

# Easter Readings 2025



"And I, if I be lifted up from the earth, will draw all to Myself." (*John 12:32*)

## Sunday, March 23

On the morrow, a crowd of many, coming to the festival, having heard that Jesus was coming to Jerusalem, took branches of palm-trees and went out to meet Him, and cried, Hosanna: Blessed is the King of Israel, who comes in the name of the Lord! And Jesus having found a young donkey, sat upon it, as it is written, Fear not, daughter of Zion; behold, thy King comes, sitting on the colt of a donkey. But these things His disciples knew not at first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they did these things to Him. Then the crowd that was with Him when He called Lazarus out of the sepulcher and raised him from the dead bore record. For this also the crowd met Him, because they heard that He had done this sign. The Pharisees therefore said among themselves, You behold that you profit nothing; see, the world is gone after Him.

*John 12:12-19*

The very life of man is his love, and as his love is, such is his life, such even is the whole man; but it is the dominant or ruling love that makes the man. This love has many loves subordinate to it which are derivations from it; and while these are in appearance different loves, yet these single ones are included in the dominant love, and with it form one kingdom. The dominant love is like the king and head of the others. It directs them, and through them as mediate ends it looks to and is intent upon its own end, which is the first and last of all, and this both directly and indirectly.....

The two loves from which are all goods and truths, which... are love to the Lord and love towards the neighbor, constitute heaven in man, for these rule in heaven; and because they constitute heaven in man they also constitute the church in him. The two loves from which are all evils and falsities, which... are the love of self and the love of the world, constitute hell in man, for they rule in hell; and consequently they destroy the church in man.

*True Christian Religion 399.1,7*

## Monday, March 24

And there were certain Greeks out of those who were going up to worship at the festival. These then came to Philip, who was of Bethsaida of Galilee, and besought him, saying, Lord [*Sir*], we want to see Jesus. Philip comes and tells Andrew, and again Andrew and Philip tell Jesus. But Jesus answered them, saying, The hour has come that the Son of Man should be glorified. Amen, amen, I say to you, Unless a grain of wheat having fallen into the earth dies, it remains alone; but if it dies, it brings forth much fruit. He who loves his soul shall lose it, and he who hates his soul in this world shall guard it to life eternal. If anyone minister to Me, let him follow Me; and where I am, there shall also My minister be; and if anyone minister to Me, the Father will honor him. Now is My soul disturbed, and what shall I say? Father, save Me from this hour? But for this came I to this hour. Father, glorify Thy name....

*John 12:20-28*

In order that every man may live to eternity, that which is mortal in him is taken away. The mortal in him is his material body, and this is taken away by its death. Thus what is immortal in man, which is his mind, is unveiled, and he then becomes a spirit in human form; his mind is that spirit.

That man's mind cannot die the sages or wise men of old saw; for they said, How can the disposition or mind die, when it has the capacity to be wise? Few at this day know what their interior idea of this was, but it was an idea that descended from heaven into their general perception, namely, that God is wisdom itself, and man is a partaker of this, and God is immortal or eternal.

*Divine Providence 324.3*

## Tuesday, March 25

Then came a voice from heaven: I both have glorified it, and will glorify it again. Then the crowd, standing and hearing, said that it thundered; others said, An angel spoke to Him. Jesus answered and said, This voice came to pass not for the sake of Me, but for the sake of you. Now is the judgment of this world; now shall the ruler of this world be cast outside. And I, if I be lifted up from the earth, will draw all to Myself. And this He said, signifying by what death He was about to die. The crowd answered Him, We have heard out of the Law that Christ remains to eternity; and how sayest Thou that the Son of Man must be lifted up? Who is this Son of Man? Then Jesus said to them, Yet a little time is the Light with you; walk while you have the Light, lest darkness take you; and he who walks in darkness knows not whither he goes. While you have the Light, believe in the Light, that you may be sons of Light. Jesus spoke these things, and departing, was hidden from them.

*John 12:28-36*

Every covenant is for the sake of conjunction, that is, for the sake of living in mutual friendship, or love. For this reason, marriage also is called a covenant. There is no conjunction of the Lord with man except in love and charity, for the Lord is love and mercy itself. He wills to save everyone and to draw him with mighty power to heaven, that is, to Himself. From this everyone may know and conclude that no one can ever be conjoined with the Lord except through that which He Himself is, that is, except by becoming like or making one with Him—in other words, by loving the Lord in return and loving the neighbor as himself.

*Arcana Coelestia 1038*

## **Wednesday, March 26**

But although He had done so many signs before them, they did not believe in Him, that the word of Isaiah the prophet might be fulfilled, that he said, Lord, who has believed our report? And to whom has the arm of the Lord been revealed? On this account they could not believe, because Isaiah said again, He has blinded their eyes, and hardened their heart, that they should not see with the eyes, and consider with the heart, and be converted, and I should heal them. Isaiah said these things when he saw His glory and spoke about Him. Still, however, many of the rulers also believed in Him, but on account of the Pharisees, they did not profess Him, lest they should be put out of the synagogue. For they loved the glory of men more than the glory of God.

And Jesus cried out and said, He who believes in Me, believes not in Me, but in Him who sent Me. And he who beholds Me, beholds Him who sent Me. I have come the Light into the world, that everyone who believes in Me should not remain in darkness. And if anyone should hear My sayings and not believe, I do not judge him; for I came not to judge the world, but to save the world. He who spurns Me, and receives not My sayings, has one who judges him: the Word which I have spoken, the same shall judge him at the last day, because I have not spoken from Myself, but the Father who sent Me, He gave Me a command, what I should say and what I should speak. And I know that His command is life eternal. Therefore what I speak, as the Father has told Me, so I speak.

*John 12:44-50*

“The Word” which is to judge means the truth; and the truth is that all evil is from hell, and thus that they are one. So when a wicked man is raised up by the Lord toward heaven, his evil draws him down; and because he loves evil, he himself freely follows it. It is also a truth in the Word that good is heaven; so when a good man

is raised by the Lord toward heaven, he ascends as it were freely, and is introduced. Such are said "to be written in the book of life" (Daniel 12:1; Revelation 13:8; 17:8; 20:12,15; 21:27).

There is actually a sphere raising all towards heaven which continually proceeds from the Lord and fills the entire spiritual world and the entire natural world. It is like a strong current in the ocean which unobservedly draws a vessel. All who believe in the Lord and live according to His precepts enter that sphere or current and are elevated; while those who do not believe are unwilling to enter, but withdraw themselves to the sides, and are there carried away by a current that sets toward hell.

