

**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 Two
December 14-25

Monday, December 14

Isaiah 60:12. For the nation and the kingdom which will not serve thee shall perish; nations, being wasted, shall be a waste.

For the children from Luke 1

46. And Mary said, My soul magnifies the Lord,

47. and my spirit has leapt for joy in God my Savior;

48. for He has looked upon the lowliness of His maidservant; for behold, from henceforth all generations shall call me blessed.

49. For He who is powerful has done for me great things, and Holy [is] His name.

50. And His mercy [is] to generations of generations, to them who fear Him.

51. He has made might by His arm; He has scattered the proud in the imagination of their heart.

52. He has taken down the powerful from thrones, and has exalted the lowly.

53. He has filled the hungry with good [things], and the rich He has sent away empty.

54. He has accepted His servant Israel, to remember mercy,

55. as He spoke to our fathers, to Abraham, and to his seed forever.

56. And Mary remained with her about three months, and returned to her own house.

From the Heavenly Doctrine

AC 7474:4. From all this it is evident what is the nature of the vastations [or “wastings”] in the other life, in which are those who are in the good of faith. These vastations are vastations [to get rid] of falsity. But vastations with those who have not been in the good of faith, but in some truth of faith in the memory while in a life of evil, are vastations [or the wasting away] of truth. Those who are vastated of falsities become successively

imbued with the truths and goods of faith and charity. But those who are devastated in respect to truths successively put off truths and put on the evils which have been of their life. From all this it can be seen what is meant in the Word by "vastations" and "desolations."

AC 7796. It is said that vastations are effected by means of truth from the Divine, but it is to be understood that Divine truth is not the cause, for the Divine vastates no one; but the evil person vastates himself by rendering himself determined [to be] against truth Divine, extinguishing, rejecting, or perverting it; and by turning the good Divine that continually flows in into evil. This evil then is what vastates, and from this it is evident where the cause is from, namely, that the influx of good and of truth from the Divine is not the cause, for without the influx of these there is no life; but the cause is their conversion [of inflowing good and truth] into evil and falsity, which is done by him who is in evil.

AC 7984:2. As regards the vastation which is signified by "four hundred years," it is twofold, namely, the vastation of evil and falsity, and the vastation of good and truth. With those who are being damned it is the vastation of good and truth; but with those who are saved, it is the vastation of evil and falsity. Vastation is deprivation.

Tuesday, December 15

Isaiah 60:13. The glory of Lebanon shall come to Thee, the fir, the pine, and the boxwood together, to adorn the place of My sanctuary, and I will glorify the place of My feet.

For the children from Matthew 21

4. And all this was done that it might be fulfilled which was declared by the prophet, saying,
5. Say ye to the daughter of Zion, Behold, thy King cometh to thee, meek, and mounted upon a donkey, and a colt the son of her that is used to the yoke.
6. And when the disciples had gone and done as Jesus ordered them,
7. they brought the donkey and the colt, and laid their garments on them, and they had Him sit on them.
8. And a very numerous crowd spread their garments in the way, and others cut branches from the trees and spread [them] in the way.
9. And the crowds that went before and those who followed cried out, saying, Hosanna to the Son of David! Blessed [is] He who comes in the name of the Lord! Hosanna in the highest!

From the Heavenly Doctrine

AC 2162:11. The subject [in Isaiah 60:13] is the Lord's kingdom and church, the celestial-spiritual things of which are the "glory of Lebanon" (that is, the cedars), and its celestial natural things are the "fir-tree, the pine, and the boxwood" (as also in the Word elsewhere), and thus the things which are of external worship. It is said of them, "I will make the place of My feet honorable;" and this cannot be made honorable by the fir, the pine, and the box, but by the things which they signify.

