

LNC Easter Doctrinal Class – Rev. Solomon Keal – March 2024

Topics in the Easter Morning Story which are Addressed Directly in the 3rd Testament:

Exposition of Matthew 28, Mark 16, Luke 24, and John 20

Morning – 3 passages
Number “Three” – 5 passages
Earthquake, Veil, Stone Rolled Away from Sepulcher – 1 passage
Angels Sitting on Right Side – 2 passages
Appearance like Lighting – 2 passages
White Angel Garments – 12 passages
Fear Not – 4 passages
Son of Man (Son of Humanity) – 2 passages
Falling at the Feet of the Lord – 3 passages
Peter – 2 passages
Christ Suffering... - 9 passages
...And Entering into His Glory – 6 passages
The Lord Fulfilled the Word – 4 passages
Having Spiritual Eyes Opened – 6 passages
Brothers – 6 passages
Peace – 5 passages
Honeycomb and Fish – 2 passages
The Lord’s Name – 1 passage
Preach Repentance for Forgiveness – 1 passage
Sent by the Father – 3 passages
The Lord Breathed on Them: Receive the Holy Spirit – 11 passages
Doubting Thomas – 6 passages
Rose as to Body – 22 passages
But What About Spiritual Eyes Being Opened? – 7 passages
They Called Him Lord - 1 passage
Wilderness / Mountain - 1 passage
Preach to Every “Creature” - 7 passages
Proclaim Good Tidings – 2 passages
Belief and Baptism and Salvation - 5 passages
Miracles and Signs - 6 passages
Baptize in Name of Father, Son, Holy Spirit - 4 passages
All Power in Heaven and On Earth – 13 passages
Sitting at God’s Right Hand - 8 passages
With You Until the End of the Age - 6 passages
Life in His Name - 10 passages

Morning - 3 passages

“Very early in the morning, on the first *day* of the week, they came to the tomb when the sun had risen.” (Mark 16:2)

“Since in its proper sense **morning** symbolizes the Lord, his Coming, and so the arrival of his kingdom, it also symbolizes the dawn of a new religion (the church being the Lord's kingdom on earth). This dawn occurs both in general and in particular, and even in specific detail: in general when some church is being revived on earth; in particular when an individual is reborn and becomes a new person; in such people the Lord's kingdom then dawns, and each of them becomes a church; in specific detail whenever love and faith have a good effect on this individual, because that is what the Lord's Coming consists in.

As a result, the Lord's resurrection on the third day in the morning (Mark 16:2, 9; Luke 24:1; John 20:1) involves all these meanings. It even involves the particular and specific ones, since he rises again in the minds of regenerate people daily and in fact from moment to moment.” (AC 2405.8; see also 10134:12; TCR 109, 764.2)

Number Three - 5 passages

“Now after the Sabbath, as the first *day* of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb.” (Matthew 28:1)

“This is why **three** in the Word spiritually understood means complete, perfect, and all together; and since this is its meaning it is used in the Word whenever anything is so described, as in the following instances: ... Jesus said to Peter that Peter would deny him three times (Matthew 26:34). The Lord said to Peter three times, “Do you love me?” (John 21:15-17). ... Jesus prayed three times in Gethsemane (Matthew 26:39-44). Jesus rose on the third day (Matthew 28:1). There are many other passages where threes are mentioned, and they are mentioned when it is a matter of something finished and completed, because that is what this number means.” (SS 29; see also AC 2788.1-4; AR 505.2; TCR 211; AE 532:5)

Earthquake, Veil, Stone Rolled Away from the Sepulcher - 1 passage

“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 a secret and is significative. The earthquakes mentioned elsewhere in Revelation also signify changes of the state of the church (as chap. 11:13; 16:17-19)." (AE 400:14)

Angels Sitting on Right - 2 passages

"And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side." (Mark 16:5)

"As *'right hand,'* in reference to angels and people, means the wisdom and intelligence that they have from Divine good through Divine truth proceeding from the Lord. So there appeared to Zechariah the angel of the Lord standing on the right side of the altar of incense (Luke 1:11); And **an angel was seen in the tomb where the Lord had been, sitting on the right side** (Mark 16:5-6)." (AE 298:13)

"That **'to sit'** is an expression significative of the being and permanence of state of a thing and of life, can be seen from those passages in the Word where the expressions *'to sit before Jehovah,'* *'to stand before Him,'* and *'to sit before Him'* are used.

'To sit before Jehovah' means to be with Him, thus to will and to act from Him;

'to stand before Him' means to have regard for and to understand what He wills;

and 'to walk before Him' means to live according to His precepts, thus from Him.

As such things are involved in *'to sit,'* therefore the corresponding word in Hebrew means to remain and to dwell. Because of this signification of 'to sit': *An angel of the Lord was seen sitting upon the stone which he had rolled away from the entrance to the tomb (Matt. 28:2). also: Angels were seen in the tomb, sitting one at the head, and the other at the feet (John 20:12; Mark 16:5).* These things seen were representative of the Lord's glorification, and of introduction into

heaven by Him; for the '**stone**' that was placed before the sepulcher, and that was rolled away by the angel, signifies Divine truth, thus the Word, which was closed up by the Jews, but opened by the Lord. And as a '**sepulcher**,' and preeminently the sepulcher where the Lord was, signifies in the spiritual sense resurrection and also regeneration, and '**angels**' signify in the Word Divine truth, therefore angels were seen sitting one at the head and the other at the feet; '*the angel at the head*' signifying Divine truth in things first, and '*the angel at the feet*' Divine truth in ultimates, both proceeding from the Lord; and when Divine truth is received regeneration is effected, and there is resurrection." (AE 687:17-18)

Appearance like Lighting - 2 passages

"An angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it. His countenance was like lightning, and his clothing as white as snow." (Matthew 28:2-3)

"With angels there is a radiance at the center, fueled by the good of celestial and spiritual love, with a band of light or shining whiteness clothing it round about. Those who appear like this are likenesses of the Lord, for when He Himself revealed His Divinity to Peter, James, and John, He shone with His face like the sun, and His garments became like the light, Matt. 17:2. The fact that angels, who are likenesses of Him, are seen in a radiance with a surrounding whiteness is evident from the angel who came down from heaven and rolled the stone away from the door of the tomb, *His appearance was like lightning, and his clothing white as snow. Matt. 28:3.*" (AC 5530)

"*That there were voices and lightnings*' means a Divine state in which revelation took place. This is clear from the meaning of '*voices*', which are the sounds made by claps of thunder, as God's truths; and from the meaning of '*lightnings*' as the radiance and brilliance which those truths possess, for God's truths are made brilliant and radiant by the fiery brightness of light that shines from the sun of heaven. This is why '*voices and lightnings*' means a Divine state in which revelation takes place, a Divine state being meant by the fact that they come down out of the sky, and revelation by the fact that '*voices*' and '*lightnings*' mean God's truths. ... The fact that '*lightnings*' means brilliant flashes from them which strike a person's inward eye, enlightening those guided by truth derived from good and bewildering those steeped in falsity arising from evil, is clear from places in the Word where '*lightnings*' are mentioned. ... From all this it is also evident that '*lightning*' is used to mean God's truth in Matthew 28:3, and Luke 17:24." (AC 8813)

White Angel Garments - 12 passages

"The wearing of **garments** by spirits and angels is also evident from the Word where mention is made of angels that have been seen, as in Matthew, '*The appearance of the angel sitting at the Lord's tomb was like lightning, and his clothing white as snow*'. Matt. 28:3. ... '*Garments white as snow*' and '*white linen*' mean holy truths, for '*whiteness*' and '*brightness*' have reference to truths, for the reason that they are very nearly as bright as light, and the light which radiates from

the Lord is Divine Truth. This explains why, when the Lord was transfigured, His garments looked like the light, as described in Matthew, ‘*When Jesus was transfigured His face shone like the sun, and His garments became like the light*’. *Matt. 17:2*. It is well known in the Church that ‘the light’ is Divine Truth; but its comparison to a garment is clear in David, ‘*Jehovah covers Himself with light, as if with a garment*.’ *Ps. 104:2*.” (AC 5954:3; see also AC 2576.2, 7601:4, 8459, 9216:2, 9814:2; HH 180; AR 166.5, 671; AE 195:18, 196:2;)

“In the heavens, those who have been regenerated by the Holy Spirit, that is, by divine truth that is related to faith, are differentiated from those who have been regenerated by fire, that is, by divine goodness that is related to love. The angels who have been regenerated by divine truth that is related to faith walk around in heaven in **clothes of white linen** and are called spiritual angels. Those who have been regenerated by divine goodness that is related to love walk around in red clothes and are called heavenly angels. The following passages refer to the angels that walk around in white clothes: ... The angels seen at the Lord's tomb were wearing ‘white’ and ‘shining’ clothes (Matthew 28:3; Luke 24:4). ... The angels who have been regenerated by divine goodness that is related to love have red clothing because red is the color of love. It is a color derived from the sun's fire and its redness, and the sun means love (see Revelation Unveiled 468, 725).” (TCR 686)

Fear Not - 4 passages

“But the angel answered and said to the women, ‘Do not be afraid, 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.’” (Matthew 28:5-6)

“A **holy fear** is sometimes combined with a reverent trembling of the interior constituents that belong to the mind, and sometimes with a standing on end of the hair, and it comes over a person when life from the Lord enters in place of one's own life. One's own life is to look to the Lord from oneself, while life from the Lord is to look to the Lord from the Lord, and yet doing so as though of oneself. When a person is seized by this life, they see that they are nothing, and that only the Lord is anything. ... The Lord also said to women who saw Him at the sepulchre, ‘*Do not be afraid*’ (Matthew 28:10) And an angel, whose countenance looked like lightning and his clothing like snow, said to the same women as well, ‘*Do not be afraid for yourselves*’ (Matthew 28:3-5)” (AR 56; see also 891)

