

**Arise, Shine,
For Thy Light Has Come**

The Prophecy of Isaiah 60
and its fulfillment in
the Christmas stories,
the life of the Lord,
and the New Jerusalem

Readings for children from the sense of the letter,
and more for adults from the spiritual sense

Part One
December 1-13

Tuesday, December 1

Isaiah 60:1. Arise, give light; for Thy light comes, and the glory of Jehovah has risen upon Thee.

For the children from Luke 2

8. And there were in the same country shepherds, abiding in the field, and keeping watch over their flock by night.

9. And behold, the angel of the Lord stood by them, and the glory of the Lord shone round about them, and they feared with great fear.

10. And the angel said to them, Fear not, for behold, I bring you good tidings of great joy which shall be to all the people.

11. For to you is born this day a Savior, who is Christ the Lord, in the city of David.

12. And this [shall be] the sign to you: you shall find [the] Babe wrapped in swaddling-clothes, laid in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying,

14. Glory in the highest to God, and on earth peace, good will among men.

Readings from the Heavenly Doctrine

AC 5922:13. [Isa. 60:1] speaks of the Lord, who is called a "light," as in John 1:4, 9; and it is said that upon Him shall arise the "glory of Jehovah," that is, that the Divine truth is His.

AC 9429:4. It is evident that the subject here treated of is the Lord's coming, His kingdom, heaven, and the church. The Divine truth proceeding from His Divine Human is described in this whole chapter, and is called "light," "honor," and "glory."

AC 8443. *And behold, the glory of Jehovah was seen in the cloud.* That this signifies the presence of the Lord in truth accommodated to the perception, is evident from the signification of "the glory of Jehovah," as being the presence

AR 922. *And the gates of it shall not be shut by day; for there shall be no night there* [Rev. 21:25], signifies that they will be continually received into the New Jerusalem who are in truths from the good of love from the Lord, because there is not any falsity of faith there. By "its gates shall not be shut by day" is signified that they are continually admitted who desire to enter in.... The reason why they are continually received who are in truths from the good of love from the Lord is because the light of the New Jerusalem is truth from the good of love, and the good of love is from the Lord, as has been frequently shown above; and into that light no others can enter but they who are in truths from good from the Lord. If aliens enter, they are not received, because they do not agree, and they either depart of their own accord, because they cannot bear that light, or they are sent out.

AC 10483:5. Moreover by "gates" in the Word is signified entrance into heaven and into the church by means of truth and good, and also the influx of truth and good with man.

AE 208:2. When newly arrived spirits are introduced into a heavenly society, the way that leads to it is opened to them by the Lord. And when they come there, a gate appears with a door at the side, where there are guards who admit them, and afterwards there are others who receive and introduce them. From this it can now be seen what "doorways," "doors," and "gates," signify in the Word, namely, admission into heaven. And as the church is the Lord's heaven on earth, they also signify admission into the church; and as heaven or the church is within man, "doorways," "doors," and "gates" signify approach and entrance with man.... And because all things that signify heaven and the church signify also the things of heaven and the church, and here the things that introduce—which are truths out of good from the Lord, and because these truths are from the Lord and are therefore His, even are Himself in them—therefore "doorway," "door," and "gate" to heaven and the church, mean in the highest sense the Lord.

Sunday, December 13

Isaiah 60:11. And thy gates shall be open continually; by day and by night they shall not be shut, to bring to Thee the force of the nations, and [that] their kings [may be] directed [there].

For the children from Psalm 24

3. Who shall go up into the mountain of Jehovah? And who shall arise in the place of His holiness?
4. He who [is] innocent of hands, and pure of heart, who has not lifted up his soul to vanity, and has not promised with deceit.
5. He shall bear the blessing from with Jehovah, and justice from the God of His salvation.
6. This [is] the generation of them who inquire after Him, who seek thy face, O Jacob. Selah.
7. Lift up your heads, O ye gates, and be ye lifted up, ye entrances of eternity, and the King of glory will come in.
8. Who [is] this King of glory? Jehovah, strong and a Hero; Jehovah, a Hero of battle.
9. Lift up your heads, O ye gates; and lift up, ye entrances of eternity, and the King of glory will come in.
10. Who is He, this King of glory? Jehovah of armies: He [is] the King of glory. Selah.

