

## The Book of Revelation

### Chapter 2 – Passages from the *Apocalypse Revealed*

**General meaning:** To the churches in the Christian world: To those there who primarily regard truths of doctrine and not goods of life, who are meant by the church of Ephesus. To those there who are in goods as to life and in falsities as to doctrine, who are meant by the church of Smyrna. To those there who place the all of the church in good works, and not anything in truths, who are meant by the church in Pergamos. And to those there who are in faith from charity, as also to those who are in faith separated from charity, who are meant by the church in Thyatira. All these are called to the New Church, which is the New Jerusalem.

“This and the following chapter treat of the seven churches, by which are described all those in the Christian church who have any religion, and out of whom the New Church, which is the New Jerusalem, can be formed; and this is formed of those who approach the Lord alone, and at the same time perform repentance from evil works. The rest, who do not approach the Lord alone, from the confirmed denial of the Divinity of His human, and who do not perform repentance from evil works, are indeed in the church, but have nothing of the church in them.” (AR 69)

“Since the Lord alone is acknowledged as the God of heaven and earth by those who are of His New Church in the heavens, and by those who will be of His New Church upon earth; therefore, in the first chapter of Revelation the Lord alone is treated of; and in the two following chapters, it is He alone who speaks to the churches, and He alone who will give the happy things of eternal life.” (AR 70)

**Verse 1:** "Unto the angel of the church of Ephesus write," signifies to those and concerning those who primarily regard truths of doctrine, and not goods of life. "These things saith He that holdeth the seven stars in His right hand," signifies the Lord, from whom through the Word, are all truths. "Who walketh in the midst of the seven golden lampstands," signifies from whom enlightenment is to those who are of His church.

**Verse 2:** "I know thy works," signifies that He sees all the interiors and exteriors of man at once. "And thy labor and thy endurance," signifies their study and patience. "And that thou canst not bear the evil," signifies that they cannot bear that evil should be called goods and the reverse. "And hast tried them that say they are apostles, and are not, and hast found them liars," signifies that they scrutinize those things which are called goods and truths in the church, which nevertheless are evils and falsities.

“Few know what is meant by works. This is known, that ten men can do works which externally appear alike, but which yet are dissimilar with them all; and this because they proceed from different ends and different causes, the end and the cause rendering the works either good or evil; for every work is a work of the mind, therefore, such as is the quality of the mind, such is the work. If the mind is charity, the work becomes charity; but if the mind is not charity, the work does not become charity; still, however, they may both appear alike in externals. Works appear to men in external form, but to angels in internal form; and to the Lord their quality is apparent from inmost to outmosts. Works in their external form appear like the outside of fruits, but works in their internal form appear like the inside of fruits, where there are innumerable edible parts, and in the midst seeds, in which there are also things innumerable, which are too minute for the keenest eye to discern, yea, which are above the intellectual sphere of man. Such are all works, the internal quality of which the Lord alone sees, and which the angels also perceive from the Lord, when man is doing them.” (AR 76)

“That by "liars" are meant they who are in falsities, and, abstractly, the falsities themselves, may appear from many places in the Word, where "liars" and "lies" are mentioned, which, if they were adduced, would fill pages; "lies" in the spiritual sense, are nothing else than falsities. From these considerations it may appear, that by "thou hast tried them which say they are apostles, and are not, and hast found them liars," is signified that they scrutinize those things in the church which are called goods and truths, but which nevertheless are evils and falsities.” (AR 79)

**Verse 3:** "And hast borne and hast endurance," signifies patience with them. "And for My name's sake hast labored, and hast not fainted," signifies their study and endeavor to procure the things which belong to religion and its doctrine.

**Verse 4:** "But I have against thee, that thou hast left thy first charity," signifies that this is against them, that they do not hold the goods of life in the first place.

“This is said to this church, because by it are meant those in the church who primarily or in the first place regard the truths of doctrine, and not the goods of life; when yet the goods of life are to be regarded in the first place, that is, primarily; for in proportion as a man is in the goods of life, in the same proportion he is really in the truths of doctrine, but not the reverse. The reason is, that the goods of life open the interiors of the mind, and these being opened, truths appear in their own light, whence they are not only understood, but also loved. It is otherwise when doctrinals are regarded primarily or in the first place. Truths may indeed then be known, but they are not seen interiorly and loved from spiritual affection; but this may be seen illustrated above. Every church in its beginning, regards the goods of life in the first place, and the truths of doctrine in the second; but as the church declines, it begins to regard the truths of doctrine in the first place, and the goods of life in the second; and at length in the end it regards faith alone, and then it not only separates the goods of charity from faith, but also omits them.” (AR 82)

**Verse 5:** "Remember therefore from whence thou hast fallen," signifies remembrance of their error. "And repent, and do the first works," signifies that they ought to invert the state of their life. "But if not I will come unto thee quickly, and will remove thy lampstand out of its place, except thou repent," signifies that otherwise, of a certainty, enlightenment will not be given them to see truths any longer.