AC 9406:2. The subject here treated of is the Lord, and His kingdom and church. "The glory of Lebanon," or the cedar, are spiritual good and truth; "the fir-tree, the pine-tree, and the

Readings from the Heavenly Doctrine

AE 706:12. Since a sign meant testification that they might believe that the Savior of the world was born, it is therefore said that they should find Him lying in a manger, wrapped in swaddling clothes. But that this was a testification no one can know until it is known what is meant by a manger, and by swaddling clothes.

A manger means doctrine of truth from the Word, because horses signify the understanding of the Word... Thus a manger where horses are fed signifies doctrine of truth from the Word. It is said also, in the seventh verse of the same chapter, that this was done because there was no place in the inn, an inn signifying a place of instruction.... And this was the case with the Jews, who were then in mere falsities, through adulteration of the Word.

This therefore is what is signified by there being no place in the inn. For if it had pleased the Lord, He might have been born in the most splendid palace, and been laid in a bed adorned with precious stones, but this would have been among such as were in no doctrine of truth, and there would have been no heavenly representation.

He is also said to have been wrapped in swaddling clothes, because swaddling clothes signify primary truths, which are truths of innocence, and also truths of Divine Love, for nakedness when said in reference to a baby signifies the lack of truth.

From this it is evident why it was said by the angels, "This is the sign unto you, ye shall find the babe wrapped in swaddling clothes, lying in a manger."

AE 175:3. The multiplication of truth and the fructification of good are described by the "little one shall become a thousand, and the few a numerous nation."

Friday, December 25

Isaiah 60:22. A small one shall become a thousand, and a little one a numerous nation; I, Jehovah, will hurry it in its time.

For the children from Isaiah 11

5. And justice shall be the girdle of His loins, and faithfulness the girdle of His hips.
6. And the wolf shall sojourn with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them.
7. And the cow and the bear shall pasture; together what is born of them shall lie down; and the lion shall eat straw as the cattle.
8. And the nursing [infant] shall be pleased upon the hole of the adder; and upon the den of the basilisk shall the weaned [child] thrust his hand.
9. They shall not do evil nor destroy, in all the mountain of My holiness, for the earth shall be full of the knowledge of Jehovah as the waters cover the sea.
10. And it shall be in that day that the Root of Jesse shall stand for a standard to the peoples; of Him shall the nations inquire, and His rest shall be glory.

and from Luke 2

4. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was out of the house and family of David,
5. to be enrolled with Mary his betrothed wife, being great with child.
6. And it came to pass, while they were there, [that] the days were fulfilled that she should bring forth;
7. and she brought forth her firstborn Son, and wrapped Him in swaddling-clothes, and laid Him in the manger, because there was no place for them in the inn.

boxwood," are the natural goods and truths that correspond; "the place of the sanctuary" are heaven and the church, and also the Word; "the place of the feet" are heaven, the church, and also the Word, in ultimates. The reason why the Word also is here signified, is that heaven is heaven from the Divine truth that proceeds from the Lord; in like manner the church; and the Divine truth which makes the church and heaven is the Word. Consequently also the inmost of the tent, where was the ark containing the law, is called "the sanctuary," for the law is the Word.

AE 109:4. That "trees," which are so often mentioned in the Word, signify the interiors of man which belong to his mind and disposition, and the things that are on trees, as leaves and fruit, signify such things as are from these interiors, can be seen from [many] passages [in the Word].... Because "trees" in general signify such things as are with man and constitute the interiors of his mind, and so also the spiritual things that are of the church, and because both are of various kinds, therefore there are so many kinds of trees mentioned, each signifying something different.

AE 606. "The place of the Lord's feet" in a general sense means all things of heaven and the church, since the Lord as a sun is above the heavens; but in a particular sense "the place of His feet" signifies the church, for the Lord's church is with men in the natural world, and the natural is the lowest, into which the Divine closes, and upon which it as it were subsists. This is why the church on the earth is also called "the Lord's footstool"....

Wednesday, December 16

Isaiah 60:14. And the sons of those who afflicted thee shall walk to thee bowing down; and all those who disdained thee shall bow themselves down at the soles of thy feet.