“Saying... ‘**Fear not**’ signified renewal of life; for all who come suddenly from self-life into any spiritual life are at first afraid, but their life is renewed by the Lord. This renewal is effected in this way that the Divine presence, and fear on account of it, are accommodated to reception. The Lord is present, indeed, with all in the universe, but more nearly or remotely according to the reception of good by means of truths with them from Him. For good is that in which the Lord is present with angel, spirit, and people; therefore the extent and quality of good from the Lord with them are what determine the extent and quality of His presence; if the presence goes beyond this, there is anguish and tremor; but by accommodation to reception there is renewal of life. This renewal is what is signified by ‘*Fear not*,’ also in other places, where it is said by the Lord or by

the angel of the Lord when seen: *Fear not (Dan. 10:12, 19; Luke 1:12, 13; 2:8-10; Matt. 28:5, 9-10).*” (AE 80)

“The holy tremor that seizes upon, agitates, and convulses the inner parts of the head, when the Divine flows in and fills them is called *‘fear,’* ... From these passages it can be concluded that ‘terror’ and ‘alarm’ mean in the Word various disturbances of mind arising from the influx of such things as cause amazement, connected also with joy.” (AE 677:8)

“Son of Man” (Son of Humanity) - 2 passages

“Why do you seek the living among the dead? He is not here, but is risen! Remember how He spoke to you when He was still in Galilee, saying, ‘The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.’” (Luke 24:5-7)

“All genuine rationality consists of goodness and truth. The goodness in the Lord's divine rationality could not suffer, or undergo trial, because none of the demons and spirits who cause inner crises are capable of going anywhere near goodness that is divine. This goodness rises above any attempt to distress it. Truth that is divine and in fetters was what could be challenged. Misconceptions and especially falsehoods are the agents that batter such truth and in this way put it to the test. It is possible for people to form some thought about truth that is divine, but not about goodness that is divine, unless they have the gift of perception and are heavenly angels. Truth that is divine is what was no longer acknowledged when the Lord came into the world and was therefore the source of the Lord's trials and the means by which he endured them.

Truth that is divine in the Lord is what is called the Son of Humankind, while goodness that is divine in him is what is called the Son of God. The Lord says many times that the Son of Humankind will suffer but never that the Son of God will. ...

One of the angels to the women: *‘Remember that he spoke to you when he was still in Galilee, saying that the Son of Humankind had to be betrayed into the hands of people who were sinners and be crucified and on the third day rise again.’* (Luke 24:6, 7)

[2] In all these passages, the Son of Humankind means the Lord in his role as truth that is divine—that is, as the Word in its inner meaning - which the chief priests and scribes would spurn, insult, whip, spit on, and crucify. This meaning is plainly evident from the fact that Jews [at the time] interpreted absolutely everything in the Word in a literal way, as applying and belonging to them. They were unwilling to learn anything about its spiritual meaning or about the heavenly kingdom, believing that the Messiah was coming to lift their kingdom up above all the kingdoms on earth, as they still believe today. Clearly, then, truth that is divine was what they spurned, insulted, whipped, and crucified. Whether you say truth that is divine, or the Lord in his role as truth that is divine, it is all the same, because the Lord is truth itself, just as he is the Word itself.

[3] The Lord's resurrection on the third day involves the additional idea that truth that is divine will be revived at the close of the age, the close of the age also being the ‘third day.’ That is, the Word will be understood in its inner meaning, as it was by the ancient church. This is why it is said that the Son of Humankind (truth that is divine) will then appear (Matthew 24:30, 37, 39, 44; Mark 13:26; Luke 17:22, 24, 25, 26, 30; 21:27, 36).” (AC 2813)

“The Lord is called the **Son of Humanity** when the subject is his suffering. This we can tell from the following passages. Jesus said to his disciples, “*Behold, we are going up to Jerusalem, and the Son of Humanity will be betrayed to the chief priests and to the scribes; and they will condemn him to death and hand him over to the Gentiles, and they will whip him, and spit on him, and kill him. On the third day, though, he will rise again.*” (Mark 10:33-34) Likewise elsewhere, where it foretells his suffering, as in Matthew 20:18-19; Mark 8:31; Luke 9:22: Jesus said to his disciples, “*Behold, the hour is at hand, and the Son of Humanity is being betrayed into the hands of sinners.*” (Matthew 26:45) The angel said to the women who came to the tomb, “*Remember what he said to you: ‘The Son of Humanity must be betrayed into the hands of sinful people and be crucified and rise again on the third day.’*” (Luke 24:6-7) The reason the Lord then called himself the Son of Humanity is that he allowed people to treat him the way they were treating the Word.” (Lord 24)

Falling at the Feet of the Lord - 3 passages

“And as they went to tell His disciples, behold, Jesus met them, saying, ‘Rejoice!’ So they came and held Him by the feet and worshiped Him.” (Matthew 28:9)

“*And I fell at His feet*, signifies adoration from humiliation [or humility] of heart in presence of the Divine. This is evident from the signification of ‘**falling at the feet**,’ as being adoration from humiliation. Humiliation of heart is meant, because humiliation that springs from the heart in presence of the Divine produces that prostration. All affections, whatsoever they are, have corresponding gestures in the body. Into these gestures the body is borne and falls as of itself, when a person is interiorly in the affection. Humiliation before a person produces a bowing down, according to the estimation of them; but in presence of the Divine it produces total prostration, especially when we think that the Divine in respect to power and wisdom is everything, and we in comparison are nothing, or that from the Divine is all good and from humans nothing but evil. When we are in this acknowledgment from the heart we come as it were out of ourselves, and thence fall upon our faces, and when we are thus out of ourselves we also are removed from the proprium [what is our own], which in itself is wholly evil. When this is removed, the Divine fills us and raises us up. Not that the Divine desires such humiliation on its account, but because evil is then removed, and so far as evil is removed with us so far the Divine flows in; for evil alone stands in the way. ... From this it is apparent of what nature is the presence of the Divine Human of the Lord with us, when we are in a state of humiliation of heart, namely, that we fall upon our faces, and by the touch of the Lord's hand are raised upon our feet. ... Moreover, that people worshiped the Lord when He was in the world, by falling upon the face at His feet, may be seen in Matt. 28:9; and in Mark 7:25-26; Luke 8:41; 17:15-16, 18; and in John 11:32.” (AE 77; see also Lord 41)

“The **Lord's feet** symbolize His natural Divinity.... His feet have this symbolic meaning because of their correspondence. Present in the Lord, and so emanating from the Lord, are a celestial Divinity, a spiritual Divinity, and a natural Divinity. His celestial Divinity is meant by the head of the Son of Humanity; His spiritual Divinity by His eyes and by His breast girded with a golden girdle; and His natural Divinity by His feet. ... Since the Lord's church exists below the

heavens, thus under the Lord's feet, it is therefore called His footstool.... That is why worshipers fell at the Lord's feet (Matthew 28:9, Mark 5:22, Luke 8:41, John 11:32)" (AR 49)

Peter - 2 passages

“But go, tell His disciples—and **Peter**—that He is going before you into Galilee; there you will see Him, as He said to you.” (Mark 16:7)

“But **Peter** arose and ran to the tomb; and stooping down, he saw the linen cloths lying by themselves; and he departed, marveling to himself at what had happened.” (Luke 24:12)

“Then [Mary] ran and came to **Simon Peter**, and to the other disciple, whom Jesus loved, and said to them, ‘They have taken away the Lord out of the tomb, and we do not know where they have laid Him.’ **Peter** therefore went out, and the other disciple, and were going to the tomb. So they both ran together, and the other disciple outran **Peter** and came to the tomb first. And he, stooping down and looking in, saw the linen cloths lying there; yet he did not go in. Then **Simon Peter** came, following him, and went into the tomb; and he saw the linen cloths lying there.” (John 20:2-6)

“**Peter**’ signifies truth from good.... Because ‘Peter’ signified truth from good which is from the Lord, and consequently also doctrine, and thus he represented those who are in truths from good and in the doctrine of genuine truth from the Lord, and since such as these instruct others, and are instructed by the Lord, therefore Peter so often spoke with the Lord and was also instructed by the Lord. ... as well as many other things (respecting which see Matt. 14:26-31; 19:27, 28; Mark 10:28, seq.; 13:3, seq.; **16:7**; Luke 22:8, seq.; 24:12, 33, 34; John 18:10, 11; 20:3-8; 21:1-11).” (AE 820:5)

“The Lord is risen indeed, and has appeared to Simon!” (Luke 24:34)

“This faith, which is obedience, is signified also by **Peter**, when he is called ‘*Simon*’; and the faith that is the affection of truth is signified by Peter when he is called ‘*Simon son of Jonah*’ (as in Matt. 16:17-19, et seq.; Mark 1:16-18, 36; 14:37, 38; Luke 5:3-11; 7:40-43; 22:31-33, et seq.; **24:34**; John 1:40-42; 21:15-21). Because ‘*Simeon*’ in the Hebrew signifies hearing and hearkening, and thence obedience.” (AE 443:4)

Christ Suffering... - 9 passages

“Then He said to them, ‘O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?’” (Luke 24:25-26)

“The suffering on the Cross was the final stage of temptation which the Lord underwent and through which He fully glorified His Human, as indeed He Himself says in Luke, *Ought not the Christ to have suffered this and to enter into His glory? Luke 24:26.*

For the Lord came into the world to subdue the hells and to restore all things to order, even those in the heavens, which was accomplished through the temptations He allowed Himself to undergo. The suffering on the Cross was the final stage of temptation undergone by Him, through which He gained total victory over the hells, brought order to the heavens, and at the same time glorified His Human. And unless He had done all this, no one could have been saved.” (AC 10026:2; see also AC 2816, 4735:9, 5045, 10828; Lord 13; TCR 128; AE 806:6)

“The Lord tells us in John that he gained control over the hells: as his suffering on the cross was impending, Jesus said, *‘Now is the judgment of this world; now the ruler of this world will be cast out’* (John 12:27, 28, 31); and again, *‘Take heart! I have overcome the world’* (John 16:33); and in Isaiah, *“‘Who is this who is coming from Edom, approaching in the immensity of his strength, and having the power to save?’ ‘My own arm brought about salvation for me.’ ‘Therefore he became their Savior’*” (Isaiah 63:1-19; 59:16-21).

