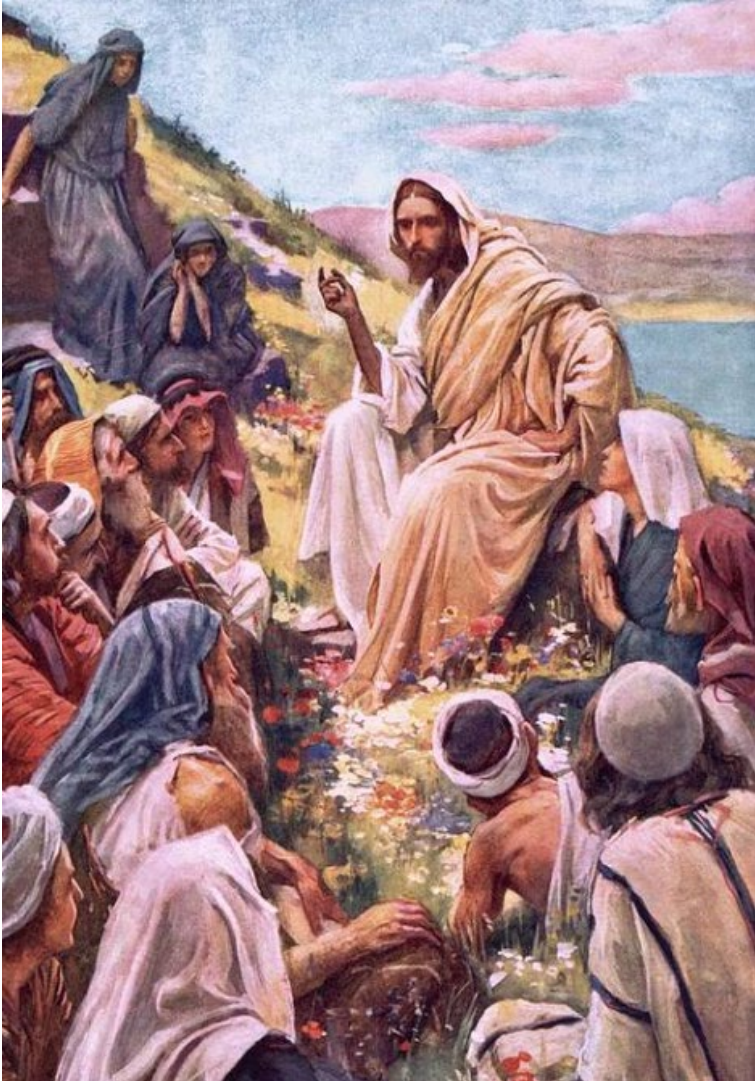


*You have heard that it was declared...
but I say to you...*



Week 5: Retaliation

Matthew 5:38-42

38 You have heard that it has been declared, An eye for an eye, and a tooth for a tooth.¹

39 But I say to you, Do not stand against the wicked; but whoever shall slap thee on thy right cheekbone, turn to him the other also.

40 And if anyone wills to have thee judged and take thy tunic, let him have the cloak also.

41 And whoever shall compel thee to go one mile, go with him two.

42 Give to him who asks thee; and turn not away him who wills to borrow from thee.

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¹ Exodus 21:24, Leviticus 24:20, Deuteronomy 19:21

DAY ONE: AN EYE FOR AN EYE

Matthew 5:38

You have heard that it has been declared, An eye for an eye, and a tooth for a tooth.

Arcana Coelestia 9049:4

The law which is called “the law of retaliation” is thus described in Leviticus:

He that smites the soul of a beast shall restore it, soul for soul. If a man shall cause a blemish in his neighbor, as he has done, so shall it be done to him: breach for breach, eye for eye, tooth for tooth; as he shall cause a blemish in a man, so shall it be rendered to him. He that smites a beast shall restore it; and he that smites a man shall be killed (Lev. 24:18-21).

As evil carries with it its own penalty, it is therefore said by the Lord that “evil must not be resisted,” and at the same time, in the following words in Matthew [5:38-42], it is explained how the case is with this law in the spiritual world, with those who are in good, relatively to those who are in evil.