For the children from Matthew 28

5. And the angel answering said to the women, Fear not; for I know that you seek Jesus, who was crucified.

6. He is not here; for He is risen, as He said. Come, see the place where the Lord lay.

7. And going quickly, say to His disciples that He is risen from the dead; and, behold, He goes before you into Galilee; there you shall behold Him; lo, I have told you.

8. And going out quickly from the sepulcher with fear and great joy, they ran to report to His disciples.

9. And as they went to report [this] to His disciples, behold, Jesus met them, saying, Hail. And they, coming, took hold of His feet, and worshiped Him.

10. Then Jesus says to them, Do not be afraid; go, report to My brothers that they should go into Galilee, and there they shall see Me.

From the Heavenly Doctrine

AR 49:2,7. The whole heaven before the Lord is as one man, in which they who are in the Lord's Divine celestial make the head; they who are in the Divine spiritual make the body; and they who are in the Divine natural make the feet. Hence, also, in every man, because he was created in the image of God, there are these three degrees, and, as these are opened, he becomes an angel either of the third, or of the second, or of the ultimate heaven. Hence, also it is, that in the Word there are three senses; the celestial, the spiritual, and the natural.... The feet, the soles, and the heels, correspond to natural things with man, and therefore in the Word signify things natural....

AR 933. By "in the midst of the street and of the river, on this side and on that, was the tree of life bearing twelve fruits," is signified that in the inmosts of the truths of doctrine and of life in the New Church is the Lord in His Divine love, from Whom all the goods which a man does apparently as of himself flow forth. This takes place with those who go to the Lord immediately, and shun evils because they are sins; thus with those who will be in the Lord's New Church, which is the New Jerusalem. For they who do not go immediately to the Lord cannot be conjoined to Him, and thus neither to the Father, and hence cannot be in the love which is from the Divine. For the looking to Him conjoins—not a mere intellectual looking, but an intellectual looking from the affection of the will; and affection of the will is not given, unless man keeps His commandments. Therefore the Lord says:

He who does My commandments, he it is who loves me; and I will come to him and make an abode with him (John 14:21-24).

It is said, in the inmosts of the truths of doctrine and thence of life in the New Church, because in spiritual things all things *are* and all things *proceed* from the inmost, as from fire and light in the center to the circumferences; or as from the sun, which is also in the center, heat and light flow into the universe. Thus it takes place in the least things as in the greatest. Because the inmost of all truth is signified, it is therefore said, "in the midst of the street and of the river," and not on both sides of the river, although this is meant.

That from the Lord, when He is in the inmost, all the goods of love and charity are and proceed, is manifest from the words of the Lord Himself in John:

Jesus said, As the branch cannot bear fruit of itself, unless it abides in the vine, so neither can you, unless you abide in Me. I am the Vine, you are the branches. He who abides in Me and I in him, the same brings forth much fruit; for without Me you cannot do anything (John 15:4-6).

Thursday, December 24

Isaiah 60:21. And thy people, all of them shall be just; to eternity shall they possess the land; the stem of My planting, the deed of My hands, that I may have splendor.

For the children from Isaiah 11

1. And there shall come forth a Shaft from the trunk of Jesse, and a Stem from his roots shall become fruitful.
2. And the spirit of Jehovah shall rest on Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of Jehovah.
3. And His perception shall be in the fear of Jehovah; He shall not judge according to the sight of His eyes, nor shall He reprove according to the hearing of His ears,
4. but with justice shall He judge the poor, and with uprightness shall He reprove the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked.

and Luke 2

40. And the little Child grew, and became strong in Spirit, filled full with wisdom; and the grace of God was upon Him.

Readings from the Heavenly Doctrine

AR 954. *I am the Root and the Offspring of David, the bright and the morning Star* signifies that He Himself is that Lord Who was born in the world and was then the Light, and Who is going to come with the new light that is going to dawn upon His New Church, which is the holy Jerusalem. 'I am the Root and the Offspring of David' signifies that He Himself is that Lord Who was born in the world, thus the Lord in His Own Divine Human. For this reason He is called 'the Root and the Offspring of David', and also 'the branch of David' (Jer. 23:5; 33:15); also 'a Rod out of the stem of Jesse, and a Sprout out of his roots' (Isa. 11:1, 2).