*True Christian Religion 652*

## **Thursday, March 27**

And before the festival of the Passover, Jesus, knowing that His hour had come that He should pass on out of this world to the Father, having loved His own who were in the world, loved them to the end. And supper having come to pass, the Devil having already cast into the heart of Judas Iscariot, son of Simon, to betray Him; Jesus, knowing that the Father had given all things into His hands, and that He came forth from God and was going to God, rises from supper, and puts aside His garments, and taking a linen cloth, girded Himself. Then He pours water into the washbasin, and He began to wash the feet of the disciples, and to wipe them with the linen cloth with which He was girded. Then He comes to Simon Peter, who says to Him, Lord, dost Thou wash my feet? Jesus answered and said to him, What I do, thou knowest not now, but thou shalt know after these things. Peter says to Him, Thou shalt never wash my feet! Jesus answered him, Unless I wash thee, thou hast no part with Me. Simon Peter says to Him, Lord, not my feet only, but also my hands and my head.

*John 13:1-9*

“To wash” means spiritual washing, which is to cleanse from evils. “Washing the head and the hands” means to cleanse the internal man; and “washing the feet” means to cleanse the external man. That when the internal man has been cleansed the external must be cleansed is meant by this, “He who has bathed has no other need than to wash his feet.” That all cleansing from evils is from the Lord is meant by this, “Unless I wash thee, thou hast no part with Me.”

*Divine Providence 151.2*

## **Friday, March 28**

Jesus says to him, He who has bathed has no other need than to wash the feet, but is wholly clean; and you are clean, but not all. For He knew the one betraying Him; on account of this He said, You are not all clean. When therefore He had washed their feet and had taken His garments, reclining again, He said to them, Do you know what I have done to you? You call Me Teacher and Lord; and you say well, for I am. If then I have washed your feet, being the Lord and the Teacher, you also ought to wash the feet of one another. For I have given you an example, that as I have done to you, you also should do. Amen, amen, I say to you, The servant is not greater than his lord, neither is an apostle greater than he who sent him. If you know these things, happy are you if you do them.

*John 13:10-17*

In the representative church it was customary to wash the feet with water, and thereby to signify that the unclean things of the natural man were washed away. The unclean things of the natural man are all those things which are of the love of self and of the love of the world; and when these unclean things have been washed away, then goods and truths flow in, for it is solely these unclean things that hinder the influx of good and truth from the Lord.

*Arcana Coelestia 3147*

They who are in charity scarcely see the evil of another, but observe all his goods and truths, and put a good interpretation on what is evil and false. Such are all the angels, which they have from the Lord, who bends all evil into good.

*Arcana Coelestia 1079*

## **Saturday, March 29**

I say this not about you all—I know whom I have chosen—but that the Scripture may be fulfilled: He who eats bread with Me has lifted up his heel against Me (*Ps. 41:9*). From henceforth I tell you before it come to pass, that when it has come to pass, you may believe that I AM. Amen, amen, I say to you, He who receives whomever I send, receives Me; and he who receives Me, receives Him who sent Me.

Jesus, having said these things, was disturbed in spirit and testified, and said, Amen, amen, I say to you, that one of you shall betray Me. Then the disciples looked at one another, perplexed about whom He said this. And there was leaning on Jesus' bosom one of His disciples, whom Jesus loved. Simon Peter therefore beckons to him, to inquire who it was about whom He said this. And he, falling upon the chest of Jesus, says to Him, Lord, who is it? Jesus answered, He it is to whom I shall give a sop, having dipped it. And having dipped the sop, He gave it to Judas Iscariot, the son of Simon. And after the sop, Satan entered into him. Then Jesus said to him, What thou doest, do quickly. But no one knew, of those sitting, why He said this to him. For some thought, because Judas had the pouch, that Jesus said to him, Buy what we have need of for the festival, or that he should give something to the poor. He, then, having received the sop, went out straightway; and it was night.

*John 13:18-30*



If man only believed, as is really true, that all good is from the Lord and all evil from hell, he would neither make the good in him a matter of merit, nor would evil be imputed to him. For he would then look to the Lord in all the good he thinks and does, and all the evil that flows in would be cast down to hell, from which it comes. But because man does not believe that anything flows into him either from heaven or from hell, and therefore supposes that all things that he thinks and wills are in himself and therefore from himself, he appropriates the evil to himself, and the good that flows in he defiles with merit.

*Heaven and Hell 302*

## **Sunday, March 30**

Therefore, when he [*Judas*] had gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in Him. If God be glorified in Him, God will also glorify Him in Himself, and will straightway glorify Him. Little children, yet a little while I am with you. You shall seek Me, and as I said to the Jews, whither I go you cannot come; so now I say to you. A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this shall all know that you are My disciples, if you have love one for another. Simon Peter says to Him, Lord, whither goest Thou? Jesus answered Him, Whither I go, thou canst not follow Me now, but thou shalt follow Me afterwards. Peter says to Him, Lord, why cannot I follow Thee now? I will lay down my soul for Thee. Jesus answered him, Wilt thou lay down thy soul for Me? Amen, amen, I say to thee, The cock shall not crow till thou hast denied Me three times.

*John 13:31-38*

There is a comparison made between the men of the church and the Lord Himself in His saying, "He that overcomes, I will give to him to sit with Me on My throne, as I also have overcome and sit

with My Father on His throne" (Rev. 3:21), because the Lord's life in the world was an example according to which the men of the church are to live, as the Lord Himself teaches in John (13:16-17).

*Apocalypse Explained 254:2*

## **Monday, March 31**

Let not your heart be disturbed; believe in God, and believe in Me. In My Father's house are many abodes; and if not, I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and take you to Myself, that where I am, you may be also. And whither I go you know, and the way you know. Thomas says to Him, Lord, we know not whither Thou goest, and how can we know the way? Jesus says to him, I am the Way, and the Truth, and the Life; no one comes to the Father except by Me. If you had known Me, you would have known My Father also; and from now on you know Him, and have seen Him.

*John 14:1-7*

Now since heaven is from the human race, and heaven is an abiding with the Lord to eternity, it follows that this was the Lord's end in creation; and since heaven was the end in creation, this is the end of His Divine providence. The Lord did not create the universe for His own sake, but for the sake of those with whom He is to be in heaven; since spiritual love is such that it wishes to give its own to another; and so far as it can do this, it is in its being, in its peace, and in its blessedness. Spiritual love derives this from the Lord's Divine love, which is such infinitely.

From this it follows, that the Divine love and the Divine providence therefrom have as their end a heaven consisting of men who have become or are becoming angels, upon whom the Lord is able to bestow all the blessings and felicities that belong to love and wisdom, and to communicate these from Himself in them. Nor can He do this in any other way; for there is in them from creation

an image and likeness of Himself; the image in them is wisdom, and the likeness in them is love; and the Lord in them is love united to wisdom and wisdom united to love; or, what is the same, is good united to truth and truth united to good.

*Divine Providence 27:2*

## **Tuesday, April 1**

Philip says to Him, Lord, show us the Father, and it is sufficient for us. Jesus says to him, Am I with thee so much time, and hast thou not known Me, Philip? He who has seen Me has seen the Father; and how sayest thou, show us the Father? Believest thou not that I am in the Father, and the Father is in Me? The sayings that I speak to you, I speak not from Myself, but the Father who remains in Me, He does the works. Believe Me, that I am in the Father, and the Father is in Me; and if not, on account of the works themselves, believe Me. Amen, amen, I say to you, He who believes in Me, the works that I do he shall do also, and greater than these he shall do, because I go to My Father. And whatever you shall ask in My name, this I will do, that the Father may be glorified in the Son. If you shall ask anything in My name, I will do it.

