

The Book of Revelation

Chapter 198 – Passages from the *Apocalypse Revealed*

General meaning: The glorification of the Lord by the angels of heaven, because the Roman Catholic religious persuasion is removed in the spiritual world, whereby they have come into the light and into their happiness (verses 1-5). Annunciation concerning the Lord's coming, and concerning the New Church from Him (verses 6-10). The opening of the Word as to the spiritual sense for that church (verses 11-16). The calling of all to it (verses 17-18). Resistance by those who are in faith separated from charity (verse 19). Their removal and damnation (verses 20-21).

Verse 1: "After these things I heard as it were a voice as of a great multitude in heaven, saying, Alleluia," signifies thanksgiving, confession and celebration of the Lord by the angels of the lower heavens, on account of the removal of the Babylonians. "Salvation and glory and honor and power unto the Lord our God," signifies that now there is salvation from the Lord, because now there is reception of Divine truth and Divine good from His Divine power.

"To say that salvation, glory, honor, and power belong unto the Lord, is according to the sense of the letter; as also in other places, that to the Lord belongeth blessing, but this, when considered in the spiritual sense, means that these things, being in the Lord, are also from the Lord, here, that now they are communicated by Him to angels and men in consequence of the Babylonians being removed and rejected, who intercepted, weakened, and prevented the influx of those things from the Lord; in like manner as black clouds in the world, when they come between the sun and men; for as the light of the sun of this world is intercepted, weakened, and obstructed by the interposition of black clouds, so is the light of the sun of heaven, which is the Lord, by the black falsities interposed by the Babylonians. The thing is altogether similar, only that one is natural, and the other spiritual. Falsities also in the spiritual world appear like clouds, dark and black according to their quality. This is likewise the cause, that not until after the Last Judgment was the spiritual sense of the Word revealed, and that the Lord alone is the God of heaven and earth. For by the Last Judgment the Babylonians were removed, and also the Reformed who confessed faith alone; whose falsities were like dusky clouds interposed between the Lord and men on earth; and were likewise like cold, that takes away spiritual heat, which is the love of good, and truth." (AR 804)

Verse 2: "For true and just are His judgments; for He hath judged the great harlot, who corrupted the earth with her whoredom," signifies because in justice the profane Babylonish religious persuasion is condemned, which has destroyed the Lord's church by filthy adulterations of the Word. "And He hath avenged the blood of His servants at her hand," signifies retribution for the injuries and violence offered to the souls of the worshipers of the Lord.

"They offered injuries and violence to the souls of these by transferring to themselves the Divine worship of the Lord, and by prohibiting the reading of the Word. It is said of the Lord, that He avenged or revenged the blood of His servants, as if He did this from vengeance or revenge; but still it is not from vengeance or revenge, as it is not from anger and wrath, which however are attributed to the Lord in many places in the Word, see above. Anger and vengeance are said of the Lord, when the evil separated from the good are cast into hell, which is done at the day of the Last Judgment; on which account that day is called "a day of anger," and likewise "anger;" also "a day of vengeance;" not that the Lord is angry and avenges, but that they are angry with the Lord, and breathe vengeance against Him. It is as when a malefactor, after sentence is passed, is angry at the law, and breathes vengeance against the judge; for the law is not angry, nor is the judge revengeful." (AR 806)

Verse 3: "And a second time they said, Alleluia; and her smoke goeth up unto the ages of the ages," signifies thanksgiving and celebration of the Lord from joy that that profane religious persuasion is condemned to eternity.

Verse 4: "And the twenty-four elders and the four animals fell down, and adored God who sitteth upon the throne, saying, Amen. Alleluia," signifies adoration of the Lord as the God of heaven and earth, and as the Judge of the universe, by the angels of the higher heavens, and confirmation of the thanksgiving, confession, and celebration of the Lord by the angels of the lower heavens.

Verse 5: "And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him," signifies influx from the Lord into heaven, and thus unanimity of the angels, that all who are in the truths of faith and in the goods of love should worship the Lord as the only God of heaven. "Both small and great," signifies those who worship the Lord from the truths of faith and the goods of love in a less or a greater degree.

Verse 6: "And I heard as it were the voice of a great multitude, and as it were the voice of many waters, and as it were the voice of mighty thunders, saying, Alleluia, for the Lord God the Almighty reigneth," signifies the joy of the angels of the lowest heaven, of the angels of the middle heaven, and of the angels of the highest heaven, that the Lord alone reigns in the church which is now to come.