AC 7068. *And they bent themselves and bowed themselves down.* That this signifies humiliation, is evident from the signification of "bending themselves and bowing themselves down," as being the effect of humiliation [or humbling oneself] But "bending themselves" is exterior humiliation, and is that of those who are in truth, and "bowing themselves down" is interior humiliation, and is that of those who are in good.... That this is so, has often been made plain from those who are in truth and those who are in good. Those who are in truth are as it were rigid, and stand erect as if they were hard, and when they ought to humble themselves before the Divine, they only bend the body a little. But those who are in good are as it were soft, and when they humble themselves before the Divine, they bow themselves down to the earth. For truth without good is quite rigid, and when it looks to good as the end, this rigidity begins to soften. But good is in itself soft, and the truth which is being instilled, as it becomes good there, also grows soft. The reason is that truth cannot be ordered in the heavenly form except by good. Hence it is in itself hard. For the heavenly form is most free and makes no resistance; and from this the good with which truth has been rightly ordered is like it, and is soft.

AE 77. *And I fell at His feet,* signifies adoration from humiliation of heart in presence of the Divine. This is evident from the signification of "falling at the feet," as being adoration from humiliation. Humiliation of heart is meant, because humiliation that springs from the heart in presence of the Divine produces that prostration. All affections, whatever they are, have corresponding gestures in the body. Into these gestures the body is borne and falls as of itself, when man is interiorly in the affection. Humiliation before a man produces a bowing down, according to the estimation of him. But in the presence of the Divine it produces total prostration, especially when man thinks that the Divine in respect to power and wisdom is everything, and man in comparison is nothing, or that from the Divine is all good and from man nothing but evil.

Thursday, December 17

Isaiah 60:14 (continued) and they shall call thee, The City of Jehovah, Zion of the Holy One of Israel.

For the children from Luke 1

26. And in the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth,

27. to a virgin betrothed to a man whose name was Joseph, of the house of David; and the name of the virgin [was] Mary.

28. And the angel coming in to her said, Hail, [thou] who art graced! The Lord [is] with thee; blessed [art] thou among women.

29. But when she saw [him] she was disturbed by his word, and reasoned [within herself] what manner of greeting this was.

30. And the angel said to her, Fear not, Mary; for thou hast found grace with God.

31. And behold, thou shalt conceive in [thy] womb, and shalt bring forth a Son, and shalt call His name Jesus.

32. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give to Him the throne of His father David.

33. And He shall reign over the house of Jacob forever, and of His kingdom there shall be no end.

34. But Mary said to the angel, How shall this be, since I know not a man?

35. And the angel answering said to her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that which shall be born of thee Holy shall be called the Son of God.

36. And behold, thy kinswoman Elizabeth, she has also conceived a son in her old age; and this is the sixth month with her who was called barren.

37. For with God nothing shall be impossible.

appears as a moon. So "thy sun" signifies the good of love to the Lord, and "thy moon" the good of charity, which, in its essence, is truth from good.

That they shall continue to eternity in truths from the good of love, and in truths from the good of charity is meant by "Jehovah shall be unto thee for a light of eternity, and the days of thy mourning shall be fulfilled." "The light of eternity" is predicated of those who are in the good of love to the Lord, and "fulfilling the days of mourning" of those who are in the good of charity towards the neighbor, or in truths from good; for with those who were of the ancient churches, "mourning" represented grief on account of the loss or destruction of truth and good. "Fulfilled" signifies ended, thus that they shall be in truths from good.