“Every man regards the truths of doctrine in the first place, yet so long as he does this, he is like unripe fruit; but he who is regenerated, after he has imbibed truths, regards the goods of life in the first place, and in proportion as he does so, he grows ripe like fruit; and in proportion as he grows ripe, and as far as he grows ripe, so far the seed in him becomes prolific. These two states have been seen by me, among men who had become spirits. In the first state, they appeared turned to the valleys which are above hell; and in the second, to the paradises which are in heaven. This turning of the state of life is what is here meant. That this is effected by repentance, and after it by the good of life, is meant by "Repent, and do the first works."” (AR 84)

“If truths of doctrine are regarded primarily, or in the first place, they may indeed be known, but not seen interiorly, and loved from spiritual affection, therefore they successively perish; for to see truths from their own light, is to see them from man's interior mind, which is called the spiritual mind, and this mind is opened by charity; and when it is opened, light and the affection of understanding truths flow in out of heaven from the Lord. Thence is enlightenment. The man who is in this enlightenment, acknowledges truths as soon as he reads or hears them; but not he whose spiritual mind is not opened, who is one that is not in the goods of charity, however he may be in the truths of doctrine.” (AR 85)

**Verse 6:** "But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate," signifies that they know this from their truths, and thence are not willing that works should be meritorious.

“That "the works of the Nicolaitans" are meritorious works, it has been given to know from revelation. It is said, that they hate those works, because the church from the truths of its doctrine knows this, and thence does not will it; therefore it is said, "this thou hast." Yet all those make works meritorious who put the truths of faith in the first place, and the goods of charity in the second; but not those who put the goods of charity in the first place. The reason is, that genuine charity does not wish to merit, for it loves to do good, for it is in it and acts from it; and from good it looks to the Lord; and from truths it knows that all good is from Him; it therefore has an aversion to merit. Now because they who regard the truths of faith in the first place, cannot do any other works than such as are meritorious, and yet know, from their truths, that these are to be hated, therefore this follows after it was said, that if they do not hold charity in the first place, they do works which ought to be held in aversion. It is said that it is contrary to the merit and justice of the Lord; for they who place merit in works, ascribe justice to themselves, for they say justice is on their side because they have merited, when yet it is the greatest injustice, because the Lord alone has merit, and alone does good in them.” (AR 86)

**Verse 7:** "He that hath an ear, let him hear what the Spirit saith unto the churches," signifies that he that understands, ought to obey what the Divine truth of the Word teaches those who will be of the New Church, which is the New Jerusalem. "To him that overcometh," signifies he who fights against evils and falsities, and is reformed. "Will I give to eat of the tree of life," signifies appropriation of the good of love and charity from the Lord. "Which is in the midst of the paradise of God," signifies interiorly in the truths of wisdom and faith.

“By the "Spirit" which speaks to the churches is signified the Divine truth of the Word; and by "the churches" the entire church in the Christian world.” (AR 87)

“"To eat" in the Word signifies to appropriate; and "the tree of life" signifies the Lord as to the good of love; therefore by "eating of the tree of life" is signified the appropriation of the good of love from the Lord. "To eat" signifies to appropriate, because as natural food when it is eaten is appropriated to the life of man's body, so spiritual food when it is received is appropriated to the life of his soul. "The tree of life" signifies the Lord as to the good of love, because nothing else is signified by the tree of life in the garden of Eden; also because man has celestial and spiritual life from the good of love and charity which is received from the Lord.” (AR 89)

“"In the midst" signifies the inmost (n. 44, 383), here, the interior; "the paradise of God" signifies the truths of wisdom and faith; therefore "the tree of life, which is in the midst of the paradise of God," signifies the Lord with the good of love and charity interiorly in the truths of wisdom and faith; good is also within truths, for good is the esse of life, and truth is the existence of life thence derived, as is abundantly shown in The Angelic Wisdom concerning the Divine Love and Wisdom. That the paradise of God is the truth of wisdom and of faith, is evident from the signification of "garden" in the Word; "garden" there signifies wisdom and intelligence, because "trees" signify the men of the church, and their "fruits" the goods of life; nothing else is signified by "the garden of Eden," for by it is described the wisdom of Adam....