*John 14:8-14*

Who would not see the monstrosity of [faith in three Divine Persons] if it were presented as it is in itself, in a picture before his eyes? For example, if the three were to stand in order beside each other, the first distinguished by a scepter and crown; the second holding a book, which is the Word, in his right hand, and in his left a golden cross spattered with blood; the third, encircled with wings, standing upon one foot, ready to fly forth and do his work, and above the three the inscription—"these three persons, being so many Gods, are one God". What wise man seeing the picture would not say to himself, "Alas, what hallucination!" But he would say otherwise if he were to see a picture of one Divine Person with

rays of heavenly light around His Head and with the inscription over it, "This is our God, at once Creator, Redeemer, and Regenerator, and therefore the Savior." Would not that wise man kiss this picture, carry it home in his bosom, and by the sight of it gladden his own mind and the minds of his wife and his children and servants?

*True Christian Religion 296:4*

## **Wednesday April 2 (John 14:15-21)**

If you love Me, keep My commandments. And I will beseech the Father, and He will give you another Comforter, that it may remain with you into eternity: the spirit of Truth, which the world cannot receive, because it beholds it not, neither knows it; but you know it, because it remains with you, and shall be in you. I will not leave you orphans; I come to you. Yet a little while and the world beholds Me no more, but you behold Me; because I live, you shall live also. In that day you shall know that I am in My Father, and you in Me, and I in you. He who has My commandments and keeps them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will manifest Myself to him.

*John 14:15-21*

From [the passage just above] it is evident that in the union of His Human Essence with His Divine Essence, the Lord had in view the conjunction of Himself with the human race, and that this was His end, and this was His love, which was such that the salvation of the human race, as beheld in the union of Himself with His Father, was to Him the inmost joy. There is also here described that which unites, namely, to have and to do His commandments, and thereby to love the Lord.

*Arcana Coelestia 2034.3*

## Thursday, April 3

Judas, not Iscariot, says to Him, Lord, what has come to pass that Thou art about to manifest Thyself to us, and not to the world? Jesus answered and said to him, If anyone love Me, he will keep My word, and My Father will love him, and We will come to him, and make an abode with him. He who loves Me not, does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me. These things have I spoken to you, remaining with you. And the Comforter, the Holy Spirit, which the Father will send in My name, this will teach you all things, and will remind you of all things which I have said to you. Peace I leave to you, My peace I give to you; not as the world gives, give I to you. Let not your heart be disturbed, neither let it be afraid.

*John 14:22-27*

Peace has in it confidence in the Lord, that He directs all things, and provides all things, and that He leads to a good end. When a man is in this faith, he is in peace, for he then fears nothing, and no solicitude about things to come disquiets him. A man comes into this state in proportion as he comes into love to the Lord.... Peace is the inmost in all delight, even in what is undelightful with the man who is in good. So far therefore as he puts off what is external, so far a state of peace is revealed, and so far he is affected with satisfaction, blessedness, and happiness, the origin of which is from the Lord Himself.

*Arcana Coelestia 8455:1,2*

## Friday, April 4

You have heard that I said to you, I go away, and come to you. If you loved Me, you would rejoice because I said I go to the Father, for My Father is greater than I. And now I have told you before it come to pass, that when it has come to pass, you might believe. I

will no longer speak many things with you, for the ruler of this world comes, and has nothing in Me. But that the world may know that I love the Father, and even as the Father has commanded Me, so I do. Arise, let us go hence.

*John 14:28-31*

By successive steps the Lord put off the human taken from the mother, and put on a Human from the Divine within Him, which is the Divine Human, and is the Son of God. That in the Lord were the Divine and the human, the Divine from Jehovah the Father, and the human from the virgin Mary, is known. Hence He was God and Man, having a Divine essence and a human nature; a Divine essence from the Father, and a human nature from the mother; and therefore was equal to the Father as to the Divine, and less than the Father as to the human.... The Divine assumed the Human, that is, united itself to it, as a soul to its body, so that they were not two, but one Person. From this it follows that the Lord put off the human from the mother, which in itself was like that of another man, and thus material, and put on a Human from the Father, which in itself was like His Divine, and thus substantial, so that the Human too became Divine.

*Doctrine of the Lord 35,1-2*

## **Saturday, April 5**

I am the true Vine, and My Father is the Vinedresser. Every branch in Me that does not bring forth fruit, He takes it away; and every one that brings forth fruit, He prunes it, that it may bring forth more fruit. Already you are clean through the word that I have spoken to you. Remain in Me, and I in you; as the branch cannot bring forth fruit from itself, unless it remain in the vine, no more can you, unless you remain in Me. I am the Vine, you are the branches; he who remains in Me, and I in him, this brings forth much fruit; for without Me you can do nothing. If anyone remain

not in Me, he is cast out as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If you have remained in Me, and My sayings have remained in you, you shall ask whatever you will, and it shall be done to you.

*John 15:1-7*

How conjunction is effected shall be told in a few words. With every man God flows into man's cognitions of Him with acknowledgment of Him, and at the same time flows in with His love towards men.... Conjunction is effected by charity, because God loves every man, and as He cannot do good to man immediately, but only mediately through men, He inspires men with His own love, as He inspires parents with love for their children; and the man who receives that love has conjunction with God, and from God's love loves his neighbor; and in him God's love is within man's love towards the neighbor, and produces in him the will and the ability.

*True Christian Religion 457.2-3*

## **Sunday, April 6**

In this My Father is glorified, that you bring forth much fruit, and you shall become My disciples. As the Father has loved Me, I also have loved you; remain in My love. If you keep My commandments, you shall remain in My love, as I have kept the commandments of My Father, and remain in His love. These things I have spoken to you, that My joy might remain in you, and that your joy might be filled full. This is My commandment, that you love one another, as I have loved you. Greater love has no one than this, that one lay down his soul for his friends. You are My friends, if you do whatever I command you. I no longer call you servants, for the servant knows not what his lord does; but I have called you friends, because all things which I have heard from My Father I have made known to you. You have not chosen Me, but I

have chosen you, and placed you, that you may go and bring forth fruit, and your fruit may remain, that whatever you may ask the Father in My name He may give you.

