

## The Book of Revelation

### Chapter 1 – Passages from the *Apocalypse Revealed*

**Verse 1:** "The Revelation of Jesus Christ" signifies predictions from the Lord concerning Himself and His Church, what the latter will be in its end, and what it will be afterwards. "Which God gave unto Him to show unto His servants," signifies for those who are in faith from charity. "Things which must shortly come to pass," signifies that they will certainly be, lest the Church perish. "And He signified, sending by His angel, to His servant John," signifies the things which are revealed by the Lord through heaven to those who are in the good of life from charity and its faith.

“In Revelation it does not treat of the successive states of the church, still less of the successive states of kingdoms, as some have hitherto believed, but there from beginning to end it treats of the last state of the church in the heavens and on the earth; and then concerning the Last Judgment; and after this of the New Church, which is the New Jerusalem. That this New Church is the end of this work, is evident, wherefore those things which precede refer to the state of the church, as to its quality just before it.” (AR 2)

**Verse 2:** "Who testified the Word of God and the testimony of Jesus Christ," signifies, who from the heart and thus in the light receive Divine truth from the Word, and acknowledge the Lord's Human to be Divine. "Whatsoever he saw," signifies their enlightenment in all the things which are in this Revelation.

“These see in the visions of John, the arcana concerning the state of the church, not so much when they read them, but when they see them revealed.” (AR 7)

**Verse 3:** "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things written therein," signifies the communion of those with the angels of heaven, who live according to the Doctrine of the New Jerusalem. "For the time is near," signifies that the state of the Church is such that it can no longer continue so as to have conjunction with the Lord.

“By "reading, hearing, and keeping the things which are written therein," is signified, to desire to know that doctrine; to attend to the things which are in it, and to do the things which are therein; in short, to live according to it.” (AR 8)

“There are two essentials by which conjunction with the Lord, and thence salvation is effected, the acknowledgment of one God, and repentance of life; but at this day, instead of the acknowledgment of one God, there is an acknowledgment of three, and instead of repentance of life, there is repentance of the mouth only that one is a sinner; and by these two there is not any conjunction; therefore unless the New Church should arise, which acknowledges these two essentials, and lives accordingly, no one can be saved.” (AR 9)

**Verse 4:** "John to the seven churches," signifies to all who are in the Christian world, where the Word is, and by it the Lord is known, and who draw near to the Church. "Which are in Asia," signifies to those who are in the light of truth from the Word. "Grace be unto you, and peace," signifies the Divine salutation. "From Him who is, and who was, and who is to come," signifies from the Lord, who is eternal and infinite, and Jehovah. "And from the seven spirits who are before His throne," signifies from the whole heaven, where the Lord is in His Divine truth.

**Verse 5:** "From Jesus Christ," signifies the Divine Human. "The faithful witness," signifies that He is the Divine truth itself. "The first-born from the dead," signifies that He is also the Divine good itself. "And the Prince\* of the earth," signifies from whom is all truth from good in the church. "That loveth us, and washeth us from our sins," signifies who from love and mercy reforms and regenerates men by His Divine truths from the Word.

“But first something shall be said concerning the opinion of those who believed, that truth in doctrine and in faith is the first and primary of the church, thus the first-born. They believed this, because it is learned first, and because a church is a church by means of truth, though not before it is of the life. Previously it is only in the thought of the understanding, and in the memory, and not in the act of the will; and truth, which is not truth in act or work, does not live. It is only like a luxuriant tree having branches and leaves without fruit. And it is like knowledge without application to use; and like the foundation upon which a house is built in which one is to dwell. These things are first in time, but they are not first in end; and what are first in end are primary; for habitation in the house is the first in end, but the foundation is the first in time; use also is first in end, and knowledge is first in time; in like manner the first in end, when a tree is planted, is the fruit, but the first in time are the branches and leaves. With the understanding it is similar, which is formed in man first, but to the end that what a man sees with his understanding, he may do; otherwise the understanding is like a preacher, who teaches well, but lives wickedly....” (AR 17)

**Verse 6:** "And He maketh us kings and priests," signifies who gives to those who are born of Him, that is, regenerated, to be in wisdom from Divine truths and in love from Divine goods. "Unto God and His Father," signifies and thus images of His Divine wisdom and His Divine love. "To Him be glory and might into the ages of ages," signifies who alone has Divine majesty and Divine omnipotence to eternity. "Amen," signifies the Divine confirmation from truth, thus from Himself.