Arcana Coelestia 9049:5-6

Who cannot see that these words are not to be understood according to the sense of the letter? For who will turn the left cheek to him who deals a blow on the right cheek? And who will give his cloak to him who would take away his coat? And who will give his property to all who ask? And who will not resist evil? But no one can understand these words who does not know what is signified by “the right cheek” and “the left cheek,” what by “a coat” and “a cloak,” also what by “a mile,” and likewise by “borrowing,” and so on. The subject here treated of is spiritual life, or the life of faith, not natural life, which is the life of the world.

But it shall now be told what is meant in the internal sense by these words of the Lord. In this sense it there treats of those who wish to destroy the truths of faith by means of falsities, thus to destroy the

DAY ONE: AN EYE FOR AN EYE

spiritual life with a man when he is in temptations, and in persecutions, and in good spirits when they are in infestations by evil spirits. By “the cheek” is signified the affection of interior truth; by “the right cheek” the affection of truth from good. By “dealing a blow” is signified the act of injuring this affection. By “coat” and “cloak” is signified truth in the external form (n. 4677, 4741, 4742). By “dragging to law” is signified the endeavor to destroy. By “a mile” is signified that which leads to truth, for the like is signified by “a mile” as by “a way” (that “a way” denotes that which leads to truth, see n. 627, 2333, 3477). By “lending” is signified to instruct. From this it is plain what is signified by “giving to all who ask,” namely, to confess all things of one’s faith in the Lord. The reason therefore why evil ought not to be resisted is that evil does no harm to those who are in truth and good, for they are protected by the Lord.

Apocalypse Explained 556:8

The sons of Israel had this law that they should give “an eye for an eye, and a tooth for a tooth” (Exod. 21:23, 24; Lev. 24:20; Deut. 19:21), because they were external men, and thus were only in the representatives of heavenly things, and not in heavenly things themselves, thence not in charity, in mercy, in patience, nor in any spiritual good. Consequently, they were under the law of retaliation; for the heavenly law and thence the Christian law is that which the Lord taught in the Gospels:

All things whatever you will that men should do to you, you do also to them; for this is the Law and the Prophets (Matt. 7:12; Luke 6:31).

Because this is the law in heaven, and from heaven in the church, therefore every evil carries with it a corresponding punishment, which is called the punishment of evil, and it is in the evil as if joined with it. And from this springs the punishment of retaliation that was prescribed for the sons of Israel, because they were external and not internal men.

DAY ONE: AN EYE FOR AN EYE

Internal men, as the angels of heaven are, do not wish the retaliation of evil for evil, but from heavenly charity they forgive freely. For they know that the Lord protects from the evil all who are in good, and that He protects according to the good with them, and that He would not protect [them] if, on account of the evil done to them, they should burn with enmity, hatred, and revenge, for these drive away protection.

Questions and Comments

1. What is it like to be in a situation where the law of retaliation is the norm?
2. What is it like to be in a situation where the Golden Rule is the norm?
3. The Lord explains in the end of *Apocalypse Explained* 556:8 what kind of states drive away the Lord's protection. What should we do if we find ourselves entering such states?

DAY TWO: AN EYE FOR AN EYE (CONTINUED)

Apocalypse Explained 556:9

“An eye for an eye, and a tooth for a tooth,” signifies that so far as anyone takes away from another the understanding of truth and the sense of truth, so far they are taken away from himself. The “eye” signifies the understanding of truth, and “tooth” the sense of truth, for a “tooth” means truth or falsity such as the sensual man has.

Arcana Coelestia 8223

And let the waters return upon the Egyptians....

How the case is, that the falsities would flow back or return to those who intended to pour them forth upon those who were in truth and good, who are represented by the sons of Israel, see above (n. 8214). The case is that the evil that is intended to others returns upon themselves. This arises from the law of Divine order: “Do not do to another except only what thou wouldest others should do to thee” (Matt. 7:12). From this law, which in the spiritual world is constant and perpetual, the laws of retaliation delivered in the representative church derived their origin; namely, the following:

If any harm shall happen, thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, blow for blow (Exod. 21:23-25).