Wednesday, December 23

Isaiah 60:20. Thy sun shall not go in anymore; neither shall thy moon be gathered in; for Jehovah shall be for an eternal light for thee, and the days of thy mourning shall be complete.

For the children from Psalm 72

1. O God, give Thy judgments to the king, and Thy justice to the king's son.
 2. He will make judgment for Thy people with justice, and Thy afflicted with judgment.
 3. The mountains shall bear peace to the people, and the hills in justice.
 4. He will judge the afflicted of the people, He will save the sons of the needy, and will crush the oppressor.
 5. They will fear Thee with the sun, and before the moon; a generation of generations....
17. His name shall be to eternity; before the sun He shall have the name of Son. And all nations shall be blessed in Him; they shall call Him happy.
18. Blessed be Jehovah God, the God of Israel, who alone does wonders.
19. And blessed [be] the name of His glory to eternity; and let all the earth be filled [with] His glory. Amen and Amen.

Readings from the Heavenly Doctrine

AE 401:11. This [Isaiah 60:20] treats of the Lord, and of the new heaven and new earth, that is, of the church to be established by Him. That to those in that church the good of love to the Lord and the good of charity towards the neighbor should not perish is meant by "thy sun shall no more go in, and thy moon shall not be gathered in," for to those who are in the good of love to the Lord He appears as a sun, and to those who are in truths from the good of charity towards the neighbor He

38. And Mary said, Behold, the maidservant of the Lord; be it unto me according to thy saying. And the angel departed from her.

Readings from the Heavenly Doctrine

Lord 40. By "the Holy One of Israel" is meant the Lord as to the Divine Human; for the angel Gabriel said to Mary, "That which shall be born of thee Holy shall be called the Son of God" (Luke 1:35). That Jehovah and the Holy One of Israel, although distinctively mentioned, are one and the same, is evident from the passages here quoted, in which it is said that Jehovah is that Holy One of Israel.

AE 852:3. From this it is evident that the Lord from conception is Jehovah God; and to be Jehovah God from conception is to be so as to the life itself, which is called the soul from the Father, from which the body has life. From this it is clearly evident that it is the Lord's Human that is called the Son of God, for it is said "that which shall be born of thee Holy shall be called the Son of God."

TCR 188:7. Those sitting on the seats [at the council of the clergy called together in the spiritual world] unanimously concluded that the Holy Spirit is not a person by itself, nor thus a God by itself, but is the Holy Divine going out of and forth from the one only and omnipresent God, who is the Lord.

At this the angels who stood near the golden table upon which was the Word said, "It is well. Nowhere does one read in the Old Covenant [or Testament] that the prophets spoke the Word from the Holy Spirit, but from Jehovah; and in the new Covenant wherever the Holy Spirit is mentioned it means the Divine going forth, which is the Divine enlightening, teaching, vivifying, reforming, and regenerating."

Friday, December 18

Isaiah 60:15. Instead of thy being forsaken and hated, and none passing through [thee], I will set thee for an eternal excellence, a joy of a generation and generation.

For the children from Isaiah 62

6. On thy walls, O Jerusalem, I have appointed watchmen; all the day and all the night continually they shall not be silent. For you who make mention of Jehovah, there shall not be stillness; 7. and give Him no stillness, until He establish, and until He set Jerusalem [as] a praise in the earth....

10. Pass through, pass through into the gates; sweep the way of the people! Build up, build up the highway; clear it of stones! Lift high a standard above the peoples!

11. Behold, Jehovah has made it to be heard to the edge of the land: Say ye to the daughter of Zion, Behold, thy Salvation comes! Behold, His reward is with Him, and His work before Him.

12. And they shall call them the people of holiness, the redeemed of Jehovah; and thou shalt be called Sought After, a city not forsaken!