"It is known that in the Word the Lord is called "king," and also "priest"; He is called "king" from Divine wisdom, and "priest" from Divine love; therefore, they who are in wisdom from the Lord are called "sons of the king," and also "kings;" and they who are in love from Him, are called "ministers" and "priests;" for the wisdom and love with them is not from themselves, thus not their own, but the Lord's. Hence it is that these are meant in the Word by "kings" and "priests;" not that they are such, but that the Lord is such in them, and causes them to be so called....There are two kingdoms into which the entire heaven is distinguished, the spiritual kingdom and the celestial kingdom; the spiritual kingdom is what is called the Lord's royalty, and as all who are therein are in wisdom from truths, therefore they are meant by "the kings," which the Lord will make those men who are in wisdom from Him; and the celestial kingdom is what is called the Lord's priesthood, and because all who are there, are in love from goods, therefore they are meant by "priests," which the Lord will make those men who are in love from Him: in like manner, the Lord's church upon earth is distinguished into two kingdoms." (AR 20)

**Verse 7:** "And He cometh with the clouds of heaven," signifies that the Lord will reveal Himself in the literal sense of the Word, and will open its spiritual sense, at the end of the church. "And every eye shall see Him," signifies that all will acknowledge Him, who, from affection, are in the understanding of Divine truth. "And they who pierced Him," signifies that they also will see, who are in falsities in the church. "And all the tribes of the earth shall wail," signifies that this will be when there are no longer any goods and truths in the church. "Even so, Amen," signifies the Divine confirmation that thus it will be.

"By "the clouds of heaven" in which He is to come, nothing else is meant but the Word in its literal sense; and by "the glory" in which they will see Him, the Word in its spiritual sense. That this is the case, is difficult to be believed by those who do not think beyond the sense of the letter of the Word; with such, "a cloud" is a cloud, and thence is their belief that the Lord will appear in the clouds of heaven, when the Last Judgment is at hand. But this idea falls, when it is known what "a cloud" is, and that it is the Divine truth in ultimates, thus the Word in the sense of the letter....Now because the Lord, after the glorification of His Human, was made the Divine truth, or the Word, even in ultimates, He said unto the high priest, that, "Hereafter they should see the Son of man coming in the clouds of heaven." But His saying to His disciples, that "in the consummation of the age the sign of the Son of man should appear, and that they should see Him coming in the clouds of heaven with power and glory," signifies that at the end of the church, when the Last Judgment shall take place, He will appear in the Word, and reveal the spiritual sense, which is also accomplished at this day, because now is the end of the church, and the Last Judgment has taken place." (AR 24)

**Verse 8:** "I am the Alpha and the Omega, the Beginning and the End," signifies Who is the Self-existing and the Only from firsts to ultimates, from Whom all things are; thus who is Love Itself and the Only Love, Wisdom Itself and the Only Wisdom, and Life Itself and the Only Life in Himself, and thus the Creator Himself and the only Creator, Saviour, and Enlightener from Himself, and thence the All in all of heaven and the church. "Saith the Lord, who is, and who was, and who is to come," signifies who is eternal and infinite, and Jehovah (n. 30). "The Almighty," signifies who is, lives, and has power, from Himself, and who governs all things from firsts by ultimates.

“Suppose One from whom are all things; are not all things of that One, upon whom they depend in order, like the links of a chain upon their hook; or like the blood vessels of the whole body upon the heart; or as each and everything in the universe on the sun? Thus do all things depend on the Lord, who is the sun of the spiritual world, from whom is all the essence, life, and power, with those who are under that sun. In a word, "from Him we live, and move, and have our being" (Acts 17:28). This is the Divine omnipotence. That the Lord rules all things from firsts by ultimates, is an arcanum never before revealed; but it is now explained in The Doctrine of the New Jerusalem concerning the Lord and Doctrine of the Sacred Scripture in many places; and also in The Angelic Wisdom concerning the Divine Providence (n. 124); and Divine Love and Wisdom (n. 221). It is known that the Divine because it is infinite, does not fall into the ideas of the thought of any man nor of any angel, because they are finite, and the finite does not have the capacity of perceiving the infinite; still, that it may in some manner be perceived, it has pleased the Lord to describe His infinity by these words: I am the Alpha and the Omega, the Beginning and the End; Who is, and Who was, and Who is to come, the Almighty. These words, therefore, include all things which angel and man can ever think, spiritually and naturally, concerning the Divine; which things, in general, are what were adduced above universally.” (AR 31)