If a man has caused a blemish in his neighbor, as he has done, so shall it be done to him: fracture for fracture, eye for eye, tooth for tooth; as he has caused a blemish in a man, so shall it be caused in him (Lev. 24:19, 20).

If a witness shall answer a lie against his brother, you shall do to him as he had thought to do to his brother (Deut. 19:18, 19).

From these passages it is clearly evident that these laws originate from that universal law, which in the spiritual world is constant and perpetual, namely, that you are not to do to others except as you want others to do to you. Thus it is clear how it is to be understood

DAY TWO: AN EYE FOR AN EYE (CONTINUED)

that the falsities from evil which are intended to be inflicted on others, flow back or return upon the persons themselves.

But the case with this law in the other life is further as follows. When the like, or retaliation, is evil, it is inflicted by the evil, and never by the good; that is, it comes from the hells, and never from the heavens. For the hells, or the evil who are there, are in the continual lust of doing evil to others, for this is the very delight of their life. Therefore, as soon as it is permitted, they do evil, not caring to whom, whether he is evil or good, whether he is a companion or an enemy. And as it is from a law of order that evil returns upon those who intend evil, consequently, when it is permitted by the law, they rush upon them.

This is done by the evil who are in the hells, never by the good who are in the heavens, for these latter are in the continual desire of doing good to others, because this is the delight of their life. Therefore, as soon as there is an opportunity, they do good both to foes and to friends. In fact, they do not resist evil, for the laws of order defend and protect what is good and true. Hence it is that the Lord says, “You have heard that it has been said, An eye for an eye, and a tooth for a tooth; but I say to you that evil must not be resisted. You have heard that it has been said, Thou shalt love thy neighbor, and hate thine enemy; but I say to you, Love your enemies, bless them that curse you, impart benefits to them that hate you; that you may be sons of your Father in the heavens” (Matt. 5:38, 39, 43-45).

Heaven and Hell 543

How the hells are ruled by the Lord shall be briefly explained. In general, the hells are ruled by a general outflow from the heavens of Divine good and Divine truth, by which the general endeavor flowing forth from the hells is checked and restrained; also by a particular outflow from each heaven and from each society of heaven. The hells are ruled in particular by means of angels to whom it is granted to look into the hells and to restrain insanities

DAY TWO: AN EYE FOR AN EYE (CONTINUED)

and disturbances there. And sometimes angels are sent to them who moderate these insanities and disturbances by their presence.

But in general, all in the hells are ruled by means of their fears. Some are ruled by fears implanted in the world and still inherent in them; but as these fears are not sufficient, and gradually subside, they are ruled by fears of punishments; and it is especially by these that they are deterred from doing evil.

The punishments in hell are manifold, lighter or more severe in accordance with the evils. For the most part the more wicked, who excel in cunning and in sneaky tricks, and who are able to hold the rest in subjection and servitude by means of punishments and consequent terror, are set over them. But these governors dare not pass beyond the limits prescribed to them.

It must be understood that the sole means of restraining the violence and fury of those who are in the hells is the fear of punishment. There is no other way.

Questions and Comments

1. How might we “take away from another the understanding of truth” (see AE 556:9) and thus engage in “an eye for an eye” behavior?
2. *Arcana Coelestia* 8223 is about the internal sense of the waters of the Red Sea crashing down on the Egyptian army. What evil was Pharaoh and the Egyptian army bringing upon itself?
3. Are there any situations on earth where the kind of order described in *Heaven and Hell* 543 is appropriate?

DAY THREE: TURN THE OTHER CHEEK

Matthew 5:39

But I say to you, Do not stand against the wicked; but whoever shall slap thee on thy right cheekbone, turn to him the other also.

