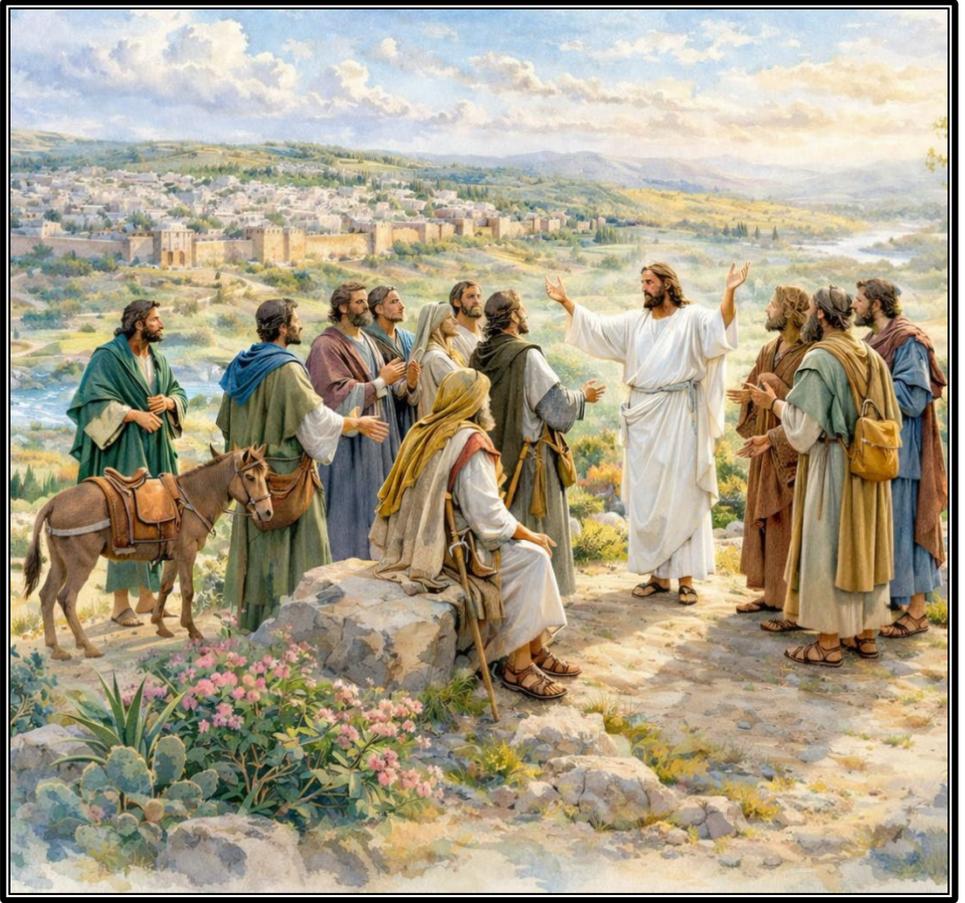


# Easter Readings 2026



*Behold, I am with you all the days, even  
to the consummation of the age.*

Matthew 28:20



## Sunday, March 22

**Matthew 26:1-13.** And it came to pass when Jesus had finished all these words, He said to His disciples, You know that after two days is the Passover, and the Son of Man is delivered up to be crucified.

Then gathered the chief priests and the scribes, and the elders of the people, into the courtyard of the chief priest, who was called Caiaphas; and consulted that they might take hold of Jesus by deceit, and kill Him. But they said, Not at the festival, lest there be an uproar among the people.

And when Jesus was in Bethany, in the house of Simon the leper, there came unto Him a woman, having an alabaster vessel of ointment, very precious, and poured it on His head as He sat. But when His disciples saw it, they were indignant, saying, For what purpose was this loss? For this ointment might have been sold for much, and given to the poor. And Jesus knowing, said to them, Why belabor the woman? For she has worked a good work on Me. For you have the poor always with you; but Me you have not always. For in that she has poured this ointment on My body, she has done it for my burial. Amen I say to you, Wherever this gospel shall be preached in the whole world, what this woman has done shall be spoken for a memorial of her.