He also tells us in John that he glorified his human nature and that the suffering on the cross was his last crisis of the spirit and the complete victory that brought about his glorification: *After Judas went out, Jesus said, ‘Now the Son of Humanity is glorified, and God will glorify him in himself and glorify him immediately.’* (John 13:31, 32). And again, *Father, the hour has come. Glorify your Son, so that your Son may also glorify you.* (John 17:1, 5). And again, *“‘Now my soul is troubled. Father, glorify your name.’ And a voice came from heaven, saying, ‘I both have glorified it and will glorify it again.’”* (John 12:27, 28)

Also in Luke, *‘Was it not necessary for the Christ to suffer this and enter into his glory?’* (Luke 24:26) He made these statements concerning his suffering on the cross. To ‘glorify’ is to make divine. This now shows that unless the Lord had come into the world and become human and in this way had freed from hell all who believe in him and love him, no human being could have been saved. That is how to understand the statement that there is no salvation apart from the Lord [Acts 4:12].” (NJHD 294)

...And Entering into His Glory - 6 passages

“‘Light’ means Divine Truth that comes from the Lord, thus the Lord Himself in respect of Divine Truth, and **‘glory’** means everything that is a product of the light, consequently everything that springs from the Divine Truth composing the intelligence and wisdom which angels possess, and which people in the world who receive the Lord in faith and love possess. The like is meant by ‘glory’ in other places, as... in Luke, *Ought not the Christ to have suffered this and to enter into His glory? Luke 24:26.*” (AC 10574:11; see also 8427:6, 9429:2, 10053:4)

“‘Glorifying the Son of Man’ means the making Divine of the Human.” (AC 10655:2)

“In the Word when ‘glory’ is related to the Lord it means the divine truth united to divine goodness. From these passages it is very clear that the Lord’s human manifestation is divine.” (TCR 128)

The Lord Fulfilled the Word - 4 passages

“And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.” (Luke 24:27)

“The fact that the Lord fulfilled everything in the Word is clear from passages where it says that he fulfilled the law and the Scripture, and completed all things. ... Before the Lord left, he taught his disciples that the whole Word was written about him and that he had come into the world to fulfill it, as the following words indicate: He said to them, "You are foolish and slow at heart to believe all the things that were spoken by the prophets. Was it not fitting for Christ to suffer and enter into glory?" **Then beginning with Moses and all the Prophets, he interpreted [points] regarding himself in all the Scriptures.** (Luke 24:25-27) Further, Jesus said, It was right for all the things written about me in the Law of Moses and the Prophets and Psalms to be fulfilled. (Luke 24:44-45) The following words of the Lord make it clear that in the world he fulfilled everything in the Word down to the least detail: Truly I tell you, until heaven and earth pass away, not one little letter or the tip of one letter will pass from the law until all of it is fulfilled. (Matthew 5:18) From the statements just made you can now clearly see that the Lord's fulfilling everything in the law does not mean that he fulfilled everything in the Ten Commandments; it means that he fulfilled everything in the whole Word.” (TCR 262; see also AC 10239:4-5; Lord 11; AE 83:3)

Having Spiritual Eyes Opened - 6 passages

“Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke *it*, and gave it to them. Then their eyes were opened and they knew Him; and He vanished from their sight.” (Luke 24:30-31)

“This meant that what is good makes the Lord visible, in a way that truth without goodness does not; ‘bread’ meaning good that is done out of love.” (AC 3863:14; see also 9412:6; AE 617:21)

“It is clearly apparent from this that to be in the spirit is to be in a state of vision, which is brought about by an opening of the sight of a person's spirit; and when this is opened, phenomena found in the spiritual world are as clearly visible as those in the natural world are to the sight of the body. The reality of this is something I can attest to from many years' experience. **The disciples were in this state when they saw the Lord after His resurrection, which is why are told that their eyes were opened** (Luke 24:30-31).” (AR 36:5; see also AE 53:2)

“All this makes it clear that the Lord is now going to appear in the Word. The reason he will not be appearing in person is that ever since he ascended into heaven, he has been in his glorified human manifestation. In this **he cannot appear before any human beings unless he has first opened the eyes of their spirit.** The eyes of the spirit cannot be opened in people who are engaged in evils and falsities - in any of the goats, whom he placed on his left [Matthew 25:33]. Therefore whenever he showed himself to his disciples, he first opened their eyes. We read, ‘*And their eyes were opened and they recognized him, but he became invisible to them*’ (Luke 24:31). A similar thing happened with the women who were by his tomb after he had risen; this is why they were able to see angels sitting in the tomb and hear them speaking with them. No one can see angels through physical eyes.” (TCR 777.2)

Brothers - 6 passages

“Then Jesus said to them, ‘Do not be afraid. Go *and* tell My **brethren** to go to Galilee, and there they will see Me.’” (Matthew 28:10)

“Jesus said to her, ‘Do not cling to Me, for I have not yet ascended to My Father; but go to My **brethren** and say to them, “I am ascending to My Father and your Father, and *to* My God and your God.’”” (John 20:17)

“In the spiritual sense of the Word a **brother** means someone who possesses the goodness of charity, and a companion someone who for that reason possesses truths of faith. For people are all as though blood relatives through charity, and relatives by marriage through faith. That is because charity unites, but not so much faith unless it springs from charity. When faith springs from charity, then the charity unites and the faith affiliates. Moreover, because the two go together, therefore the Lord commanded all to be brothers.... Moreover, because the goodness of charity is ‘a brother,’ therefore the Lord names those who possess it His brothers (see also Matthew 25:40); and so likewise the disciples (Matthew 28:10, John 20:17). But we do not read that the disciples called the Lord brother, because ‘a brother’ is the goodness that emanates from the Lord. It is comparatively like the case of a king, prince, or eminent person, who calls his relatives by blood and marriage brothers, even though they do not call him so in return. ... In the Word a brother means one who possesses charity or goodness, and a companion one who possesses faith or truth. Still, because charity is the foundation from which faith springs, therefore the Lord does not call anyone a companion, but a brother or neighbor. Everyone also is the neighbor in accordance with the quality of their goodness (Luke 10:36-37).” (AR 32)

“This makes it clear that all people everywhere who are our neighbor are called **brothers**, and they are called this because we each ought to love our neighbor as ourselves. So they are called this from love, or goodness. Since the Lord is goodness itself, and looks on all of us with goodness, and is himself our neighbor in the highest sense, he also calls us his brothers, as in John: Jesus said to Mary, “*Go to my brothers.*” (John 20:17). And in Matthew: *Answering, the king will say to them, “Truly, I say to you: so far as you did it for one of these least consequential brothers of mine, you did it for me.”* (Matthew 25:40). From this it can now be seen that ‘brother’ is a word of love.” (AC 2360:7; see also 6756:5; CL 120; AE 746:8)

Peace - 5 passages

“Then, the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, ‘Peace *be* with you.’” (John 20:19; see also Luke 24:36)

“In the highest sense of all these passages, **peace** symbolizes the Lord, and in a representative sense it symbolizes his kingdom and the goodness he bestows on it. So it symbolizes the divine quality that flows into what is good, or into good emotions, which causes joy and happiness to

well up from deep within. This clarifies what is meant by these words of blessing in Numbers 6:26: “*Jehovah will lift his face toward you and give you peace.*” It also clarifies the meaning of the ancient traditional greeting Peace to you!—the same greeting the Lord spoke to his apostles in John 20:19, 21, 26.” (AC 3780.5; see also HH 287.2; AR 12; TCR 303; AE 365:11)

Honeycomb and Fish - 2 passages

“But while they still did not believe for joy, and marveled, He said to them, ‘Have you any food here?’ So they gave Him a piece of a broiled fish and some honeycomb. And He took *it* and ate in their presence.” (Luke 24:41-43)

“**The honeycomb and the broiled fish** which after His resurrection the Lord ate in the presence of the disciples was also a sign of the external sense of the Word, ‘the fish’ meaning the truth associated with that sense and ‘the honeycomb’ the pleasure attached to it... The Lord therefore referred to the Word, declaring that the things written in it had reference to Himself. But the things which have been written in the Old Testament Word regarding the Lord are but few in the sense of the letter, whereas everything contained in the internal sense has to do with Him; and it is from this that the Word gets its holiness. Everything contained in the internal sense is what is meant in the statement that *'all things must be fulfilled which were written in the law of Moses, and the Prophets, and the Psalms concerning Him'*.” (AC 5620:14; see also 7852.2; AE 513:19, 619:15)

The Lord’s Name - 1 passage

“Then He said to them, ‘Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem.’” (Luke 24:47)

“The Father's name that was glorified is His Divine humanity. ... Jesus also told His disciples to preach in His name (Luke 24:47). And so on elsewhere, in places that mention **the Lord's name**, meaning Himself in respect to His humanity, as in Matthew 7:22; 10:22; 18:5; 19:29; 24:9; Mark 11:10; 13:13; 16:17; Luke 10:17; 19:38; 21:12, 17; John 2:23. It is apparent from this that the Father is hallowed in the Son, and by angels and people through the Son, and that this is the meaning of 'hallowed be Your name,' as is further evident in John 17:19, 21-23, 26.” (AR 839:9)

Preach Repentance for Forgiveness - 1 passage

“The Lord said to his disciples that they should preach repentance for the forgiveness of sins (Luke 24:47; Mark 6:12). And he himself said, *"The kingdom of God has come near. Repent and believe in the gospel"* (Mark 1:15). The gospel here means the good news that we can be regenerated and therefore saved. This would not have been possible if the Lord had not brought about redemption, that is, if he had not taken power away from hell through battles against it and

victories over it, and if he had not glorified his human manifestation, that is, made it divine.” (TCR 581)

Sent by the Father - 3 passages

“As the Father has sent Me, I also send you.” (Luke 24:21)

“There is a comparison made between the people of the church and the Lord Himself...because the Lord's life in the world was an example according to which the people of the church are to live.... So in other places the Lord compares Himself with others; for example, in John: ... **As the Father hath sent Me, even so send I you (John 20:21)**. ... The Lord spoke of His conjunction with people in the same way as He spoke of His conjunction with the Father, that is, the conjunction of His Human with the Divine that was in Him, for the reason that the Lord is not conjoined with what is our own [proprio], but with His own that is with us. The Lord removes what is our own [proprium], and gives of His own, and dwells in that. ... From this it follows that as the Divine of the Lord received by angels and by people makes heaven and the church with them, they are one with the Lord, as He and the Father are one.” (AE 254:2; see also AC 2397.2-3; Lord 20)