Verse 7: "Let us rejoice and exult and let us give the glory to Him; for the marriage of the Lamb is come," signifies joy of soul and heart, and thence the glorification of the Lord, that henceforth there may be the full marriage of Him with the church. "And His wife hath made herself ready," signifies that they who will be of this church, which is the New Jerusalem, are collected together, inaugurated and instructed.

"It may be evident almost without explanation, that when the Lord's Human is acknowledged to be Divine, there is effected a full marriage of the Lord and the church; for it is known in the Reformed Christian world, that the church is a church from the marriage of the Lord with her; for the Lord is called the Lord of the vineyard, and the church is the vineyard; and the Lord is also called the Bridegroom and Husband, and the church is called the Bride and Wife. That the Lord is called the Bridegroom, and the church the Bride, may be seen (n. 797). That there is then the full marriage of the Lord and the church, when His Human is acknowledged to be Divine, is manifest; for then God the Father and He are acknowledged to be one, as the soul and the body. When this is acknowledged, the Father is not approached for the sake of the Son; but then the Lord Himself is approached, and God the Father through Him; because the Father is in Him, as the soul is in the body, as was said. Before the Lord's Human is acknowledged to be Divine, there is indeed a marriage of the Lord with the church; but only with those who approach the Lord, and think of His Divine, and not at all whether His Human is Divine or not. The simple in faith and in heart do this; but rarely the learned and erudite. Moreover also there cannot be given three husbands to one wife, nor three souls to one body; and therefore, unless one God is acknowledged, in whom is the Trinity, and that that God is the Lord, there is no marriage. That from this time that marriage may take place, because it could not fully take place until after the Babylonians were separated in the spiritual world by the Last Judgment; as also the Philistines, who are they that profess faith alone; and because their separation is treated of in what goes before, it is said "from henceforth."" (AR 812)

Verse 8: "And it was given to her that she should be clothed in fine linen clean and bright," signifies that they are instructed by the Lord in genuine and pure truths through the Word. "For the fine linen is the just deeds of the saints," signifies that through truths from the Word those who are of the Lord's church have the goods of life.

"He who believes himself to be just, consequently in the good of life, without the truths according to which he should live, is much deceived; for a man cannot be reformed and regenerated, consequently become good, except by truths, and by life according to them." (AR 815)

Verse 9: "And he said unto me, Write, Happy are they that have been called to the marriage supper of the Lamb," signifies an angel sent from heaven to John, and speaking with him concerning the Lord's New Church, and saying that it was given to know on earth, that those have eternal life who receive the things which are of that church (n. 816). "And he said, These are the true words of God," signifies that this is to be believed because it is from the Lord

"This was done, that it might be announced on earth, that the whole heaven acknowledges the Lord alone as the God of heaven, and that He alone is to be adored; also that the New Church is to be established by the Lord on the earth, as it has been established in the heavens; for a church is first established in the heavens by the Lord, and then through the heavens on the earth. This is the arcanum in these words." (AR 816)

Verse 10: "And I fell down before his feet to adore him; and he said, See thou do it not; I am thy fellow-servant and of thy brethren that have the testimony of Jesus; adore God," signifies that the angels of heaven are not to be adored and invoked, because there is nothing Divine in them; but that they are associated with men, as brethren with brethren, with those who worship the Lord, and thus that in consociation with them the Lord alone is to be adored. "For the testimony of Jesus is the spirit of prophecy," signifies that the acknowledgment that the Lord is the God of heaven and earth, and at the same time a life according to His precepts, in the universal sense the all of the Word and of doctrine therefrom.

"That the angels of heaven are not superior to men, but that they are their equals, and that they are therefore equally the Lord's servants, as men are, is because all the angels have been men, born in the world, and not any of them were created immediately; as may be evident from the things which are written and shown in the work on Heaven and Hell, published at London, 1758. They indeed excel men in wisdom; but this is for the reason that they are in a spiritual state, and thence in the light of heaven, and not in a natural state, and so in the light of the world, as men are upon earth. But as far as any angel excels in wisdom, so far he acknowledges that he is not above men, but like them; on which account there is not any conjunction of men with the angels, but there is consociation with them. Conjunction is given with the Lord alone." (AR 818)

Verse 11: "And I saw heaven opened, and behold a white horse," signifies the spiritual sense of the Word revealed by the Lord, and the interior understanding of the Word disclosed thereby, which is the coming of the Lord. "And He that sitteth upon him is called faithful and true; and in justice He doth judge and make war," signifies the Lord as to the Word, that it is the Divine good itself and the Divine truth itself, from both of which He executes judgment.