*John 15:8-16*

In all His combats of temptations the Lord never fought from the love of self, or for Himself, but for all in the universe, consequently, not that He might become the greatest in heaven, for this is contrary to the Divine Love, and scarcely even that He might be the least; but only that all others might become something, and be saved. As He also says in Mark: "...the Son of man also came not to be ministered to, but to minister, and to give His soul a ransom for many" (Mark 10:45)

*Arcana Coelestia 1812:2*

## **Monday, April 7**

These things I command you, that you may love one another. If the world hate you, know that it hated Me before you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, on account of this the world hates you. Remember the word that I said to you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My word, they will also keep yours. But all these things they will do to you on account of My name, because they know not Him who sent Me. If I had not come and spoken to them, they would not have had sin; but now they have no pretense for their sin. He who hates Me hates My Father also. If I had not done among them the works which no other has done, they would not have had sin; but now they have both seen and hated both Me and My Father. But this comes to pass that the Word might be fulfilled that is written in their Law, They hated Me without a cause. And when the Comforter has come, which I will send to you from the Father, the



spirit of Truth, which goes out from the Father, this will testify concerning Me. And you also shall testify, because you are with Me from the beginning.

These things I have spoken to you, that you should not be caused to stumble. They shall make you be put out of the synagogue; but the hour comes, that everyone who kills you will think that he offers a service to God. And these things they will do to you, because they have not known the Father nor Me. But these things I have spoken to you, that when the hour comes, you may remember them, because I said them to you; but I did not say these things to you from the beginning, because I was with you. But now I go away to Him who sent Me, and none of you asks Me, Whither goest Thou away? But because I have spoken these things to you, sorrow has filled your heart full. But I tell you the truth: it is expedient for you that I go away; for if I do not go away, the Comforter will not come to you; but if I go, I will send Him to you. And when He has come, He will reprove the world about sin, and about justice, and about judgment; about sin indeed, because they do not believe in Me; and about justice, because I go away to My Father, and you behold Me no more; and about judgment, because the prince of this world is judged.

*John 15:26 - John 16:11*

As the Lord is truth itself, all that goes forth from Him is truth, and this is what is meant by the Comforter, which is also called the Spirit of truth and the Holy Spirit.

*True Christian Religion 139:3*

## **Tuesday, April 8**

I have yet many things to say to you, but you cannot bear them now. But when it shall come, the spirit of Truth, it will guide you into all truth; for it shall not speak from itself, but whatever it shall hear, it shall speak; and it shall announce to you things to come. It

will glorify Me, for it shall receive of Mine, and shall announce it to you. All things whatever the Father has, are Mine; on this account I said that it shall receive of Mine, and shall announce it to you.

A little while, and you shall not behold Me; and again a little while, and you shall see Me, because I go away to the Father. Then some of His disciples said to one another, What is this that He says to us, A little while, and you shall not behold Me; and again, a little while, and you shall see Me; and, Because I go away to the Father? They said therefore, What is this that He says, A little while? We do not know what He speaks. Then Jesus knew that they desired to ask Him, and said to them, Do you seek with one another concerning this that I said, A little while, and you shall not behold Me, and again a little while, and you shall see Me? Amen, amen, I say to you that you shall weep and lament, but the world shall rejoice; and you shall sorrow, but your sorrow shall be made into joy. A woman when she brings forth has sorrow, because her hour has come; but when the little child is born, she remembers no more the affliction, for joy that a man [*a human being*] is born into the world. And you now therefore indeed have sorrow; but I will see you again, and your heart shall rejoice, and your joy no one takes from you.

***John 16:17-22***

In the evening, weeping may pass the night, but in the morning there is singing aloud..... Thou hast turned for me my wailing to dancing; Thou hast loosed my sackcloth, and girded me with gladness.

***Psalm 30:5,11***

That weeping is expressive of grief and love, is well known, and consequently it is expressive of mercy or pity, for mercy is love grieving. The Divine love is therefore called mercy, because the human race is of itself in hell; and when man perceives this in himself, he implores mercy.

***Arcana Coelestia 5480***

## **Wednesday, April 9**

And in that day you shall ask Me nothing. Amen, amen, I say to you that whatever things you shall ask the Father in My name, He will give you. Hitherto you have asked nothing in My name; ask, and you shall receive, that your joy may be filled full.

These things I have spoken to you in parables; but an hour comes when I will no more speak to you in parables, but will announce to you openly concerning the Father. In that day you shall ask in My name; and I do not say to you that I will beseech the Father for you; for the Father Himself loves you, because you have loved Me, and have believed that I came forth from God. I came forth from the Father, and have come into the world; again I leave the world, and go to the Father. His disciples say to Him, See, now Thou speakest openly, and sayest not any parables. Now we know that Thou knowest all things, and needest not that anyone should ask Thee. In this we believe that thou camest forth from God.

***John 16:23-30***

In [Christ] dwells all the fullness of the Deity bodily.

***Colossians 2:9***

All this is said by the Lord concerning Himself in His Human, and He never would have said, nor could say, that He was in men and men in Him, and that it was necessary to believe in Him that they might have eternal life, if His Human were not Divine. "To ask the Father in His name," does not mean to approach God the Father directly, nor to ask for His sake, but to approach the Lord, and the Father through Him, because the Father is in the Son, and they are one, as He Himself teaches.

***Apocalypse Revealed 618.4***

## Thursday, April 10

Jesus answered them, Do you now believe? Behold, the hour comes, and is now come, that you shall be scattered, everyone to his own, and shall leave Me alone; and I am not alone, because the Father is with Me. These things I have spoken to you, that in Me you might have peace; in the world you shall have affliction; but have confidence, I have overcome the world.

These things Jesus spoke, and lifted up His eyes to heaven and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee, as Thou hast given Him authority over all flesh, that as to everything which Thou hast given Him, He might give to them eternal life. And this is eternal life, that they may know Thee, the only true God, and Him whom Thou hast sent, Jesus Christ. I have glorified Thee on the earth; I have finished the work that Thou hast given Me to do. And now, O Father, glorify Me with Thyself, with the glory which I had with Thee before the world was. *John 16:31 - John 17:5*

Arise, give light; for thy light comes, and the glory of Jehovah has risen on thee. *Isaiah 60:1*

[Simeon prophesied] "a light for a revelation for the nations, and the glory of Thy people Israel." *Luke 2:32*

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. *Revelation 21:23*

The Lord's Human, after it was glorified or made Divine, cannot be thought of as human, but as the Divine love in human form; and this so much the more than the angels, who, when they appear (as seen by me), appear as forms of love and charity under the human shape, and this from the Lord. For the Lord from Divine love made His Human Divine, just as man through heavenly love becomes an angel after death, so that he appears, as just said, as a form of love and charity under the human shape.

It is plain from this that by the Lord's Divine Human, in the celestial sense, is signified the Divine love itself, which is love toward the whole human race, in that it wills to save them and to make them blessed and happy to eternity, and to make its Divine their own so far as they can receive it. This love and the reciprocal love of man to the Lord, and also love toward the neighbor, are what are signified and represented in the Holy Supper—the Divine celestial love by the flesh or bread, and the Divine spiritual love by the blood or wine.

