Genesis, is the creation of the universe, and that there were six days within which were created the heaven, the earth, the sea and all things which are therein, and finally a person in the likeness of God. But who that takes into consideration the particulars of the description cannot see that the creation of the universe is not there meant; for such things are there described as may be known from common sense not to have been so; as that there were days before the sun and the moon, as well as light and darkness, and that herbage and trees sprang up; and yet that

the light was furnished by these luminaries, and a distinction was made between the light and the darkness, and thus days were made. [3] In what follows in the history there are also like things, which are hardly acknowledged to be possible by any one who thinks interiorly, as that the woman was built from the rib of the man; also that two trees were set in paradise, of the fruit of one of which it was forbidden to eat; and that a serpent from one of them spoke with the wife of the man who had been the wisest of mortal creatures, and by his speech, which was from the mouth of the serpent, deceived them both; and that the whole human race, composed of so many millions was in consequence condemned to hell. The moment that these and other such things in that history are thought of, they must needs appear paradoxical to those who entertain any doubt concerning the holiness of the Word, and must afterward lead them to deny the Divine therein. Nevertheless be it known that each and all things in that history, down to the smallest iota, are Divine, and contain within them secrets which before the angels in the heavens are plain as in clear day. The reason of this is that the angels do not see the sense of the Word according to the letter, but according to what is within, namely, what is spiritual and celestial, and within these, things Divine. When the first chapter of Genesis is read, the angels do not perceive any other creation than the new creation of a person, which is called regeneration. This regeneration is described in that history; by paradise the wisdom of the person who has been created anew; by the two trees in the midst thereof, the two faculties of that person, namely, the will of good by the tree of life, and the understanding of truth by the tree of knowledge. And that it was forbidden to eat of this latter tree, was because 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 perishes (see n. 202, 337, 2454, 2715, 3246, 3652, 4448, 5895, 5897, 7877, 7923, 7992, 8505, 8506, 8510, 8512, 8516, 8539, 8643, 8648, 8658, 8690, 8701, 8722). Consequently by Adam, or man, and by Eve his wife, was there meant a new church, and by the eating of the tree of knowledge, the fall of that church from good to truth, consequently from love to the Lord and toward the neighbor to faith without these loves, and this by reasoning from their own intellectual, which reasoning is the serpent (see n. 195-197, 6398, 6399, 6949, 7293). [4] From all this it is evident that the historic narrative of the creation and the first man, and of paradise, is a history so framed as to contain within it heavenly and Divine things, and this according to the received method in the Ancient Churches. This method of writing extended thence also to many who were outside of that Church, who in like manner devised histories and wrapped up secrets within them, as is plain from the writers of the most ancient times. For in the Ancient Churches it was known what such things as are in the world signified in heaven, nor to those people were events of so much importance as to be described; but the things which were of heaven. These latter things occupied their minds, for the reason that they thought more interiorly than people at this day, and thus had communication with angels, and therefore it was delightful to them to connect such things together. But they were led by the Lord to those things which should be held sacred in the churches, consequently such things were composed as were in full correspondence. [5] From all this it can be seen what is meant by "heaven and earth" in the first verse of the first chapter of Genesis, namely, the church internal and external. That these are signified by "heaven and earth" is evident also from passages in the prophets, where mention is made of "a new heaven and a new earth," by which a new church is meant (see n. 82, 1411, 1733, 1850, 2117, 2118, 3355, 4535). From all this it is now plain that by, "In six days Jehovah made heaven and earth and the sea," is

signified the regeneration and vivification of those things which are in the internal and in the external person.

SH 8892. *And all that is in them.* That this signifies the vivification of all things therein, is evident without explication.

SH 8893. *And rested in the seventh day.* That this signifies that there are peace and the good of love, is evident from the signification of "resting," as being peace; and from the signification of "the seventh day," as being a state of heavenly love (see n. 84-87), and therefore what is holy (n. 395, 433, 716, 5265, 5268). That by "rest in the seventh day" is signified peace and the good of love, is because before a person is regenerated, or created anew, he is in an untr tranquil and restless state, for his natural life then fights with his spiritual life, and wishes to rule over it. Consequently at this time the Lord has labor, for He fights for a person against the hells which assault. But as soon as the good of love has been implanted, the combat ceases, and rest ensues, for the person is then introduced into heaven, and is led by the Lord according to the laws of order there, thus in peace. These things are signified by "the rest of Jehovah in the seventh day."

SH 8894. *Wherefore Jehovah blessed the seventh² day.* That this signifies that there is the heavenly marriage from the Lord, is evident from the signification of being "blessed," as being to be disposed into heavenly order, and to be gifted with the good of love (see n. 3017, 3406, 4981, 8674); and from the signification of "the seventh³ day," as being a state of heavenly love (n. 84- 87), thus the heavenly marriage; for the heavenly marriage is the conjunction of good and truth, and this is heaven in a person (that "the Sabbath" denotes this marriage, see n. 8495, 8510).