"The reason that this is the coming of the Lord, is because it manifestly appears by that sense that the Lord is the Word, and that the Word treats of Him alone, and that He is the God of heaven and earth, and that from Him alone the New Church exists. The Lord said that: They should see the Son of man coming in the clouds of heaven with glory and power. And the Lord said this also where He spoke with the disciples concerning the consummation of the age, which is the last time of the church, when the judgment takes place. Everyone who does not think beyond the sense of the letter, believes that when the Last Judgment shall come, the Lord will appear in the clouds of heaven with the angels and sounds of trumpets. But that this is not meant, but that He will appear in the Word, may be evident from the explanation above. And the Lord appears manifestly in the spiritual sense of the Word. It appears not only that He is the Word, that is, the Divine truth itself, and that He is the inmost of the Word, and thence the all of it; but also that He Himself is the one God, in whom is the Trinity, and thus the only God of heaven and earth; and moreover that He came into the world, that He might glorify His Human, that is, make it Divine. The Human which He glorified, that is, made Divine, was the natural human, which He could not glorify or make Divine but by taking on the human in a virgin in the natural world; to which He then united His Divine, which He had from eternity....

Now, because the Lord is the Word, and the Word became flesh (John 1:1-2, 14), and the Word became flesh that He might fulfill it, it is manifest that the Lord's coming in the Word is meant by His appearing "in the clouds of heaven." That "the clouds of heaven" signify the Word in the sense of the letter, may be seen above (n. 24, 642). It is manifest that the Lord's appearing in the Word is meant, because the interior understanding of the Word is signified by "the white horse," and it is said that the name of Him that sat upon the horse is "The Word of God," and that His name is "King of kings and Lord of lords" (verses 13, 16). It is now manifest from this, that by "I saw heaven opened, and behold, a white horse," is signified the spiritual sense of the Word revealed by the Lord, and thereby the interior understanding of it disclosed; which also is the coming of the Lord. That the spiritual sense of the Word is at this day revealed, concerning which no one in the Christian world has before known anything, may be seen in the Arcana Coelestia, where the two books of Moses, Genesis and Exodus are explained according to that sense; also in The Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 5-26); in a little work Concerning the White Horse from beginning to end, and in the things collected there from the Arcana Coelestia concerning the Sacred Scripture; and besides in these explanations upon Revelation, where not a single verse can be understood without the spiritual sense." (AR 820)

Verse 12: "And His eyes were as a flame of fire," signifies the Divine wisdom of the Lord's Divine love. "And upon His head were many diadems," signifies the Divine truths of the Word from Him. "Having a name written which no one knew but Himself," signifies that what the quality of the Word is in its spiritual and celestial senses no one sees but the Lord, and he to whom He reveals it.

"In the spiritual world the Divine truths of the Word correspond to diadems, and they appear there from correspondence, and in heaven upon the head of those who hold the Word as holy. Hence it is that "diadems" signify the Divine truths of the Word in the sense of its letter. The reason is, because the sense of the letter is translucent from its spiritual and celestial sense, as a diadem is from light." (AR 823)

Verse 13: "And He was clothed with a garment dipped in blood; and His name is called The Word of God," signifies the Divine truth in its ultimate sense, or the Word in the letter, to which violence has been offered.

" By "the Word of God" is signified here the Word in the sense of the letter; for violence has been offered to this, but not to the Word in the spiritual sense, because this sense has not been known; and if it had been known, violence would have been offered to it also. Wherefore that sense was not revealed until after the Last Judgment was accomplished, and the New Church was to be instituted by the Lord. Nor is it revealed to anyone at this day, except to him who is in Divine truths from the Lord; see The Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 26).

That violence has been offered to the Lord's Divine and to the Word, is plainly manifest from the Roman Catholic religious persuasion, and from the religious persuasion of the Reformed concerning faith alone. The Roman Catholic religious persuasion gives forth that the Lord's Human is not Divine, wherefore they have transferred all things of the Lord to themselves; also that the Word is to be interpreted only by them; yet the interpretation by them is everywhere contrary to the Divine truth of the Word, as was shown in the explanation of the preceding chapter 18. It is manifest from this, that violence is offered to the Word by that religious persuasion. In like manner by the religious persuasion of the Reformed concerning faith alone. Neither does this make the Lord's Human Divine, and it founds theology upon a single saying of Paul falsely understood; and it therefore makes nothing of all the things which the Lord taught concerning love and charity and concerning good works; which are yet so prominent that everyone, if he only has eyes, can see. The like was done with the Word by the Jews.

Their religious persuasion was, that the Word was written for no others but themselves, and thus that no others are meant therein; and that the Messiah who was to come would exalt them above all in the whole world; by which and many other things they falsified and adulterated all things of the Word." (AR 825)

Verse 14: "And the armies which are in heaven followed Him upon white horses, clothed in fine linen white and clean," signifies the angels in the New Christian heaven, who were conjoined to the Lord in the interior understanding of the Word, and thus who are in pure and genuine truths.