The Lord Breathed on Them: Receive the Holy Spirit - 11 passages

“And when He had said this, He breathed on *them*, and said to them, ‘Receive the Holy Spirit.’” (John 20:22)

“Since our discernment corresponds to our lungs, and our thinking therefore to their breathing, "soul" and "spirit" in the Word mean discernment, as in "*you shall love the Lord your God with your whole heart and your whole soul*" (Matthew 22:35 [22:37]), or "*God will give a new heart and a new spirit*" (Ezekiel 36:26; Psalms 51:12-13 [51:10]). ... The heart means the love of our volition, so soul and spirit mean the wisdom of our discernment.... The spirit of God, also called the Holy Spirit, means divine wisdom and therefore divine truth, the means of our enlightenment. **This is why "the Lord breathed on the disciples and said, 'Receive the Holy Spirit'"** (John 20:22). This is also why it says, "*Jehovah God breathed the breath of life into Adam's nostrils, and he became a living soul*" (Genesis 2:7), and why God said to the prophet, "*Prophesy over the spirit and say to the wind, 'Come, spirit, from the four winds and breathe upon these who have been slain, so that they may live'*" (Ezekiel 37:9). There are similar statements elsewhere as well. It is why the Lord is called the spirit of the nostrils and also the breath of life. Since our breathing comes through our nostrils, they are used to mean perception. An intelligent person is referred to as "keen-scented," and a dense person as "dull-scented." This is also why in Hebrew and in some other languages, "spirit" and "wind" are expressed by the same word. In fact, the word "spirit" is derived from [a root that means] breathing; so when people die we speak of their "breathing their last." This is also why people believe that a spirit is a wind or something airy, like the breath that issues from our lungs, and believe the same of the soul as well. We can tell from this that "*loving God with the whole heart and with the whole soul*" means with all our love and all our discernment, and that "*giving a new heart and a new*

spirit" means a new volition and a new discernment." (DLW 383; see also AC 9818:15; AE 183:1-6; AE 419:5; AR 343:2; AC 96; AC 9229:3; AC 9281:3; AR 962:10)

"When "spirit" is used in speaking of the Lord, it means specifically the life his wisdom gives us, which is divine truth. ... **Jesus breathed on the disciples and said, "Receive the Holy Spirit."** (**John 20:22**) [2] We can see that the Lord meant himself by the Comforter, the Spirit of Truth, and the Holy Spirit from these words of the Lord, that the world did not yet know him - that is, they did not yet know the Lord. ... And in another passage, *Behold, I am with you all the days, even to the close of the age. (Matthew 28:20)* ... [3] Because the Spirit of Truth or the Holy Spirit is the same as the Lord, who is the truth itself, it also says "*There was not the Holy Spirit yet because Jesus was not yet glorified*" (**John 7:39**). This is because after his glorification or full union with the Father, which was accomplished by his suffering on the cross, the Lord was then divine wisdom itself and divine truth - therefore the Holy Spirit. The reason the Lord breathed on the disciples and said "Receive the Holy Spirit" was that all of heaven's breathing originates with the Lord. Angels breathe just as we do, and their hearts beat. Their breathing depends on their acceptance of divine wisdom from the Lord and their heartbeat or pulse depends on their acceptance of divine love from the Lord." (Lord 51.1-3)

"Now, because the Holy Spirit means divine truth and this was in the Lord and was the Lord himself (**John 14:6**), and the Holy Spirit could not come from anywhere else, therefore the Word says, "*The Holy Spirit was not yet in existence, because Jesus was not glorified yet*" (**John 7:39**); and after he was glorified, "**He breathed on his disciples and said, Receive the Holy Spirit**" (**John 20:22**). The Lord breathed on his disciples and said this because breathing on someone is an outward representation of divine inspiration. To be inspired is in fact to be inserted into angelic communities. From these points the intellect can grasp what the angel Gabriel said about the Lord's conception: "*The Holy Spirit will descend upon you and the power of the Highest will cover you; therefore the Holy One that is born from you will be called the Son of God*" (**Luke 1:35**). Likewise, "*The angel of the Lord said to Joseph in a dream, Do not be afraid to accept Mary as your bride, for the Child that is conceived in her is from the Holy Spirit. And Joseph did not touch her until she bore her firstborn Son*" (**Matthew 1:20, 25**). The "Holy Spirit" in this passage is the divine truth that radiates from Jehovah the Father. This emanation was the power of the Highest that covered Mary then. This view is therefore in alignment with the following statement in John: "*The Word was with God, and the Word was God. And the Word became flesh*" (**John 1:1, 14**). The Word there means divine truth." (TCR 140)

Doubting Thomas - 6 passages

"Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came. The other disciples therefore said to him, 'We have seen the Lord.' So he said to them, 'Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe.'" (John 20:24-25)

"Repeated experience has witnessed to me that when we move from the natural world into the spiritual, which happens when we die, we take with us everything that pertains to our character except our earthly body. In fact, when we enter the spiritual world or our life after death, we are

in a body as we were in this world. There seems to be no difference, since we do not feel or see any difference. This body is spiritual, though, so it has been separated or purified from earthly matter. Further, when anything spiritual touches and sees something spiritual, it is just like something natural touching and seeing something natural. So when we have become a spirit, we have no sense that we are not in the body we inhabited in the world, and therefore do not realize that we have died. ... Sense-centered people are quite incapable of believing that our state after death is like this because they do not grasp it. Sense-centered people can think only on the natural level, even about spiritual matters. This means that anything they do not sense - that is, see with their physical eyes and touch with their hands - they say does not exist, as we read of **Thomas in John 20:25, 27, 29. The quality of sense-centered people has been described above in 267, and in notes there.**" (HH 461; see also AC 5508:4-5, 7290:2, 8078:3-4)

"All who wish for miracles and visions are like: ... **Thomas, who said he would not believe unless he saw; to whom the Lord said, Blessed are those who believe and do not see (John 20:25, 29)**. "Those who believe and do not see" are those who do not desire signs, but truths from the Word, that is, Moses and the prophets, and who believe them. Such are internal people and become spiritual; but the former are external and remain sensual. And when they see miracles, and believe only because of the miracles, in their belief ... they are like an apple with a fair skin but rotten at the core.... Moreover, it is known that no one can be compelled to love or to believe, and that love and faith must be inwardly rooted in us. Consequently it is not possible for anyone to be led to love God and to believe in Him by means of miracles and visions, because these compel. For when one does not believe from the miracles in the Word, how can they believe from miracles that are not in the Word?" (AE 1156:2)

"**The Lord said to Thomas, Because you have seen me, Thomas, you have believed. Blessed are those who do not see, and yet they believe. (John 20:29)** This does not mean faith apart from an inner recognition of truth, but that people are blessed who do not see the Lord with their eyes as Thomas did and who still believe that he exists, because this recognition occurs in the light of truth from the Word." (Faith 10)

Rose as to Body - 22 passages

"And He said to them, 'Why are you troubled? And why do doubts arise in your hearts? Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have.' When He had said this, He showed them His hands and His feet." (Luke 24:38-40)

"The church knows that the Lord was conceived by Jehovah the Father and was therefore God from his conception. It also knows that he rose with his whole body, since he left nothing in the tomb. He assured his disciples of this later when he said, "***See my hands and my feet-that it is I myself. Touch me and see, because a spirit does not have flesh and bones as you see I have***" (**Luke 24:39**). And yet even though he was human in having flesh and bones, he entered through closed doors and vanished after he had revealed himself (**John 20:19, 26; Luke 24:31**). It is different for everyone else. We rise again only in our spirits, not in our bodies, so when he said that he was not like a spirit, he was saying that he was not like anyone else. We can see from

this that even the human part of the Lord is divine.” (NJHD 286; see also AC 10825, 10826, 10125:4; NJHD 292; TCR 170)

“The reason the Lord rose not only in respect to his spirit but in respect to his body as well is that when the Lord was in the world, he glorified his whole human nature - that is, he made it divine. In fact, his soul, which he received from the Father, was essentially the Divine itself, and his body became an image of that soul (that is, of the Father) and therefore also divine. This is why he, unlike anyone else, **rose in both spirit and body**. He showed this to his disciples - who believed they were seeing a spirit when they saw him - by saying, *"Look at my hands and my feet, that it is I myself. Touch me and see, for a spirit does not have flesh and bones as you see that I do"* (Luke 24:36-39). In this way he pointed out that he was not a person in spirit only, but in body as well.” (HH 316)

“The reason the Lord rose from the dead not only spiritually but also **physically** is that when he was in the world he glorified his entire human nature, that is, made it divine. His soul, which he had from the Father, was the Divinity in and of itself, and his body became a likeness of his soul - that is, of the Father - and therefore also divine. That is why **he rose in respect to both soul and body**, unlike anyone else. He also proved this to his disciples. They thought they were seeing a spirit when they saw him, but he said: *See my hands and feet - that it is I myself. Touch me and see, because a spirit does not have flesh and bones as you see I have.* (Luke 24:36, 37, 38, 39) In this way he showed them that he was human not only with respect to his spirit but with respect to his body as well.” (LJ 21)

“Before his coming into the world the Lord was of course present with people in the church, but only indirectly through angels who represented him. Since his coming he is now directly present with people in the church. In the world he added on **a divine physical form** that enables him to be present with people in the church. The Lord's process of glorification was a transformation of the human nature that he took on in the world. The transformed human nature of the Lord is **the divine physical form. A proof of this is that the Lord rose from the tomb with the whole body he had had in the world**. Nothing was left in the tomb. Therefore he took with him from the tomb **every aspect of his earthly human form**. This is why after the resurrection he said to disciples who thought they were seeing a spirit, *"See my hands and my feet, that it is I myself. Feel me and see; for a spirit does not have flesh and bones as you see I have"* (Luke 24:37, 39). From these words it is clear that **through the process of glorification his physical body became divine**. Therefore Paul says, *"All the fullness of divinity dwells physically in Christ"* (Colossians 2:9); and John says that the Son of God, Jesus Christ, is the true God (1 John 5:20). From these teachings angels know that in all the spiritual world, only the Lord is a complete human being.” (TCR 109; see also AC 5078:2)