**Verse 9:** "I, John, who am your brother and companion," signifies those who are in the good of charity and thence in the truths of faith. "In affliction, and in the kingdom, and the patient expectation of Jesus Christ," signifies who in the church are infested by evils and falsities, but these are to be removed by the Lord, when He comes. "I was in the island called Patmos," signifies a state and place in which he could be enlightened. "For the Word of God and the testimony of Jesus Christ," signifies in order that the Divine truth from the Word may be received from the heart and thus in the light, and that the Lord's Human may be acknowledged to be Divine.

“By "mother," is meant the church, and by "brethren," those who are in charity; and because the good of charity is a "brother," therefore the Lord calls those who are in it "brethren," also in Matt. 25:40, and so also disciples (Matt. 28:10; John 20:17). But we do not read that the disciples called the Lord brother, because "brother" is the good which is from the Lord; this is comparatively as it is with a king, prince, and magnate, who call their relatives and neighbors brethren, but yet the latter do not in their turn call them so; for the Lord says: One is your Teacher, Christ, but all ye are brethren (Matt. 23:8); also: Ye call me Master and Lord; and ye say rightly, for so I am (John 13:13).” (AR 32)

**Verse 10:** "I became in the Spirit on the Lord's day," signifies a spiritual state at that time from Divine influx. "And I heard behind me a great voice as of a trumpet," signifies the manifest perception of Divine truth revealed from heaven.

“When they were in the spirit or in vision, they were not in the body, but in their spirit, in which state they saw such things as are in heaven; but when the Word came to them, then they were in the body, and heard Jehovah speaking. These two states of the prophets are to be carefully distinguished. In the state of vision the eyes of their spirit were opened, and the eyes of their body shut; and then they heard what the angels spoke; or what Jehovah spoke through the angels, and they also saw the things which were represented to them in heaven; and then they sometimes seemed to themselves to be carried from place to place, the body remaining in its place....From these things it is evident that to be "in the spirit" is to be "in vision"; which is effected by the opening of the sight of man's spirit; which, when it is opened, the things which are in the spiritual world appear as clearly as the things which are in the natural world appear before the sight of the body. I can testify that it is so, from the experience of many years....But as to the Word, it was not revealed in a state of the spirit or in vision, but was dictated to the prophets by the Lord by the living voice; therefore, it is nowhere said that they spoke it from the Holy Spirit, but from Jehovah.” (AR 36)

**Verse 11:** "Saying, I am the Alpha and the Omega, the First and the Last," signifies who is the Self-existing and the Only from firsts to ultimates, from whom all things are; and more as above. "What thou seest write in a book" signifies that they might be revealed to posterity. "And send unto the churches that are in Asia," signifies for those in the Christian world who are in the light of truth from the Word. "Unto Ephesus and unto Smyrna, and unto Pergamos and unto Thyatira, and unto Sardis, and unto Philadelphia and unto Laodicea," signifies in particular according to the state of each one's reception.

**Verse 12:** "And I turned to see the voice which was speaking with me," signifies the inversion of the state of those who are in the good of life as to the perception of truth in the Word, when they turn themselves to the Lord. "And having turned I saw seven golden lampstands," signifies the New Church which will be in enlightenment from the Lord out of the Word.