Verse 15: "And out of His mouth went forth a sharp sword," signifies the dispersion of falsities by the Lord by doctrine therefrom. "That with it He should smite the nations; and He shall tend them with a rod of iron," signifies that He will convince all who are in dead faith, by the truths of the sense of the letter of the Word, and by rational things. "And He treadeth the winepress of the fury and anger of God Almighty," signifies that the Lord endured alone all the evils of the church, and all the violence offered to the Word, and thus to Himself.

"By "the wine of the fury and anger of God" are signified the goods and truths of the church, which are from the Word, profaned and adulterated, thus the evils and falsities of the church. By "treading the wine-press" of that wine is signified to endure them, to fight against them, and to condemn them, and thus to liberate the angels in the heavens and the men on earth from infestation by them. For the Lord came into the world to subjugate the hells, which had then increased so that they began to infest the angels; and He subjugated them by combats against them, and thus by temptations; for spiritual temptations are nothing else than combats against the hells. And because every man is in consort with spirits as to his affections and thence thoughts, an evil man with spirits from hell and a good man with angels from heaven, therefore when the Lord subjugated the hells, He not only liberated the angels of heaven from infestation, but also the men of the earth...

By this is signified that He alone endured the evils and falsities of the church, and all the violence offered to the Word, thus to Himself. It is said, the violence offered to the Word, and thus to Himself, because the Lord is the Word; and violence is offered to the Word and to the Lord Himself by the Roman Catholic religious persuasion, also by the religious persuasion with the Reformed concerning faith alone. The Lord endured the evils and falsities of both, when He executed the Last Judgment, by which He again subjugated the hells; and unless they had been subjugated again, no flesh could have been saved; as He says in Matt. 24:21, 22." (AR 829)

Verse 16: "And He hath upon His garment and upon His thigh a name written, King of kings, and Lord of lords," signifies that the Lord teaches in the Word what He is, that He is the Divine truth of the Divine wisdom and the Divine good of the Divine love, thus that He is the God of the universe.

"As it is said, "King of kings and Lord of lords," and by them the Lord as to the Divine truth and the Divine good is meant, it is therefore said also, "a name written upon His garment and upon His thigh"; and by "the name written upon His garment" is signified the Word as to the Divine truth, and by "the name written upon His thigh," the Word as to the Divine good. Both are in the Word. The Divine truth of the Word is in its spiritual sense, which is for the angels of the middle or second heaven, who are in intelligence from Divine truths; and the Divine good of the Word in its celestial sense, which is for the angels of the highest or third heaven, who are in wisdom from Divine goods. But the latter sense is deeply hidden, perceptible to those only who are in love to the Lord from the Lord." (AR 830)

Verse 17: "And I saw an angel standing in the sun; and he cried with a great voice, saying to all the birds that fly in the midst of heaven, Come and gather yourselves together to the supper of the great God," signifies the Lord from the Divine love, and thence from Divine zeal, calling and assembling all who are in the spiritual affection of truth and think of heaven, to the New Church, and to conjunction with Himself, and thus to eternal life.

Verse 18: "That ye may eat the flesh of kings, and the flesh of commanders of thousands, and the flesh of the mighty, and the flesh of horses and of them that sit upon them, and the flesh of all, free and bond, and small and great," signifies the appropriation of goods from the Lord through the truths of the Word and of doctrine thence, in every sense, degree, and kind.

"Just above (n. 831), conjunction with the Lord by the Word is treated of; here it is concerning appropriation of goods from Him through the truths of the Word. By "eating" is signified appropriation (n. 89); by "the flesh" which they should eat are signified the goods of the Word and thence of the church; and by "kings, commanders of thousands, the mighty, horses, them that sit upon them, free and bond, small and great," are signified truths in every sense, degree, and kind...

It is to be known that no man has any spiritual good from the Lord, except through truths from the Word; for the truths of the Word are in the light of heaven, and its goods are in the heat of that light; wherefore, unless the understanding is in the light of heaven through the Word, the will cannot come into the heat of heaven. Love and charity cannot be formed except through truths from the Word; a man cannot be reformed except through truths therefrom. The church itself with man is formed by them; but not by those truths in the understanding alone, but by a life according to them; the truths thus enter into the will, and become goods. Thus the face of truth is turned into the face of good; for that which is of the will and thus of the love is called good, and everything which is of the will or love is also of man's life. From this it may be seen that the appropriation of good through truths in every sense, degree, and kind from the Lord through the Word is here meant by "eating the flesh" of those that are named. Who cannot see that flesh is not here meant by "flesh"? Who can be so insane as to believe that the Lord calls and calls together all to a great supper, that He may give them to eat of the flesh of kings, commanders of thousands, the mighty, horses, them that sit on them, the free and bond, the small and great? Who cannot see that there is a spiritual sense in those things, and that without that sense no one knows what they signify? Who persists in denying that the Word is spiritual in its bosom? Would it not be more than material, if those things should be understood according to the sense of the letter, and not according to the spiritual sense?" (AR 832)

