

Summary of God and Evil, Episode 2

Does God Love Everyone? | Isaiah 45:7 + Wheat & Tares Explained | Did God Create Evil?

—The sun cannot make darkness or cold. It can only make light and heat.

—God is like the sun, sending out only love and wisdom, goodness and truth.

—Any lack of those things are due to some dysfunction on the receiving end.

Reflection questions:

Does planet earth's relationship with the sun help you think about the cycles in your own relationship with God, and of your own perception of God's presence?

What are things, or times, that have made you feel "in the dark" or "out in the cold" in life, making you feel lacking in love or clarity?

What are some ways that the warmth of love and the light of guidance have come into your life, during happy times and during difficult times?

Related videos to check out on YouTube:

What Light and Heat Can Tell You About God - Swedenborg and Life

Spiritual Light - Swedenborg and Life

The Earth Reveals God's Love - Swedenborg and Life

Falling In Love With the Sun Connected Me to God - Chasing Swedenborg

Quotes from this lesson in fuller context:

Divine Love and Wisdom 83

In the spiritual world, divine love and wisdom look like a sun. There are two worlds, one spiritual and one physical; and the spiritual world does not derive anything from the physical one, nor does the physical one derive anything from the spiritual one. They are completely distinct from each other, communicating only by means of correspondence, whose nature has been amply explained elsewhere. The following example may be enlightening. Warmth in the physical world is the equivalent of the good that thoughtfulness does in the spiritual world, and light in the physical world is the equivalent of the truth that faith perceives in the spiritual world. No one can fail to see that warmth and the goodness of being thoughtful, and light and the truth of faith, are completely distinct from each other.

At first glance, they seem as distinct as two quite different things. That is what comes to the fore when we start thinking about what the goodness of being thoughtful has in common with warmth, and what the truth of faith has in common with light. Yet spiritual warmth is that very "goodness," and spiritual light is that very "truth."

In spite of the fact that they are so distinct from each other, though, they still make a single whole by means of their correspondence. They are so united that when we read about warmth and light in the Word, the spirits and angels who are with us see thoughtfulness in the place of warmth and faith in the place of light.

I include this example to make it clear that the two worlds, the spiritual one and the physical one, are so distinct from each other that they have nothing in common, and that still they have been created in such a way that they communicate with each other and are actually united through their correspondences.

Divine Providence 6:1-2

It is widely recognized that there is only one substance that is the first and is the basis of everything, but the nature of that substance is a mystery. People think that it is so simple that nothing could be simpler, that it is like a dimensionless point, and that dimensional forms emerge from an infinite number of such points. However, this is an illusion arising from spatial thinking; spatial thinking makes the smallest element look like this. The truth is, though, that the simpler and purer anything is, the greater and fuller it is. This is why the more deeply we look into anything, the more amazing, perfect, and beautiful are the things we see; so in the first substance of all there must be the most amazing, perfect, and beautiful things of all.

This is because the first substance comes from the spiritual sun, which as already noted [5] is from the Lord and is where the Lord is. That sun itself is therefore the only substance, and since it is not in space, it is totally present in everything, in the largest and the smallest components of the created universe.

[2] Since that sun is the first and only substance that gives rise to everything, it follows that it contains infinitely more things than we can see in the substances that arise from it, which we refer to as derivative substances and ultimately matter. The reason we cannot see these things is that they come down from the sun by two kinds of level, and that all aspects of their perfection decrease by these two kinds of level. This is why the more deeply we look into anything, the more amazing, perfect, and beautiful are the things we see, as just noted.

I mention this in support of the proposition that there is some image of Divinity in everything that has been created, allowing for the fact that this image is less and less apparent as we come down level by level. It is even less apparent when a lower level, separated from a higher one by its closure, is clogged by earthly matter.

Still, all this cannot help but seem obscure unless you have read and comprehended what was explained in Divine Love and Wisdom about the spiritual sun (53-172 [[Divine Love and Wisdom 83-172](#)]), levels ([Divine Love and Wisdom 173-281](#)), and the creation of the universe ([Divine Love and Wisdom 282-357](#)).

Divine Providence 292

Everything we think and intend and therefore everything we say and do flows in from the only fount of life; and yet that one fount of life, the Lord, is not the cause of our thinking things that are evil and false.

There are enlightening parallels in the physical world. Warmth and light radiate from its sun, and these two flow into all the subjects and objects that we see with our eyes, not only good subjects and beautiful objects, but also bad subjects and ugly objects; and they bring forth different effects in each. They flow not only into trees that bear good fruit but into trees that bear bad fruit, flowing into the actual fruit itself and helping it to develop. They flow into the good seed

and into the weeds, into useful, healthful shrubs and into harmful, toxic shrubs. Yet it is the same warmth and the same light; and there is no cause of evil in it, only in the subjects and objects that receive it.

[2] The same can be said of the warmth that hatches the eggs of owls or vipers and the eggs of doves, beautiful birds, and swans. Putting both kinds of egg under a hen and her warmth, which in and of itself is harmless, will hatch them. What does this warmth have in common with these evil and noxious creatures?

The same applies to the warmth that flows into swamps, manure, decay, and decomposition and into things that are winelike, fragrant, sparkling, and alive. Can anyone fail to see that the cause is not in the warmth but in the receptive subject?

The very same light, too, makes beautiful colors when it flows into one object and unpleasant colors when it flows into another. Actually, it is displaying itself and glowing in bright objects and dimming itself as objects become blacker, darkening itself.

[3] The same thing happens in the spiritual world. There are also warmth and light there from its sun, which is the Lord, flowing from him into their subjects and objects. The subjects and objects there are angels and spirits, specifically their processes of volition and discernment. The warmth there is the radiating divine love and the light there is the radiating divine wisdom. They are not responsible for the fact that different people receive them differently, for the Lord says, "He makes his sun rise on the evil and the good and sends rain on the righteous and the unrighteous" ([Matthew 5:45](#)). In its highest spiritual meaning the sun means divine love and the rain means divine wisdom.

Isaiah 45:5-8 (NKJV)

I am the Lord, and there is no other; there is no God besides Me. I will gird you, though you have not known Me, that they may know from the rising of the sun to its setting that there is none besides Me. I am the Lord, and there is no other; I form the light and create darkness, I make peace and create calamity; I, the Lord, do all these things.' "Rain down, you heavens, from above, and let the skies pour down righteousness; let the earth open, let them bring forth salvation, and let righteousness spring up together. I, the Lord, have created it.

Love in Marriage 479

The Creator of the universe divided each and every thing that He created into general types, and each type into different varieties, and He subdivided each variety and each particular kind the same way, and so on, so that infinity would be represented in the continual variety of qualities. Thus the Creator of the universe divided the good things and the truths that go with them and similarly the bad things and the falsities that go with them, once they had sprung up.

Things brought to light in the book *Heaven and Hell* (published in London in 1758) may establish that He divided each and every thing in the spiritual world into types, varieties, and particular kinds, and that He gathered all good and true things together in heaven and all evil and false things in hell and arranged the latter diametrically opposite to the former.

The fate of people after death - heaven is for the good and hell is for the bad - tells us that in the natural world He has divided and does divide the good and true things and the evil and false things in people, and thus the people themselves.

Now, since all things having to do with good and all things having to do with evil are divided into kinds, species, and so forth, by the same token marriages are divided into them, and similarly the opposite of marriages, which are adulteries.