“The arcanum is that before man turns himself to the Lord, and acknowledges Him as the God of heaven and earth, he cannot see the Divine truth in the Word. The reason is, that God is one, both in Person and in essence, in whom there is the Trinity; and that God is the Lord. Therefore, they who acknowledge a Trinity of Persons, look primarily to the Father, and some to the Holy Spirit, and rarely to the Lord, and if to the Lord, they think of His Human as of an ordinary man. When a man does this, he can by no means be enlightened in the Word, for the Lord is the Word, for it is from Him and concerning Him. Therefore they who do not approach the Lord alone, see Him and His Word behind them, and not before them; or backward, and not in front.” (AR 42)

**Verse 13:** "And in the midst of the seven lampstands One like unto the Son of Man," signifies the Lord as to the Word, from whom is that church. "Clothed with a garment down to the foot," signifies the proceeding Divine, which is the Divine truth. "And girded at the paps with a golden girdle," signifies the proceeding and at the same time conjoining Divine, which is the Divine good.

“Now, because the Lord represented Himself before John as the Word, therefore as seen by him, He is called "the Son of man." He represented Himself as the Word, because the New Church is treated of, which is a church from the Word, and according to the understanding of it. That the church is from the Word, and that such as its understanding of the Word is, such is the church, may be seen in *The Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 76-79). As the church is a church from the Lord through the Word, therefore the Son of man was seen in the midst of the lampstands; "in the midst" signifies in the inmost, from which the things which are round about, or which are without, derive their essence, here, their light or intelligence. That the inmost is the all in the things which are round about, or without, is shown in many places in *The Angelic Wisdom concerning the Divine Love and Wisdom*; it is like light and flame in the midst, from which all the circumferences receive light and heat....These passages are adduced in order to show, that "in the midst of the lampstands" signifies in the inmost, from which the church and everything of it is derived; for the church and everything of it is from the Lord through the Word.” (AR 44)

**Verse 14:** "And His head and hairs were white as wool, like snow," signifies the Divine love of the Divine wisdom in firsts and in ultimates. "And His eyes as a flame of fire," signifies the Divine wisdom of the Divine love.

“Since, therefore, by "the head" is meant love and at the same time wisdom in their firsts, it follows that by "hair" is meant love and wisdom in their ultimates; and because "hairs" are here spoken of the Son of man, who is the Lord as to the Word, by His "hairs" are signified the Divine good which is of love, and the Divine truth which is of wisdom, in the ultimates of the Word; and the ultimates of the Word are what are contained in the sense of its letter....From these passages, and many others, which are not adduced by reason of their abundance, it may appear, that by the "head" and "hairs" of the Son of man, which were "bright white like wool, like snow" is meant the Divine of love and wisdom, in firsts and in ultimates. And as by the Son of man, the Lord is meant as to the Word, it follows, that this also is meant in firsts and in ultimates. Otherwise to what purpose would the Lord here in Revelation, and the Ancient of Days in Daniel, be described as to the hair? That by "hair," the sense of the letter of the Word is signified, appears evidently from those who are in the spiritual world; they who have held the sense of the letter of the Word in contempt, appear bald there; and on the contrary, they who have loved the sense of the letter of the Word, appear there with becoming hair.” (AR 47)

**Verse 15:** "And His feet like unto fine brass, as if glowing in a furnace," signifies the Divine good natural. "And His voice as the voice of many waters," signifies the Divine truth natural.

“There is in the Lord, and therefore from the Lord the Divine celestial, the Divine spiritual, and the Divine natural; the Divine celestial is meant by the "head" of the Son of man; the Divine spiritual, by His "eyes," and by the "breast," which was girt about with a golden girdle; and the Divine natural, by His "feet." Because these three are in the Lord, therefore also they are in the angelic heaven; the third or highest heaven is in the Divine celestial; the second or middle heaven is in the Divine spiritual; and the first or ultimate heaven in the Divine natural. In like manner, the church on the earth; for the whole heaven before the Lord is as one man, in which they who are in the Lord's Divine celestial make the head; they who are in the Divine spiritual make the body; and they who are in the Divine natural make the feet. Hence, also, in every man, because he was created in the image of God, there are these three degrees, and, as these are opened, he becomes an angel either of the third, or of the second, or of the ultimate heaven. Hence, also it is, that in the Word there are three senses; the celestial, the spiritual, and the natural.” (AR 49)

**Verse 16:** "And having in His right hand seven stars," signifies all the knowledges of good and truth in the Word from Him. "And out of His mouth a sharp two-edged sword going forth," signifies the dispersion of falsities by the Lord through the Word and through doctrine therefrom. "And His face was as the sun shining in power," signifies the Divine love and the Divine wisdom, which are Himself, and proceed from Him.