Readings from the Heavenly Doctrine

TCR 108. ...The Lord is at this day forming a new angelic heaven, and... it is formed of those who believe in the Lord God the Savior, and who approach Him directly, and... all others are rejected. So hereafter, when anyone from Christendom goes into the spiritual world (as every man does at death) and does not believe in the Lord and approach Him alone, and is then unable to receive this faith, because he has lived wickedly or has confirmed himself in falsities, at his first approach toward heaven he is repelled, and turns his face away from heaven and towards the lower earth, to which he goes, and joins those who are there, who are meant in Revelation by "the dragon" and the "false prophet."

represents the interiors, since these shine forth through the face; and the "sun" signifies the Divine love....

The Divine truth was represented by the "garments" which became as the light. "Garments" in the Word signify truths, and "the Lord's garments" Divine truth. This is why they appeared "as the light," for Divine truth makes the light in the angelic heaven, and is therefore signified by "light" in the Word.

Because it was the Word, which is Divine truth, that was represented, therefore "there appeared Moses and Elijah speaking with Him," "Moses and Elijah" signifying the Word, "Moses" the historical Word, and "Elijah" the prophetic Word.

The Word in the letter was represented by the "cloud that overshadowed the disciples, and into which they entered." For the "disciples" represented in the Word the church, which at that time and afterwards was only in truths from the sense of the letter; and because... revelations and responses are made by Divine truth in ultimates, and because this truth is such as is the truth of the sense of the letter of the Word, it came to pass that "a voice was heard out of the cloud, saying, This is My beloved Son, hear ye Him," meaning that He is Divine truth, or the Word.

Tuesday, December 22

Isaiah 60:18. The sun shall not be for thee for a light by day any more, and for brightness the moon shall not give light for thee; but Jehovah shall be for thee an eternal light, and thy God shall be thy splendor.

For the children from Matthew 17

1. And after six days Jesus takes Peter, and James, and John his brother, and brings them up into a high mountain apart,
2. and was transformed before them; and His face shone as the sun, and His garments became white as the light.
3. And, behold, there appeared to them Moses and Elijah, talking with Him.
5. [And] behold, a bright cloud overshadowed them; and, behold, a voice out of the cloud, saying, This is My beloved Son, in whom I am well pleased; hear ye Him.
6. And the disciples hearing, fell on their face, and were very afraid.
7. And Jesus coming touched them, and said, Arise, and do not be afraid.
8. And lifting up their eyes, they saw no one, except Jesus alone.

Readings from the Heavenly Doctrine

AE 594:2. In this transformation the Lord represented Divine truth, which is the Word; for the Lord, when He was in the world, made His Human Divine truth, and when He went out of the world He made His Human Divine good by uniting it with the Divine Itself that was in Him from conception....

Consequently the particular things that were seen when He was transformed signify the proceeding of Divine truth from the Lord's Divine good. The Divine good of Divine love which was in Him, and from which He had Divine truth in His Human, was represented by "His face shone as the sun;" for the "face"

Moreover, henceforth no man in Christian lands is listened to unless he believes in the Lord. [If not] his prayers become in heaven like ill-scented odors, and like belches from ulcerated lungs. And even if his appeal is thought to be like the fumes of incense, it ascends towards the angelic heaven only like the smoke of a conflagration which is blown back into his eyes by a downward gust of wind; or it is like the incense from a censer hidden under a monk's cloak. Such is the case hereafter with all piety that is directed to a divided trinity, not to a united trinity.

To show that the Divine trinity is united in the Lord is the chief object of this work.

To this I will add the following new information. Some months ago the twelve apostles were called together by the Lord and were sent forth through the whole spiritual world, as they formerly were through the whole natural world, with the command to preach this gospel. To each apostle was assigned a particular province; and they are executing this command with great zeal and industry. But on these subjects more will be said in the last chapter of this book, where the Consummation of the Age, the Lord's Coming and the New Church are specially treated.

Saturday, December 19

Isaiah 60:16. And thou shalt nurse [on] the milk of the nations, and thou shalt nurse [on] the breast of kings; and thou shalt know that I, Jehovah, [am] thy Savior and thy Redeemer, the Powerful One of Jacob.