**Arcana Coelestia 10011.** *And shalt pour it upon his head, and anoint him.* That this signifies a representative of the Divine good in the Lord as to the whole Human, is evident from the signification of "pouring oil upon Aaron's head," as being the Divine good upon the whole Human of the Lord; for by "oil" is signified the Divine good (see n. 4582, 9474), by "Aaron" the Lord as to Divine good (n. 9806), and by the "head" the whole Human; and from the signification of "to anoint," as being a representative of this thing (n. 9474, 9954). That the "head" denotes the whole Human, or the whole man, is because everything of man descends from the head, for the body is a derivation thence, and therefore that which man thinks and wills, which is done in the head, is presented in effect in the body. The head is like the supreme or

inmost in the heavens, which descends and flows into the heavens that are beneath, and produces and derives them. Therefore also the head with man corresponds to the inmost heaven, the body as far as the loins to the middle heaven, and the feet to the ultimate heaven. In a word, that which is inmost is the only thing in the derivatives that essentially lives. From this it is evident that as the Divine is the inmost of all things, or what is the same, the supreme of all things, it is the one only thing from which is the life of all things, and therefore insofar as a man receives of the Divine, so far he lives.

Moreover, the oil with which the priest was anointed flowed down from the crown of the head into the body, as can be seen in these passages:

Like the good oil upon the head, coming down into Aaron's beard, that cometh down upon the mouth of his garments (Ps. 133:2).

A woman poured an alabaster box of balm upon the head of Jesus as He lay, and Jesus said, She hath poured this balm upon My body for the burying (Matt. 26:7, 12).

There came a woman having an alabaster box of ointment of spikenard very precious, and breaking the alabaster box, she poured it upon the head of Jesus; and Jesus said, She hath come beforehand to anoint My body for the burying (Mark 14:3, 8).

From all this also it is evident that "to anoint the head" denotes to anoint the whole body.

## **Monday, March 23**

***Matthew 26:14-25.*** Then one of the twelve, called Judas Iscariot, going unto the chief priests, said, What do you will to give me, and

I will deliver Him up unto you? And they established with him thirty pieces of silver. And from then on he sought an opportunity that he might betray Him.

And on the first day of the unleavened bread, the disciples came to Jesus, saying to Him, Where wilt Thou that we prepare for Thee to eat the Passover? And He said, Go ye into the city to a man, and say to him, The Teacher says, My time is near; I will do the Passover at thy house with My disciples. And the disciples did as Jesus directed them, and prepared the Passover.

And when it became evening, He sat with the twelve. And as they were eating, He said, Amen I say to you, that one of you shall betray Me. And sorrowing exceedingly, they began to say to Him, every one of them, Is it I, Lord? And He answering, said, He who dips the hand with Me in the dish, the same shall betray Me. The Son of Man indeed goes, as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for him if that man had not been born. And Judas, who was betraying Him, answering, said, Is it I, Rabbi? He says to him, Thou hast said.

*Arcana Coelestia 9807:10.* That "the Son of man was to suffer, and to be put to death" (Matt. 17:12, 23; 20:18; 26:2, 24, 45; Mark 8:31; 9:12, 31; and elsewhere), involves that such was the treatment of Divine truth, and consequently of the Lord, who was the Divine truth itself.

## **Tuesday, March 24**

*Matthew 26:26-35.* And as they were eating, Jesus taking the bread, and blessing, broke it, and gave to the disciples, and said, Take, eat; this is My body. And taking the cup, and giving thanks, He gave it to them saying, Drink out of it, all of you; for this is My blood, the blood of the New Covenant, which is poured out for many for the remission of sins. And I say to you, that I will not

drink henceforth of this produce of the vine, until that day when I drink it new with you in the kingdom of My Father.

And when they had sung a hymn, they went out into the Mount of Olives. Then says Jesus to them, All of you shall be made to stumble in Me in this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered. But after I am risen, I will go before you into Galilee. But Peter answering, said to Him, Though all shall be made to stumble in Thee, I will never be made to stumble. Jesus declared to him, Amen I say to thee, that in this night, before the cock crows, thou shalt three times deny Me. Peter says to Him, Though I must die with Thee, I will not deny Thee. Likewise said all the disciples.