“Around the angels, when they are below the heavens, there appear, as it were, little stars in great abundance; and in like manner, around spirits, who, when they lived in the world, had acquired to themselves knowledges of good and truth, or truths of life and doctrine from the Word. These stars appear fixed, with those who are in genuine truths from the Word; but wandering with those who are in falsified truths.” (AR 51)

“Mention is very often made in the Word of "sword," "saber," and "long sword," and by them nothing else is signified but truth fighting against falsities and destroying them; and, also, in the opposite sense, the falsity fighting against truths; for by "wars" in the Word, are signified spiritual wars, which are wars of truth against falsity, and of falsity against truth; wherefore, by "the arms of war," such things are signified as are made use of in spiritual wars. That the dispersion of falsities by the Lord is here meant by sword [romphoea] is evident, because, it was seen "to go out of his mouth;" and to go out of the mouth of the Lord, is to go out of the Word, for this the Lord spoke with His mouth; and as the Word is understood by doctrine, thence this is also signified. It is called "a sharp two-edged sword," because it penetrates the heart and soul.” (AR 52)

**Verse 17:** "And when I saw Him, I fell at His feet as dead," signifies the failing of his own life from such presence of the Lord. "And He laid His right hand upon me," signifies life then inspired from Him. "Saying unto me, Fear not," signifies resuscitation, and adoration then from the deepest humiliation. "I am the First and the Last," signifies that He is Eternal and Infinite, and thus the Only God.

“A man's own life cannot sustain the presence of the Lord, such as the Lord is in Himself, yea, such as He is in the inmosts of His Word; for His Divine love is altogether like the sun, which no one can bear as it is in itself, without being consumed. This is what is meant by saying that: No one can see God and live (Exod. 33:29; Judges 13:22). This being the case, therefore the Lord appears to the angels in heaven as a sun, at a distance from them, as the sun of this world is from men; the reason is, because the Lord in Himself is in that sun. But yet the Lord so moderates and tempers His Divine that man can sustain His presence. This is effected by veilings. It was so done when He revealed Himself to many in the Word. Yea, by veilings He is present with everyone who worships Him...Hence it is evident why John, when he saw the Lord in such glory, fell at His feet as dead; and also, why the three disciples, when they saw the Lord in glory, were heavy with sleep, and a cloud covered them (Luke 9:32, 34).” (AR 54)

“Holy fear, which sometimes is joined with a sacred tremor of the interiors of the mind, and sometimes with horripilation, supervenes, when life enters from the Lord in place of one's own life. One's own life is to look from one's self to the Lord, but life from the Lord is to look from the Lord to the Lord and yet as if from himself. When man is in this latter life, he sees that he himself is not anything, but the Lord only.” (AR 56)

**Verse 18:** "And am He that is living," signifies who alone is life, and from whom alone life is. "And was dead," signifies that He was neglected in the church, and His Divine Human not acknowledged. "And behold, I am alive for ages of ages," signifies that He is life eternal. "Amen," signifies the Divine confirmation that it is the truth. "And I have the keys of Hell and of death," signifies that He alone can save.

“Jehovah, in the Word of the Old Testament, calls Himself the living, and He that liveth, because He alone lives; for He is love itself and wisdom itself, and these are life. That there is one only life, which is God, and that angels and men are recipients of life from Him, is abundantly shown in Angelic Wisdom concerning Divine Love and Wisdom.” (AR 58)

“By "his becoming dead" is not meant that He was crucified, and so died, but that He was neglected in the church, and His Divine Human not acknowledged, for so He is dead with men. His Divine from eternity is indeed acknowledged, but this is Jehovah Himself; but His human is not acknowledged to be Divine, although the Divine and the Human in Him are like soul and body, and therefore are not two but one, yea, one Person, according to the doctrine received throughout the whole Christian world, which has its name from Athanasius. When, therefore, the Divine in Him is separated from the Human, by saying that His Human is not Divine, but like the human of another man, in this case He is dead with men.” (AR 59)