Verse 19: "And I saw the beast and the kings of the earth and their armies gathered together to make war with Him that sat upon the horse, and with His army," signifies that all the interiorly evil, who have professed faith alone, with the leaders and their followers, will fight against the Lord's Divine truths in His Word, and will infest those who will be of the Lord's New Church.

Verse 20: "And the beast was taken, and with him the false prophet that did signs before him, with which he seduced them that received the mark of the beast, and adored His image," signifies all those who professed faith alone, and were interiorly evil, both the laity and the common people, as also the clergy and the learned, who by reasonings and attestations that faith alone is the only means of salvation, have led others to receive that faith, and to live according to it. "These two were cast alive into the lake of fire burning with brimstone," signifies that all those, as they were, were cast into hell, where are loves of falsity and at the same time lusts of evil.

Verse 21: "And the rest were slain by the sword of Him that sat upon the horse, that proceeded out of His mouth," signifies that all from the various heresies among the Reformed, who have not lived according to the Lord's commandments in the Word, which they knew, being judged from the Word, perish. "And all the birds were satiated with their flesh," signifies that from their lusts of evil, which are their proprium, the infernal genii are as it were nourished.

"By "the rest" are meant all from the various heresies among the Reformed, who have not lived according to the Lord's commandments in the Word which they knew, which are the commandments of the Decalogue, who thus do not shun evils as sins; for they who do not thus shun them are in evils of every kind; for the evils remain fixed in them from birth, and thence from infancy even to the end of life; and they increase daily, if they are not removed by actual repentance. Of these it is said that "they were slain with the sword of Him that sat upon the horse." By "being slain" is signified here, as often before, to be slain spiritually, which is to perish as to the soul." (AR 836)

"Let everyone therefore beware of that heresy, that man is justified by faith without the works of the law; for he who is in it, and does not fully recede from it before the end of life draws near, is consociated after death with infernal genii; for they are the goats of whom the Lord says: Depart from Me, ye cursed, into everlasting fire prepared for the devil and his angels (Matt. 25:41-42). For the Lord does not say of "the goats" that they had done evils, but that they had not done goods. The reason that they did not do goods is because they say in themselves, "I cannot do good of myself; the law does not condemn me; the blood of Christ cleanses me, and liberates me; the passion of the cross has taken away the guilt of sin; the merit of Christ is imputed to me by faith; I am reconciled to the Father, I am in grace, I am regarded as a son; and He considers our sins as infirmities, which He immediately remits for His Son's sake; thus He justifies through faith alone; and unless this was the only means of salvation, no mortal could be saved. For what other end should the Son of God suffer the cross, and fulfill the law, but that He might take away the condemnation of our transgressions?" These and many similar things they say within themselves, and thus do not do goods which are goods; for from their faith alone, which is nothing but a faith of knowledge, in itself a historical faith, thus only science, there do not proceed any goods; for it is a dead faith, into which no life or soul comes, unless the man approaches the Lord immediately, and shuns evils as sins of himself; then the goods which he does as of himself are from the Lord, and thus goods in themselves" (AR 838)

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I looked forth into the world of spirits, and saw an army upon red and black horses. They that sat upon them appeared like apes, with their faces and breasts turned towards the loins and tails of the horses, and with the backs of their heads and their backs towards the necks and heads of the horses; and the reins hung around the necks of the riders. And they cried out, "Let us fight against them that ride upon the white horses." And they pulled the reins with both hands, and thus pulled back the horses from the fight; and this continually. Then two angels descended from heaven, and drew near to me, and said, "What do you see?" And I related that I saw this ludicrous company of horsemen, and asked what it was, and who they were.