The man of the church is also like a garden as to intelligence, when he is in the good of love from the Lord, because the spiritual heat which vivifies him is love, and the spiritual light is intelligence therefrom. It is known that gardens in this world flourish by means of heat and light; it is the same in heaven. In heaven there appear paradisaic gardens, with fruit trees according to their wisdom from the good of love from the Lord; and around those who are in intelligence and not in the good of love, there do not appear gardens, but grass; but around those who are in faith separated from charity, not even grass, but sand.” (AR 90)

**Verse 8:** "And unto the angel of the church of Smyrna write," signifies to those and concerning those who are in goods as to life, but in falsities as to doctrine alone. "These things saith the First and the Last," signifies the Lord, that He alone is God. "Who was dead and is alive," signifies that He is neglected in the church, and His Human not acknowledged to be Divine, when yet as to that also He alone is life, and from Him alone is eternal life.

“Why these and the preceding things are said, is, because the primary falsity of those who are described by this church, is, that they do not acknowledge the Lord's Divine Human, and therefore do not approach Him.” (AR 93)

**Verse 9:** "I know thy works," signifies that the Lord sees all their interiors and exteriors at once. "And affliction and poverty," signifies that they are in falsities, and thence not in goods. "And the blasphemy of them that say they are Jews, and are not," signifies the false assertion that they are in the goods of love, when yet they are not. "But are the synagogue of Satan," signifies, because they are in falsities as to doctrine.

“He who does not know that by "Jews," in the Word, are meant those who are of the Lord's celestial church, who are they that are in love to Him, may fall into many mistakes when reading the Word in the prophets.” (AR 96)

“But as they who are in good as to life, and in falsities as to doctrine, are here treated of, and as such know no other than that they are in good, and that their falsities are truths, something shall be said respecting them. All the good of worship is formed by truths, and all truth is formed from good, therefore good without truth is not good, neither is truth, without good, truth; they appear indeed in external form to be so, but still they are not. The conjunction of good and truth is called the heavenly marriage; from this is the church with man, and it is heaven with him. If therefore there are falsities instead of truths with man, then he does the good of falsity, which is not good, for it is either pharisaical or meritorious, or innate natural good.

But examples will illustrate this. He who is in this falsity, that he believes he does good from himself, because he has the faculty of doing good; his good is not good, because he himself is in it, and not the Lord. He who is in this falsity, that he can do good which is in itself good, without a knowledge of what evil is in himself, thus without repentance, although he appears to do good, yet he does not do good, because without repentance he is in evil. He who is in this falsity, that good purifies him from evils, and does not know anything of the evils in which he is, he does no other good than spurious good, which is inwardly contaminated by his evils. He who is in this falsity, that there are many gods, and confirms himself in this, the good which he does is divided good, and divided good is not good. He who is in this falsity, that he believes the Divine in the Lord's Human is not like the soul in the body, cannot do good from Him, and good not from the Lord is not good, for it is contrary to these words of the Lord: Except one abide in Me and I in Him, he cannot bring forth any fruit; for without Me ye cannot do anything. Except one abide in Me, he is cast forth as a dried branch, and is cast into the fire and burned (John 15:4-6; and in many other passages). For good derives its quality from truths, and truths derive their esse from good.

Who does not know, that the church is not a church without doctrine; and doctrine must teach how a man shall think of God and from God; and how he shall act from God and with God; therefore doctrine must be from truths, to act according to which is called good; whence it follows, that to act according to falsities is not good. It is believed, that in the good which a man does, there is not anything from truths or falsities, when yet the quality of good is from no other source, for they cohere together like love and wisdom, and also like love and foolishness; it is the love of the wise which does good, but the love of the foolish does what is like good in externals, but totally unlike it in internals; therefore the good of the wise is like pure gold, but the good of the foolish is like gold covering over dung.” (AR 97)

**Verse 10:** "Fear none of those things which thou shalt suffer," signifies, despair not when infested by evils and assaulted by falsities. "Behold the devil will cast some of you into prison," signifies that their good of life will be infested by evils from hell. "That ye may be tried," signifies by falsities fighting against them. "And ye shall have affliction ten days," signifies that it will endure its full time. "Be thou faithful unto death," signifies reception of truths until falsities are removed. "And I will give thee a crown of life," signifies that they will then have eternal life, the reward of victory.

“To be cast "into custody" or "prison," is to be infested, because they who are infested by evils from hell are as if they were bound in prison, for they cannot think anything but evil, when yet they will good; hence there is combat and interior anxiety, from which they cannot be released, being scarcely otherwise than like persons who are in chains; the reason is, that their good is not good so far as it coheres with falsities, and so far as it coheres with falsities evil is in it; therefore this is what is infested.