Readings from the Heavenly Doctrine

AE 208:5. This [Isa. 60:11] treats of the Lord and of the church about to be established by Him, and these words describe the continual admission of those who are in good and in truths therefrom. "The gates shall be opened continually, and shall not be shut day nor night," signifies perpetual admission. "The army [or forces] of the nations" signifies those who are in good, and "kings" those who are in truths. And that all will serve the Lord is meant by "the nation and kingdom that will not serve thee shall perish."

and the advent of the Lord... and from the signification of "the cloud," as being the literal sense of the Word... thus truth accommodated to the perception, for the Word in the letter is such truth. But "the glory which is in the cloud" denotes Divine truth which is not so accommodated to the perception, because it is above the fallacies and appearances of the senses, thus it also denotes the internal sense of the Word....

That "glory" denotes the internal sense of the Word is because in this sense the Lord's church and kingdom are treated of, and in the supreme sense the Lord Himself, in which sense also is the veriest Divine truth. Truth Divine is not of one degree, but of many. Truth Divine in the first degree, and also in the second, is that which proceeds immediately from the Lord; this is above the angelic understanding. But truth Divine in the third degree is such as is in the inmost or third heaven; this is such that it cannot in the least be apprehended by man. Truth Divine in the fourth degree is such as is in the middle or second heaven; neither is this intelligible to man.

But truth Divine in the fifth degree is such as is in the ultimate or first heaven; this can be perceived in some small measure by man provided he is enlightened. But still it is such that a great part of it cannot be expressed by human words; and when it falls into the ideas, it produces the faculty of perceiving and also of believing that the case is so.

But truth Divine in the sixth degree is such as is with man, accommodated to his perception; thus it is the sense of the letter of the Word. This sense, or this truth, is represented by the cloud, and the interior truths are represented by the glory in the cloud. This is the reason why Jehovah (that is, the Lord) so often appeared to Moses and to the sons of Israel in a cloud.... The appearing of the Lord is by means of Divine truth, and moreover is Divine truth.

Wednesday, December 2

Isaiah 60:2. For, behold! The darkness shall cover the earth, and dense darkness the peoples; but on Thee shall Jehovah rise, and His glory shall be seen upon Thee.

For the children from Matthew 4

12. And when Jesus had heard that John was delivered up [into custody], He departed into Galilee;

13. and leaving Nazareth, He came and dwelt in Capernaum, which is on the seacoast, in the borders of Zebulun and Naphtali,

14. that it might be fulfilled which was declared by Isaiah the prophet, saying,

15. The land of Zebulun and the land of Naphtali, the way of the sea, beyond Jordan, Galilee of the Gentiles;

16. the people who sat in darkness saw great light; and to them who sat in the region and shadow of death, light has risen.

17. From then Jesus began to preach, and to say, Repent ye, for the kingdom of the heavens is near.

Readings from the Heavenly Doctrine

AC 10053:2. Where the Lord is treated of, "glorification" is the uniting of His Human with the Divine Itself which was in Him, thus with Jehovah His Father, by which uniting He made His Human also the Divine good. [This] is manifest from the passages in the Word where mention is made of "glory," and "glorification," when spoken of Jehovah or the Lord, as in these passages:

The glory of Jehovah shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it (Isa. 40:5)

...

Jehovah shall arise upon thee, and His glory shall be seen upon thee; the nations shall walk to thy light (Isa. 60:2, 3).

These passages treat of the Lord, and by "the glory of Jehovah" is meant the Lord as to Divine truth, for the Divine truth

letter, from which the doctrine is. For the sense of the letter protects the spiritual sense, which lies hidden within, as the wall protects a city and its inhabitants.

That the sense of the letter is the basis, the containant, and the support of its spiritual sense, may be seen in *The Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 27-36) And that this sense is the guard lest the interior Divine truths, which are those of the spiritual sense, should be injured (n. 97). Also that the doctrine of the church is to be drawn from the sense of the letter of the Word, and to be confirmed by it (n. 50-61).

It is called "a wall great and high," because the Word is meant as to the Divine good and the Divine truth; for "great" is predicated of good, and "high" of truth...."

AE 295:4. The Lord's will in the Old Testament is called His "good pleasure," and this likewise means the Divine love; and to do His good pleasure or His will signifies to love God and the neighbor, thus to live according to the commandments of the Lord, since this is to love God and the neighbor, and this comes down from the Lord's love. For no one can love the Lord and the neighbor except from the Lord; for this is the veriest good for man, and all good is from the Lord. That "good pleasure" has this signification is clear from the following passages. In Isaiah:

In My wrath I smote thee, but in My good pleasure I have had mercy on thee (Isa. 60:10).