And the angels answered, "They are from the place which is called Armageddon (Rev. 16:16), where they have been gathered together to the number of some thousands, to fight against those who are of the Lord's New Church, which is called the New Jerusalem. They spoke in that place concerning the church and religion; and yet there was not anything of the church with them, because there was not any spiritual truth; nor anything of religion, because there was not any spiritual good. They spoke there on both subjects with the mouth and with the lips, but for the reason that by means of them they might have dominion. They learned in their youth to confirm faith alone, the Trinity of God, and the duality of Christ; and when they were promoted to more eminent offices in the church, they retained those things for some time; but as they then began to think no more about God and heaven, but about themselves and the world, and thus not about eternal happiness and felicity, but about temporal eminence and opulence, they rejected the doctrinals acquired in their youth from the interiors of the rational mind, which communicate with heaven, and hence are in the light of heaven, into the exteriors of the rational mind, which communicate with the world, and hence are only in the light of the world; and at length they thrust them down into the sensual natural; whence the doctrinals of the church have become with them things of the mouth only, and are no longer of the thought from reason, and still less of the affection from love; and because they have made themselves such, they do not admit any genuine truth which is of the church, nor any genuine good which is of religion. The interiors of their minds have become comparatively like bottles filled with iron filings mixed with powdered sulphur, into which if water be poured, there first arises a heat, and afterwards a flame, by which the bottles are burst. In like manner, when they hear anything about living water, which is the genuine truth of the Word, and this enters through the ears, they are violently heated and inflamed, and reject it as a thing that would burst their heads.

"These are they who appeared to you like apes riding, with the body turned round, upon red and black horses, with the reins around their necks; since they who do not love the truth and the good of the church from the Word, will not look at the forward parts of any horse, but at his hinder parts; for 'a horse' signifies the understanding of the Word; 'a red horse' the understanding of the Word destroyed as to good, and 'a black horse' the understanding of the Word destroyed as to truth. The reason why they cried out to fight against those riding upon the white horses is that 'a white horse' signifies the understanding of the Word as to truth and good. They were seen to pull back the horses by their necks, because they feared the combat, lest the truth of the Word should come to many, and so into the light. This is the interpretation."

The angels said further, "We are from the society in heaven which is called Michael, and were commanded by the Lord to descend into the place called Armageddon, whence the company of horsemen was seen by you to burst forth. By 'Armageddon,' with us in heaven, is signified the state and purpose of fighting from falsified truths, arising from the love of command and supereminence; and because we perceive with you the desire of knowing about the combat there, we will tell about it. After our descent from heaven, we approached the place called Armageddon, and saw there some thousands gathered together. Nevertheless we did not enter into that assembly; but there were two houses on the southern side of that place, where there were boys with their masters. We went in thither, and they received us kindly. We were delighted with their company. Their faces were all handsome, from the life in their eyes, and from the zeal in their discourse. The life in their eyes was from the perception of truth, and the zeal in their discourse from the affection of truth; on which account also caps had been given them from heaven, the borders of which were ornamented with bands of golden threads interwoven with pearls; and garments were also given, variegated with white and blue colors. We asked them whether they looked into the neighboring place, which is called Armageddon. They said that they did so through a window under the roof of the house, and that they saw there a congregation, but under various figures, now as tall men, and now not as men, but as statues and carved idols, and an assembly around them bending the knees. They also appeared to us under various forms; now as men, now as leopards, now as goats; the latter with horns bent downwards, with which they dug up the ground. We interpreted those metamorphoses, whom they represented and what they signified.

"But to the point: They that were gathered together, when they heard that we had entered into those houses, said among themselves, 'What are they doing with those boys? Let us send some from our assembly to cast them out.' And they sent, and when they came, they said to us, 'Why have you entered into those houses? Whence are you? We command you by authority to depart.' "But we answered, 'You cannot command that by authority. You are, indeed, in your own eyes, like Anakim, and they who are here like dwarfs. But still you have no power and right here, unless perchance by cunning from your three places of diversion here, which, however, will not avail. Wherefore take back word to your companions, that we were sent hither from heaven, to ascertain whether there is any religion with you, or not; and if not, that you should be cast out of this place. Wherefore propose to them this, in which is the very essential of the church, and thence of religion, how they understand these words in the Lord's Prayer: "Our Father who art in the heavens, hallowed be Thy name; Thy kingdom come; Thy will be done as in heaven so also upon the earth.'" On hearing this, they said at first, 'What is this?' and then that they would propose it. And they went away, and told these things to their companions, who answered, 'What is this proposition and its nature?' Yet they understood the arcanum, that they wished to know, whether those things confirm the way to God the Father according to our faith; wherefore they said, 'The words are clear, that one must pray to God the Father; and because Christ is our Savior, that we must pray to God the Father for the Son's sake.' And they soon concluded in indignation, that they would go to us, and declare it orally; saying also, that they would pull our ears. They also went out of that place, and entered a grove near the two houses in which these boys were with their masters; where was a level place elevated like a gymnasium. And they took hold of each other's hands, and entered into the gymnasium, where we were, and were waiting for them.