But this infestation does not exist in the natural world, but in the spiritual world, thus after death. It has often been granted me to see their infestations. They lament, saying that they have done good, and wish to do good, and yet now they cannot, because of the evils which surround them. But still they are not all infested alike, but more severely according as they have confirmed themselves in falsities, therefore it is said "the devil shall cast some of you into prison." That the confirmation of what is false is hurtful, may be seen in *The Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 91-97).” (AR 99)

“Temptation will last its full time, that is, so long as they are willing to remain in falsities; for falsities are never taken away from a man against his will, but with it.” (AR 101)

“By "death" is here meant the end of their temptation. It is said, until they are, as it were, abolished, because falsities and evils with man are not abolished, but removed, and when they are removed they appear as if they were abolished, because when evils and falsities are removed, man is kept in goods and truths by the Lord.” (AR 102)

**Verse 11:** "He that hath an ear, let him hear what the Spirit saith unto the churches," signifies here, as before. "He that overcometh," signifies he that fights against evils and falsities, and is reformed. "Shall not be hurt of the second death," signifies that afterwards they will not succumb to evils and falsities from hell.

“By the first death is meant the death of the body, and by the "second death" is meant the death of the soul, which is damnation; and because "Be thou faithful unto death," signifies that they ought to acknowledge truths till by their means falsities are removed, it follows, that by "not being hurt of the second death," is signified that afterwards they shall not succumb under evils and falsities from hell, for thereby they are exempted from damnation.” (AR 106)

**Verse 12:** "And to the angel of the church in Pergamos write," signifies to those and concerning those who place the all of the church in good works, and not anything in truths of doctrine. "These things saith He that hath the sharp two-edged sword," signifies the Lord as to the truths of doctrine from the Word, by which evils and falsities are dispersed.

“But something must be premised concerning these, that it may be known who they are in the church, and what is their quality. There are two kinds of men of whom the Christian church at this day for the most part consists; one, who are in works alone, and in no truths; the other, who are in worship alone, and neither in works nor in truths; the former are here treated of; the latter in what is written to the church in Sardis (n. 154). They who are in works alone and in no truths, are like those who act and do not understand, and deeds without understanding are inanimate. They appear before the angels like images carved out of wood; and they who have placed merit in their works, appear like those carved images, naked, without any covering whatever; they appear also like sheep without wool; and they who place merit in them, like such sheep covered with dung; for all works are done from the will by the understanding, and in the understanding they receive life, and at the same time clothing; hence it is, as was said, that they appear to the angels as things inanimate and naked.” (AR 107)

**Verse 13:** "I know thy works," signifies here, as before. "And where thou dwellest," signifies their life in darkness. "And thou holdest fast My name, and hast not denied My faith," signifies when yet they have religion and worship according to it. "Even in those days in which Antipas was My faithful martyr, who was slain among you where Satan dwelleth," signifies when all truth was extinguished by falsities in the church.

“But by thick darkness here is not meant that they are in mere falsities, but that they are in no truths of doctrine; for truths of the doctrine, which are from the Word, are in light, therefore not to be in truths is not to be in light, consequently to be in thick darkness....

The Word in many places treats of those who are in "darkness," in "the shadow of death," and in "thick darkness," whose eyes the Lord will open; and by them are meant the Gentiles, who were in good works, but not in any truths, because they did not know the Lord, nor did they have the Word. Exactly similar to these are they in the Christian world, who are in works alone and in no truths of doctrine, therefore they cannot be called anything else than Gentiles; they know the Lord indeed, but yet do not approach Him, and they have the Word, but yet do not search for the truths therein.” (AR 110)

“By "faith," here is not meant that which exists in the church at this day, but the Divine truth, because faith is of truth and truth is of faith; nothing else is meant by "faith" in heaven, nor by the "faith of God" in the Word; hence it is that faith and truth are expressed in the Hebrew language by one and the same word, and are called Amuna. Since then by "the faith of God" is meant the Divine truth, and the Word is Divine truth itself, it is evident that by "thou hast not denied My faith," is meant, that they acknowledge that the Word is the Divine truth.” (AR 111)

**Verse 14:** "But I have a few things against thee," signifies that the things which follow are against them. "That thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the sons of Israel, to eat idol-sacrifices, and to commit whoredom," signifies that there are some among them who do hypocritical works, by which the worship of God in the church is defiled and adulterated.

“Balaam was a hypocrite, and a diviner; for he spoke well of the sons of Israel from Jehovah, when yet he cherished in his heart a desire to destroy them, and also he did destroy them by the counsel he gave Balak; from which it was evident that his works were hypocritical.” (AR 114)

**Verse 15:** "So thou hast, even thou, them that hold the doctrine of the Nicolaitans, which I hate," signifies that there are some among them also who make works meritorious.

“Among those who place the all of the church and of salvation in good works, and not anything in truths of doctrine, who are those who are meant by "the church in Pergamos," there are some who do hypocritical works and also meritorious works, but still not all; therefore it is said, "Thou hast there them that hold the doctrine of Balaam;" as also, "So thou hast, even thou, them that hold the doctrine of the Nicolaitans;" and all works of worship are either good, or meritorious, or hypocritical, therefore the two latter are here spoken of, and good works afterwards in what follows.” (AR 115)

**Verse 16:** "Repent" signifies that they should take heed of such works. "Or else I will come unto thee quickly, and will fight with them with the sword of My mouth," signifies, if not, that the Lord will contend with them from the Word.