***True Christian Religion 706.*** The Lord's "blood" means His Divine truth and the truth of the Word, because His "flesh," spiritually understood, means the Divine good of love, and in Him these two are united. It is known that the Lord is the Word, and there are two things to which everything in the Word has relation, Divine good and Divine truth, if therefore, instead of "the Lord" we say "the Word," it is clear that these two are meant by His flesh and blood. That "blood" means the Lord's Divine truth or the truth of the Word is evident from many passages, as, for example, where blood is called "the blood of the covenant," "covenant" meaning conjunction, which is effected by the Lord by means of His Divine truth; as in Zechariah:

By the blood of thy covenant I will send forth the bound out of the pit (9:11).

And in Moses: When Moses had read the book of the law in the ears of the people, he sprinkled half of the blood upon the people and said, Behold the blood of the covenant, which Jehovah hath concluded with you upon all these words (Ex. 24:3-8). And Jesus took the cup and gave to them, saying, This is My blood of the new covenant (Matt. 26:27, 28; Mark 14:24; Luke 22:20).

## Wednesday, March 25

**Matthew 26:36-46.** Then comes Jesus with them to a place called Gethsemane, and says to the disciples, Sit ye here, while I going away shall pray over there. And taking Peter and the two sons of Zebedee, He began to sorrow, and to be in agony. Then He says to them, My soul is surrounded with sorrow unto death; remain ye here, and watch with me. And coming forward a little, He fell on His face, praying, and saying, My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt.

And He comes to the disciples, and finds them sleeping, and says to Peter, Had you thus not strength one hour to watch with Me? Watch and pray that you enter not into temptation; the spirit indeed is eager, but the flesh is weak.

Again for a second time going away, He prayed, saying, My Father, if this cup cannot pass away from Me unless I drink it, Thy will be done. And coming, He finds them sleeping again; for their eyes were heavy. And leaving them, going away again, He prayed a third time, saying the same words. Then He comes to His disciples, and says to them, Do you sleep still, and rest? Behold, the hour is near, and the Son of Man is betrayed into the hands of sinners. Arise, let us lead the way; behold, he who betrays Me is near.

**Arcana Coelestia 7166.** For the law from the Divine is the law of order, and the law of order concerning those who are in a state of infestations from falsities is that they must be infested even to despair, and unless they are infested to despair, the uttermost of the use of the infestation is lacking. That temptation is increased even to despair is very evident from the Lord's temptation in Gethsemane (Matt. 26:38, 39; Mark 14:33-36; Luke 22:44), and also afterward upon the cross (Matt. 27:46), in that it was carried even to a state of despair; and the temptation of the Lord is a pattern of the temptation of the faithful; wherefore the Lord says that whosoever would follow Him must take up his cross (Matt. 10:38; 16:24); for the glorification of the Lord is a pattern of the

regeneration of man (n. 3138, 3212, 3296, 3490, 4402, 5688), and regeneration is effected chiefly by means of temptation.

## Thursday, March 26

**Matthew 26:47-57.** And while He was yet speaking, behold, Judas, one of the twelve, came, and with him a crowd of many, with swords and wooden rods, from the chief priests and elders of the people. And he who betrayed Him, gave them a sign, saying, Whomever I shall kiss, is He; take hold of Him. And straightway coming to Jesus, he said, Hail, Rabbi; and kissed Him. And Jesus said to him, Fellow, why art thou here? Then coming, they put their hands on Jesus, and took hold of Him.

And, behold, one of them with Jesus, stretching out the hand, withdrew his sword, and smiting the servant of the chief priest, took off his ear. Then says Jesus to him, Return thy sword into its place, for all they who take the sword, shall perish by the sword. Thinkest thou that I cannot now implore my Father, and He will cause to assist Me more than twelve legions of angels? How then would the Scriptures be fulfilled, that so it ought to be?

In that same hour Jesus said to the crowd, Are you come out as against a robber with swords and wooden rods to take Me? I sat daily with you teaching in the temple, and you did not take hold of Me. But all this came to pass, that the Scriptures of the prophets might be fulfilled. Then all the disciples, leaving Him, fled. And they who took hold of Jesus, led Him away to Caiaphas the chief priest, where the scribes and the elders were gathered together.

**Apocalypse Explained 131:17.** That "sword" signifies falsity destroying truth is manifest in David:

The sons of man are set on fire; their teeth are spears and arrows, and their tongue a sharp sword  
(Ps. 57:4).