"To smite in anger" signifies temptation; "in good pleasure to have mercy" signifies deliverance from love; "to have mercy" is to do good to the needy from love.

Saturday, December 12

Isaiah 60:10. And the sons of the foreigner shall build thy walls, and their kings shall minister to thee; for in My rage I smote thee, but in My good pleasure I had compassion on thee.

For the children from I Kings 8

38. Every prayer, every supplication that shall be [made] by any man, by all Thy people Israel, who shall know every man the plague of his own heart, and spread his palms toward this house,

39. ... hear Thou [in] the heavens, [where] Thy dwelling [is] established, and pardon, and do, and give to each man according to all his ways, whose heart Thou knowest; for Thou, Thou alone, knowest the heart of all the sons of man;

40. so that they may fear Thee all the days that they live on the face of the ground, which Thou gavest to our fathers.

41. And also [as] to the foreigner, who [is] not of Thy people Israel, when he shall come from a far land for the sake of Thy name—

42. for they shall hear of Thy great name, and of Thy firm hand and of Thine outstretched arm, and shall come, and pray toward this house—

43. hear Thou [in] the heavens [where] Thy dwelling [is] established, and do according to all which the foreigner calls to Thee, so that all the peoples of the earth shall know Thy name, to fear Thee, as [does] Thy people Israel, and that they may know that Thy name is called upon this house which I have built.

Readings from the Heavenly Doctrine

AR 898. [Revelation 21] Verse 12. *Having a wall great and high*, signifies the Word in the sense of the letter, from which is the doctrine of the New Church. When the Lord's New Church as to doctrine is meant by "the holy city Jerusalem," nothing else is meant by its "wall" but the Word in the sense of the

proceeding from the Lord is the "glory of Jehovah"... And as it is the Lord who is treated of, it is Jehovah Himself, for He says, "I am Jehovah; this is My name, and My glory will I not give to another." (Isa. 42.8)

AE 526:5. [Isaiah 60:2] is said of the last time of the church, when the Lord is to come into the world, and judgment is to be accomplished. Because there will then be no longer any good of love or truth of faith, but the evil of falsity and the falsity of evil, that day is called "a day of darkness and of thick darkness."

AR 413:3. By "darkness" in these places is signified falsity arising either from ignorance of the truth, or from a false principle of religion, or from a life of evil.

AE 526:15. It has been shown thus far that "darkness" signifies in the Word the falsities of evil. "Darkness" signifies also falsities not of evil, such as were the falsities of religion among the upright Gentiles. These falsities were with them because of their ignorance of the truth. That these falsities were also called "darkness" is evident from the following passages:

This people walking in darkness have seen a great light; those dwelling in the land of the shadow of death, upon them hath the light become bright (Isa. 9:2).

AC 3863:7. ..."seeing a great light" signifies receiving and believing the truths which are of faith. On those who are in faith heavenly light is said to "shine," for the light which is in heaven is Divine truth from Divine good.

AC 3195:6. From these passages it is very plain that the Lord as to the Divine good and truth in the Divine Human is called "light."

Thursday, December 3

Isaiah 60:3. And the nations shall walk to thy light, and kings to the brightness of thy rising.

For the children from Revelation 21

22. And I saw no temple in her, for the Lord God Almighty is her temple, and the Lamb.

23. And the city has no need of the sun nor of the moon to shine in her, for the glory of God enlightened her, and her lamp [is] the Lamb.

24. And the nations of those who were saved shall walk in her light, and the kings of the earth shall bring their glory and honor into her.

25. And her gates shall not be shut by day, for there shall be no night there;

26. and they shall bring the glory and honor of the nations into her.

Readings from the Heavenly Doctrine

AE 31:2. [This] speaks of the advent of the Lord and the enlightening of the Gentiles, consequently of a new church, and in particular of all who are in darkness, and receive light, and are being regenerated.