*Arcana Coelestia 4735.2*

## **Friday, April 11**

I have manifested Thy name to the men whom Thou hast given Me out of the world; they were Thine, and Thou hast given them to Me, and they have kept Thy word. Now they have known that all things, as many as Thou hast given Me, are from Thee, because the sayings which Thou hast given Me, I have given to them; and they have received, and have known truly that I came forth from Thee; and they have believed that Thou didst send Me. I plead for them; I plead not for the world, but for them whom Thou hast given Me, because they are Thine. And all Mine are Thine, and Thine are Mine; and I am glorified in them. And I am no longer in the world, and they are in the world, and I come to Thee. Holy Father, keep them in Thy name whom Thou hast given Me, that they may be one as We are.

*John 17:6-11*

[Jesus prayed:] And I knew that Thou hearest Me always; but on account of the crowd standing around I said it, that they may believe that Thou hast sent Me.

*John 11:42*

A husband who loves his wife, wishes her to be kindly received by others, and to be well treated. He does not say this in express terms, but continually thinks it, consequently he is continually silently entreating it and interceding for her. Parents act in like manner in favor of their children whom they love. In like manner also do those who are in charity for their neighbor, and they who are in friendship for their friends. From all this it can be seen that there is constant intercession in all love. It is the same in respect to the Lord's intercession for the human race, and especially for those who are in the good and truth of faith, for toward them there is Divine, that is, infinite love, and there is Divine, that is, infinite mercy. He does not pray to the Father for them and in this way intercede, for this would be to act altogether after a human manner. Rather He continually excuses and continually forgives, for He continually feels compassion; and this is done on the part of the Lord Himself, for the Lord and the Father are one (John 14:8-12).

*Arcana Coelestia 8573:2*

## **Saturday, April 12**

When I was with them in the world, I kept them in Thy name; those whom Thou hast given Me I have guarded, and none of them has been destroyed except the son of destruction, that the Scripture might be fulfilled. But now I come to Thee, and these things I speak in the world, that they may have My joy fulfilled in them. I have given them Thy Word; and the world has hated them because they are not of the world, as I am not of the world. I plead

not that Thou wouldest take them out of the world, but that Thou wouldest keep them from the wicked. They are not of the world, as I am not of the world. Hallow them in Thy truth; Thy Word is truth. As Thou hast sent Me into the world, I also have sent them into the world. And for their sakes I hallow Myself, that they also may be hallowed in the truth.

*John 17:12-19*

As to the renunciation of the world, it is believed by many that to renounce the world and to live in the spirit and not in the flesh, is to reject worldly things, which are chiefly riches and honors, and to go continually in pious meditation concerning God, salvation, and eternal life; and to lead a life in prayers, in the reading of the Word and pious books; and also to afflict oneself. But these things are not renouncing the world. True renunciation of the world is to love God and to love the neighbor, and God is loved when life is lived according to His commandments, and the neighbor is loved when man performs uses. Therefore, in order that man may receive the life of heaven, he has to live altogether in the world and in responsibilities and business there.

*New Jerusalem 126*

## **Sunday, April 13**

But I plead not for these alone, but also for those who believe in Me by their word, that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me. And I have given to them the glory which Thou hast given to Me, that they may be one, even as We are one; I in them, and Thou in Me, that they may be perfected into one, and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me. Father, I will that they also whom Thou hast given Me may be with Me where I am, that they may behold My glory which Thou hast given Me, because

Thou didst love Me before the founding of the world. O just Father, the world has not known Thee, but I have known Thee, and these have known that Thou hast sent Me. And I have made known to them Thy name, and will make it known, that the love with which Thou hast loved Me may be in them, and I in them.

*John 17:20-26*

From [this passage] it is evident that in the union of Himself with the Father the Lord had in view the conjunction of Himself with the human race, and that He had this at heart, because it was His love; for all conjunction is effected by means of love, love being conjunction itself.

*Arcana Coelestia 2034:2*

That these are words of Divine love toward all who receive is very evident, and it may be further evident from the fact that the Lord appears in the other life as a sun, and from it fills the universal heaven with heat and light. The flame of this sun is nothing else than the Divine love, and the light from it is the holy of love, which is the Divine truth. From this can be seen how great the Lord's love is.

*Arcana Coelestia 6645.3*

## **Monday, April 14**

Jesus, having said these things, went out with His disciples across the brook Kidron, where there was a garden, into which He entered, He and His disciples. And Judas also, the one betraying Him, knew the place, because Jesus often gathered there with His disciples. Judas then, having received a band of soldiers and attendants from the chief priests and Pharisees, comes thither with lanterns, and lamps, and weapons. Jesus, therefore, knowing all things that were coming upon Him, went out and said to them, Whom do you seek? They answered Him, Jesus of Nazareth. Jesus says to them, I am. And Judas also, who betrayed Him, stood with



them. When therefore He had said to them, I am, they went away backward and fell on the ground. Again, therefore, He asked them, Whom do you seek? And they said, Jesus of Nazareth. Jesus answered, I told you that I am; if then you seek Me, let these go away; that the word which He said might be fulfilled, Of those whom Thou gavest Me I have lost none [*John 17:12*].

***John 18:1-9***

Love such as the Lord had transcends all human understanding, and is in the highest degree incredible to those who do not know what the heavenly love is in which the angels are. To save a soul from hell, the angels would regard death as nothing; indeed, if it were possible, they would undergo hell for that soul. Hence it is the inmost of their joy to transport into heaven one who is rising from the dead. But they confess that this love is not one bit from themselves, but that all things of it both in general and in particular are from the Lord alone; in fact, they manifest irritation if anyone thinks otherwise.

***Arcana Coelestia 2077:2***

## **Tuesday, April 15**

Then Simon Peter, having a sword, drew it and smote the servant of the chief priest and cut off his right ear; and the name of the servant was Malchus. Then Jesus said to Peter, Thrust thy sword into the sheath; the cup which the Father has given Me, shall I not drink it? Then the band, and the commander of a thousand, and the attendants of the Jews took Jesus and bound Him, and they led Him away to Annas first; for he was the father-in-law of Caiaphas, who was the chief priest that year. And it was Caiaphas who gave counsel to the Jews that it was expedient that one man should perish for the people.

And Simon Peter followed Jesus, and so did another disciple; and that disciple was known to the chief priest and went in with Jesus

into the courtyard of the chief priest. But Peter stood at the door outside; then the other disciple came out, who was known to the chief priest, and told her who kept the door, and led Peter in. Then the maid who kept the door says to Peter, Art not thou also of this Man's disciples? He says, I am not. And the servants and the attendants stood and warmed themselves, having made a fire of coals, because it was cold; and Peter was standing with them and warming himself.

The chief priest then asked Jesus concerning His disciples and concerning His teaching. Jesus answered him, I spoke openly to the world; I always taught in the synagogue and in the temple, where the Jews always come together, and in secret I have spoken nothing. Why dost thou question Me? Question those who heard what I spoke to them; see, they know what I have said. And when He had said these things, one of the attendants standing by gave Jesus a blow with a staff, saying, Answerest Thou the chief priest so? Jesus answered him, If I have spoken with evil, bear witness of the evil, but if well, why dost thou beat Me? Then Annas sent Him bound to Caiaphas, the chief priest.