“**The truth that the Lord also glorified** the last and lowest levels of His Human in which they co-exist is evident from His words recorded in those verses, and also from the fact that He left nothing of His Human in the tomb. It is true of spiritual things as well that interior things terminate and come to rest in last and lowest ones in which they co-exist, and that the last hold the interior ones in connection. Therefore the lowest things have might and power within them, and for the same reason have holiness within them; and revelations are made and answers are given in them.” (AC 10044:10; see also 10252:6; AE 66:3, 581:12)

“The Lord's human nature is what is called the Son of Humankind. At the end of his struggles and trials it united with his divine nature, so that it too became Jehovah. In heaven, then, people recognize no other Jehovah the Father than the Lord. Everything about the Lord is Jehovah — not only his inner self and intermediate but also his outer self and his actual body. As a result, he is the only one who has ever **risen into heaven with a body as well.**” (AC 1729:2)

“Human selfhood, viewed from heaven, looks completely bony, lifeless, and hideous — inherently dead. But once the Lord gives it life, it appears to have flesh. Human selfhood is in fact nothing more than a dead trifle, even though it seems to its owner to be significant and indeed all-important. Anything living in us comes from the Lord's life. If his life withdrew from us, we would fall dead as a stone. We are merely organs designed to receive life, but the nature of the organ that we are determines how we respond to that life. Only the Lord has autonomy. By his own power he redeems us and by his own power he saves us. This autonomy or selfhood of his is life, and it causes our selfhood, which is inherently dead, to come alive. The Lord's words in Luke symbolize his selfhood: **A spirit does not have flesh and bones as you see I have.** (Luke 24:39-40).” (AC 149:2)

“The Lord from eternity was Jehovah or the Father in human form, but not yet so in earthly flesh, for an angel does not have such flesh. And since Jehovah or the Father wished to take on everything human in order to save the human race, He also took flesh. This is why it says, *‘The Word was God, and the Word became flesh,’* and in Luke, *‘See My hands and My feet, that it is I Myself; handle Me and see; for a spirit does not have flesh and bones as you see Me have’.* **Luke 24:39.** By this the Lord taught that He was no longer Jehovah under the form of an angel but that He was Jehovah as a human being. This is also what the following words spoken by the Lord serve to mean, *‘I came out from the Father and have come into the world; again I am leaving the world and going off to the Father.’* **John 16:28.**” (AC 9315:5; see also 10738:5)

“Revelation 1:8. ‘I am the Alpha and the Omega, Beginning and End,’ signifies that He governs all things from firsts through ultimates, and thus all things of heaven to eternity. This is evident from the signification of *“the Alpha and the Omega,”* as being the first and the last, or in firsts and in ultimates; and He who is in firsts and in ultimates also governs intermediates, thus all things. These things are said of the Lord's Divine Human, for they are said of Jesus Christ, by which name His Divine Human is meant. By means of this the Lord is in firsts and in ultimates. ... In order that He might thus govern all things, the Lord came into the world that even to ultimates, that is, even to flesh and bones, He might assume the Human and glorify it, that is, make it Divine. That the Lord put on such a Human, and took it with Him into heaven, is known in the church from this, that He left nothing of His body in the sepulcher; also from His own words to His disciples: ***See My hands and My feet, that it is I Myself; handle Me and see, for a spirit hath not flesh and bones as ye behold Me having (Luke 24:39).*** By this Human, therefore, the Lord is in ultimates; and by making even these ultimates Divine, He put Himself into the Divine power of governing all things from firsts through ultimates.” (AE 41)

“The Lord disclosed to His disciples that He had glorified or made Divine His whole Human, even to its natural and sensual [level]. This is signified by "hands and feet" and by "flesh and bones," which they saw and felt, "hands and feet" signifying the ultimate of humanity which is

called the natural, "flesh" its good, and "bones" its truth; for all things that are in the human body correspond to spiritual things, the "flesh" corresponding to the good of the natural self, and the "bones" to its truths. ... And this the Lord confirmed by eating before the disciples of the broiled fish and honeycomb; "the broiled fish" signifying the truth of good of the natural and sensual self, and "the honeycomb," the good of the truth of the same. The Lord, therefore, by letting them feel of Him, showed and confirmed that His whole Human, even to its ultimates, was glorified, that is, made Divine; and this He showed, too, by the eating, in that *'He ate before them a piece of broiled fish and of a honeycomb.'*" (AE 619:15; see also 513:19; AC 5620:14, 7852.2)

"That the Lord made His Human Divine even to its ultimates, which are called "flesh and bones," He made clear to the disciples, who when they saw Him believed that they saw a spirit, saying: ***See My hands and My feet that it is I Myself; feel Me and see, for a spirit hath not flesh and bones as ye see Me have (Luke 24:39).*** From this it follows that now God is Human more than an angel is. Comparison has been made with an angel and with a person; yet it must be understood that God has life in Himself, while angels do not have life in themselves, for they are recipients of life. That the Lord as to both the Divine and the Divine Human, is life in Himself He teaches in John: *As the Father has life in Himself so has He given to the Son to have life in Himself (John 5:26).* Here by "Father" the Lord means the Divine in Himself; for He says elsewhere that the Father is in Him, and that the Father and He are one." (AE 1112:4)

But What About Spiritual Eyes Being Opened? – 7 passages

"Jesus said to [Mary at the tomb], 'Do not cling to Me, for I have not yet ascended to My Father.'" (John 20:17)

"As people 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; and by putting on a Human from the Divine Itself that was in Him He glorified Himself, that is, made His Human Divine; therefore in heaven His death and burial do not mean death and burial, but the purification of His Human, and glorification. That this is so the Lord taught by this comparison with wheat falling into the earth, which must die that it may bear fruit. The same is involved in what the Lord said to Mary Magdalene: ***Touch Me not, for I am not yet ascended unto 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." (AE 899:14)

"It does need to be realized, though, that we cannot see angels with our bodily eyes, only with the eyes of our spirit, because they are in the spiritual world while everything bodily is in the natural world. Like sees like because it is of like substance. Further, the body's visual organ, the eye, is so crude that as everyone knows it does not even see the smaller elements of nature without a lens, much less things that are above the sphere of nature, as are all the realities of the spiritual world. These can be seen by us, though, when we are released from bodily sight and the sight of our spirit is opened. This happens instantly when it pleases the Lord that we should see.

It then seems to us exactly as though we were seeing with our bodily eyes. This is how angels were seen by Abraham, Lot, Manoah, and the prophets. This is how the Lord was seen by the disciples after the resurrection. This is the same way, too, in which I have seen angels.” (HH 76)

“We are still human beings after we die, even though we are no longer visible to the physical eyes of people still in the world. This is clear from the angels that were seen by Abraham, Hagar, Gideon, Daniel, and some of the prophets. This is also clear from the angels that were seen in the Lord's tomb, and from the angels that were seen a number of times by John, as he says in the Book of Revelation. It is especially clear from the Lord himself, who showed that he was still human by touching people and eating things; yet he also disappeared from before their eyes. But who could be so deranged as to think that the Lord stopped being human just because he disappeared? People were able to see the Lord because the eyes of their spirit were opened at the time. When the eyes of our spirit are opened, things that are in the spiritual world appear to us just as clearly as things that are in the physical world. The difference between people in the physical world and people in the spiritual world is that people in the spiritual world are clothed in a substantial body, whereas people in the physical world are clothed in a material body that has a substantial body inside it. Substantial people see other substantial people just as clearly as physical people see other physical people. Because of the difference between what is physical and what is substantial, however, substantial people cannot see physical people and physical people cannot see substantial people. I could describe the nature of the difference between the two, but it would take too many words.” (TCR 793; see also CL 30, 31; CLJ 34)

“To make it even clearer that he was not a spirit but a person, he said to the disciples, ‘Have you any food here?’ They gave him a piece of broiled fish and some honeycomb, and he took it and ate in their presence. (Luke 24:41-43) **Since his body was no longer material but had become divine substance**, he came to the disciples when the doors were closed (John 20:19, 26) and disappeared after they had seen him (Luke 24:31).” (Lord 35.10)

They Called Him Lord – 1 passage

“And Thomas answered and said to Him, ‘My Lord and my God!’” (John 20:28)

“Among the hidden reasons why they called Jehovah the Lord were these: If it had been said at that time that the Lord was the same as Jehovah, who is mentioned so many times in the Old Testament, people would not have accepted it, because they would not have believed it. In addition, the Lord did not become Jehovah in respect to his human side as well until he had thoroughly united his divine nature with his human, and his human nature with his divine. So full oneness did not occur until after his final trial, which was the one on the cross. That is why his disciples always called him Lord after his resurrection. And Thomas said: *My Lord and my God!* (John 20:28) And since the Lord was Jehovah, whose name comes up so many times in the Old Testament, he also said to the disciples: You call me Teacher and Lord, and you speak correctly, because so I am. (John 13:13, 14, 16) These words mean that he was Jehovah God. He is called Lord here in regard to his goodness, but Teacher, in regard to truth. The angel's words to the shepherds also mean that the Lord was Jehovah: A Savior is born to you today, and he is Christ the Lord. (Luke 2:11) Christ stands for the Messiah, the Anointed, the King; the Lord

stands for Jehovah. The former has to do with truth; the latter, with goodness. People who do not examine the Word closely cannot see this. They believe that our Savior was called "Lord" -as others were - because it was a general term of respect; when in reality he was so called because he was Jehovah." (AC 2921.6)

Wilderness / Mountain – 1 passage

“Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them.” (Matthew 28:16)

“In the Word, a **wilderness** means a place sparsely inhabited and little tamed, and also a place completely uninhabited and untamed; so it is used in two senses. When it means a place sparsely inhabited and little tamed—a place where there are a few dwellings and where there are sheepfolds, pastures, and water—it symbolizes things or people with relatively little life and light. This is what spiritual qualities or people are like in comparison with heavenly qualities or people. Where it means a place completely uninhabited and untamed, however—a place where there are no dwellings, sheepfolds, pastures, or water—it symbolizes people who have been stripped of goodness and purged of truth.... The symbolism of a **mountain** shows why the Lord withdrew onto mountains, as in Matthew 14:23; 15:29, 30, 31; 17:1 and following verses; **28:16**, 17; Mark 3:13, 14; 6:46; 9:2-9; Luke 6:12, 13; 9:28; John 6:15.” (AC 2708)