AE 422:13. This is said of the Lord; and the Divine in Him is meant by "Jehovah shall arise upon thee, and His glory shall be seen upon thee;" the Divine good of the Divine love is meant by "Jehovah shall arise upon thee," and Divine truth from that good by "His glory shall be seen upon thee." "Nations" signify those who are in good, and "kings" those who are in truths from good. Of the nations it is said "they shall walk to thy light," which signifies a life according to Divine truth; and of the kings, "they shall walk to the brightness of thy rising," which signifies a life of intelligence from Divine good. "To walk" signifies to live,

Readings from the Heavenly Doctrine

AE 406:10. This [Isa. 60:9] too is said of the Lord, and it signifies that those will receive and acknowledge Him who are in simple truth and good, who are such as perceive the truths of the Word in a natural way, that is, according to the sense of the letter, and do them. "The islands" signify those who perceive the Word in a natural way, that is, according to the sense of the letter. "The ships of Tarshish in the beginning [or among the first]" mean the goods that they bring forth and do, for "Tarshish" signifies the natural man in respect to knowledges, and "Tarshish in the beginning" is the natural man in respect to the knowledges of good, because Tarshish abounded in gold and silver, and the ships brought gold and silver away from there (1 Kings 10:22), and in the beginning gold, which signifies good. And as truths are from good it is also said "to bring thy sons from afar."

AC 6385. "Ships of Tarshish" denote doctrinal things and truths from the Word. Therefore it is said that they should "bring their sons, their silver and gold," for by "sons" are signified those who are in truths; by "silver," the truth itself; and by "gold," good. Everyone can see that ships of Tarshish are not here meant, nor sons, silver, and gold.

AE 242:17. "The islands which shall hope" mean the nations [or gentiles] that are in Divine worship, but more remote from the truths of the church. "The ships of Tarshish" mean the general knowledges of truth and good, which contain many knowledges in particular. "The sons whom they shall bring from far" mean truths more remote, "sons" meaning truths, and "from far" those more remote; "their silver and gold with them" signify the knowledges of truth and good with them.

AE 514: 6 "The ships of Tarshish in the beginning" mean the knowledges of truth and good, such as those who are reformed have in the beginning, as may be seen above (n. 406), where this is explained. For the ships of Tarshish in the beginning brought gold and silver in great abundance, which signified the goods of life and the truths of doctrine.

Friday, December 11

Isaiah 60:9. For the islands shall wait for Me, and the ships of Tarshish among the first, to bring thy sons from afar, their silver and their gold with them, to the name of Jehovah thy God, and to the Holy One of Israel; for He has adorned thee.

For the children from Luke 5

1. And it came to pass, as the crowd pressed upon Him to hear the Word of God, He was standing by the lake of Gennesaret.
2. And He saw two ships standing by the lake, but the fishermen had gone out of them and were washing [their] nets.
3. And having stepped into one of the ships, which was Simon's, He besought him to launch out a little from the land; and sitting down, He taught the crowd from the ship.
4. And when he had ceased speaking, He said to Simon, Launch out into the deep and let down your nets for a catch.
5. And Simon answering said to Him, Master, having labored through the whole night, we have taken nothing; but at Thy saying I will let down the net.
6. And when they had done this, they enclosed a multitude of many fishes, and their net broke.
7. And they beckoned to [their] partners in the other ship that they should come to take [some] with them. And they came and filled both the ships so that they began to sink.
8. And Simon Peter, seeing [this], fell before the knees of Jesus, saying, Depart from me, for I am a sinful man, Lord!
9. For astonishment encompassed him, and all who were with him, at the catch of the fishes which they had taken;
10. and likewise also James and John, the sons of Zebedee, who were companions with Simon. And Jesus said to Simon, Fear not; from henceforth thou shalt catch men.
11. And they brought their ships to land, and left all, and followed Him.

"light" signifies Divine truth, and "the brightness of rising" Divine truth from Divine good, from which is intelligence.

AC 3195:3. As regards the very origin of light, this has been from eternity from the Lord alone; for Divine good itself and Divine truth, from which light comes, is the Lord. The Divine Human, which was from eternity (John 17:5), was this light itself. Because this light could no longer affect the human race, which had removed itself so far from good and truth, thus from light, and had cast itself into darkness, therefore the Lord willed to put on by birth the human itself; for thus He could illumine not only the rational but also the natural things of man; for He made both the rational and the natural in Himself Divine, in order that He might also be a light to those who were in such gross darkness.

AC 3195:4, 6. That the Lord is light, that is, good itself and truth itself, and that thus from Him is all intelligence and wisdom, consequently all salvation, is evident from many passages in the Word, as in.... Isa. 60:1, 3.

AE 331:10. All nations shall see Thy justice, and all kings Thy glory (Isa. 62:2).

In this passage... "nations" and "kings" are mentioned together because "kings" signify the like as "peoples," namely, those who are in truths; and it is because "nations" signify those who are in good, and "kings" those who are in truths, that it is said of the nations that they "shall see Thy justice," and of the kings that they shall "see Thy glory;" "justice" in the Word being said of good, and "glory" of truth.