SH 8895. *And hallowed it.* That this signifies that it cannot in any wise be violated, is evident from the signification of "to be hallowed," when the heavenly marriage in the regenerate person is treated of, as being to be inviolate (see above, n. 8887); for the holy of the Lord with a person is inviolable, thus the person who receives the holy of the Lord, that is, who is in the good of love, consequently who is in heaven.

² The Latin has *septimo*, the seventh. [Reviser]

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Keep the Sabbath Day Holy.

The Third Commandment

- from -

The Apocalypse Explained

Emanuel Swedenborg

AE 965:2-4. Now follows the third commandment, which is, to keep the Sabbath holy.

The third and fourth commandments of the Decalogue contain things that must be done, namely, that the Sabbath must be kept holy, and that parents must be honored. The other commandments contain things that are not to be done, namely, that other gods must not be worshipped; that the name of God must not be profaned; that one must not steal, must not commit adultery, must not bear false witness, must not covet the goods of others. These two commandments are commandments to be done, because the sanctification of the rest of the commandments depends upon these, for the "Sabbath" signifies the union in the Lord of the Divine Itself and the Divine Human, also His conjunction with heaven and the church, and thus the marriage of good and truth with the person who is being regenerated. This being the signification of the Sabbath, it was the chief representative of all things of worship in the Israelite Church, as is evident in Jeremiah (xvii. 20-27), and elsewhere. It was the chief representative of all things of worship, because the first thing in all things of worship is the acknowledgment of the Divine in the Lord's Human, for without that acknowledgment a person can believe and do only from self, and to believe from self is to believe falsities, and to do from self is to do evils, as is also evident from the Lord's words in John:

To those asking, What shall we do that we might work the works of God? Jesus said, This is the work of God, that you believe in Him whom God has sent (vi. 28, 29).

And in the same:

He that abides in Me and I in him, the same bears much fruit; for without Me you can do nothing (xv. 5).

[3] That the Sabbath represented that union and the holy acknowledgment of it, has been shown in many places in *Secrets of Heaven*, namely, that the "Sabbath" signified in the highest sense the union of the Divine Itself and the Divine Human in the Lord, in the internal sense the conjunction of the Lord's Human with heaven and with the church, in general the conjunction of good and truth, thus the heavenly marriage (n. 8495, 10356, 10730). Therefore the rest on the Sabbath day signified the state of that union, because the Lord then has rest; also through that union there is peace and salvation in the heavens and on the earth. In a relative sense it signified the conjunction of a person with the Lord, because the person then has peace and salvation. (n. 8494, 8510, 10360, 10367, 10370, 10374, 10668, 10730). The six days preceding the Sabbath signified the labors and combats that precede union and conjunction (n. 8510, 8888,

9431, 10360, 10667). [4] The person who is being regenerated is in two states, the first when he is in truths and by means of truths is being led to good and into good, the other when he is in good. When a person is in the first state he is in combats or temptations; but when he is in the second state he is in the tranquillity of peace. The former state is signified by the six days of labor that precede the Sabbath; and the latter state is signified by the rest on the Sabbath day (n. 9274, 9431, 10360). The Lord also was in two states; the first when He was Divine truth and from it fought against the hells and subjugated them, the other when He was made Divine good by union with the very Divine in Himself. The former state was signified in the highest sense by the six days of labor, and the latter by the Sabbath (n. 10360). Because such things were represented by the Sabbath it was the chief representative of worship, and the holiest of all (n. 10357, 10372). "To do work on the Sabbath day" signified to be led not by the Lord but by self, thus to be disjoined (n. 7893, 8495, 10360, 10362, 10365). The Sabbath day is not now representative, but is a day of instruction (n. 10360 at the end).

Remember the Sabbath Day to Keep It Holy.

The Third Commandment

- from -

True Christianity

Emanuel Swedenborg

*Remember the Sabbath day in order to keep it holy;
for six days you will labor and do all your work,
but the seventh day is the Sabbath of Jehovah your God.*

TC 301. This is the third commandment, as you can see in Exodus 20:8, 9, 10; and Deuteronomy 5:12, 13, 14. In the *earthly meaning*, which is the literal meaning, it indicates that there are six days that belong to us and our labors, and a seventh day that belongs to the Lord and to the peaceful rest that he gives us. In the original language “Sabbath” means rest.

The Sabbath was the holiest thing among the children of Israel because it represented the Lord. The six days represented his labors and battles with the hells. The seventh day represented his victory over the hells and the resulting rest. That day was holiness itself because it represented the completion of the Lord’s entire redemption.

When the Lord came into the world, however, and therefore symbols representing him were no longer needed, the Sabbath day was turned into a day for instruction in divine things, for rest from labors, for meditating on things related to salvation and eternal life, and for loving our neighbor.