Preach to Every “Creature” – 7 passages

“And He said to them, ‘Go into all the world and preach the gospel to every creature.’” (Mark 16:15)

“People to whom the gospel is to be preached are also called **created beings**, since they are to be created anew: *Go throughout the world and preach the gospel to every created being.* (Mark 16:15).” (AC 46.3)

“Flesh that has the breath of life in it symbolizes an individual reborn, since within such a person's sense of autonomy lies the Lord's life, which is the vital force of charity and faith. None of us is anything but flesh, but when the Lord stirs in us the living quality of charity and faith, our flesh comes to life and becomes spiritual and heavenly. Then we are called a new **creature** (Mark 16:15) because we have been created anew.” (AC 780)

“‘**Creatures**’ and ‘animals’ signified in the Word the affections and thoughts in people; consequently they mean people themselves in respect to affections and thoughts.” (AE 513:21; see also AR 290.2, 405.5)

“Since being **created** also means being regenerated, the heading above speaks of those who are "born again and created anew, so to speak. " ... This sheds some light on what the following words mean, which were spoken by the Lord to his disciples: Go into the whole world and

preach the gospel to every creature. (Mark 16:15) Creatures here mean all who are able to be regenerated.” (TCR 573; see also AE 342.1)

Proclaim Good Tidings (“Gospel” means “Good News”) – 2 passages

“Because **“to proclaim good tidings”** signifies to announce the Lord's coming, “the good tidings” in the highest sense signify the Lord Himself in relation to His coming, in relation to judgment, and to the salvation of the faithful, in these passages in Mark: Jesus said, *Whosoever shall wish to save their soul shall lose it; but whosoever shall lose their soul for My sake and the Gospel's shall save it (8:35; 10:29, 30)*. Jesus said to His disciples, *Going into all the world, preach the Gospel to every creature (16:15)*.” (AE 612:8)

“That **declaring good news** symbolizes the Lord's advent and His kingdom then, is apparent from the following passages:... *Go into all the world and proclaim the good news to every creature. (Mark 16:15)*.” (AR 478:5)

Belief and Baptism and Salvation – 5 passages

“Whoever believes and is baptized will be saved; but whoever does not believe will be condemned.” (Mark 16:16)

“The one who believes is the one who acknowledges the Lord and accepts divine truths from him through the Word; and the one who is baptized is the one whom the Lord regenerates by these means.” (NJHD 208; see also AC 10392; TCR 685; AE 815:11)

“Because these words refer to faith, and not at the same time to love, the mind may hesitate and have doubts about the truth it has been taught, which is that heavenly love instilled through the truths of faith makes the Church. But when this factual truth - that is, truth as it is stated in the literal sense of the Word - is looked at on a more internal level, it is seen to be in agreement nevertheless with the truth as religious teachings present it. For in the internal sense 'being baptized' means being regenerated, and being regenerated is being led into the good of love and charity by means of the truths of faith. From this it is clear that the truth as stated in the literal sense of the Word agrees with the truth as presented in religious teachings, provided that what is meant spiritually by ‘being baptized’ is understood. And the reason why it says that ‘one who does not believe will be condemned’ is that an unbeliever cannot be baptized, that is, be regenerated, nor therefore be introduced into the Church, let alone become a Church. For baptism is the symbol of regeneration, and so of introduction into the Church, which is accomplished [by introduction] into good by means of truths from the Word.” (AC 9032:2)

Miracles and Signs – 6 passages

“And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by

no means hurt them; they will lay hands on the sick, and they will recover.... And they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs.” (Mark 16:17-20)

“As the Jewish nation [at the time] believed in Jehovah solely because of **miracles**, it is evidently a miraculous and not a saving faith that is here meant; for they were external people, and external people are moved to Divine worship only by external things, like miracles which forcibly strike the mind. Moreover, a miraculous faith was the first faith with those among whom a New Church was to be established; and such a faith is also the first with all in the Christian world at this day, and this is why the miracles performed by the Lord were described, and are also now preached. For the first faith with all is a historical faith, and this afterwards becomes a saving faith when we, by our life, become spiritual. For first of all it is to be believed that the Lord is the God of heaven and earth, and that He is omnipotent, omnipresent, omniscient, infinite, and one with the Father. These things must be known; but so far as they are merely known they are historical, and a historical faith presents the Lord as present, because it is a looking to the Lord from His Divine nature. And yet that faith does not save until we live the life of faith, which is charity; for we then will and do what we believe, and to will and to do is of the love, and love conjoins to Him whom faith presents as present. The signification of those miracles that the disciples were to do, and that were done by them in the beginning of the Christian church, as casting out demons, speaking with new tongues, and others, may be seen in number 706.” (AE 815:9)

“**These were miracles, yet still they are called "signs"** because they were attestations of the Divine power of the Lord who wrought them; therefore it is said, *"The Lord working with them by those signs."* If these had been applied to the evil they would have been called "wonders," for with the evil such things only fill with amazement and strike the mind, and still do not persuade to belief. But with the good it is otherwise, for with them the same things are attestations that persuade to belief, and therefore they are called "signs," and it is said *"these signs shall follow them that believe."* But how these signs can persuade to belief shall be briefly told. These miraculous signs...were in their essence and in their origin spiritual, from which these flowed forth and came forth as effects; for they were correspondences that derived their all from the spiritual world by influx from the Lord. For instance, that *"they should cast out demons in the name of the Lord"* derived its effect from this, that the name of the Lord understood spiritually means everything of doctrine out of the Word from the Lord, and that "demons" mean falsities of every kind, and these are thus cast out, that is, taken away, by the doctrine out of the Word from the Lord. That *"they should speak with new tongues"* derives its effect from this, that "new tongues" mean doctrinals for the New Church. *"They should take up serpents"* was because "serpents" signify the hells in respect to malice, and thus they would be safe from infestation by it. *"They would not be hurt if they drank any deadly thing"* meant that they would not be contaminated by the malice of the hells. And *"the infirm would become well by the laying on of hands"* meant to be healed of spiritual diseases, which are called iniquities and sins, by communication and conjunction with heaven, thus with the Lord. The laying on of the hands of the disciples corresponding to communication and conjunction with the Lord, and thus to the removal of iniquities by His Divine power.” (AE 706:14; see also AE 455:22, 581:6; AC 9013:5; AR 598)

Baptize in Name of Father, Son, Holy Spirit – 4 passages

“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.” (Matthew 28:19)

“The reason the Lord said that they were to baptize in the name of the Father, the Son, and the Holy Spirit is that there is a threeness or trinity in the Lord. There is the divine nature that is called the Father, the divine human nature that is called the Son, and the emanating divine nature that is called the Holy Spirit. The divine nature that is the Father and the divine nature that is the Son is the divine nature as the source, while the emanating divine nature that is the Holy Spirit is the divine nature as means.... [6] We can see that it is the Lord alone who is meant by *“the Father, the Son, and the Holy Spirit”* in *Matthew 28:19* from what precedes and follows that verse. In the preceding verse the Lord says, *“All power has been given to me in heaven and on earth,”* and in the next verse the Lord says, *“Behold, I am with you all the days, even to the close of the age.”* So he is talking about himself alone, saying this so that they would know that the trinity was in him.” (Lord 46)

“He made the statement in Matthew after he was glorified, and his glorification was when he became fully united with his Father, the divinity that had been inside him since conception. The Holy Spirit was the divine quality that emanated from him once he was glorified (*John 20:22*).” (BE 32)

“*‘The Father’* is the Divine [Being] Himself, *‘the Son’* is that Divine [Being] Himself in a human form, and *‘the Holy Spirit’* is the emanation from the Divine [Being], so that there is one Divine [Being] yet still a Trinity.” (AC 9818:28)

“**This Trinity did not exist before the world was created.** It developed after the world was created, when God became flesh. It came into existence in the Lord God the Redeemer and Savior Jesus Christ. Nowadays the Christian church asserts that the divine Trinity came into existence before the world was created: Before time, Jehovah God bore a Son. Then the Holy Spirit went out from them both. Each of the three is a God all by himself, in that each is a single self-sufficient person. Because this concept does not square with any type of reasoning, it is called a mystery. The only way to grasp the concept is to think that the three share one divine essence - an essential eternity, immensity, and omnipotence and therefore equal divinity, glory, and majesty. I will show in the sections to come, however, that such a concept becomes a trinity of gods and is therefore not a divine Trinity. On the other hand, from everything I have already said it is evident that a trinity of Father, Son, and Holy Spirit that developed after God became flesh, and therefore after the world was created, is a real divine trinity because it is a trinity in one God. This divine trinity exists in the Lord God the Redeemer and Savior Jesus Christ because the three essential components of the one God that go together to form one essence exist within him. Paul's point that all the fullness of divinity dwells in Christ is clearly paralleled in the Lord's own statements that all things belonging to the Father are his and that the Holy Spirit speaks from him, not on its own. ... The Lord's human manifestation is divine, and therefore in him, God is human, and a human is God.” (TCR 170)

All Power in Heaven and On Earth – 13 passages

“And Jesus came and spoke to them, saying, ‘All authority has been given to Me in heaven and on earth.’” (Matthew 28:18)

“Many places in the Word indicate that the Lord was given a kingdom in heaven and on earth. ... in Matthew: *Authority in heaven and on earth has been given to me. (Matthew 28:18)* ... [2] All authority in the heavens and on earth was given to the Son of Humankind, but it is important to realize that the Lord had authority over everything in the heavens and on earth before he came into the world. He was God from eternity, and Jehovah.... The reason he says that **all authority in heaven and on earth was given to him**, as if it was then happening for the first time, is that "Son of Humankind" means his human quality. Once this quality had become one with his divine quality, it too was Jehovah and at that same time possessed authority. This could never have happened before he had acquired his glory — that is, before his human nature had also come to have life in itself, through union with his divine nature, and so had likewise become divine, had become Jehovah. ... He now saw and was promised that he would be given the kingdom of heaven and all power in the heavens and on earth.... This was before his human quality had become one with his divine quality, which happened when he completely overcame the Devil and hell. That is to say, it happened when he rid himself of all evil — the only incompatible element — by his own power and his own strength.” (AC 1607; see also 3704, 8769, 10374, 10826; HH 5; Lord 32, 46.6; TCR 98, 104, 354.2)