Friday, December 4

Isaiah 60:4. Lift up thine eyes all around and see; all of them are brought together, they come to Thee; Thy sons shall come from afar, and thy daughters shall be cared for at [Thy] side.

For the children from Mark 10

13. And they brought to Him little children, that He should touch them; and the disciples rebuked those who brought [them].

14. But when Jesus saw [it], He was indignant, and said to them, Let the little children come to Me, and do not forbid them, for of such is the kingdom of God.

15. Amen, I say to you, whoever shall not accept the kingdom of God as a little child, he shall not enter into it.

16. And having taken them up in His arms, and set [His] hands upon them, He blessed them.

Readings from the Heavenly Doctrine

AC 6740. "Sons who come from afar" are truths with the Gentiles. These truths, being far off from the truth of the church, are said to "come from afar." "Daughters who are carried by nurses at the side" are the goods that are continually being instilled, for "daughters" are goods, and "nurses" are they who insinuate them.

AC 89. That by "sons and daughters" are signified the truths and goods which they had a perception of, and indeed by "sons" truths, and by "daughters" goods, is evident from many passages in the Prophets; for in the Word, as also in olden time, the conceptions and births of the church are called "sons and daughters," as in Isaiah 60:3-5.

AE 433:27. Where bringing them into the land of Canaan is treated of in the prophets, bringing the faithful into heaven and

"To fly as a cloud and as doves to the windows" signifies examination and scrutiny of truth from the sense of the letter of the Word. Therefore "to fly" signifies circumspection, for "cloud" signifies the sense of the letter of the Word, "doves" the spiritual affection of truth, and "windows" truth in light.

AC 863. *That Noah opened the window of the ark which he had made.* That this signifies a second state when the truths of faith appeared to him, is evident from the last words of the preceding verse: "the tops of the mountains appeared;" and from their signification, as also from the signification of a "window" (see n. 655) as being the understanding, or, what is the same, the truth of faith; and likewise from this being the first dawning of light. Concerning the understanding or the truth of faith, signified by a "window," it may be observed here as above, that no truth of faith is possible except from the good of love or of charity, as there can be no true understanding except from what is of the will.

AC 869. *And he sent forth a dove from him, to see if the waters were abated from off the faces of the ground....*

AC 870. That by a "dove" are signified the truths and goods of faith with him who is to be regenerated, is evident from the signification of a "dove" in the Word, especially the dove which came upon Jesus when He was baptized.... There the "dove" signified nothing else than the holy of faith, and the "baptism" itself, regeneration. So there was signified, in the new church which was to arise, the truth and good of faith which is received by regeneration from the Lord. Similar things were represented and involved by the young pigeons or turtledoves that were offered for sacrifice and burnt offering in the Jewish Church....

Thursday, December 10

Isaiah 60:8. Who [are] these [that] fly as a thick cloud, and as doves to their windows?

For the children from Luke 2 and John 1

22. And when the days of her purification were accomplished, according to the Law of Moses, they brought Him up to Jerusalem, to present [Him] to the Lord,

23. as it is written in the Law of the Lord, that every male opening the womb* shall be called holy to the Lord;

24. and to offer the sacrifice according to what is said in the Law of the Lord, A pair of turtle doves, or two young pigeons.

John 1

29. On the morrow John sees Jesus coming to him, and says, Behold, the Lamb of God who takes away the sin of the world!

30. He it is of whom I said, After me comes a Man who was before me, for He was prior to me.

31. And I did not know Him; but that He should be made manifest to Israel, for this I have come baptizing with water.

32. And John bore witness, saying, I observed the Spirit descending as a dove from heaven, and it remained upon Him.

33. And I did not know Him, but He who sent me to baptize with water said to me, On whomever thou shalt see the Spirit descending and remaining upon Him, He it is who baptizes with the Holy Spirit.

34. And I have seen and have borne witness that this is the Son of God.

Readings from the Heavenly Doctrine

AE 282:5. This [Isa 60:7-8] treats of the Lord's coming, and the enlightenment of the Gentiles at that time. And "the flocks of Arabia that shall be gathered together" signify the knowledges of truth and good; "the rams of Nebaioth that shall minister" signify the truths that guide the life from a spiritual affection.

into the church is meant. This also took place when the Lord came into the world, for then all those who had lived in the good of charity and had worshiped God under a human form were brought into heaven. These spirits had been preserved under heaven until the Lord came, and when He had glorified His Human they were brought in. These are the ones meant in many passages in the prophetic Word that treat of the captivity of the sons of Israel and Judah and their being brought back into their land. In these passages those also are meant who were to be brought into the church and thence into heaven from the earth after the Lord came, not only where the Christian religion is received but everywhere else.