Behold, they belch out with their mouth, swords are in their lips (Ps. 59:7).

Workers of iniquity sharpen their tongues like a sword; they hurl their arrow with a bitter word (Ps. 64:3).

From this it is clear what is signified by the Lord's words to Peter:

All they that take the sword shall perish by the sword (Matt. 26:51-52);

namely, that those who believe falsities will perish by falsities.

## **Friday, March 27**

**Matthew 26:58-68.** But Peter followed Him from afar off up to the courtyard of the chief priest, and entering inside, sat with the attendants, to see the end. And the chief priests, and the elders, and the whole council, sought false witness against Jesus, so that they might put Him to death, and found none; though many false witnesses came, they found none. But at last two false witnesses, coming, said, This Man declared, I am able to undo the temple of God, and within three days to build it. And the chief priest standing up, said to Him, Answerest Thou nothing? What do these witness against Thee?

But Jesus was silent. And the chief priest answering said to Him, I adjure Thee by the living God, that Thou tell us if Thou be the Christ, the Son of God. Jesus says to him, Thou hast said; nevertheless I say to you, From henceforth you shall see the Son of Man sitting on the right hand of power, and coming on the clouds of heaven.

Then the chief priest rent his garments, saying, He has blasphemed; what further need have we of witnesses? See, now you have heard His blasphemy. What do you think? They answered

and said, He is subject to death. Then did they spit in His face, and buffeted Him; and they hit Him, saying, Prophecy unto us, Christ, Who is he who smote Thee?

*Apocalypse Explained 870.* In respect to the Lord's coming it is believed by some that the Lord will come again in person, and indeed, to accomplish the Last Judgment; and this because it is said in Matthew:

The disciples drew near, saying unto Jesus, Tell us what shall be the sign of Thy coming and of the consummation of the age (24:3).

And after the Lord had foretold to them the states of the church declining step by step even to its devastation and consummation, He said:

Then shall appear the sign of the Son of man; and they shall see the Son of man coming in the clouds of heaven with power and glory. Watch, therefore, for ye know not in what hour your Lord will come (verses 30, 39, 42; also in John 21:22).

But His coming does not mean here His coming in person, but that He was then to reveal Himself in the Word that He is Jehovah the Lord of heaven and earth, and that all who will be in His New Church which is meant by the New Jerusalem will adore Him alone; and to this end He has now opened the internal or spiritual sense of the Word, in which sense the Lord is everywhere treated of. This is the meaning also of:

His coming in the clouds of heaven with glory (Matt. 24:30; 26:64; Mark 13:26; 14:62; Luke 21:27).

That the "clouds of heaven" signify the Word in the letter, and "glory" its spiritual sense, may be seen above (n. 36, 594). Because He Himself is the Word, as He is called in John (1:1, 2, 14), therefore the revelation of Himself in the Word is "His coming."

## Saturday, March 28

**Matthew 26:69-75.** And Peter sat outside in the courtyard; and one maid came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto those who were there, This man was also with Jesus of Nazareth.

And again he denied with an oath, I do not know the Man. And after a while came unto him they who stood by, and said to Peter, Truly thou also art one of them; for thy speech betrays thee. Then he began to curse and to swear, saying, I know not the Man. And straightway the cock crowed. And Peter remembered the saying of Jesus, which He said unto him, Before the cock crows, thou shalt deny Me three times. And going outside, he wept bitterly.

**Arcana Coelestia 6073:3.** That faith would reject the Lord is evident from the representation by Peter when he denied Him thrice; that he did this at night, signifies the last time of the church, when there is no longer any charity (see n. 6000); that he did it thrice signifies that this condition is then complete (n. 1825, 2788, 4495, 5159); that it was before the cock crew, signifies before newness of the church would arise, for the twilight and morning which follow the night signify the first of the church (n. 2405, 5962).

## Sunday, March 29

**Matthew 27: 1-10.** And when it was morning, all the chief priests and the elders of the people took counsel against Jesus to put Him to death; and binding Him, they led Him away, and delivered Him up to Pontius Pilate the governor.

Then Judas, who betrayed Him, seeing that He was condemned, being remorseful, returned the thirty pieces of silver to the chief priests and the elders, saying, I have sinned, in that I have

delivered up innocent blood. But they said, What is it to us? Thou shalt see. And throwing down the pieces of silver in the temple, he departed, and going away hanged himself.