And Simon Peter was standing and warming himself. Then they said to him, Art not thou also one of His disciples? He denied, and said, I am not. One of the servants of the chief priest, being a kinsman of him whose ear Peter had cut off, says, Did I not see thee in the garden with Him? Then Peter denied again; and straightway the cock crowed.

*John 18:10-27*

In all temptation there is somewhat of doubt concerning the Lord's presence and mercy, and concerning salvation and the like things, for those who are in temptation are in interior anxiety, even to despair. And they are for the most part kept in despair to the end that they may be at length confirmed in the fact that all things are of the Lord's mercy; that they are saved by Him alone; and that with themselves there is nothing but evil. In respect to

these things they are confirmed by means of conflicts in which they overcome. After the temptation there remain from it many states of truth and good to which their thoughts may afterwards be bent by the Lord, which would otherwise rush into insane things and draw away the mind into opposition to what is true and good.

*Arcana Coelestia 2334*

## **Wednesday, April 16**

Then they led Jesus from Caiaphas into the Praetorium [*the governor's palace*]. And it was morning, and they themselves entered not into the Praetorium, lest they should be defiled, but that they might eat the Passover. Then Pilate went out to them and said, What accusation do you bring against this Man? They answered and said to him, If He were not an evildoer, we would not have delivered Him up to thee. Then Pilate says to them, Take ye Him and judge Him according to your law. Therefore the Jews said to him, It is not permitted for us to kill anyone; that the word of Jesus might be fulfilled, which He said, signifying by what death He was about to die.

Then Pilate came again into the Praetorium, and called Jesus and said to Him, Art Thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell thee of Me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered Thee up to me; what hast Thou done? Jesus answered, My kingdom is not of this world. If My kingdom were of this world, then My attendants would strive that I should not be delivered up to the Jews; but now My kingdom is not from hence. Pilate therefore says to Him, Art Thou a king then? Jesus answered, Thou sayest it, because I am a king. For this I was born, and for this I came into the world, that I might bear witness to the

truth. Everyone who is of the truth hears My voice. Pilate said to Him, What is truth?

And saying this, he again went out to the Jews and he says to them, I find no guilt in Him. But you have a custom that I should release to you one at the Passover; do you intend then that I release to you the King of the Jews? Then they all again cried out, saying, Not this Man, but Barabbas; and Barabbas was a robber.

*John 18:28-40*

If [Christians] would make love to the Lord and charity toward the neighbor the principal of faith, doctrinal matters would then be only varieties of opinion concerning the mysteries of faith, which truly Christian men would leave to everyone to hold in accordance with his conscience, and would say in their hearts that a man is truly a Christian when he lives as a Christian, that is, as the Lord teaches. Thus, from all the differing churches, there would be made one church; and all the dissensions that come forth from doctrine alone would vanish; indeed, all hatreds of one against another would be dissipated in a moment, and the Lord's kingdom would come upon the earth.

*Arcana Coelestia 1799:4*

## **Thursday, April 17**

Therefore Pilate then took Jesus and scourged Him. And the soldiers, having braided a crown out of thorns, laid it on His head, and they cast a crimson garment around Him, and said, Hail, King of the Jews! And they gave Him blows with a staff. Then Pilate came out again, and said to them, See, I bring Him out to you, that you may know that I find not any guilt in Him. Then Jesus came out bearing the crown of thorns and the crimson garment; and He says to them, Behold, the Man. When therefore the chief priests and attendants saw Him, they cried out, saying, Crucify Him! Crucify Him! Pilate says to them, You take Him and crucify Him, for

I find no guilt in Him. The Jews answered him, We have a law, and according to our law He ought to die, because He made Himself the Son of God.

When Pilate therefore heard this word, he feared the more, and entered again into the Praetorium, and says to Jesus, Whence art Thou? But Jesus gave him no answer. Then Pilate says to Him, Speakest Thou not to me? Knowest Thou not that I have authority to crucify Thee, and have authority to release Thee? Jesus answered, Thou wouldest not have any authority against Me unless it were given thee from above. On account of this, he who delivered Me up to thee has the greater sin.

From this time Pilate sought to release him, but the Jews cried out, saying, If thou release this Man, thou art not Caesar's friend; everyone who makes himself a king speaks against Caesar. Pilate, then, having heard this word, led Jesus out, and sat down in the tribunal in a place called the Pavement, but in Hebrew, Gabbatha. And it was the Preparation of the Passover, and about the sixth hour; and he says to the Jews, See, your King! But they cried out, Take Him away! Take Him away! Crucify Him! Pilate says to them, Shall I crucify your King? The chief priest answered, We have no king except Caesar.

Then therefore he delivered Him up to them to be crucified; and they took Jesus and led Him away. And He, bearing His cross, went out into a place called the place of a skull, which is called in Hebrew, Golgotha, where they crucified Him, and two others with Him, on this side and on that side, and Jesus in the midst. And Pilate wrote a title and put it on the cross; and the writing was, Jesus of Nazareth, the King of the Jews. This title then many of the Jews read, for the place where Jesus was crucified was near the city, and it was written in Hebrew, in Greek, and in Latin. Then the chief priest of the Jews said to Pilate, Write not, the King of the Jews; but that He said, I am the King of the Jews. Pilate answered, What I have written, I have written.

In many places in the prophetic Word, kings are mentioned, and he that is ignorant of the internal sense believes that by “kings” are there meant kings. Kings, however, are not meant, but all those who are in truths from good, or in faith from charity, from the Lord. The reason for this is that the Lord is the sole King, and those who from Him are in truths from good are called His “sons.”

From Pilate’s question, “What is truth?” it is clear that he understood that truth was being called “king” by the Lord. But as he was a Gentile and knew nothing from the Word, he could not be taught that Divine truth is from the Lord, and that He is Divine truth.

*Apocalypse Explained 31:1,3*

## **Good Friday, April 18**

Then the soldiers, when they had crucified Jesus, took His garments and made four parts, for every soldier a part, and the tunic. And the tunic was without seam, worked from the top throughout. They said therefore to one another, Let us not rip it, but decide by lot concerning it, whose it shall be; that the Scripture might be fulfilled, which says, They divided My garments for themselves, and over My vesture did they cast lots [*Ps. 22:18*]. Indeed, therefore the soldiers did these things.

And there stood by the cross of Jesus His mother, and His mother’s sister, Mary the wife of Cleophas, and Mary Magdalene. Jesus then, seeing the mother, and the disciple standing by whom He loved, says to His mother, Woman, behold, thy son! Then He says to the disciple, Behold, thy mother! And from that hour the disciple took her into his own home.