Saturday, December 5

Isaiah 60:5. Then shalt Thou see and flow together, and Thy heart shall dread, and be enlarged; for the crowd of the sea shall be turned to Thee; the host of the nations shall come to Thee.

For the children from Luke 2

25. And behold, there was a man in Jerusalem whose name [was] Simeon; and this man [was] just and circumspect, waiting for the consolation of Israel; and the Holy Spirit was upon him.
26. And it was revealed to him by the Holy Spirit that he should not see death before he had seen the Lord's Christ.
27. And he came in the Spirit into the temple, and when the parents were bringing in the little Child Jesus, to do for Him after the custom of the law,
28. he took Him up in his arms, and blessed God, and said,
29. Now Thou sendest Thy servant away in peace, O Lord, according to Thy saying.
30. For my eyes have seen Thy salvation,
31. which Thou hast prepared before the face of all peoples:
32. Light for revelation to the gentiles, and the Glory of Thy people Israel.
33. And Joseph and His mother marveled at the things which were spoken concerning Him.

Readings from the Heavenly Doctrine

AC 9256. Those who are outside the church and are called "Gentiles" are indeed in falsities of doctrine, but from ignorance, because they do not have the Word. And yet when they are instructed, they are in a clearer and consequently more inward perception about the heavenly life with man than are Christians. The reason is that they have not confirmed themselves against the truths of faith, as very many Christians have. And therefore their internal man is not closed, but, as with little children, is readily opened and receptive of truth....

offering. The reason was because there are two kinds of goods from which all worship exists, celestial good and spiritual good. Celestial good is the good of love to the Lord, and spiritual good is the good of love towards the neighbor. Worship by sacrifices was worship from celestial good, and worship by incense was worship from spiritual good.

AE 391:9. This [Isa 60:7] treats of the Lord's coming, and it is said of the Lord Himself. "They shall come up to My altar with acceptance; thus I will adorn the house of My adornment" signifies the Lord's Divine Human, in which they will be. The "altar" signifies His Divine Human in relation to Divine good, and "house of adornment" the same in relation to Divine truth. That the Lord in respect to the Divine Human is here meant is evident from the preceding part of that chapter, where it is said that "Jehovah shall arise upon Thee, and His glory shall be seen upon Thee," with what follows, which describes the Divine wisdom with which the Lord will be filled in respect to His Human....

[10] As "the altar" signifies in the highest sense the Lord's Divine Human, "altar" therefore signifies also heaven and the church; for the angelic heaven, viewed in itself, is from the Divine that proceeds from the Lord's Divine Human. From this it is that the angelic heaven in the whole complex is as one man. Therefore that heaven is called the Greatest Man.... And as all worship is from the Lord—for it is the Divine communicated to man from the Lord, in which is the Lord Himself—thence "altar" also signifies in general everything of worship that proceeds from the good of love.

Wednesday, December 9

Isaiah 60:7 continued: They shall ascend with good pleasure on My altar, and I will adorn the house of My adornment.

For the children from Luke 1

8. But it came to pass that while he exercised the priest's office in his daily service before God,
9. according to the custom of the priest's office, it was his lot to burn incense when he went into the temple of the Lord.
10. And all the multitude of the people were praying outside at the hour of burning incense.
11. And there appeared to him an angel of the Lord standing on the right side of the altar of incense.
12. And Zacharias was disturbed at the sight, and fear fell upon him.
13. And the angel said to him, Fear not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall give birth to a son for thee, and thou shalt call his name John.
14. And thou shalt have joy and gladness, and many shall rejoice at his birth.
15. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb.
16. And many of the sons of Israel shall he turn to the Lord their God.
17. And he shall go before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and in the prudence of the just to make ready the disobedient, a people prepared for the Lord.

Readings from the Heavenly Doctrine

AR 277. There were two altars, one for sacrifices and the other for incense. The altar of incense was within the tabernacle, and was called the golden altar, but the one for sacrifices was outside the tabernacle, and was called the altar of burnt-

Those who have not confirmed themselves against the goods and truths of faith—as is the case with those who are outside the church, and yet have lived in some kind of faith and charity according to their religion—have not been able to close the internal man in themselves by negations of truth, and by confirmations of falsity against the truth of faith from the Word. And therefore the internal of these persons is opened upward, that is, into heaven and toward the Lord, if not in this world, yet in the other life....