“By "keys" is signified the power of opening and shutting; here the power of opening hell, that man may be brought forth, and of shutting, lest, when he is brought forth, he should enter again. For man is born in evils of all kinds, thus in hell, for evils are hell; he is brought out of it by the Lord, to whom belongs the power of opening it. That by "having the keys of hell and death," is not meant the power of casting into hell, but the power of saving, is because it immediately follows after these words: Behold, I am alive for ages of ages; by which is signified that He alone is eternal life (n. 60); and the Lord never casts anyone into hell, but man casts himself....The power of the Lord is not only over heaven, but also over hell; for hell is kept in order and connection by oppositions against heaven; for which reason, He who rules the one must necessarily rule the other; otherwise man could not be saved; to be saved is to be brought out of hell.” (AR 62)

**Verse 19:** "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter," signifies in order that all the things which are now revealed may be for posterity.

**Verse 20:** "The mystery of the seven stars which thou sawest in my right hand, and the seven golden lampstands," signifies arcana in the visions concerning the New Heaven and the New Church. "The seven stars are the angels of the seven churches," signifies the New Church in the heavens, which is the New Heaven. "And the seven lampstands which thou sawest are the seven churches," signifies the New Church on earth, which is the New Jerusalem descending from the Lord out of the New Heaven.

“The church is in the heavens equally as on the earth; for the Word is in the heavens equally as it is on the earth, and there are doctrines from it, and preachings from it; on which subject see The Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 70-75, and n. 104-113). That church is the New Heaven, concerning which something is said in the preface. The reason why the church in the heavens, or the New Heaven, is meant by "the seven stars," is, because it is said, that "the seven stars are the angels of the seven churches," and by "angel" is signified a heavenly society. In the spiritual world there appears an expanse full of stars, as in the natural world, and this appearance is from the angelic societies in heaven. Each society there shines like a star before those who are below; hence they there know in what situation the angelic societies are. That "seven" does not signify seven, but all who are of the church there according to the reception of each, may be seen above (n. 10, 14, 41); therefore, by "the angels of the seven churches," is meant the entire church in the heavens, consequently the New Heaven in the aggregate.” (AR 65)

“That "the lampstands" are the church, may be seen above (n. 43); and because "seven" signify all (n. 10), by "the seven lampstands" are not meant seven churches, but the church in the aggregate, which in itself is one, but various according to reception. Those varieties may be compared to the various diadems in the crown of a king; and they may also be compared to the various members and organs in a perfect body, which yet make one. The perfection of every form exists from various things being suitably arranged in their order. Hence it is, that the whole New Church is described as to its varieties by "the seven churches," in what follows.” (AR 66)

**“THE FAITH OF THE NEW HEAVEN AND THE NEW CHURCH, IN ONE UNIVERSAL IDEA**, is this, that the Lord from eternity, who is Jehovah, came into the world that He might subjugate the hells, and glorify His Human; and that without this no mortal could be saved; and that they are saved who believe in Him.

It is said, in a universal idea, because this is the universal of faith, and the universal of faith is what must be in each and every thing of it. It is a universal of faith, that God is one in Person and in essence, in whom there is the Trinity, and that the Lord is that God. It is a universal of faith, that no mortal could be saved unless the Lord came into the world. It is a universal of faith, that He came into the world that He might remove hell from man; and that He did remove it by combats against it and by victories over it; thus He subjugated it, and reduced it into order, and under obedience to Himself. It is also a universal of faith, that He came into the world to glorify the Human, which He assumed in the world, that is, might unite it with the Divine from which it was; thus having subjugated hell, He keeps it in order and under obedience to Himself to eternity. Now as neither of these could have come to pass except by means of temptations, even to the last of them; and the last of them was the passion of the cross, therefore He endured that. These are the universals of faith concerning the Lord.

The universal of the Christian faith on man's part, is, to believe in the Lord; for by believing in Him conjunction is effected with Him, and by conjunction, salvation. To believe in Him is to have confidence that He saves, and because no one can have confidence but he who lives well, therefore this also is meant by believing in Him.

These two universals of the Christian faith have been specifically treated of; the first, which relates to the Lord, in *The Doctrine of the New Jerusalem concerning the Lord*; and the second, which relates to man, in *The Doctrine of the New Jerusalem concerning Charity and Faith*, and in *The Doctrine of Life*; and both now in the explanations of Revelation.” (AR 67)