For the children from Isaiah 7

14. Therefore the Lord Himself shall give you a sign: Behold, the virgin shall conceive, and give birth to a Son, and shall call His name Immanuel.

15. Butter and honey He shall eat, that He may know to reject the evil, and to choose the good.

16. For before the Child shall know to reject the evil and to choose the good, the ground which thou loathest shall be forsaken from before her two kings....

21. And it shall be in that day, [that] a man shall keep alive a heifer of the herd, and two of the flock;

22. and it shall be, from the multitude of milk [which] they shall make, [that] he shall eat butter; for butter and honey shall all eat who remain in the midst of the land.

Readings from the Heavenly Doctrine

AC 2015:3. What it is to "suck the milk of nations" and "the breast of kings" is by no means plain from the letter, but it is from the internal sense, in which it signifies to be gifted with goods and instructed in truths.

AE 328:20. From this it can be seen what the Lord's redeeming mankind signifies, namely, that He delivered and freed them from hell and from the evils and falsities that continually rise up from hell and bring man into condemnation, and that He *continually* delivers them and frees them. This deliverance and liberation was effected by His subjugating the hells; and the *continual* deliverance and liberation by His glorifying His

signified by "land." "Devastation and breaking shall be no more" signifies that there shall no longer be evils and falsities, and "within thy borders" signifies in the natural man, for in the things in the natural man spiritual things are terminated. "Devastation and breaking" signify evils and falsities, because evils devastate the natural man, and falsities break it up.

AE 223:3. Here "a strong city" signifies the doctrine of genuine truth, which falsities cannot destroy. "Walls and bulwarks" signify truths defending; "gates" signify admission... "The righteous nation keeping faithfulness" means those who are in good and in truths from good.

AR 176. The Lord alone is the God of heaven and earth (Matt. 28:18). Therefore they who do not directly approach Him, cannot see the way to heaven, nor can they find the door, and if perhaps they are permitted to approach it, it is shut, and if they knock it is not opened. In the spiritual world there are actually ways which lead to heaven, and there are here and there gates, and they who are led to heaven by the Lord, take the ways which lead there, and enter through the gates....

Since the Lord alone leads man to heaven, and opens the door, therefore He calls Himself "the way" and also "the door": "the way" in John:

I am the way, the truth, and the life (John 14:6).

The door in the same Evangelist:

I am the door of the sheep; by Me, if any man enter in, he shall be saved (John 10:9).

Since there are both ways and doors in the spiritual world, and angelic spirits actually go in those ways, and enter into heaven by doors, therefore "doors," "gates," and "portals" are frequently mentioned in the Word, by which is signified entrance.

Monday, December 21

Isaiah 60:18. Violence shall not be heard any more in thy land, nor devastation and breaking in thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

For the children from Isaiah 26

1. In that day shall this song be sung in the land of Judah: We have a strong city; [He] shall put salvation [for] walls and ramparts.
2. Open ye the gates, that the just nation keeping faithfulness may come in.
3. What [the mind] forms which is supported Thou shalt preserve [in the] peace of peace.

and from Psalm 72

10. The kings of Tarshish and of the islands shall return a gift offering; the kings of Sheba and Seba shall offer a gift.
11. And all kings shall bow down to Him; all nations shall serve Him.
12. For He will rescue the needy [one] crying out, and the afflicted, and him who has no helper.
13. He will spare the poor and needy, and the souls of the needy He will save.
14. He will redeem their soul from fraud and from violence, and their blood will be precious in His eyes.
15. And he shall live, and to him shall be given of the gold of Sheba; and He shall pray for him continually; He shall bless him all the day.