“[In the Old Testament], David [represented] the Lord who was to come into the world, and Solomon [represented] the Lord *after* his coming. Since after the transformation of his human nature **the Lord had power over heaven and earth** (as he himself says in Matthew 28:18), Solomon as an image of him is portrayed in impressive splendor and had more wisdom than all the other kings on earth. He built the temple as well, and particularly allowed and initiated the religions of many nations, which provides an image of the various religions in our own world. His seven hundred wives mean much the same, as do his three hundred concubines (see 1 Kings 11:3), since a wife in the Word means the church and a concubine means a religion. This enables us to see why it fell to Solomon to build the temple, which means the divine human nature of the Lord (John 2:19, 21) as well as the church, and why he was allowed to initiate idolatrous worship and marry so many wives.” (DP 245)

“It is an insane heresy to believe that only those born in the church are saved. People born outside the church are just as human as people born within it. They come from the same heavenly source. They are equally living and immortal souls. They have religions as well, religions that enable them to believe that God exists and that they should lead good lives; and all of them who do believe in God and lead good lives become spiritual on their own level and are saved.... [6] Someone could point out that they do not know the Lord, and that apart from the Lord there is no salvation. But no one is saved because of *knowing* about the Lord. We are saved because we *live* by his commandments. Further, the Lord is known to everyone who believes in God because **the Lord is the God of heaven and earth**, as he tells us in Matthew 28:18 and elsewhere. Particularly, people outside the church have more of a concept of a personal God than

Christians do; and people who have a concept of a personal God and lead good lives are accepted by the Lord. Unlike Christians, they believe in God as one in both person and essence. Further, they think about God as they lead their lives. They treat evils as sins against God; and people who do this are thinking about God as they lead their lives.” (DP 330.5-6)

Sitting at God’s Right Hand – 8 passages

“So then, after the Lord had spoken to them, He was received up into heaven, and sat down at the right hand of God.” (Mark 16:19)

“The reason why the **hands**, arms, and shoulders correspond to power in the Universal Human is that the strength and powers of the whole body and of all its internal organs are linked to them, in that the body employs the arms and hands to exercise its strength and powers. This also is the reason why in the Word powers are meant by 'the hands', 'the arms', and 'the shoulders'. ... By the ‘right hand’ in the Word, superior power is meant, and by '*sitting on the right hand of Jehovah*' almighty power.” (AC 4933; see also 9422.3)

“**Sitting at God’s right hand** symbolizes a state of power produced by the truth that comes of goodness. When ascribed to the Lord, it symbolizes **omnipotence, and also divine truth radiating from the Lord’s divine goodness.**” (AC 4592; see also SS 49; AE 298:9)

“‘To sit at the right hand’ means to be omnipotent. As ‘to sit’ signifies to be, so ‘**to sit** upon a throne’ signifies to be a king and to reign.” (AE 687:10)

“Because the Lord works all things from things first through ultimates, and is in His power and in His fullness in ultimates, therefore it pleased the Lord to take upon Him the Human and to become the Divine truth, that is, the Word, and thus from Himself to reduce to order all things of heaven and all things of hell, that is, to execute a Last Judgment. This the Lord could accomplish from the Divine in Himself, which was in things first, through His Human which was in ultimates, and not, as before, from His presence or abode in the people of the church; for these had wholly forsaken the truths and goods of the Word, in which the Lord had previously had His dwelling-place with people. This was the chief reason for the Lord's coming into the world, also for making His Human Divine; for by this He put Himself into the power of holding all things of heaven and all things of hell in order to eternity. This is meant by: ***Sitting at the right hand of God (Mark 16:19)***. "The right hand of God" means the Divine omnipotence, and "to sit at the right hand of God" means to be in that omnipotence through the Human.” (AE 1087:4)

“**Sitting at the right hand [of God] doesn't mean literally sitting at the right hand [of God]!** It means the omnipotence God has through the human manifestation he took on in the world. Through that human manifestation God became the same on the lowest level as he is on the highest. Through that human manifestation he entered the hells, dismantled them, and gained control over them. Through that human manifestation he restructured the heavens. It was through that human manifestation, then, that he redeemed both people and angels, a redemption that will last forever.” (TCR 136.4)

With You Until the End of the Age – 6 passages

“And lo, I am with you always, even to the end of the age. Amen.” (Matthew 28:20)

“(Jesus said to His disciples,) *“Lo, I am with you... even to the end of the age.”* (*Matthew 28:20*) Even to the end of the age means to the end of the church, when there will be a new church with which the Lord will then be present.” (AR 658; see also AR 750; TCR 755)

“People who suppose the Lord's human nature to be just like the human nature of anyone else are not taking into consideration that ... **the Lord is omnipresent even with respect to his human nature** (*Matthew 28:20*).” (NJHD 292; see also Lord 46.6)

“It is almost impossible to grasp this in any earthly image, since that would involve space. It can be grasped in a spiritual image, though, since there is no space involved. That is the kind of image angels have. This much can be grasped in an earthly image, though--love and wisdom, or in other words the Lord who is divine love and wisdom, cannot move through space but is with every one of us depending on our acceptance. The Lord teaches in *Matthew 28:20* that **he is with everyone**; and in *John 14:21* [23] he says that he makes his home with those who love him.” (DLW 111)

Life in His Name – 10 passages

“And truly Jesus did many other signs in the presence of 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 may have life in His name.” (John 20:30-31)

“A ‘**name**’ stands for every means of worshiping the Lord, collectively, and so for the quality of all worship and theology. In the passages here, then, it stands for the good that love and charity inspire, united with the truth that faith teaches, which is all theology and all worship, collectively.” (AC 3006; see also 2724.2, 6674.2; DP 230.2)

“**Life** received from the Divine consists in willing what is good and believing what is true. ...The fact that the life of love and faith is called life and also eternal life, and those who possess it within themselves are called living persons...is clear from a large number of places in the Word, such as...John...20:31; and elsewhere.” (AC 7494; see also DP 324.5)

“Lest, therefore, the opinion that is entertained by many should prevail, that the mere *name* Jesus Christ, without love to Him or faith in Him, thus without the knowledges by which love and faith exist, contributes something to salvation, I will introduce some passages from the Word in which the expressions "for His name's sake" and "in His name" are used, from which those who think more deeply may see that name alone is not meant:... *These are written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have **life in His name** (John 20:31). ... Jesus said, Whatsoever you shall ask in My name, that I will do (John 14:13, 14);*

"to ask in My name" is to ask from love and faith. ... for by "Jesus" is meant the Lord in respect to Divine good; and by "Christ" the Lord in respect to Divine truth." (AE 102:3)

"We are also able to acquire the life within faith and goodwill for ourselves. ... We acquire this life as we go to the Lord, who is life itself. No one's access to him is blocked. He constantly invites every person to come toward him. ... Surely everyone knows that the Lord's invitation or calling is universal. So is the grace to accept it. By going to the Lord, we gain life because the Lord is life itself. He is not only the life within faith but also the life within goodwill. It is clear from the following passages that this life is the Lord and comes to us from the Lord: ... These things have been written so that you may have **life in his name. (John 20:31)** ... **"The life within faith and goodwill"** means the spiritual life the Lord gives people in their earthly lives." (TCR 358; see also 298, 682)

General Passages about the Lord's Glorification at Easter:

"The state of the Lord's glorification can be grasped to some extent from the state of human regeneration, since our rebirth is an image of the Lord's glorification (§§3043, 3138). When we are regenerating, we are becoming entirely different, entirely new, so when we have become regenerate, we are described as born anew and created anew. Although our face and speech remain the same, we no longer have the same kind of mind. When we have been reborn, our mind opens up toward heaven, and in it resides love for the Lord and charity for our neighbor, along with faith. Our mind is what makes us a new and different person. The change in our state cannot be detected in our body but in our spirit. The body is only a covering for the spirit. When we shed it, our spirit becomes visible, and visible in a completely different form after our rebirth. The form it then displays is one of love and charity, which is inexpressibly beautiful (§553) and replaces the previous form, which was one of hatred and cruelty, whose hideousness is equally inexpressible. This shows what a person who has been regenerated, or reborn, or created anew is: completely new and different. [4] This image gives some idea of the Lord's glorification. He was not reborn as we are but became divine, and he became divine on the strength of divine love itself, because he became divine love itself. Peter, James, and John had the privilege of seeing what his form was then like, when they saw him not with their physical but with their spiritual eyes, and what they saw was that his face shone like the sun (Matthew 17:2). This was his divine humanity, as is indicated by the voice that came from the cloud on that occasion, saying, "This is my beloved son" (Matthew 17:5). On the point that the Son is the Lord's divine humanity, see §2628." (AC 3212.3)

"The Lord came into the world to save the human race, which otherwise would have suffered eternal death. He saved it by gaining control over the hells, which were assaulting everyone who entered this world and everyone who left it. He also saved the human race by glorifying his own human nature, because this gave him the power to keep the hells under his control forever. His gaining control over the hells and the simultaneous glorification of his human nature were effected by allowing the human nature that he received from his mother to undergo spiritual

crises and by continuous victories in those crises. His suffering on the cross was his last spiritual crisis; in it he made his victory complete.” (NJHD 293)

“In this world the Lord glorified his human nature. Many places in the Word speak of the Lord's glorification (10828); in the Word's inner meaning it is the subject throughout (2249, 2523, 3245). The Lord glorified his human nature, not his divine nature, because that in and of itself was already glorious: 10057. The Lord came into the world to glorify his human nature: 3637, 4287, 9315. The Lord glorified his human nature by means of the divine nature that was within him from conception: 4727. We can get some idea of the glorification of the Lord's human nature from our idea of our own regeneration, since the Lord regenerates us in the same way that he glorified his human nature: 3043, 3138, 3212, 3296, 3490, 4402, 5688. Some of the mysteries involved in the glorification of the Lord's human nature: 10057. By glorifying his own human nature the Lord saved the human race: 1676, 4180. The Lord's state of glorification and his state of being humbled: 1785, 1999, 2159, 6866. When it has to do with the Lord, "glorification" in the Word means the union of his human nature with his divine nature, and "glorifying" means making divine: 1603, 10053, 10828.” (NJHD 300)