And the chief priests taking the pieces of silver, said, It is not permitted to cast them into the korbanan, since it is the price of blood. And taking counsel, they bought with them the field of the potter, for a sepulcher for sojourners. Wherefore that field was called field of blood, unto this day. Then was fulfilled what was declared through Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of Him who was honored, whom they of the sons of Israel honored; and gave them for the field of the potter, as the Lord directed me.

***True Christian Religion 130:3.*** That the Lord as the essential Prophet represented the state of the Jewish church with regard to the Word is evident from the particulars of His passion; as that He was betrayed by Judas; was seized and condemned by the chief priests and elders; that they buffeted Him; smote Him on the head with a reed; put a crown of thorns on His head, divided His garments, and cast lots for His vesture; crucified Him; gave Him vinegar to drink and pierced His side; that He was buried; and that He rose again the third day.

His betrayal by Judas signified that He was betrayed by the Jewish nation, which then possessed the Word (for Judas represented that nation); His seizure and condemnation by the chief priests and elders signified that this was done by the whole Jewish church; their buffeting Him, spitting in His face, scourging Him, and smiting Him on the head with a reed, signified that they did like things to the Word in respect to its Divine truths; their putting a crown of thorns upon His head signified that they falsified and adulterated those truths; their dividing His garments and casting lots upon His vesture signified that they dispersed all the truths of the Word, but not its spiritual sense, the Lord's vesture signifying that sense; their crucifying Him signified that they destroyed and profaned the whole Word; their offering Him vinegar to drink signified that the truths they had were wholly falsified, and therefore He did not drink the vinegar; their piercing His side

signified that they wholly extinguished everything true and good in the Word; His burial signified the rejection of everything that was left in Him from the mother; His resurrection on the third day signified His glorification, or the union of His Human with the Divine of the Father. Evidently, then, "bearing iniquities" does not mean taking them away, but it means representing the profanation of the truths of the Word.

## **Monday, March 30**

*Matthew 27:11-21.* And Jesus stood before the governor; and the governor asked Him, saying, Art Thou the King of the Jews? And Jesus declared to him, Thou sayest. And when He was accused by the chief priests and elders, He answered nothing. Then says Pilate to Him, Hearest Thou not how many things they witness against Thee? And He did not answer him to one saying, so that the governor marveled greatly.

And at the festival the governor was accustomed to release one prisoner to the crowd, whom they willed. And they had then a notorious prisoner, called Barabbas. When therefore they were gathered, Pilate said unto them, Whom do you will that I release unto you? Barabbas, or Jesus who is called Christ? For he knew that for envy they had delivered Him up.

And when he was seated on the tribunal, his wife sent to him, saying, Have thou nothing to do with that just One, for I have suffered many things today in a dream because of Him. But the chief priests and the elders persuaded the crowds, that they should ask for Barabbas, and destroy Jesus. And the governor answering said to them, Which of the two do you will that I release to you? And they said, Barabbas.

*Arcana Coelestia 3008:2.* Now as "Christ" and "Messiah" are the same, and as "Christ" in the Greek and "Messiah" in the Hebrew signify the "Anointed," it is evident that "Christ" is the same as the "Anointed;" and likewise the same as "King," for kings in general

were called the "anointed," as is evident from the historic and prophetic parts of the Word in many passages. As in David:

The kings of the earth set themselves, and [the rulers] took counsel together, against Jehovah and against His Anointed (Ps. 2:2).

Again:

Now know I that Jehovah saveth His Anointed; He will answer Him from the heavens of His holiness, in the powers of the salvation of His right hand (Ps. 20:6).

Again:

Jehovah is their strength, and a stronghold of salvations to His Anointed (Ps. 28:8).

In Samuel:

Jehovah will give strength unto His King, and exalt the horn of His Anointed (1 Sam. 2:10).

In these and many other passages the "Anointed" denotes the "King." In the original language the reading is "Messiah." In these prophetic utterances the Lord is treated of in the internal sense; and that He is the "King" is also plain from passages in the New Testament. As in Matthew:

The governor asked Jesus, Art Thou the King of the Jews? Jesus said unto him, Thou sayest (Matt. 27:11).

