

FROM THE LORD'S WORD

OLD TESTAMENT

And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made (Genesis 2:2-3).

Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall do no work.... For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it (Exodus 20:8-11).

You shall keep My Sabbaths and reverence My sanctuary: I am the Lord (Leviticus 19:30; 26:2).

Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work on it; it is the Sabbath of the Lord in all your dwellings (Leviticus 23:3).

“I am the Lord your God: Walk in My statutes, keep My judgments, and do them; hallow My Sabbaths, and they will be a sign between Me and you, that you may know that I am the Lord your God.”
(Ezekiel 20:19-20)

Give unto the Lord the glory due to His name;
Worship the Lord in the beauty of holiness (Psalm 29:2).

O come, let us worship and bow down;
Let us kneel before the Lord our Maker (Psalm 95:6).

Oh, send out Your light and Your truth! Let them lead me;
Let them bring me to Your holy hill and to Your tabernacle (Psalm 43:3).

THE NEW TESTAMENT

[A]s His custom was, He went into the synagogue on the Sabbath day, and stood up to read (Luke 4:16).

Then He went down to Capernaum, a city of Galilee, and was teaching them on the Sabbaths (Luke 4:31-32).

The Sabbath was made for man, and not man for the Sabbath” (Mark 2:27).

“It is lawful to do good on the Sabbath” (Matthew 12:11).

“Which of you, having a donkey or an ox that has fallen into a pit, will not immediately pull him out on the Sabbath day?” (Luke 14:5).

“Where two or three are together in My name I am there in the midst of them” (Matthew 18:20).

“Come to Me, all you who labor and are heavy laden, and I will give you rest” (Matthew 11:28-29).

THE HEAVENLY DOCTRINES

REMEMBERING THE SABBATH

In the natural or literal sense, [the third commandment] means that six days are for people and their labors, and the seventh for the Lord and rest for people from the Lord. In the original tongue Sabbath signifies rest. With the children of Israel the Sabbath, because it represented the Lord, was the holiest of observances. The six days embodied His labors and conflicts with the hells, and the seventh His victory over them, and consequent rest. Since that day symbolizes the completion of the Lord's whole work of redemption, it was holiness itself. But when the Lord came into the world, so that representations of Him ceased, that day became a day of instruction in Divine things, and also a day of rest from work, for meditation things relating to salvation and eternal life, and also a day of love towards the neighbor (*True Christian Religion* 301).

He who is in the life of love, or in charity, keeps the Sabbath holy, for nothing is more sweet to him than to worship the Lord, and to glorify Him every day (*Arcana Coelestia* 1798:3).

“[T]he Sabbath day” means in the supreme sense the union of the Divine Itself and the Divine Human of the Lord (*Arcana Coelestia* 8884).

The Lord 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 meant in the highest sense by the six days of labor, and the latter by the Sabbath. Because such things were represented by the Sabbath it was the chief representative of worship, and the holiest of all (*Apocalypse Explained* 965:4).

“You shall keep the Sabbath” means that the Divine Human of the Lord is to be worshipped (*Arcana Coelestia* 10353).

The “Sabbath” stands for 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. [Therefore] the Sabbath was the principal embodiment of all the things of worship in the Israelitish Church (*Apocalypse Explained* 965:2).

The Sabbath day was most holy because it symbolized the heavenly marriage, which is the conjunction of good and truth from the Lord; consequently, healings were performed by the Lord on the Sabbath day (*Arcana Coelestia* 9086:2).

WORSHIPING THE LORD

A person is worshipping all the time if love and charity abide in him, external worship being only the outward expression of it. Such is the worship of angels, and therefore with them the Sabbath never comes to an end.... While a person is in the world however he ought certainly to participate in external worship as well. For it is by external worship that internal things are aroused, and by means of external worship external things are kept holy so as to enable internal to flow in. Furthermore a person is endowed with cognitions by this means, and is made ready to receive celestial things, and also has states of holiness conferred on him, though he is not conscious of this. These states of holiness are preserved by the Lord for his use in eternal life (*Arcana Coelestia* 1618).