“Step by step he took off the human nature he had taken on from his mother and put on a human nature from what was divine within him, which is the divine human nature and the Son of God. It is generally known that the Lord was divine and human, divine because of Jehovah the Father and human because of the Virgin Mary. That is why he was God and a human being and therefore had a divine essence and a human outward nature, the divine essence from his Father and the human nature from his mother. This meant that he was equal to the Father with respect to his divinity, but less than the Father with respect to his humanity. It also meant that, as we are taught by the so-called Athanasian statement of faith, this human nature from his mother was not changed into or mixed with a divine essence, since a human nature cannot be changed into or mixed with a divine essence. [2] All the same, this very statement of faith we have accepted says that the divine nature took on a human nature—that is, united itself with it as a soul with its body, so much so that they were not two but one person. It follows from this that he took off the human nature received from his mother, which was essentially like that of anyone else and therefore material, and put on a human nature from his Father, which was essentially like his divine nature and therefore substantial, thus making his human nature divine. That is why the Lord is even called “Jehovah” and “God” in the prophetic books of the Word, and in the Word of the Gospels is called “Lord,” “God,” “Messiah” or “Christ,” and “the Son of God,” the one in whom we are to believe and by whom we are to be saved. [3] Now, since from the beginning the Lord had a human nature from his mother and took this off step by step, while he was in this world he therefore experienced two states, one called the state of being brought low or being emptied out and one called the state of **being glorified** or united with the Divine called “the Father.” The state of being brought low occurred when and to the extent that he was primarily conscious of the human nature received from his mother, and the state of being glorified occurred when and to the extent that he was primarily conscious of the human nature received from his Father. In his state of being brought low he prayed to the Father as someone other than himself; while in his state of being glorified he talked with the Father as if talking with himself. In this latter state he said that the Father was in him and he in the Father and that the Father and he were one; while in his state of being brought low he bore trials, suffered on the cross, and prayed that the Father would not forsake him. This is because his divine nature could not be subject to any trial, let

alone suffer on the cross. These passages then show us that by means of his trials and the subsequent constant victories, and by means of his suffering on the cross, which was the final trial, he completely subdued the hells and completely glorified his human nature, as has been explained above. ... [7] We are assured that the Lord's human nature was glorified by what it says about his glorification in the Gospels, such as the following from John: The hour has come for the Son of Humanity to be glorified. He said, "Father, glorify your name." A voice came from heaven, saying, "I both have glorified it and will glorify it again." (John 12:23, 28) It says "I both have glorified it and will glorify it again" because the Lord was glorified step by step. Again, After Judas went out, Jesus said, "Now the Son of Humanity is glorified, and God is glorified in him. God will also glorify him in himself and glorify him immediately." (John 13:31-32) Again, Jesus said, "Father, the hour has come. Glorify your Son, so that your Son may also glorify you." (John 17:1, 5) And in Luke, Was it not necessary for the Christ to suffer this and enter into his glory? (Luke 24:26) These things were said about his human nature. [8] The Lord said, "God is glorified in him" and also "God will glorify him in himself" and "Glorify your Son, so that your Son may also glorify you." The Lord said these things because the union was reciprocal, the divine nature with the human nature and the human nature with the divine. That is why he also said, "I am in the Father and the Father is in me" (John 14:10-11) and "All that is mine is yours, and all that is yours is mine" (John 17:10); so the union was full. It is the same with any union. Unless it is reciprocal, it is not full. This is what the union of the Lord with us and of us with the Lord must be like, as he tells us in this passage in John: On that day you will know that you are in me and I am in you. (John 14:20) And in this passage: Abide in me, and I [will abide] in you. Those who abide in me and in whom I abide bear much fruit. (John 15:4-5) [9] Because the Lord's human nature was glorified-that is, made divine-on the third day after his death he rose again with his whole body, which is not true of any human being, since we rise again with our spirit only and not with our body. So that we should know this, and so that no one should doubt that the Lord rose again with his whole body, he not only said so through the angels who were in the tomb but also showed himself to the disciples in his human form with his body, saying to them when they thought they were seeing a spirit, "See my hands and my feet-that it is I myself. Touch me and see, because a spirit does not have flesh and bones as you see I have." And when he had said this, he showed them his hands and his feet. (Luke 24:39-40; John 20:20) And again, Jesus said to Thomas, "Reach your finger here, and look at my hands; and reach out your hand and put it into my side; and do not be unbelieving, but believing." Then Thomas said, "My Lord and my God." (John 20:27-28) [10] To make it even clearer that he was not a spirit but a person, he said to the disciples, "Have you any food here?" They gave him a piece of broiled fish and some honeycomb, and he took it and ate in their presence. (Luke 24:41-43) Since his body was no longer material but had become divine substance, he came to the disciples when the doors were closed (John 20:19, 26) and disappeared after they had seen him (Luke 24:31). Once the Lord was in this state, he was carried up and sat down at the right hand of God, for it says in Luke, It happened that, while Jesus blessed his disciples, he was parted from them and carried up into heaven. (Luke 24:51) and in Mark, After he had spoken to them, he was carried up into heaven and sat down at the right hand of God. (Mark 16:19) Sitting down at the right hand of God means gaining divine omnipotence. [11] Since the Lord rose into heaven with his divine and human natures united into one and sat at the right hand of God (which means gaining omnipotence), it follows that his human substance or essence is now just like his divine substance or essence. To think otherwise would be like thinking that his divine nature was raised into heaven and sits at the right hand of God, but not together with his human nature. This is

contrary to Scripture and also contrary to the Christian teaching that in Christ God and a human being are like the soul and the body. To separate them is also contrary to sound reason. It is this union of the Father with the Son, or of the divine nature with the human nature, that is meant in the following passages: I came forth from the Father and have come into the world. Again, I leave the world and go to the Father. (John 16:28) I go (or come) to the one who sent me. (John 7:33; 16:5, 16; 17:11, 13; 20:17) What then if you were to see the Son of Humanity ascend where he was before? (John 6:62) No one has ascended to heaven except the one who came down from heaven. (John 3:13) Every one of us who is saved ascends to heaven, though not on our own, but rather through the Lord's power. Only the Lord ascended on his own." (Lord 35)

Glorification and Exinanition

“When he was being emptied out he was in a state of progress toward union; when he was being glorified he was in a state of union itself.” (TCR 81)

“When the Lord was being emptied out he was in a state of progress toward union; when he was being glorified he was in a state of union itself. The church recognizes that the Lord had two states while he was in the world: one called being emptied out; the other called glorification. The prior state, being emptied out, is described in many passages in the Word, especially in the Psalms of David, but also in the Prophets. There is even one passage in Isaiah 53 where it says, "He emptied out his soul even to death" (Isaiah 53:12). This same state also entailed the Lord's being humbled before the Father. In this state he prayed to the Father. In this state he says that he is doing the Father's will and attributes everything he has done and said to the Father. The following passages show that he prayed to the Father: Matthew 26:36-44; Mark 1:35; 6:46; 14:32-39; Luke 5:16; 6:12; 22:41-44; John 17:9, 15, 20. The following show that he did the Father's will: John 4:34; 5:30. The following show that he attributed everything he had done and said to the Father: John 8:26-28; 12:49-50; 14:10. In fact, he cried out on the cross, "My God, my God, why have you abandoned me?" (Matthew 27:46; Mark 15:34). Furthermore, without this state it would have been impossible to crucify him. The state of being glorified is also a state of union. The Lord was in this state when he was transfigured before three of his disciples. He was in it when he performed miracles. He was in it as often as he said that the Father and he were one, that the Father was in him and he was in the Father, and that all things belonging to the Father were his. After complete union he said he had power over all flesh (John 17:2) and all power in heaven and on earth (Matthew 28:18). There are also other such passages.” (TCR 104)

“The reason why the Lord experienced these two states, the state of being emptied out and the state of being glorified, is that no other method of achieving union could possibly exist. Only this method follows the divine design, and the divine design cannot be changed.

The divine design is that we arrange ourselves for receiving God and prepare ourselves as a vessel and a dwelling place where God can enter and live as if we were his own temple. We have to do this preparation by ourselves, yet we have to acknowledge that the preparation comes from God. This acknowledgment is needed because we do not feel the presence or the actions of God, even though God is in fact intimately present and brings about every good love and every true belief we have. This is the divine design we follow, and have to follow, to go from being earthly

to being spiritual. The Lord had to go through the same process to make his earthly human manifestation divine. This is why he prayed to the Father. This is why he did the Father's will. This is why he attributed everything he did and said to the Father. This is why he said on the cross, "My God, my God, why have you abandoned me?" [[Matthew 27:46](#); [Mark 15:34](#)]. In this state God appears to be absent. After this state comes a second one, the state of being in a partnership with God. In this second state we do basically the same things, but now we do them with God. We no longer need to attribute to God everything good that we intend and do and everything true that we think and say in the same way as we used to, because now this acknowledgment is written on our heart. It is inside everything we do and everything we say. In this same way, the Lord united himself to his Father and the Father united himself to the Lord. In a nutshell, the Lord glorified his human nature (meaning that he made it divine) in the same way that he regenerates us (meaning that he makes us spiritual). The chapters on free choice [[463-508](#)], goodwill [[392-462](#)], faith [[336-391](#)], and reformation and regeneration [[571-625](#)] below will fully demonstrate three things: that all people who go from being earthly to being spiritual go through these two states; that they are brought to the second state through the first; and that this is how they move from this world to heaven. Here I will say only that in the first state, [also] called the state of being reformed, we have complete freedom to direct our actions with the faculty of reasoning that we have in our intellect. In the second state, the state of being regenerated, we have the same freedom but we intend, act, think, and speak with a new love and a new intelligence that come from the Lord. In the first state our intellect plays the lead role while our will plays a supporting role. In the second state our will plays the leading role while our intellect plays a supporting role, although it is still the intellect that acts in connection with the will, not the will that acts through the intellect. The same process applies to the joining of goodness and truth, the joining of goodwill and faith, and the joining of the inner and the outer self." (TCR 105)