## Tuesday, March 31

**Matthew 27:22-26.** Pilate says to them, What then shall I do with Jesus who is called Christ? They all say to him, Let Him be crucified. And the governor declared, Why, what evil has He done? But they cried out exceedingly, saying, Let Him be crucified! And Pilate, seeing that he profits nothing, but more of an uproar was made, taking water he washed off his hands opposite the crowd, saying, I am innocent of the blood of this just Man; you shall see. And all the people answering said, His blood be upon us, and upon our children. Then released he Barabbas to them; but delivered Jesus up, when he had whipped Him, to be crucified.

**Arcana Coelestia 9127.** The complete rejection of truth Divine which was from the Lord, and which was the Lord, is meant by these Words in Matthew:

Pilate washed his hands before the people, saying, I am innocent of the blood of this just man; see ye to it. And all the people answered, His, blood be on us, and on our children (Matt. 27:24-25).

## Wednesday, April 1

**Matthew 27:27-37.** Then the soldiers of the governor, taking Jesus into the Praetorium, gathered against Him the whole band of soldiers. And stripping Him, they put around Him a scarlet mantle. And braiding a crown of thorns, they put it on His head, and a reed in His right hand; and kneeling before Him, mocked Him, saying, Hail, King of the Jews! And spitting upon Him, they took the reed, and struck Him on His head. And when they had mocked Him, they took the mantle off Him, and put His own garments on Him, and led Him away to crucify Him.

And as they came out, they found a man of Cyrene, Simon by name; him they compelled to take His cross. And when they were come to a place called Golgotha, which is called place of a Skull,

they gave Him vinegar to drink, mingled with gall, and when He had tasted, He was not willing to drink.

And when they had crucified Him, they divided His garments, casting a lot, that it might be fulfilled which was declared by the prophet, They divided My garments among them, and upon My vesture they cast a lot. And sitting down they kept watch over Him there; and set over His head His charge written, This is Jesus the King of the Jews.

***Doctrine of the Lord 12.*** The Lord came into the world to subjugate the hells and to glorify His Human and the passion of the cross was the final combat, whereby He fully conquered the hells, and fully glorified His Human. It is known in the church that the Lord conquered death, by which is meant hell, and that He afterwards ascended in glory into heaven; but as yet it has not been known that it was by means of combats which are temptations that the Lord conquered death or hell, and at the same time by means of them glorified His Human; and that the passion of the cross was the final combat or temptation by means of which He effected this conquest and this glorification. Of these temptations many things are said in the Prophets and in David; but not so many in the Evangelists. In these, the temptations which He endured from childhood are summarily described by His temptations in the wilderness, followed by those from the devil and the last of them by the things He suffered at Gethsemane and on the cross. (Concerning His temptations in the wilderness, and by the devil, see Matt. 4:1-11; Mark 1:12, 13; and Luke 4:1-13.) By these temptations, however, are meant all His temptations even to the last of them. He revealed no more to His disciples concerning them; for it is said in Isaiah:

He was oppressed, yet He opened not His mouth: as a lamb that is brought to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth (Isa. 53:7).

(Concerning His temptations at Gethsemane, see Matt. 26:36-44; Mark 14:32-42; and Luke 22:39-46. And concerning the

temptations on the cross, see Matt. 27:33-50; Mark 15:22-37; Luke 23:33-49; and John 19:17-34.) Temptations are nothing else than combats against the hells.

## Thursday, April 2

*Matthew 27:38-54.* Then were two robbers crucified with Him, one on the right hand, and the other on the left. And they who went by blasphemed Him, moving their heads, and saying, Thou who undoest the temple, and in three days buildest it, save Thyself. If Thou be the Son of God, step down from the cross. And likewise also the chief priests, mocking with the scribes and elders, said, He saved others, Himself He cannot save. If He be the King of Israel, let Him step down now from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He delights in Him; for He said, I am the Son of God. And for the same thing the robbers also, who were crucified with Him, reproached Him.

And from the sixth hour there was darkness over all the earth until the ninth hour. And about the ninth hour Jesus cried out with a great voice, saying, Eli, Eli, lama sabachthani? That is, My God, My God, why hast Thou forsaken Me? And some standing there, hearing it, said, This Man calls for Elijah. And straightway one of them running, and taking a sponge, and filling it with vinegar, and placing it on a reed, gave Him to drink. But the rest said, Let be, let us see if Elijah will come to save Him.