"There were there sods cut from the ground like hillocks; upon them then they reclined; for they said among themselves, 'Let us not stand before them, but sit.' And then one of them, who could make himself appear like an angel of light, on whom it had been enjoined by the rest to speak with us, said, 'You have proposed to us to open our mind concerning the first words in the Lord's Prayer, how we understand them. I say to you, therefore, that we understand them thus; that we must pray to God the Father; and because Christ is our Savior, and we are saved by His merit, that we must pray to God the Father from faith in His merit.'

"But we then said to them, 'We are from the society of heaven which is called Michael, and we were sent to visit and inquire, whether you that are gathered together in this place have any religion or not; and we cannot know this otherwise than by questioning concerning God; for the idea of God enters into the whole of religion, and by it conjunction is effected, and by conjunction salvation. We in heaven read that prayer daily, like men on earth; and we do not then think of God the Father, because He is invisible; but we think of Him in His Divine Human, because in this He is visible; and in this He is called by you Christ, but by us the Lord; and thus to us the Lord is the Father in heaven. The Lord also taught that He and the Father are one; that the Father is in Him and He in the Father; and that he who seeth Him seeth the Father; also that no one cometh to the Father but by Him; and likewise that it is the will of the Father, that they should believe in the Son; and that he that believeth not in the Son, cannot see life; yea, that the anger of God abideth upon him. From which it is manifest, that the Father is approached through Him and in Him. And because it is so, He also taught that all authority is given unto Him in heaven and in earth. It is said in that prayer, "hallowed be Thy name, and Thy kingdom come"; and we have demonstrated from the Word that His Divine Human is the Father's name; and that the Father's kingdom is then come, when the Lord is immediately approached; and not at all when God the Father is approached immediately; wherefore also the Lord said to the disciples, that they should preach the kingdom of God; and this is the kingdom of God.'

"Moreover we instructed them from the Word, that the Lord came into the world, that He might glorify His Human, for the end that the angels of heaven and the men of the church might be united to God the Father through Him and in Him; for He taught that they who believe in Him are in Him, and He in them; which is as the church teaches, that they are in the body of Christ. Finally we informed them, that at this day a New Church is being established by the Lord, which is meant by 'the New Jerusalem' in Revelation; in which will be the worship of the Lord alone, as it is in heaven; and that thus everything which is contained in the Lord's Prayer from beginning to end will be fulfilled. All the things which we have said above we confirmed from the Word in the Evangelists, and from the Word in the Prophets, in such abundance that they were tired of hearing.

"First. We confirmed that 'our Father in the heavens' is the Lord Jesus Christ, from these passages:

Unto us a Boy is born, unto us a Son is given; and His name shall be called Wonderful, Counselor, God, Father of eternity, Prince of peace (Isa. 9:6).

Thou, O Jehovah, art our Father, the Redeemer from everlasting is Thy name (Isa. 63:16).
Jesus said, He that seeth Me, seeth Him that sent Me (John 12:45).

If ye have known Me, ye have known the Father also; and henceforth ye have known Him, and have seen Him (John 14:7).

Philip said, Lord, show us the Father; Jesus said unto him, He that seeth Me, seeth the Father; how sayest thou then, show us the Father (John 14:8, 9)?

Jesus said, the Father and I are one (John 10:30).

All things whatsoever the Father hath are Mine (John 16:15; 17:10).

The Father is in Me, and I in the Father (John 10:38; 14:10, 11, 20).

That no one hath seen the Father, except the only Son who is in the bosom of the Father (John 1:18; 5:37; 6:46).

Wherefore He also says that:

No one cometh to the Father, but by Him (John 14:6).

And that to come to the Father is by Him, from Him, and in Him (John 6:56; 14:20; 15:4-6; 17:19, 23).

But concerning the unity of God, Father, Son, and Holy Spirit, more may be seen in the relation (n. 962).

"Second. That 'hallowed be Thy name,' is to approach the Lord and worship Him, we confirmed by these passages:

Who shall not glorify Thy name, for Thou alone art holy (Rev. 15:4).

This is concerning the Lord:

Jesus said, Father, glorify Thy Name; and there came forth a voice from heaven, I have both glorified it and will glorify it (John 12:28).

The name of the Father which was glorified is the Divine Human.

Jesus said, I am come in My Father's name (John 5:43).

Jesus said, He that receiveth this boy in My name, receiveth Me; and he that receiveth Me, receiveth Him that sent Me (Luke 9:48).

These things were written, that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in His name (John 20:31).

As many as received Him, to them gave He power to become the sons of God, to them that believe in His name (John 1:12).

