

Readings from the Word of God

Sunday, 20 September 2020

Number 11:4-6, 18-20, 31-33

Now the mixed multitude who were among them yielded to intense desire; so the children of Israel also wept again and said: "Who will give us meat to eat? We remember the fish which we ate freely in Egypt, the cucumbers, the melons, the leeks, the onions, and the garlic; but now our whole being is dried up; there is nothing at all except this manna before our eyes!"

...

So Jehovah said to Moses: "...you shall say to the people, "Consecrate yourselves for tomorrow, and you shall eat meat; for you have wept in the hearing of Jehovah, saying, 'Who will give us meat to eat? For it was well with us in Egypt.' Therefore Jehovah will give you meat, and you shall eat. You shall eat, not one day, nor two days, nor five days, nor ten days, nor twenty days, but for a whole month, until it comes out of your nostrils and becomes hateful to you, because you have despised Jehovah who is among you, and have wept before Him, saying, 'Why did we ever come up out of Egypt?'"

...

Now a wind went out from Jehovah, and it brought quail from the sea and left them fluttering near the camp, about a day's journey on this side and about a day's journey on the other side, all around the camp, and about two cubits above the surface of the ground. And the people stayed up all that day, all night, and all the next day, and gathered the quail (he who gathered least gathered ten homers); and they spread them out for themselves all around the camp. But while the meat was still between their teeth, before it was chewed, the wrath of Jehovah was aroused against the people, and Jehovah struck the people with a very great plague.

Luke 16:1-13

He also said to His disciples: "There was a certain rich man who had a steward, and an accusation was brought to him that this man was wasting his goods. So he called him and said to him, 'What is this I hear about you? Give an account of your stewardship, for you can no longer be steward.'

"Then the steward said within himself, 'What shall I do? For my master is taking the stewardship away from me. I cannot dig; I am ashamed to beg. I have resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.'

"So he called every one of his master's debtors to him, and said to the first, 'How much do you owe my master?' And he said, 'A hundred measures of oil.' So he said to him, 'Take your bill, and sit down quickly and write fifty.' Then he said to another, 'And how much do you owe?' So he said, 'A hundred measures of wheat.' And he said to him, 'Take your bill, and write eighty.' So the master commended the unjust steward because he had dealt shrewdly. For the sons of this world are more shrewd in their generation than the sons of light.

"And I say to you, make friends for yourselves by unrighteous mammon, that when you fail, they may receive you into an everlasting home. He who is faithful in what is least is faithful also in much; and he who is unjust in what is least is unjust also in much. Therefore if you have not been faithful in the unrighteous mammon, who will

commit to your trust the true riches? And if you have not been faithful in what is another man's, who will give you what is your own?

"No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon."

Matthew 13:22

Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful.

Divine Providence §220

Natural and temporal things are the outmost and lowest ones into which a person first comes, as he does when he is born, in order to make it possible for him to be afterward introduced into interior and higher ones. For outmost and lowest things are containing vessels, and these exist in the natural world.

So it is that no angel or spirit was created directly, but that they were all born people first and in this way introduced into interior and higher things. This provides them with outmost and lowest parts which in themselves are fixed and set, within which and by which their inner parts can be held in connection.