And Jesus again crying with a great voice, let forth the spirit. And, behold, the veil of the temple was ripped in two, from the top to the bottom; and the earth was shaken; and the rocks were ripped open; and the sepulchres were opened, and many bodies of the holy ones who slumbered arose, and coming out of the sepulchres after His resurrection, entered into the holy city, and appeared to many.

And the centurion, and they who were with him, keeping watch over Jesus, when they saw the earthquake and those things that were done, feared greatly, saying, Truly this was the Son of God.

*Arcana Coelestia 2916.* That a "sepulcher" signifies resurrection, and also regeneration is plain in Ezekiel:

Therefore prophesy, and say unto them, Thus saith the Lord Jehovih, Behold I will open your sepulchers, and cause you to come up out of your sepulchers, O My people; and I will bring you to the ground of Israel. And ye shall know that I am Jehovah, when I have opened your sepulchers, and caused you to come up out of your sepulchers, O My people; and shall put My spirit in you, and ye shall live, and I shall place you on your own ground (Ezek. 37:12-14);

where the Prophet treats of the bones that were made to live, and in the internal sense of regeneration. That he treats of regeneration is plainly evident, for it is said, "when I shall put My spirit in you and ye shall live, and I shall place you on your own ground." "Sepulchers" here denote the former man and his evils and falsities, to "open," and to "come up out of" which is to be regenerated. Thus the idea of a sepulcher perishes and is as it were put off, when the idea of regeneration or of the new life comes in. That the sepulchers were opened, and many bodies of the saints that were sleeping arose and went forth out of their sepulchers after the Lord's resurrection, and entered into the holy city, and appeared unto many (Matt. 27:52, 53), involves what is similar, namely resurrection because of the Lord's resurrection, and in a more interior sense every resurrection.

### **Friday, April 3**

*Matthew 27:55-66.* And many women were there, beholding from afar off, who followed Jesus from Galilee, ministering to Him,

among whom was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a rich man from Arimathea, whose name was Joseph, who also himself was a disciple of Jesus. He coming to Pilate asked for the body of Jesus. Then Pilate ordered the body to be given up. And Joseph taking the body, wrapped it in a clean cloth, and put it in his new sepulcher, which he had hewn in the rock; and rolling a great stone onto the door of the sepulcher, he went away. And Mary Magdalene was there, and the other Mary, sitting opposite the tomb.

And on the morrow, which is the day after the preparation, the chief priests and the Pharisees were gathered together to Pilate, saying, Lord, we remember that the deceiver said, while He was yet living, After three days I will arise. Order therefore that the tomb be secured until the third day, lest His disciples coming by night steal Him, and say to the people, He is risen from the dead; and the last error shall be worse than the first. And Pilate declared to them, You have a guard; go, secure it as you know how. And going they secured the tomb, sealing the stone, with the guard.

***Apocalypse Explained 400:14.*** It is recorded also in the Word that there was an earthquake when the Lord suffered upon the cross, and also when the angel descended and rolled away the stone from the mouth of the sepulcher; and each of these earthquakes signified a change in the state of the church. Of the earthquake that occurred when the Lord suffered it is thus written:

The veil in the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks were rent. The centurion and they that were with him guarding Jesus, seeing the earthquake and the things that were done, feared exceedingly, saying, Truly this was the Son of God (Matt. 27:51, 54).

And of the earthquake that occurred when the angel descended and rolled away the stone from the mouth of the sepulcher it is said:

When Mary Magdalene came and the other Mary to see the sepulcher, and behold, there was a great earthquake; for the angel of the Lord descended from heaven, and coming, rolled away the stone from the mouth, and sat upon it (Matt. 28:1-2).

These earthquakes occurred to indicate that the state of the church was then changed; for the Lord by His last temptation, which He endured in Gethsemane and upon the cross, conquered the hells, and put in order all things there and in the heavens, and also glorified His Human, that is, made it Divine; for this reason "there was an earthquake, and the rocks were rent." "The veil of the temple was rent in twain from the top to the bottom" signified that His Human was made Divine; for within the veil was the ark in which was the Testimony, and "the Testimony" signified the Lord in respect to His Divine Human (see above, n. 392). "The veil" signified the external of the church which was with the Jews and Israelites, and that covered their eyes that they might not see the Lord and Divine truth, or the Word in its own light.