Readings from the Heavenly Doctrine

AE 35:44. That there is no longer to be a separation between the spiritual and the natural man is signified by "violence shall no more be heard in thy land, devastation and breaking within thy borders," "violence" signifying separation, "land" the internal spiritual man, because the church is there, which in general is

Human, that is, making it Divine, for in this way He keeps the hells continually subjugated. This therefore is what is signified by His redeeming man, and by His being called in the Word "the Redeemer," as in... Isaiah:

"That thou mayest know that I Jehovah am thy Savior and thy Redeemer, the Mighty One of Jacob" (Isa. 60:16).

By the "Holy One of Israel," and the "Mighty One of Jacob," who is here called the "Redeemer," is meant the Lord in respect to the Divine Human, and by "Jehovah" is meant His Divine Itself. The Lord in respect to His Divine Human is called "the Holy One of Israel" and "the Powerful One of Jacob" because "Israel" and "Jacob" signify the church, thus those who are regenerated and reformed, that is, redeemed by the Lord, for these alone are of the church, that is, constitute the Lord's church.

Sunday, December 20

Isaiah 60:17. Instead of the bronze, I will bring gold; and instead of the iron, I will bring silver; and instead of the wood, bronze; and instead of the stones, iron; and I will set thine overseers for peace, and thy taskmasters for justice.

For the children from Isaiah 9

6. For a Child is born to us, a Son is given to us; and the principality shall be on His shoulder; and His name shall be called Wonderful, Counselor, God, Hero, Father Everlasting, Prince of Peace.

7. Of the multiplying of [His] principality and peace [there shall be] no end, on the throne of David, and on his kingdom, to establish her, and to sustain her, in judgment and in justice, from now and even to eternity; the zeal of Jehovah of armies will do this.

8. The Lord has sent a word into Jacob, and it has fallen in Israel.

9. And all the people shall know, Ephraim, and he who dwells in Samaria, with pride and magnifying the heart, saying,

10. The bricks have fallen, but we will build with hewn [stone]; the sycamores are hewn down, but we will change [them for] cedars.

Readings from the Heavenly Doctrine

AE 35:44. This chapter [Isaiah 60] treats of the Lord's coming and a new heaven and new church at that time. And these words mean that there are to be those who are spiritual, and not natural as before, that is, those who are conjoined with the Lord by the good of love; and that there shall no longer be a separation between the internal or spiritual man and the external or natural.

That there are to be those who are spiritual, and not natural as before, is signified by "for bronze I will bring gold, for iron silver, and for stones iron;" "bronze," "iron," and "stones" signifying natural things, and "gold," "silver," and "iron" in

place of them signifying spiritual things. "Gold" signifies spiritual good, "silver" the truth of that good, and "iron" spiritual-natural truth. That the Lord is to rule by the good of love is signified by, "I will make thy government peace, and thine exactors justice," "government" signifying kingdom, "peace" the Lord, and "justice" good from Him.

AE 176. "Iron" signifies truths in the natural man, because metals, as well as the other things of the earth, by correspondence signify things spiritual and celestial, all of which have reference to truths and goods. "Gold" signifies the good of the internal man; "silver" its truth; "copper" or "bronze" the good of the external or natural man; "iron" its truth. For this reason the ages were called by the ancients after the names of the metals, namely, Golden, Silver, Copper, and Iron. The Golden Age was named from the most ancient men, who lived in the good of love; the Silver Age, from the ancients after them who lived in truths from that good; the Copper Age, from their posterity who were in external or natural good; the Iron Age, from the posterity of these who were in natural truth alone without good. Natural truth is truth in the memory, not in the life; truth of life is good.

AE 176:3. Like things are signified by "gold," "silver," "bronze," and "iron," in these words in Isaiah:

For bronze I will bring gold, for iron I will bring silver, for woods bronze, and for stones iron (Isa. 60:17).

"To bring gold for bronze" means celestial good for natural good. "Silver for iron" means celestial truth for natural truth. "Bronze for woods, and iron for stones," means natural good and truth in great abundance like that of woods and stones. Here the state of the celestial church is treated of.