It is clear that the Sabbath became a day for instruction in divine things, because the Lord taught on the Sabbath day in the Temple and in synagogues (Mark 6:2; Luke 4:16, 31, 32; 13:10). On the Sabbath the Lord also said to a healed person, “Take up your bed and walk”; and he told the Pharisees that it was acceptable for the disciples to pick ears of corn and eat them on the Sabbath day (Matthew 12:1–9; Mark 2:23–28; Luke 6:1–6; John 5:9–19). In the spiritual meaning, these details all stand for being instructed in religious teachings.

The fact that the Sabbath day turned into a day for loving our neighbor is clear from the Lord’s practice and teaching (Matthew 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).

All these passages make it clear why the Lord said that he was in fact the Lord of the Sabbath (Matthew 12:8; Mark 2:28; Luke 6:5). It follows from this saying of his that [before he came] the Sabbath day used to represent him.

TC 302. In the *spiritual meaning*, this commandment refers to our being reformed and regenerated by the Lord. The six days of labor mean battling against the flesh and its cravings and also against the evils and falsities that are in us from hell. The seventh day means our becoming connected to the Lord and our being regenerated as a result. As long as this battle continues, we have spiritual labor; but when we have been regenerated, we rest. This will become clear from the points that will be made below in the chapter on reformation and regeneration [§§571–625]—especially the following points that are discussed there: (1) *Regeneration progresses analogously to the way we are conceived, carried in the womb, born, and brought up.* (2) *The first phase in our being generated anew is called “reformation”; it has to do with our intellect. The second phase is called “regeneration”; it has to do with our will and then our intellect.* (3) *Our inner self has to be reformed first. Our outer self is then reformed through our inner self.* (4) *Then a battle develops between our inner and outer self. Whichever self wins, it will control the other.* (5) *When we have been regenerated, we have a new will and a new intellect.* And so on.

In the spiritual meaning, this commandment refers to our reformation and regeneration because these processes parallel the Lord’s labors and battles against the hells, his victory over them, and then rest. The way he glorified his human manifestation and made it divine is the same way he reforms and regenerates us and makes us spiritual. This is what is meant by *following him*. The battles of the Lord are called labors, and were labors, as is clear from Isaiah 53 and 63. Similar things are called labors in us (Isaiah 65:23; Revelation 2:2, 3).

TC 303. In the *heavenly meaning* this commandment refers to connecting to the Lord and having peace as a result, because we are then safe from hell. The Sabbath means “rest,” and in the highest sense “peace.” For this reason the Lord is called “the Prince of Peace,” and also calls himself peace. See the following passages:

A Child is born to us; a Son is given to us. Authority will rest on his shoulder, and his name will be called Wonderful, Counselor, God, Hero, Father of Eternity, *Prince of Peace*. There will be no end to the increase of his government and *peace*. (Isaiah 9:6, 7)

Jesus said, “*Peace* I leave to you. *My peace* I give to you.” (John 14:27)

Jesus said, “I have spoken these things *so that you may have peace in me.*” (John 16:33)

How pleasant on the mountains are the feet of the One *proclaiming* and making us hear *peace*, saying, “Your king reigns.” (Isaiah 52:7)

Jehovah will redeem my soul in peace. (Psalms 55:18)

The work of Jehovah is peace; the labor of justice is rest and safety forever so that they may live in a dwelling of peace, in tents of safety, and in tranquil rest. (Isaiah 32:17, 18)

Jesus said to the seventy whom he sent out,

Whatever home you come into, first say, "*The peace of the Lord,*" and if the people are *children of peace* then your *peace* will rest on them. (Luke 10:5, 6; Matthew 10:12, 13, 14)

Jehovah will speak *peace* to his people; *justice and peace* will kiss each other. (Psalms 85:8, 10)

When the Lord himself appeared to the disciples he said,

Peace to you. (John 20:19, 21, 26)

Isaiah 65 and 66 and other passages treat further the state of peace that people can come into with the Lord's help. The people to be accepted into the new church that the Lord is now establishing are going to come into this peace. (For the essence of the peace that the angels of heaven and those who are in the Lord have, see the work *Heaven and Hell* 284–290. These sections also make it clear why the Lord calls himself the Lord of the Sabbath, that is, the Lord of rest and peace.)

TC 304. Heavenly peace is peace in relation to the hells—a peace because evils and falsities will not rise up from there and break in. Heavenly peace can be compared in many ways to earthly peace. For example, it can be compared to the peace after wars when all are living in safety from their enemies, protected in their own city, in their house, with their own land and garden. It is as the prophet says, who speaks of heavenly peace in earthly language:

They will each sit under their own vine and their own fig tree; no one will frighten them. (Micah 4:4; Isaiah 65:21, 22, 23)

Heavenly peace can be compared to rest and recreation for the mind after working extremely hard, or to a mother's consolation after giving birth, when her instinctive parental love unveils its pleasures. It can be compared to the serenity after storms, black clouds, and thunder; or to the spring that follows a severe winter, with the uplifting effect of seedlings in the fields and blossoms in the gardens, meadows, and woods; or to the state of mind felt by survivors of storms or hostilities at sea who reach port and set their feet on longed-for solid ground.