“It now treats of meritorious and hypocritical goods, against which they should guard themselves who place the all of the church and of salvation in good works, and not anything in the truths of doctrine; when yet the truths of doctrine teach how and what is to be willed and thought, or loved and believed, that the works may be good.” (AR 116)

**Verse 17:** "He that hath an ear, let him hear what the Spirit saith unto the churches," signifies here, as before. "To him that overcometh," signifies here, the same as before. "I will give to eat of the hidden manna," signifies the appropriation then of the good of celestial love, and thus conjunction of the Lord with those who work. "And I will give him a white stone," signifies truths favoring and united to good. "And in the stone a new name written," signifies that thus they will have good of a quality such as they had not before. "Which no one knoweth but he that receiveth it," signifies that it does not appear to anyone, because it is inscribed on their life.

“By "the hidden manna," which they will have who are in good works, and who at the same time adjoin the truths of doctrine to works, is meant hidden wisdom of a quality like that which they have who are in the third heaven. For these, because they were in good works, and at the same time in truths of doctrine in the world, are in wisdom above other angels, but in hidden wisdom, for it is written in their life and not so much on their memory; therefore they are of such a nature that they do not talk of the truths of doctrine, but do them, and they do them because they know them, and also see them when others speak them. That the good of love is appropriated to them, and the Lord conjoins Himself with those who adjoin truths of doctrine to good works, and thus gives them wisdom in their good, and that this is "giving to eat of the hidden manna," may appear from these words of the Lord: The bread of God is He which cometh down from heaven, and giveth life unto the world. I am the bread of life; your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that he who eateth thereof may not die. I am the living bread, that came down from heaven; if anyone eat of this bread he shall live forever (John 6:31-51). From which it is evident, that the Lord Himself is "the hidden manna" which will be in their works, if they approach Him alone. Whether you say "the Lord" or "the good of celestial love," and "the wisdom of that love," it is the same. But this is an arcanum which enters with difficulty into the natural idea of anyone, so long as it is veiled over with a cloud from worldly things; but it does enter when the mind is serene and in the sunshine, as may be seen in The Angelic Wisdom concerning the Divine Love and Wisdom from beginning to end.” (AR 120)

“"A white stone" signifies this because in judgments votes were collected by stones, and by white stones those which were affirmative; that it is affirmative truths which are signified is, because "white" is predicated of truths (n. 167, 379); hence it is, that by a "white stone" are signified truths favoring good; the reason why they are also united to good, is, because good invites and unites them to itself; for all good loves truth and conjoins to itself such as agrees with itself, especially the good of celestial love; this so unites truths to itself, that they altogether make a one. Hence it is, that they see truths from good alone.... Such do they become in the world, who have approached the Lord alone, and have done good works, because they are according to the truths of the Word.” (AR 121)

“That truths united to good are not inscribed on their memories, but on their lives, may be seen above (n. 121, 122), and what is inscribed on the life alone, and not on the memory, does not appear to anyone, not even to themselves, except from this, that they perceive whether it is true, and what is true, when they hear and read; for the interiors of their mind are open even unto the Lord; and because the Lord is in them, and He sees all things, therefore He causes them to see as from themselves; but yet from their wisdom they know that they do not see truths from themselves, but from the Lord. Hence, it may appear what is meant by all this, "I will give him to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no one knoweth but he that receiveth it:" the sum of its signification is, that they will be angels of the third heaven, if they read the Word, draw therefrom truths of doctrine, and approach the Lord.” (AR 123)

**Verse 18:** "And unto the angel of the church in Thyatira write," signifies to those and concerning those who are in faith from charity, and thence in good works; and also to those and concerning those, who are in faith separated from charity, and thence in evil works. "These things saith the Son of God who hath His eyes like unto a flame of fire," signifies the Lord as to the Divine wisdom of His Divine love. "And His feet like fine brass," signifies Divine good natural.

**Verse 19:** "I know thy works," signifies here, as before. "And charity and ministry," signifies the spiritual affection which is called charity, and its operation. "And faith, and thy endurance," signifies truth and the desire of acquiring and teaching it. "And the last to be more than the first," signifies the increase thereof from the spiritual affection of truth.