That the church is transferred to the Gentiles who acknowledge the Lord, is evident from many passages in the Word, as from these which follow....

[“Gentile” and “nation” are the same word in Hebrew, Greek and Latin.]

The Gentiles shall walk to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about: they all gather themselves together, they come to thee; thy sons come from afar, and thy daughters are carried by nurses at thy side. Then thou shalt see, and flow together, and thy heart shall be amazed and be enlarged, because the multitude of the sea is converted unto thee, the armies of the Gentiles shall come (Isa. 60:3-5).

And in the prophecy of Simeon concerning the Lord when a child:

My eyes have seen the salvation of God, which Thou hast prepared before the face of all peoples; a light for the revelation of the Gentiles (Luke 2:30-32).

In all these passages the subject treated of is the Lord, in that the Gentiles shall come to Him; and they come to Him when they acknowledge Him as their God. And wonderful to say, the Gentiles worship the one only God under a human form. And therefore when they hear about the Lord, they receive and acknowledge Him. And a new church cannot be set up with any others.

Sunday, December 6

Isaiah 60:6. An abundance of camels shall cover thee; the dromedaries of Midian and Ephah;

For the children from 1 Kings 10 and Matthew 2

AC 3048:4. The queen of Sheba came to Solomon to Jerusalem with exceedingly great riches, with camels that carried spices, and very much gold, and precious stones (1 Kings 10:1-2). This represented the wisdom and intelligence which came to the Lord, who in the internal sense here is "Solomon." The "camels bearing spices, gold, and precious stones" are the things of wisdom and intelligence in the natural man.

1. And when Jesus was born in Bethlehem of Judaea, in the days of Herod the king, behold, there came Magi from the east into Jerusalem,
2. saying, Where is He who is born King of the Jews? For we have seen His star in the east, and have come to worship Him.
3. But having heard, Herod the king was disturbed, and all Jerusalem with him.
4. And when he had gathered all the chief priests and scribes of the people, he inquired of them where Christ should be born.
5. And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet:
6. And thou Bethlehem, [of] the land of Judah, art by no means the least among the governors of Judah, for out of thee shall come One who governs, who shall shepherd My people Israel.
7. Then Herod, privately calling the Magi, precisely inquired of them at what time the star appeared.

Readings from the Heavenly Doctrine

AE 349:9. Here (Isa 60:6) the Lord's coming is treated of. The "troop of camels" and the "dromedaries of Midian and Ephah"

evident that a "ram" in the internal sense signifies the Lord's Divine spiritual, and hence the spiritual in men, or what is the same, those of the human race who are spiritual.

AC 10042:9. What is specifically signified by the sacrifice and the burnt-offering from a ram... is evident from the passages in the Word where sacrifices and burnt-offerings from a ram are described, and where a ram is mentioned. From these it is plain that by a "ram" is signified the good of innocence and of charity in the internal man; and by the sacrifice and burnt-offering from a ram, the purification and regeneration of the internal man, thus the implantation of the good of innocence and charity in it.

That this is signified by a "ram" is evident from...Isaiah 60:7... where the subject treated of is the Lord and His heaven and church. "The flocks of Arabia" are all the goods of the internal man; "the rams of Nebaioth" are the goods of innocence and of charity there.

AE 391:9. This treats of the Lord's coming, and it is said of the Lord Himself. "All the flocks of Arabia that are to be brought together" and "the rams of Nebaioth that are to minister" signify all spiritual goods, external and internal. "Flocks" signify external goods, and "rams" internal goods, and "Arabia" and "Nebaioth" spiritual things....

Tuesday, December 8

Isaiah 60:7. All the flock of Kedar shall be brought together unto thee; to thee the rams of Nebaioth shall minister....

For the children from Luke 2

15. And it came to pass, that after the angels had gone away from them into heaven, the men, the shepherds, said one to another, Let us now go even to Bethlehem, and see this saying that has come to pass, which the Lord has made known to us.

16. And they came in haste, and found Mary and Joseph, and the Babe laid in the manger.

17. And when they had seen, they made known abroad the saying that was spoken to them concerning this little Child.

18. And all who heard marveled at those things which were spoken to them by the shepherds.

19. But Mary kept all these sayings, pondering [them] in her heart.

20. And the shepherds returned, glorifying and praising God for all things which they had heard and seen, as it was spoken to them.