The "great earthquake" that occurred when the angel descended from heaven and rolled away the stone from the mouth of the sepulcher, has a like signification, namely, that the state of the church was altogether changed; for the Lord then rose again, and in respect to His Human assumed all dominion over heaven and earth, as He Himself says in Matthew (28:18). "The angel rolled away the stone from the mouth and sat upon it" signifies that the Lord removed all the falsity that had shut off access to Him, and that He opened Divine truth, "the stone" signifying the Divine truth which the Jews had falsified by their tradition; for it is said that:

The chief priests and Pharisees sealed the stone with a guard; but that an angel from heaven removed it and sat upon it (Matt. 27:66; 28:2).

The things that have been said respecting these earthquakes, and the veil of the temple, and the stone before the mouth of sepulcher, are but a few, but the things signified by them are many, for each

and everything that is written in the Gospels respecting the Lord's Passion involves arcana and is significative.

## Saturday, April 4

*Matthew 28:1-15.* And in the twilight of the Sabbaths, as it dawned toward the first day of the week, came Mary Magdalene, and the other Mary, to behold the tomb. And behold, there was a great earthquake; for the angel of the Lord, descending from heaven and coming, rolled away the stone from the door, and sat on it. And his countenance was as lightning, and his clothing white as snow; and for fear of him the keepers did shake, and became as dead. And the angel answering said to the women, Fear ye not; for I know that you seek Jesus, who was crucified. He is not here; for He is risen, as He said. Come, see the place where the Lord lay. 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 see Him; behold, I have told you.

And going out quickly from the sepulcher with fear and great joy, they ran to report this to His disciples. And as they went to report to His disciples, behold, Jesus met them, saying, Hail. And they, coming, took hold of His feet, and worshiped Him.

Then says Jesus to them, Fear not; go, report to My brothers, that they go into Galilee, and there shall they see Me. And as they were going, behold, some of the guard, coming into the city, reported to the chief priests all things that were done.

And being gathered together with the elders, and taking counsel, they gave considerable silver to the soldiers, saying, Say ye that His disciples, coming by night, stole Him while we slumbered. And if this shall be heard by the governor, we will persuade him, and will make you safe. And they, receiving the silver, did as they were taught; and this word was made public among the Jews even to this day.

**True Christian Religion 170.** This divine trinity is in the Lord God the Redeemer and Savior Jesus Christ, because the three essentials of the one God, which constitute one essence, are in Him. That in Him (as Paul says) dwelleth all the fullness of Divinity is evident also from the words of the Lord Himself, that all things of the Father are His, and that the Holy Spirit speaks from Him, and not of itself; and finally, that when He arose He took from the sepulchre His whole human body, both the flesh and the bones (Matt. 28:1-8; Mark 16:5, 6; Luke 24:1-3; John 20:11-15), unlike any other man; of which He bore living witness to His disciples, saying:

Behold My hands and My feet, that it is I Myself handle Me and see; for a spirit hath not flesh and bones as ye see Me have (Luke 24:39).

From this every man may be convinced, if he will, that the Lord's humanity is Divine; consequently, that in Him God is Man and Man is God.

## Sunday, April 5

**Matthew 28:16-20.** And the eleven disciples went into Galilee, into the mountain where Jesus had directed them. And when they saw Him, they worshiped Him; and yet they doubted. And Jesus coming spoke to them, saying, All authority is given to Me in heaven and on earth. Going forth, therefore, make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to keep all things whatever I have commanded you; and, behold, I am with you all the days, even to the consummation of the age. Amen.

**Arcana Coelestia 10826.** Those who make the Human of the Lord like the human of any other man, do not think about His conception from the Divine Itself, nor about His resurrection with the whole body, nor about Him as seen when He was transfigured, in that His face shone as the sun. Neither do they know and

apprehend that the body of everyone is a likeness or effigy of his soul, nor that the Lord is omnipresent even in respect to the Human, for from this is the belief in His omnipresence in the Holy Supper. Omnipresence is Divine (Matt. 28:20).