“By "the last works more than the first," are meant all things of their charity and faith, for these are the interior things from which are works (n. 73, 76, 94). These things increase when charity is in the first place and faith in the second; for charity is the spiritual affection of doing good, and from it comes the spiritual affection of knowing truth, for good loves truth as food does drink, for it desires to be nourished, and is nourished, by truths; hence it is, that they who are in genuine charity have a continual increase of truth. This then is what is signified by "I know thy works the last more than the first.” (AR 130)

**Verse 20:** "But I have a few things against thee," signifies what follows. "That thou permittest that woman Jezebel," signifies that among them there are some in the church who separate faith from charity. "Who calleth herself a prophetess," signifies, and who make the doctrine of faith alone the doctrine of the church. "To teach and to seduce My servants to commit whoredom," signifies, from which it comes to pass that the truths of the Word are falsified. "And to eat idol-sacrifices," signifies the defilement of worship, and profanations.

“It is known that in the Reformed Christian church faith alone has been accepted as the only means of salvation, and that thence the works of charity have been separated from faith, as not saving; hence it is that the entire doctrine of the salvation of man, which is called theology, at this day is that faith, consequently "the woman Jezebel.” (AR 133)

“That this is signified by "committing whoredom," is, because in every particular of the Word there is the marriage of good and truth, and this marriage is broken when good is separated and taken away from truth....From this it is, that "to commit whoredom" signifies to adulterate the goods and falsify the truths of the Word; and because this is spiritual whoredom, therefore also they who from their own reason have falsified the Word, after death, when they come into the spiritual world, become whoremongers: and, what has hitherto been concealed from the world, they who have confirmed themselves in faith alone to the exclusion of works of charity, are in the lust of committing the adultery of a son with his mother. That they are in the lust of committing so abominable a kind of adultery, has often been perceived in the spiritual world. Remember this, and inquire after death, and you will be confirmed. I have not ventured to reveal this before, because it offends the ears.” (AR 134)

“They who adulterate goods appropriate to themselves unclean things, by which they defile and profane worship.” (AR 135)

**Verse 21:** "And I gave her time to repent of her whoredom, and she repented not," signifies that they who have confirmed themselves in that doctrine do not recede, although they see things contrary to it in the Word.

“That they see things contrary to their doctrine, is evident from a thousand passages in the Word, where it is said that evils are to be shunned, and that goods are to be done; also that they who do goods come into heaven, and they who do evils into hell, as also that faith without works is dead and diabolical. But it may be asked, what part of the Word have they falsified, or where have they spiritually committed whoredom with the Word? It may be answered, that they have falsified the whole Word; for the whole Word is nothing else but the doctrine of love to the Lord, and of love towards the neighbor, for the Lord says, that on the commandments concerning those two loves hang all the law and the prophets (Matt. 22:40). There is also in the Word the doctrine of faith, yet not of such faith, but of the faith of love.” (AR 136)

**Verse 22:** "Behold, I will cast her into a bed, and them that commit adultery with her into great affliction," signifies that therefore they will be left in their doctrine with falsifications, and that they will be grievously infested by falsities. "Except they repent," signifies if they will not desist from separating faith from charity.

**Verse 23:** "And I will kill her sons with death," signifies that all the truths of the Word will be turned into falsities. "And all the churches shall know that I am He that searcheth the reins and hearts," signifies that the church may know that the Lord sees the quality of everyone's truth, and the quality of his good. "And I will give unto each one according to his works," signifies that He gives unto everyone according to the charity and its faith which is in the works.

“By "the seven churches" is signified the whole church, as before; and by "searching the reins and hearts," is signified to see all the things which a man believes and loves, thus the quality of his truth and of his good. That this is the signification of "searching the reins and hearts," is from correspondence, for the Word in its literal sense consists of mere correspondences. The correspondence is from this, that as the reins purify the blood from the impurities which are called urinous, and the heart purifies the blood from the unclean things which are called foul, so the truth of faith purifies man from falsities, and the good of love from evils.” (AR 140)

**Verse 24:** "But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine," signifies to those with whom the doctrine of faith is separated from charity, and to those with whom the doctrine of faith is joined with charity. "And who have not known the depths of Satan," signifies they who do not understand their interiors, which are mere falsities. "I will put upon you none other burden," signifies only that they should beware of them.

“That by "Satan" is meant the hell of those who are in falsities, and abstractly, falsities, may be seen above (n. 97); therefore by its "depths" are signified the interiors of the doctrine separated from charity, which are mere falsities. The depths and interiors of that doctrine are what are delivered in their books and lectures in the universities, and thence in their preachings, the nature of which is pointed out in what is prefixed to the first chapter, where their doctrines are quoted; and particularly in what is there adduced concerning Justification by Faith and concerning Good Works; where it may be seen stated that the clergy alone know the arcana of that doctrine, but not the laity, therefore the latter principally are meant by those "who have not known the depths of Satan.” (AR 143)

“The reason is, because they confirm their falsities by reasonings from the natural man, and by some things from the Word which they falsify, for by these they can seduce. They are like serpents in the grass which bite those that pass by; or like concealed poisons which kill the unwary.” (AR 144)

**Verse 25:** "Nevertheless, that which ye have, hold fast till I come," signifies that they should retain the few things which they know concerning charity, and thence concerning faith from the Word, and live according to them until the Lord's coming.