Readings from the Heavenly Doctrine

AE 706:12. Since a "sign" means certification that they might believe that the Savior of the world was born, it is said that "they should find Him lying in a manger wrapped in swaddling clothes." But that this was an certification no one can know until it is known what is meant by a "manger" and by "swaddling clothes." "A manger" means the doctrine of truth from the Word, because "horses" signify the understanding of the Word; and thus a manger, as a feeding place for horses, signifies the doctrine of truth from the Word.

AC 2830:9 Here the Lord's Divine Human is treated of; the "flock of Kedar" is Divine celestial things, and the "rams of Nebaioth," Divine spiritual things. From all this it is now

signify the knowledges of truth and good in abundance. "All they from Sheba shall come" signifies from the knowledges of genuine truth and good.

AC 3048:3. That "camels" signify general memory-knowledges is evident from other passages in the Word where they are mentioned, as in Isaiah:

The prophecy of the beasts of the south.... They carry their riches upon the shoulder of young donkeys, and their treasures upon the hump of camels, to a people that shall not profit.... (Isa. 30:6-7).

The "beasts of the south" are those who are in the light of knowledges, or in knowledges, but in a life of evil. "Carrying their riches upon the shoulder of young donkeys" denotes the knowledges pertaining to their rational (that a "young donkey" is rational truth may be seen above, n. 2781). "Their treasures upon the hump of camels" are the knowledges pertaining to their natural. The camels' "hump" is what is natural; the "camels" themselves signify the general memory-knowledges which are there. The "treasures" are the knowledges which they hold as precious.... Anyone can see that some arcanum of the church is hereby signified.

Monday, December 7

Isaiah 60:6 (continued). All of them from Sheba shall come; gold and frankincense they shall carry; and they shall bring tidings of the praises of Jehovah.

For the children from Matthew 2

8. And [Herod] sending them to Bethlehem, he said, Go and search earnestly for the little Child; and when you have found [Him], report to me, that I also may come and worship Him.

9. And when they had heard the king they departed; and lo, the star which they saw in the east went before them, till it came and stood over where the little Child was.

10. And having seen the star, they rejoiced with exceedingly great joy.

11. And when they had come into the house, they found the little Child with Mary His mother, and fell [down] and worshipped Him; and when they had opened their treasures, they offered to Him gifts: gold, and frankincense, and myrrh.

12. And being warned in a dream not to return to Herod, they departed into their own country by another way.

Readings from the Heavenly Doctrine

AC 9293:3. By "gold, frankincense, and myrrh" are signified all things of the good of love and of faith in the Lord. By "gold" are meant those of the good of love; by "frankincense" those of the good of faith; and by "myrrh" those of both love and faith in external things.

The reason why the wise men from the East offered these things was that among some in the East there remained from ancient times the knowledge and wisdom of the men of old, which consisted in understanding and seeing heavenly and Divine things in those which are in the world and upon the earth. For it was known to the ancients that all things correspond and are representative, and consequently have a signification. This is also evident from the most ancient books and monuments of the

Gentiles. Consequently they knew that gold, frankincense, and myrrh signify the goods which are to be offered to God. They also knew from their prophetic writings, which were of the Ancient Church, that the Lord was to come into the world, and that a star would then appear to them.

De Verbo 7:5. That the science of correspondences remained with many oriental nations until the coming of the Lord, may be evident from the wise men from the East, who came to the Lord when He was born. Therefore a star went before them, and they brought with them gold, frankincense, and myrrh.... "The star" which went before the wise men signified knowledge from heaven, for stars in the Word signify knowledges. "The gold" signified celestial good, "frankincense" spiritual good, and "myrrh" natural good, all worship being from these three.

AC 10296. That the inmost truth, which is signified by "frankincense," is spiritual good, is because the good with those who are in the Lord's spiritual kingdom is nothing else than truth. Truth is called good when the man wills and does it from conscience and affection. For with the spiritual all the will has been destroyed, but the understanding is preserved in integrity by the Lord, and in it there is implanted by the Lord a new will by means of regeneration. This will is the conscience with them, which is a conscience of truth. For whatever is implanted in the understanding and proceeds from the understanding is truth, because man's understanding has been allotted to the reception of the truths of faith, but the will to the reception of the goods of love. From this it is evident that in its essence spiritual good is truth....