Apocalypse Explained 556:9

That one who is in Christian good will permit an evil person to take away [the understanding of truth and the sense of truth] as much as he can, is described by what the Lord says in reply on the same subject. The precept not to resist evil signifies that it is not to be resisted with violence, nor retaliated. For angels do not fight with the evil, much less do they return evil for evil, but they allow it to be done, since they are protected by the Lord, and therefore no evil from hell can do them harm. “Whoever shall slap thee on thy right cheekbone, turn to him the other also” signifies if anyone wishes to do harm to the perception and understanding of interior truth, it may be allowed to the extent of the effort. “The cheekbone” signifies the perception and understanding of interior truth, the “right cheekbone” affection for it and consequent perception of it, and the “left cheekbone” understanding of it. And as the “cheekbone” is mentioned, so is “slapping,” which means doing harm; for all things pertaining to the mouth, as the throat, the mouth itself, the lips, the cheekbones, and the teeth, signify such things as belong to the perception and understanding of truth, because they correspond to them. Therefore, by these objects in the sense of the letter of the Word, which consists of pure correspondences, these things are expressed.

Diary of Spiritual Experiences 2888

CONCERNING EVIL SPIRITS OF THE INTERIOR WORLD OF SPIRITS, THAT POWER TO RESIST EVILS, EVEN WITH VIOLENCE, IS GRANTED. Today, as often previously, evil spirits and genii, with their eyes—as it were, the points of thoughts, which no man can know, and therefore cannot believe there are such things, or that such spirits exist—continually harassed me, and, indeed, held me in my more pleasant [states]. Thus it was a class of those who act from premeditation, but they were spirits and not genii, who are worse.

DAY THREE: TURN THE OTHER CHEEK

These [spirits] do nothing else than do [or produce] in the interior thought those things that do not come into the manifest thought of man, [but] merely into the idea of [his] thought as an effect. The result is that man cannot know that by such [spirits] [these] things are carried within the ideas of their thought, for he cannot conclude from the effect, so long as he is in the effect, unless he knows.

Such are the deceitful and evil in the interior world of spirits, namely, that the least ideas of thoughts with man—which he regards and calls simple ideas of thoughts—are their effects. This was given me to know from considerable and living experience. Man, while he is man, although of such a nature, still is not aware that such interior, natural thoughts exist. [But] when he becomes a spirit, in the other life, he is aware, when he is such; for certain evil and deceitful [spirits] are still in such [thoughts], for then they come into the manifest exercise of such thoughts, and know it.

DSE 2889-2890. When such spirits infested me for a long time, by keeping me in my more pleasant [states] out of premeditated deceit, and this was granted me to perceive, then, in whatever mode I seemed to be able, I resisted by fighting them back, retorting evil upon them, although [it was] not of me, but I seemed [to act] as it were from myself.

Certain spirits spoke with me and said that it is not permitted to act so, as to resist evil with evil. They supposed that they ought to be wholly submissive and wait for direct help from the Lord. For they fall into such an opinion from the general law alone that they must not resist evil, but suffer all evils to be brought upon them, and so expect immediate liberation from the Lord. But they were told that it is not to be understood in that way, as that if anyone in the life of man—if a thief, a robber, a malefactor, wishes to take away anyone's life, to steal deceitfully or by open force what is most dear and quite necessary to him, to burn it, and he [the sufferer is] alone—that then he would suffer this to happen, and expect immediate help from the Lord. And when he does not receive [it] he puts the blame on the Lord. Such is by no means the

DAY THREE: TURN THE OTHER CHEEK

understanding of the general law [from Matthew 5:39], but it is lawful for anyone to resist evil, when there is no other help at hand, but only with the mind of resisting evil, not [with the mind] of hating him who does [it], nor with the mind of exercising vengeance. For then the Lord, by means suitable at that time, gives him the strength and mind to resist, and this resistance is regulated by the Lord.

When they did not understand, or wish to understand this—for they could not understand what it is to resist and return evil on anyone without hatred and vengeance—they wished to draw me into some arguments. [But] it was said to them that this is the truth and a general law, and if arguments should be formed against it, nothing would be understood concerning the law and that truth, but there would only be accumulations or arguments, hence, darkness of mind. - 1748, August 23.