“For these and no others receive the things which the doctrine of the New Jerusalem teaches concerning the Lord and charity.” (AR 145)

**Verse 26:** "And he that overcometh and keepeth My works unto the end," signifies those who are in charity and thence actually in faith, and remain in them to the end of their lives. "To him will I give power over the nations," signifies that they shall overcome the evils in themselves which are from hell.

**Verse 27:** "And he shall rule them with a rod of iron," signifies by truths from the literal sense of the Word, and at the same time by rational things from natural light. "As the vessels of a potter shall they be broken in pieces," signifies as of little or no account. "Even as I have received from My Father," signifies this from the Lord, who, when He was in the world, procured to Himself all power over the hells, from His Divine which was in Him.

“These things are signified by "a rod or staff of iron" because "a rod or staff" in the Word signifies power, and "iron" signifies natural truth, consequently the natural sense of the Word, and at the same time the natural light of man; in these two consists the power of truth. That Divine truth in the natural sense of the Word, which is the sense of its letter is in its power, may be seen in Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 37-49); from this cause the literal sense is the basis, container, and support of its spiritual sense (n. 27-36). And that all power is in the ultimates which are called things natural, may be seen in Angelic Wisdom concerning Divine Love and Wisdom (n. 205-221); consequently in the natural sense of the letter of the Word, and in the natural light of man. These, therefore, are "the rod of iron" by which He shall "rule the nations" that is, overcome the evils which are from hell.” (AR 148)

“That the Lord, when He was in the world, by admitting temptations into Himself, and finally by the last of them, which was the passion of the cross, subjugated the hells and glorified His Human, may be seen in Doctrine of the New Jerusalem concerning the Lord (n. 29-36); as also above (n. 67); from which it may appear, that "to receive from His Father" is to receive from the Divine which was in Him, for He said that "the Father is in Him and He in the Father"; that "the Father and He are one"; as also "the Father who is in Me"; and more.” (AR 150)

**Verse 28:** "And I will give him the morning star," signifies intelligence and wisdom then.

“That by "stars" are signified the knowledges of good and truth, may be seen above (n. 51); and because by them is intelligence and wisdom, therefore these are signified by "the morning star." It is called "the morning star" because intelligence and wisdom will be given them by the Lord, when He shall come to establish the New Church, which is the New Jerusalem; for He says: That which ye have, hold fast till I come (Rev. 2:25). By which is signified, that they must retain the few truths which they know concerning charity and its faith from the Word, and live according to them, even until the New Heaven and the New Church are formed, which is the Coming of the Lord (n. 145). It is called "the morning star" because by "morning" is signified the Coming of the Lord, when there is a New Church.” (AR 151)

**Verse 29:** "He that hath an ear, let him hear what the Spirit saith unto the churches," signifies here, as before.

### **Apocalypse Revealed 153 Memorable Relation from the end of chapter 2**

“To the above I will add something Memorable, concerning the lot of those after death, who have confirmed themselves in faith alone even to justification, both in doctrine and life.

1. When they are dead and revive as to the spirit, which generally takes place on the third day after the heart has ceased to beat, they appear to themselves in a body like that which they had before in the world, even so that they know no otherwise than that they are living in the former world; yet they are not in a material body, but in a spiritual body, which appears before their senses, which are also spiritual, as if it was material, although it is not.

2. After some days they see that they are in a world where there are various societies instituted, which world is called the world of spirits, and is intermediate between heaven and hell. All the societies there, which are innumerable, are wonderfully arranged according to natural affections, good and evil. The societies arranged according to good natural affections communicate with heaven, and the societies arranged according to evil affections communicate with hell.

3. The novitiate spirit, or the spiritual man, is conducted and introduced to various societies, both good and evil, and is explored whether he is affected by truths, and how; and whether he is affected by falsities, and how.

4. If he is affected by truths, he is withdrawn from evil societies, and introduced into good societies, and also into various ones, until he comes into a society corresponding with his Own natural affection, and there he enjoys the good which agrees with that affection; and this until he has put off his natural affection and has put on a spiritual affection, and then he is elevated into heaven. But this takes place with those who in the world have lived a life of charity, and thus also a life of faith, which consists in believing in the Lord, and shunning evils as sins.