After this, Jesus, knowing that all things were already finished, that the Scripture might be perfected, says, I thirst [*Ps. 69:21*]. Then there was set a vessel full of vinegar, and they, having filled a sponge full with vinegar, and having put it around hyssop, brought it to His mouth. When Jesus therefore received the vinegar, He said, It is finished; and bowing the head, He delivered up the spirit.

The Jews, therefore, lest the body should remain on the cross on the Sabbath, since it was the Preparation (for that day of the Sabbath was a great day), besought Pilate that their legs might be broken, and that they might be taken away. Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. But as they were coming upon Jesus, and they saw He was already dead, they did not break His legs. But one of the soldiers with a spear pierced His side, and straightway there came out blood and water. And he who saw testifies, and his testimony is true; he also knows that he says what is true, that you may believe. For these things came to pass, that the Scripture might be fulfilled, A bone of Him shall not be broken apart [*Ps. 34:20*]. And again another Scripture says, They shall look on Him whom they pierced [*Zech. 12:10*].

And after these things Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take the body of Jesus, and Pilate permitted him; he came therefore and took the body of Jesus. And there came also Nicodemus, who at first came to Jesus by night, bringing a mingling of myrrh and aloes, about a hundred litras. Then they took the body of Jesus, and bound it in sheets with the spices, as is the custom with the Jews to bury. And in the place where He was crucified there was a garden, and in the garden a new sepulcher, in which no one had yet been put. Therefore, there they laid Jesus down, by reason of the Preparation of the Jews, because the sepulcher was near.

***John 19:23-42***

“Mother” and “woman” here mean the church; and “John” the good of charity, and thus these words signify that the church will be where there is the good of charity.

*Apocalypse Explained 250.8*

Evil spirits never fight against other things than those which the man loves; the more ardently he loves them, the more fiercely do they wage the combat... As soon as they notice even the smallest thing which a man loves, or perceive as it were by scent what is delightful and dear to him, they immediately assault it and endeavor to destroy it... The nature of the Lord’s temptations was that they were the most terrible of all, for such as is the greatness of the love, such is the fearful character of the temptation. The Lord’s love was the salvation of the whole human race, and was most ardent; consequently, it was the whole sum of the affection of good and affection of truth in the highest degree. Against these, with the most malignant wiles and venom, all the hells waged the combat; but still the Lord conquered them all by His own power.

*Arcana Coelestia 1820:2,5*

## **Saturday, April 19**

And the first day of the week Mary Magdalene comes in the morning, it being yet dark, to the sepulcher, and looks at the stone taken away from the sepulcher. Then she runs, and comes to Simon Peter, and to the other disciple whom Jesus loved, and says to them, They have taken away the Lord out of the sepulcher, and we know not where they have put Him. Then Peter and the other disciple went forth, and they came to the sepulcher. And they both ran together; and the other disciple outran Peter and came first to the sepulcher. And stooping down, he looks at the sheets laid out; however, he did not come in. Then comes Simon Peter following him, and came into the sepulcher, and beholds the sheets laid out, and the kerchief which was over His head, not laid



with the sheets but apart, wrapped together into one place. Then therefore the other disciple entered also, who came first to the sepulcher, and he saw and believed. For they did not yet know the Scripture that He must rise again from the dead. Then the disciples went away again to themselves.

*John 20:1-10*

As in the proper sense the "morning" signifies the Lord, His advent, and thus the approach of His kingdom, it is evident what it signifies besides, namely, the rise of a new church, for this is the Lord's kingdom on earth, and this both in general and in particular, and even in the least particular: in general, when any church on the globe is being raised up anew; in particular, when a man is being regenerated, and being made new, for then the Lord's kingdom is arising in him, and he is becoming a church; and in the least particular, whenever the good of love and faith is working in him; for in this consists the advent of the Lord. Hence the Lord's resurrection on the third day in the morning (Mark 16:2, 9; Luke 24:1; John 20:1) involves all these things, even in the particular and the least particular, in regard to His rising again in the minds of the regenerate every day, and even every moment.

*Arcana Coelestia 2405.8*

## **Easter Sunday, April 20**

But Mary stood at the sepulcher, weeping outside. Then as she wept, she stooped to the sepulcher, and beholds two angels in white sitting, one at the head and one at the feet, where the body of Jesus had lain. And they say to her, Woman, why weepest thou? She says to them, Because they have taken away my Lord, and I know not where they have put Him. And saying these things, she turned back, and beheld Jesus standing, and she knew not that it was Jesus. Jesus says to her, Woman, why weepest thou? Whom seekest thou? She, thinking that He was the gardener, says to Him,

Lord [*Sir*], if Thou hast carried Him hence, tell me where Thou hast put Him, and I will take Him away. Jesus says to her, Mary. She, turning, says to Him, Rabboni, which is to say, Teacher. Jesus says to her, Touch Me not, for I have not yet ascended to My Father; but go to My brothers, and say to them, I ascend to My Father and your Father, and My God and your God.

*John 20:11-17*

As men rise again after death, therefore the Lord willed to undergo death and to rise again the third day, but to the end that He might put off everything human that He had from the mother and might put on the Divine Human. For everything human that the Lord took from the mother He rejected from Himself by temptations, and finally by death... The same is involved in what the Lord said to Mary Magdalene: "Touch Me not, for I have not yet ascended to My Father" (John 20:17). "To ascend to His Father" means the uniting of His Human with His Divine, the human from the mother being fully rejected.

*Apocalypse Explained 899:14*

## **Monday, April 21**

Mary Magdalene comes, reporting to the disciples that she had seen the Lord, and that He had said these things to her. Then, it being evening on that day, on the first of the week, and the doors being shut where the disciples were gathered for fear of the Jews, Jesus came and stood into the midst, and says to them, Peace be to you. And saying this, He showed them His hands and side. Then the disciples rejoiced, seeing the Lord. Then Jesus said to them again, Peace be to you. As the Father has sent Me, I also send you. And saying this, He breathed into them and says to them, Receive

ye the Holy Spirit<sup>1</sup>. Whosoever sins you forgive, they are forgiven to them; whosoever you retain, they are retained.

**John 20:18-23**

While the Lord was in the world, He Himself taught Divine truth; but when He was glorified, which was after the resurrection, He taught it through angels and spirits. This holy thing which proceeds from the Lord and flows into man through angels and spirits, whether manifestly or not manifestly, is “the Holy Spirit” there mentioned; for it is the Divine truth that proceeds from the Lord that is called “holy” in the Word... This is why the Holy Spirit is called “the Spirit of Truth” ...and also why, when the Lord departed from the disciples, “He breathed into them, and said, Receive ye the Holy Spirit.”

**Arcana Coelestia 9818:14-15**

## **Tuesday, April 22**

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. Therefore the other disciples said to him, We have seen the Lord! But he said to them, Unless I see in His hands the print of the nails, and thrust my finger into the print of the nails, and thrust my hand into His side, I will not believe.