Questions and Comments

1. What kind of resistance to evil is charitable?
2. What kind of resistance to evil is uncharitable?
3. How do we tell the difference between charitable and uncharitable resistance to evil in ourselves?
4. The Lord describes the differences between zeal and anger in *Conjugal Love* 365. It is a helpful passage when trying to determine if our resistance to evil is charitable or uncharitable.

DAY FOUR: LET HIM HAVE THE CLOAK ALSO

Matthew 5:40

And if anyone wills to have thee judged and take thy tunic, let him have the cloak also.

Arcana Coelestia 9049:6

By “coat” and “cloak” is signified truth in the external form (n. 4677, 4741, 4742); by “dragging to the law” is signified the endeavor to destroy.

Arcana Coelestia 9942:11

He who does not know what the state of the angels in the Lord’s celestial kingdom is like cannot possibly know what these words of the Lord involve. For the subject here treated is the state of good and truth with those who are in the Lord’s celestial kingdom, with whom all truth is imprinted on the heart. For from the good of love to the Lord they know all truth, insomuch that they never reason about it, as is done in the spiritual kingdom. And therefore, when truths are being spoken of, they only say, Yes, yes, or No, no; and they do not even mention faith there... From this then it is evident what is signified by the injunction “swear not at all,” for by “swearing” is signified to confirm truths (n. 3375, 9166), which is done in the spiritual kingdom by means of the rational and by memory-knowledges from the Word. By “dragging to the law, and desiring to take away the tunic,” is meant to debate about truths, and to wish to persuade that they are not true. A “tunic” denotes truth from what is celestial; for the celestial leave to everyone his truth without further reasoning.

Apocalypse Explained 556:9

“If any man wills to sue thee at the law and to take away thy tunic, let him have thy cloak also,” signifies if anyone wishes to take away truth interiorly with thee, it may be allowed him to take away also exterior truth, “tunic” signifying interior truth, and “cloak” exterior truth. This also is what angels do when they are with the evil, for the evil can take away nothing of good and truth from angels, but they can from those who on that account burn with

DAY FOUR: LET HIM HAVE THE CLOAK ALSO

enmity, hatred, and revenge, for these evils avert and repel protection by the Lord.

Heaven and Hell 577

The Lord cannot protect man unless he acknowledges the Divine and lives a life of faith and charity; for otherwise man turns himself away from the Lord and turns himself to infernal spirits, and thus his spirit becomes imbued with a malice like theirs.

Arcana Coelestia 5992

The angels through whom the Lord leads and also protects a man are near his head. It is their office to inspire charity and faith, and to observe in what direction the man's delights turn, and so far as they can, without interfering with the man's freedom, moderate them and bend them to good. They are forbidden to act with violence and thus break the man's cupidities and principles, but are enjoined to act gently.

It is also their office to rule evil spirits who are from hell, which is done in innumerable ways, of which the following only may be mentioned. When evil spirits pour in evils and falsities, angels insinuate truths and goods which, even if not received, are nevertheless the means of tempering. Infernal spirits continually attack, and angels protect; such is the order.

The angels especially regulate the affections, for these make the man's life and also his freedom. The angels also observe whether any hells are open that were not open before, and from which there is influx with the man, which takes place when the man brings himself into any new evil. The angels close these hells so far as the man allows and remove any spirits who attempt to emerge from them. They also disperse strange and new influxes that produce evil effects.

Especially the angels call forth the goods and truths that are with a man and set them in opposition to the evils and falsities that the evil spirits stir up. Thus the man is in the midst, and does not perceive either the evil or the good; and being in the midst, he is in

DAY FOUR: LET HIM HAVE THE CLOAK ALSO

freedom to turn himself either to the one or to the other. By such means, angels from the Lord lead and protect a man, and this every moment, and every moment of a moment. For if the angels were to let up their care for a single moment, the man would be plunged into evil from which he could never afterward be brought out. Angels do these things from the love they have from the Lord, for they perceive nothing more delightful and happy than to remove evils from a man and lead him to heaven.