[T]he very essential of the church is the acknowledgment of the union of the Divine Itself in the Lord's Human, and that this must be in each and all things of worship (*Arcana Coelestia* 10353).

Worship in the external person proceeding from charity in the internal, appears to the angels as a standard bearer with a banner in his hand. But worship in the external person not proceeding from charity in the internal, appears to the angels as an actor with a firebrand in his hand (*Charity* 177).

Some people think that worship begins in the person himself since it flows from the thought and feelings within him. But worship that begins in the person is not true worship. Consequently offerings of thanksgiving, adoration, and prayer which begin in the person are not the offerings of thanksgiving, adoration, and prayer that are heard and accepted by the Lord. They must begin in the Lord present with the person. The Church therefore, when engaged in anything holy, prays that God may be present, giving guidance to thought and speech. What happens in all this is that when a person is engaged in true worship, the Lord flows into the forms of good and the truths present with the person, raises them towards Himself, and raises the person with them... This raising is not apparent to the person if he does not have any real affection for truth and good, and does not know, acknowledge, and believe that everything good comes from above, beginning in the Lord (*Arcana Coelestia* 10299:2).

[W]orship offered in freedom is pleasing to the Lord, but not worship offered under compulsion. Worship offered in freedom is worship coming from the heart (*Arcana Coelestia* 9588).

While a person is being regenerated, he exercises self-compulsion, from the freedom with which he is gifted by the Lord. In compelling oneself there is freedom (see *Arcana Coelestia* 1947:1,2).

A person who is being regenerated gradually learns who the Lord is, how He is to be worshiped, and that He is worshiped when He is loved (see *Arcana Coelestia* 3690:5).

CONJUNCTION WITH THE LORD

The Sabbath is called “an eternal covenant” (*Arcana Coelestia* 8495).

The reason why the Sabbath was accounted most holy was that in the supreme sense it exemplified 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 (*Arcana Coelestia* 8495).

“To do work on the Sabbath day” symbolizes being led not by the Lord but by self, thus to be disjoined (*Apocalypse Explained* 965:4).

The “Sabbath” also means the joining together of the Lord with heaven, with the Church, with the angels of heaven, and with members of the Church. The reason for this is that all who will come into heaven must first engage in conflicts against evils and the falsities of evil. When these have been separated those people enter heaven and are joined to the Lord, and then they have rest... From all this it is evident why it is that a state of conflict is meant by six days of labor, and rest as well as a joining together by the seventh day or the Sabbath (*Arcana Coelestia* 10360:2).

BEING REGENERATED BY THE LORD

The six days which come before the Sabbath mean the conflicts that come before and are preparatory to the heavenly marriage, which is the joining together of goodness and truth (*Arcana Coelestia* 10360:4).

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 tranquility of peace. The former state is meant by the six days of labor that precede the Sabbath. The latter state is meant by the rest on the Sabbath day (*Apocalypse Explained* 965:4).

The Sabbath symbolized heaven in respect to the conjunction of good and truth, which conjunction is called "the heavenly marriage." And as the conjunction of good and truth is effected by the Lord alone, and nothing of it by people, and as it is effected in a state of peace, therefore it was most severely forbidden that people should then do any work (*Arcana Coelestia* 8495).

The Sabbath also means the joining together of goodness and truth, because while a person is engaged in conflicts, truths play the leading role within him. But when the truths have been joined to good, and good plays the leading role within that person, he has rest (*Arcana Coelestia* 10360:3).

INSTRUCTION FROM THE LORD AND REFLECTION

When the Lord came into the world, the Sabbath became a day of instruction in Divine things and for meditation things relating to salvation and eternal life (see *True Christian Religion* 301).