5. But they who have confirmed themselves in doctrine and life even to justification by faith alone, by reason of their not being affected by truths, but by falsities, and because they have rejected the goods of charity, which are good works, from the means of salvation, are withdrawn from good societies, and introduced into evil societies, and also into various ones, until they come into the society corresponding to the concupiscences of their love; for he who loves falsities cannot but love evils.

6. But because in the world they had feigned good affections in externals, although in their internals there was nothing but evil affections or concupiscences, they are at first kept by turns in externals; and they who in the world presided over companies of men, are here and there set over societies in the world of spirits, in general or in part according to the extent of the offices they had exercised: but because they neither love truth nor justice, nor are capable of being enlightened so as to know what truth and justice are, therefore after some days they are dismissed. I have seen such transferred from one society to another, and some administration given them in each, but after a short time as often are dismissed.

7. After frequent dismissals, some out of weariness will not, and others from the fear of losing reputation dare not, seek for offices anymore, therefore they withdraw, and sit sad, and then they are led away into a desert, where there are cottages, into which they enter, and work of some kind is given them to do, and as they do it, they receive food, and if they do not do it, they are hungry and receive none, wherefore necessity compels. Food there is similar to the food in our world, but it is from a spiritual origin, and is given from heaven by the Lord to all according to the uses they perform; to the idle, nothing is given, because they are useless.

8. After some time they loathe work, and then they go out of the cottages; and if they have been priests, they desire to build; and there appear then immediately heaps of hewn stones, bricks, rafters, and boards, also heaps of reeds and bulrushes, clay, lime, and bitumen, which when they see, the lust of building is kindled, and they begin to construct a house, taking now a stone, and then wood, now a reed, and then clay, and placing them one upon another without order; but in their own sight in order. But what they build by day falls down by night; and the next day they collect from the rubbish, and build again, and this they continue to do, until they are tired of building. This is done, because they have collected together falsities to confirm salvation by faith alone, and such falsities do not build up the church in any other manner.

9. Afterwards from weariness they go away, and sit solitary and idle; and as the idle have no food given them from heaven, as was before observed, they begin to hunger, and they think of nothing else than how they may get food and satisfy their hunger. When they are in this state, there come to them some of whom they ask alms; and they say, Why do ye thus sit idle? come with us to our houses, and we will give you work to do, and we will feed you. And then they rise up gladly, and go with them to their houses, and there each has his work given him, and food for his work. But because all who have confirmed themselves in falsities of faith are unable to do works of good use, but only

works of evil use, neither do they do these faithfully, but only so as to appear for the sake of honor or gain; therefore they leave their works, and only love to converse, talk, walk about, and sleep. And then, because they cannot any longer be induced by their masters to work, they are cast out as useless.

10. When they are cast out, their eyes are opened, and they see a way leading to a certain cavern. When they are come thither, the door is opened, and they enter, and inquire whether there is any food there; and when they receive for answer that there is, they ask leave to remain, and are told that they may, and are introduced and the door shut after them. And then the overseer of that cavern comes and says to them, Ye cannot go out hence any more; behold your companions, they all labor, and as they labor food is given them from heaven. I tell you this that ye may know. And their companions also say, Our overseer knows what work each one is fitted for, and assigns it to each one daily; on the day you finish it, food is given you, but if you do not, neither food nor clothing is given; and if anyone does evil to another, he is cast into a corner of the cavern, upon a certain bed of accursed dust, where he is miserably tormented, until such time as the overseer sees signs of repentance in him, and then he is released, and commanded to do his work. He is told also, that everyone after his task is done is permitted to walk about, to converse, and afterwards to sleep. And he is led into an interior part of the cavern, where there are harlots, from among whom each is permitted to take one for his woman, and promiscuous whoredom is forbidden under punishment. Of such caverns, which are nothing but eternal workhouses, the entire hell consists. It has been granted to me to enter into and have a view of some of them, to the end that I might make it known, and they all were seen to be vile, neither did anyone of them know who, or in what office he had been in the world. But the angel who was with me, told me, that this one had been a servant in the world, this a soldier, this a governor, this a priest, this one in dignity, and that in opulence, and yet that none of them knew otherwise than that they had always been servants and had similar companions, for this reason, because they were all interiorly alike, although they had been unlike exteriorly, and interiors consociate all in the spiritual world. Such is the lot of those who have removed the life of charity, and who thence have not lived that life in the world.

11. With respect to the hells in general, they consist merely of such caverns and workhouses, but those inhabited by satans are different from those inhabited by devils. Satans are they who have been in falsities and thence in evils, and devils are they who have been in evils and thence in falsities. Satans appear in the light of heaven like corpses, and some of them black like mummies; and devils appear in the light of heaven of a dark and fiery color, and some of them black like soot; but they are all as to their faces and bodies, monstrous; yet in their own light, which is like the light of a coal fire, they appear not as monsters, but men: this is granted them that they may be consociated.”