Questions and Comments

1. This law, not to resist evil, can seem unfair in the literal sense. But when it says, “if anyone wills to have thee judged,” does it help to think of how we could react vengefully to someone targeting us in a malicious legal action?
2. How do evil spirits want us to react when they have us judged and take our tunic?
3. What do angels do to help us react charitably to these kinds of situations? (See AC 5992)

DAY FIVE: GO WITH HIM TWO MILES

Matthew 5:41

And whoever shall compel thee to go one mile, go with him two.

Arcana Coelestia 9049:6

But it shall now be told what is meant in the internal sense by the words of the Lord [in Matthew 5:38-42]. In this sense it there treats of those who wish to destroy the truths of faith by means of falsities, thus to destroy the spiritual life with a man when he is in temptations, and in persecutions, and in good spirits, when they are in infestations by evil spirits.

Diary of Spiritual Experiences 4334

THAT EVIL SPIRITS ARE INSANE, AND THAT THEY STRIVE WITH ALL THEIR MIGHT TO LEAD OTHERS TO THEIR OWN HELL, AND THUS TO TORMENT THEM.

I spoke with evil spirits who continually infested me, and who infest men and upright spirits in like manner. And because they are insane themselves, they strive and want to make all infernal, by leading them away from good and mutual love into the love of self, thus into hatreds towards all. And the more they are able to make such in this way, the greater is the number of those who torment them, so that they are continually procuring hell to themselves.

But if they would not be like this, but would wish that all should be upright and good, then they would secure blessedness for themselves. For the good desire nothing more than to impart to others, and thus to them also, all their own happiness. Doing this, they would procure heaven for themselves. In their state at that time, they acknowledged this, and said that the fact was so. Yet they are such as they are because their nature is such. Each one thinks himself able to rule, but then they rush upon each other, and they get no greater pleasure than in tormenting others, even their dearest friends.

DAY FIVE: GO WITH HIM TWO MILES

Apocalypse Explained 556:9

“Whoever shall compel thee to go one mile, go with him two,” signifies whoever wishes to lead away from truth to falsity and from good to evil, since he cannot do it, may be left unopposed, a “mile” having a similar signification as a “way,” namely, that which leads away and leads.

Arcana Coelestia 6724

When a man is being reformed, he is kept by the Lord as to his internal in good and truth, but as to his external he is let into his evils and falsities, consequently among infernal spirits who are in these evils and falsities. These hover around him, and endeavor by every method to destroy him. But the good and truth which flow in through the internal render him so safe that the infernal spirits cannot do him the least harm. For that which acts inwardly prevails immeasurably over that which acts outwardly, because what is interior, in consequence of being purer, acts upon each and every individual particular of the exterior, and thus disposes the external to its will. But in this case, there must be good and truth in the external, in which the influx from the internal can be fixed; and in this way good can be among evils and falsities, and yet be in safety. Everyone who is being reformed is let into this state, and in this way the evils and falsities in which he is are removed, and goods and truths are inserted in their place.

Arcana Coelestia 6574

In the other life the Lord permits infernal spirits to lead the good into temptation, consequently, to pour in evils and falsities. They also do this with every effort, for when they are doing this, they are in their life and its delight. But the Lord Himself is then present with those in temptation, both immediately, and mediately by angels, and resists by rebutting the falsities of the infernal spirits, and by dissipating their evil, thus giving refreshment, hope, and victory. Thus, with those who are in the truths of good, the truths of faith and the goods of charity are more inwardly implanted and

DAY FIVE: GO WITH HIM TWO MILES

more strongly confirmed. This is the means by which spiritual life is bestowed.

Divine Providence 60

In the spiritual world there are actually ways which lead to every society of heaven and to every society of hell, and each one, as if from himself, sees his own way. He sees it because there are ways there, one for every love; and love opens the way, and leads him to his fellows; nor does anyone see other ways than the way of his own love. From this it is clear that angels are nothing but heavenly loves, for otherwise they would not have seen the ways leading to heaven.

Questions and Comments

1. *Apocalypse Explained* 556:9 says that going the second mile means leaving unopposed attempts by evil spirits to lead to falsity. What does this mean? How should we do this? Does it help to put this law in the larger context of the prohibition against retaliation?
2. What determines the “way” we go after death?
3. What is the Lord doing for us according to *Arcana Coelestia* 6724 and 6574 when we are going the second mile?