Whatsoever ye shall ask in My name, this I will do, that the Father may be glorified in the Son (John 14:13-14).

He that believeth not is judged already, because he hath not believed in the name of the Only-begotten Son of God (John 3:15-16, 18).

Where two or three are gathered together in My name, there am I in the midst of them (Matt. 18:19-20).

Jesus said to the disciples that they should preach in His name (Luke 24:47).

Besides other places, where 'the name of the Lord' is mentioned, by which is meant Himself as to His Human (as Matt. 7:22; 10:22; 18:5; 19:29; 24:9, 10; Mark 11:10; 13:13; 16:17; Luke 10:17; 19:38; 21:12, 17; John 2:23); from which it is manifest that the Father is hallowed in the Son, and by angels and men through the Son; and that this is meant by 'hallowed be Thy name'; as is further evident in John 17:19, 21-23, 26.

"Third. That 'Thy kingdom come' means that the Lord reigns, we confirmed by these passages:

The Law and the Prophets were until John; since that time the kingdom of God is evangelized (Luke 16:16).

John preaching the gospel of the kingdom, said, The time is fulfilled, the kingdom of God has approached (Mark 1:14-15; Matt. 3:2).

Jesus Himself preached the gospel of the kingdom, and that the kingdom of God has approached (Matt. 4:17, 23; 9:35).

Jesus commanded the disciples to preach and evangelize the kingdom of God (Mark 16:15; Luke 8:1; 9:60).

In like manner to the seventy whom He sent forth (Luke 10:9, 11; besides other places, as Matt 11:5; 16:27-28; Mark 8:35; 9:1, 47; 10:29-30; 11:10; Luke 1:19; 2:10, 11; 4:43; 7:22; 17:20-21; 21:30-31; 22:18). 'The kingdom of God which was evangelized,' was the kingdom of the Lord, and thus the kingdom of the Father. That it is so is manifest from these passages:

The Father hath given all things into the hand of the Son (John 3:35).

The Father hath given to the Son power over all flesh (John 17:2).

All things are delivered unto Me by the Father (Matt. 11:27).

All power is given unto Me in heaven and on earth (Matt 28:18).

Further also from these:

Jehovah of Hosts is His name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall He be called (Isa. 54:5).

I saw, and behold, one like the Son of man, to whom was given dominion, and glory, and the kingdom; and all peoples and nations shall worship Him; His dominion is the dominion of an age which shall not pass away, and His kingdom that which shall not perish (Dan. 7:13-14).

When the seventh angel sounded, there were voices in heaven, saying, The kingdoms of the world are become our Lord's and His Christ's, and He shall reign for ages of ages (Rev. 11:15; 12:10).

Which kingdom of the Lord is treated of in Revelation from beginning to end; into which all will come who will be of the New Church, which is the New Jerusalem.

"Fourth. 'Thy will be done as in heaven so also upon the earth,' we confirmed by these passages:

Jesus said, This is the will of the Father, that everyone that seeth the Son, and believeth on Him, may have everlasting life (John 6:40).

God so loved the world, that He gave His Only begotten Son, that everyone who believeth in Him may not perish, but have eternal life (John 3:15-16).

He that believeth on the Son hath eternal life; but he that believeth not the Son shall not see life; but the anger of God abideth upon him (John 3:36; besides other places). To believe in Him is to go to Him, and to have confidence that He saves, because He is the Savior of the world. Besides, it is known in the church, that the Lord Jesus Christ reigns in heaven. He says also that His kingdom is there. When, therefore, the Lord reigns in like manner in the church, 'then the Father's will is done as in heaven so also upon the earth.'

"To these things we finally added the following: It is said in the whole Christian world, that they who are of the church make the body of Christ, and are in His body. How then can the man of the church approach God the Father, except through Him in whose body he is? If otherwise, he must go entirely out of the body, and approach.

"On hearing these and still more things from the Word, the Armageddons wished now and then to interrupt our discourse, and to adduce such things as the Lord spoke with the Father in His state of exinanition. But their tongues then adhered to their palates, as it was not permitted them to contradict the Word. But the bridles of their tongues being at length loosened, they cried out, 'You have spoken against the doctrine of our church, which is that God the Father is to be approached immediately, and that we must believe in Him. You have thus made yourselves guilty of a violation of our faith: therefore go out from here; and if not, you shall be cast out.' And their minds being inflamed from threats, they endeavored to do it. But, by power then given us, we smote them with blindness; owing to which, not seeing us, they rushed forth into the plain, which was a wilderness; and those who appeared to you like apes upon horses, were the same as were seen by the boys out of the window like statues and idols, before whom the rest knelt."