And after eight days again His disciples were inside, and Thomas with them. Jesus came, the doors being shut, and stood into the midst, and said, Peace be to you. Then He says to Thomas, Bring hither thy finger, and see My hands, and bring thy hand and thrust it into My side; and be not unbelieving, but believing. And Thomas answered and said to Him, My Lord and my God. Jesus said to him, Because thou hast seen Me, Thomas, thou hast believed; happy are they who have not seen, and have believed. And indeed, many other signs therefore Jesus did in the presence of

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<sup>1</sup> The word for “spirit” (in Latin, *spiritus*; in Greek, *pneuma*) is the same as the word for “breath.”

His disciples, which are not written in this book. But these are written, that you may believe that Jesus is the Christ, the Son of God, and that believing, you might have life in His name.

*John 20:24-31*

Angels, when seen by men... appeared in their own form, which is the human form, not before the sight of men's bodily eyes, but before the sight of their spirit, which sight was then opened. This is evident from the Lord's being seen by the disciples [after His resurrection]... When they saw Him the eyes of their spirit were opened, but when He became invisible those eyes were closed.

*Apocalypse Explained 53:2*

By "seeing the face of the Lord" is not meant to see His face, but to know and acknowledge Him as He is as to His Divine attributes, which are many; and... they who are conjoined with Him by love know Him, and thus see His face.

*Apocalypse Revealed 939*

The "face of Jehovah" or of the Lord is mercy, peace, and every good.

*Arcana Coelestia 222*

## **Wednesday, April 23**

After these things, Jesus manifested Himself again to the disciples at the Sea of Tiberias; and thus did He manifest Himself: There were together Simon Peter, and Thomas called Didymus [*Twin*], and Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of His disciples. Simon Peter says to them, I am going out to fish. They say to him, We also are coming with thee. They went out and straightway went up into the ship; and in that night they caught nothing. But when the morning had already come, Jesus stood on the shore; however, the disciples knew not that it was Jesus. Then Jesus says to them, Little children, do you have

something to eat? They answered Him, No. And He said to them, Cast the net on the right side of the ship, and you shall find. They cast therefore, and after that, they had not the strength to draw it for the multitude of fish. Then that disciple whom Jesus loved says to Peter, It is the Lord....

*John 21:1-7*

“Fishing” signifies in the Word the instruction and conversion of men who are in external or natural good, the good most of the Gentiles were in at that time. “Fish” signify the things of the natural man, and “boat” doctrine from the Word. Therefore “the right side of the boat” signifies the good of life. This makes clear the signification of what the Lord said, “Cast the net on the right side of the boat,” namely, that they should teach the good of life. That they would thus convert the Gentiles to the church is signified by their finding in such abundance that “they were not able to draw the net for the multitude of fishes.”

*Apocalypse Explained 600:7*

## **Thursday, April 24**

Then Simon Peter, hearing that it was the Lord, girded on his coat, for he was naked, and cast himself into the sea. But the other disciples came by the boat, for they were not far from the land, but about two hundred cubits, dragging the net of fish. As soon then as they stepped down to the land, they saw a fire of coals laid, and a little fish laid on it, and bread. Jesus says to them, Bring [some] of the little fish which you have now caught. Simon Peter went up and drew the net to land full of great fish, a hundred fifty-three; and though there were so many, the net was not ripped. Jesus says to them, Come and dine; and none of the disciples dared ask Him, Who art Thou? knowing that it was the Lord. Jesus then comes, and takes the bread, and gives it to them, and the

little fish likewise. This was already the third time Jesus was manifested to His disciples, being risen from the dead.

*John 21:7-14*

In general, feasts, both dinners and suppers, in ancient times were made within the church in order that they might be consociated and conjoined as to love, and that they might instruct one another in those things which are of love and faith, thus in the things of heaven... Thus the mind and the body also were nourished unanimously and correspondently; and from this they had health and long life, and from it they had intelligence and wisdom; and also from this they had communication with heaven, and some had open communication with angels.

*Arcana Coelestia 7996*

## **Friday, April 25**

Then when they had dined, Jesus says to Simon Peter, Simon, son of Jonah, lovest thou Me more than these? He says to Him, Yes, Lord; Thou knowest that I care for Thee. He says to him, Feed My lambs. He says to him again the second time, Simon, son of Jonah, lovest thou Me? He says to Him, Yes, Lord; Thou knowest that I care for Thee. He says to him, Shepherd My sheep. He says to him the third time, Simon, son of Jonah, carest thou for Me? Peter sorrowed because He said to him the third time, Lovest thou Me? And he said to Him, Lord, Thou knowest all things; Thou knowest that I care for Thee. Jesus says to him, Feed My sheep. Amen, amen I say to thee, When thou wast young, thou girdedst thyself, and walkedst whither thou didst will; but when thou shalt be old, thou shalt stretch out thy hands and another shall gird thee, and bring thee whither thou dost not will. And this He said, signifying by what death he should glorify God.

*John 21:15-19*

The origin and the nature of the conjunction of love to God and love towards the neighbor is the influx of God's love for men... All of the Lord's commandments have relation to love towards the neighbor, and in a word, they are to not do evil to the neighbor, but to do good to him... Those who do this, love God, and God loves them... in accordance with the words of the Lord. Because such is the conjunction of these two loves, John says: "He who keeps the commandments of Jesus Christ abides in Him, and He in him. If a man should say, I love God, but he hates his brother, he is a liar; for he that does not love his brother whom he has seen, how can he love God whom he has not seen? And we have this commandment from Him, That he who loves God should love his brother also" (1 John 3:24; 4:20-21).

*True Christian Religion 458*

## **Saturday, April 26**

And saying this, He says to him *[that is, to John]*, Follow Me. But Peter, turning, looks at the disciple whom Jesus loved following, who also reclined on His chest at supper and said, Lord, who is it who betrays Thee? Peter, seeing him, says to Jesus, Lord, and what is this? Jesus says to him, If I will that he remain till I come, what is it to thee? Follow thou Me. Then went forth this word to the brothers, that that disciple should not die; yet Jesus did not say to him that he should not die, but, If I will that he remain till I come, what is it to thee?

This is the disciple who testifies of these things, and writes these things; and we know that his testimony is true. But there are also many other things which Jesus did, which, if every one of them should be written, I suppose that even the world itself could not contain the books that should be written. Amen.

*John 21:19-25*

By "John following the Lord" was signified that they who are in the goods of charity follow the Lord and are loved by the Lord, neither do they draw back; while they who are in faith separated [from charity] not only do not follow the Lord, but are also indignant about it, like Peter at that time.

*Arcana Coelestia 10087:4*

The Most High or the Inmost is the Celestial of Love, or Love itself. Jehovah, or the Lord's internal man, was the very Celestial of Love, that is, Love itself, to which no other attributes are fitting than those of pure Love, thus of pure mercy toward the whole human race, which is such that it wills to save all and make them happy to eternity, and to bestow on them all that it has; thus out of pure mercy to draw all who are willing to follow to heaven, that is, to itself, by the strong force of love. This Love itself is Jehovah.

*Arcana Coelestia 1735*