DAY SIX: BORROWING AND LENDING

Matthew 5:42

Give to him who asks thee; and do not turn away him who wills to borrow from thee.

Arcana Coelestia 9049:9

By “lending” is signified to instruct. From this it is plain what is signified by “giving to all who ask,” namely, to confess all things of one’s faith in the Lord.

Arcana Coelestia 9174

When “borrowing” and “lending” are mentioned in the Word, there is signified to be instructed and to instruct from the affection of charity; as in Matthew:

Give to everyone who asks thee, and from him that would borrow of thee, do not turn away (Matt. 5:42).

It is evident that “asking” here does not mean asking, for it is said, “Give to everyone that asks,” and that neither is borrowing meant by “borrowing.” For if a person were to give to everyone that asks, and also to everyone that wants to borrow, he would be stripped of all his goods. But as the Lord spoke from the Divine, by “asking,” and “wishing to borrow,” and by giving and receiving a loan, is meant the communication of heavenly goods, which are those of the knowledges of good and truth. For in regard to such sharing, the fact is that the more an angel gives to another from the affection of charity, the more there flows in with him of the general good from heaven, that is, from the Lord (n. 6478). Thus by “giving to him that asks,” an angel is not deprived of goods, but is enriched with them. The case is the same with a man, when he does good to another from the affection of charity. But charity consists in giving to the good, and it is not charity to give to the evil what they ask and desire (n. 8120), according to these words in David:

The wicked borrows, and does not restore; but the just shows mercy and gives (Ps. 37:21).

And in Luke:

DAY SIX: BORROWING AND LENDING

If you lend to them from whom you hope to receive, what grace do you have? Rather, love your enemies, and do good, and lend, hope for nothing again; then your reward shall be great, and you shall be the sons of the Highest (Luke 6:34-35).

Here also by “lending” is meant doing good from the affection of charity, and thus sharing the goods of heaven; and also the goods of the world, but the latter for the sake of the former as the end in view. The affection of charity consists in sharing goods without any recompense as the end in view. But there is no affection of charity in sharing goods for the sake of recompense as the end in view (n. 2373, 2400, 3816, 3956, 4943, 6388-6390, 6392, 6393, 6478, 8002). The affection of charity consists in loving one’s enemies, and in benefiting the evil. But enemies are loved and are benefited when they are instructed, and also when they are corrected by suitable means (n. 8121). The exercise of charity is also signified by “lending,” in Moses:

If thou shalt obey the voice of Jehovah, and shalt observe to do His commandments, thou shalt lend to many peoples, but thou shalt not borrow (Deut. 28:1, 12).

“To lend to many peoples” is to abound in the goods of intelligence and wisdom, and to communicate them to others out of this abundance; and not to be in need of the goods of others, because all things are given him by the Lord. So in David:

A good man, who has mercy and lends, will maintain his words in judgment; for he will never be moved (Ps. 112:5-6).

By “having mercy and lending” is described the state of those who are in genuine charity....

Apocalypse Explained 556:9

“Give to everyone that asks thee” signifies that it is to be permitted; “and from him that wishes to borrow of thee, do not turn away” signifies that if anyone wishes to be instructed, he may

DAY SIX: BORROWING AND LENDING

be instructed, for the evil desire this that they may pervert and take away, and yet they cannot.

This is the spiritual sense of these words, in which are stored up the hidden things that have now been said, which are especially for angels, who perceive the Word only according to its spiritual sense. They are also for men in the world who are in good, when the evil are trying to lead them astray. That the opposition of the evil to those whom the Lord protects is such, it has been granted me to know by much experience. For they have continually striven in every way and with all their might to take away from me truths and goods, but in vain.

Questions and Comments

1. What happens to us when we “lend,” according to *Arcana Coelestia* 9174?
2. What happens to us when we “lend” with the hope of recompense, according to *Arcana Coelestia* 9174?
3. How are enemies loved and benefited according to *Arcana Coelestia* 9174?