That the Word is the source of enlightenment and instruction, is because in its first origin it is truth Divine itself that proceeds from the Lord, and in its descent into the world is accommodated to all the heavens.... [W]hen a person who has heavenly love reads the Word, he is through it conjoined with heaven, and through heaven with the Lord, whereby he has enlightenment and instruction (*Arcana Coelestia* 9382:3).

When a person is moved by an affection for understanding, and so comes into a perception of truth, he is then engaged in the thought of his spirit, which is meditation (*Divine Love and Wisdom* 404).

The externals of the body which pertain to worship are:

- (1) Frequenting temples.
- (2) Listening to sermons.
- (3) Devoutly singing, and praying on the knees.
- (4) Partaking the Sacrament of the Supper.

And at home:

- (1) Prayer morning and evening, and at dinners and suppers.
- (2) Conversing with others about charity and faith, and about God, heaven, eternal life, and salvation.
- (3) And in the case of priests, preaching, and also private instruction.
- (4) And with everyone, the instruction of children...in such matters.
- (5) Reading the Word, and books of instruction and of piety (*Charity* 174).

The externals of the mind which pertain to worship are:

- (1) Thought and meditation concerning God, and concerning heaven, eternal life, and salvation.
- (2) Reflection upon one's thoughts and intentions, as to whether they are evil or good...
- (3) Aversion of one's mind from impious, obscene, and filthy language.
- (4) Besides thoughts, there are also affections which come to the sight and sense of a person.

(*Charity* 175)

LOVE TOWARDS THE NEIGHBOR

Worship of the Lord does not consist in mere belief nor in mere love. Rather it consists in leading a life in accord with His commandments (*Arcana Coelestia* 10645:2).

Anyone who thinks that serving the Lord consists solely in going to church regularly, listening to the preaching there, and saying his prayers is much mistaken. True worship of the Lord consists in performing useful services to his country, its communities, and his neighbor with all his heart. These useful deeds are the principal ways of exercising charity and the principal means of worshipping the Lord. Going to church regularly, listening to sermons, and saying one's prayers are also necessary. But without the useful deeds they have no value at all, for they do not constitute a person's life but teach what that life ought to be like (see *Arcana Coelestia* 7038).

REST AND PEACE

In the celestial sense, this commandment means conjunction with the Lord, followed by peace, because of protection from hell. For the Sabbath stands for rest, and in this highest sense, peace. Therefore the Lord is called the Prince of Peace, and He also calls Himself "Peace...." From all this it is also evident why the Lord called Himself "Lord of the Sabbath," that is, of rest and peace (*True Christian Religion* 303).

"Rest" or peace in the highest sense means the Lord, and in the relative sense heaven and thus good which comes from the Lord (*Arcana Coelestia* 6391).

"Rest on the Sabbath day" means the conjunction of the Lord with a person, because a person then has peace and salvation (*Heaven and Hell* 287:3).

In the natural or literal sense, [the third commandment] means that six days are for man and his labors, and the seventh for the Lord and *rest* for man from the Lord. In the original tongue Sabbath signifies rest.... The six days represented His labors and conflicts with the hells, and the seventh His victory over them, and consequent *rest*.... [W]hen the Lord came into the world...that day became a day of instruction in Divine things, and also *a day of rest* from work, for meditation things relating to salvation and eternal life, and also a day of love towards the neighbor (*True Christian Religion* 301, *emphasis added*).

Heavenly peace, which, in respect to the hells, is that evils and falsities shall not rise up from them and break forth, may be compared in many respects with natural peace; as with peace after war, when everyone is secure from enemies and is safe in his own city and home and living in his own fields and garden.... It may also be compared to recreations of mind and to rest after severe labor, and to the consolation felt by mothers after childbirth, when their parental love manifests its delights. It may also be compared with serenity after tempests, black clouds, and thunders; also with spring, after a terrible winter has passed, and with the gladdening influences from the new growths in the fields and the blossoming in the gardens, meadows, and woods; and again with the state of mind experienced by those who, after storms and dangers on the sea, reach a port and set foot on the longed-for land (*True Christian Religion* 304).