

# The Book of Revelation

## Chapter 5 – Passages from the *Apocalypse Revealed*

**General meaning:** That the Lord in the Divine Human will execute judgment from the Word and according to it, because He Himself is the Word; and that this is acknowledged by all in the three heavens.

**Verse 1:** "And I saw in the right hand of Him that sat on the throne, a book written within and on the back," signifies the Lord as to His Divine itself from eternity, who is omnipotent and omniscient, and who is the Word. "Sealed with seven seals," signifies that it is altogether hidden from angel and man.

"By 'Him that sat on the throne' is meant the Lord as to His Divine, from which is His Human...and by 'the Lamb' is meant the Lord as to the Divine Human. By 'the book written within and on the back' is meant the Word in every particular and in every general; by 'within,' in every particular, and by 'on the back' in every general. By 'within and on the back' is also meant the interior sense of the Word, which is spiritual, and its exterior sense, which is natural; by 'right hand' is meant Himself as to omnipotence and omniscience, because the exploration of all in the heavens and on the earths, upon whom the Last Judgment is to be executed, and their separation, is treated of. The Lord, as the Word, knows the states of life of all in the heavens and on the earths from Himself, because He is the Divine truth itself, and the Divine truth itself knows all things from itself...That the Lord as to His Divine from eternity was the Word, that is, the Divine truth, is evident from these words in John: In the beginning was the Word, and the Word was with God, and God was the Word (John 1:1). And that the Lord as to His Human also was made "the Word," in the same: And the Word became flesh (John 1:14)." (AR 256)

"Such is the Word to all to whom the Lamb, that is, the Lord, does not open it. Here, because the exploration of all before the Last Judgment is treated of, it is the states of life of all in general and in particular, which are altogether hidden." (AR 257)

**Verse 2:** "And I saw a strong angel proclaiming with a great voice," signifies the Divine truth from the Lord inflowing interiorly with angels and men. "Who is worthy to open the book, and to loose the seals thereof?" signifies, Who has power to know the states of life of all in the heavens and on the earths, and to judge everyone according thereto?

"By "an angel" proclaiming, is meant in the spiritual sense, the Lord, because an angel does not proclaim and teach from himself but from the Lord, but still as from himself. It is said "a strong angel," because with power, and that which is proclaimed with power flows in deeply into the thought. "A great voice" signifies the Divine truth from the Lord in power or virtue. It also signifies investigation, because he asks, "Who is worthy to open the book?" as now follows." (AR 258)

**Verse 3:** "And no one in heaven, nor on earth neither under the earth, was able," signifies that no one in the higher heavens or in the lower heavens, was able; "to open the book," signifies to know the states of the life of all, and to judge everyone according to his state; "Neither to look thereon," signifies not in the least.

"The higher heavens appear there upon mountains and hills, the lower heavens in the earth beneath, and the ultimate heavens as it were under the earth. For the heavens are expanses one above another, and each expanse is like the earth under the feet of those who are there. The highest expanse is like the top of a mountain, the next expanse is under it, but extending itself more widely on all sides round about, and the lowest expanse more widely still; and since this last is under the other, they who are there are "under the earth." The three heavens also appear thus to the angels who are in the higher heavens, because to them there appear two heavens beneath them; therefore in like manner they appeared to John, because he was with them, for he had ascended to them, as is evident from chap. 4:1, where it is said: Come up hither, and I will show thee things which must be hereafter (Rev. 4:1)." (AR 260)

"The Lord alone sees the state of everyone from inmosts to outmosts, as also what a man has been from infancy to old age, and what he will be to eternity, and likewise what place will be allotted to him either in heaven or in hell; and this the Lord sees in an instant, and from Himself, because He is the Divine truth itself or the Word; but angels and man do not see this in the least, because they are finite, and the finite see only a few things, and those only external, and not these indeed from themselves, but from the Lord." (AR 262)

**Verse 4:** "And I wept much because no one was found worthy to open and to read the book, neither to look thereon," signifies grief of heart, because if no one could do it, all must perish.

"If all things in the heavens and on the earth were not reduced to order by the Last Judgment, it could not be otherwise; for Revelation treats of the last state of the church, when it comes to its end, the nature of which state is described by the Lord in these words: There shall be great affliction, such as was not from the beginning of the world to this time, nor shall be; therefore except those days should be shortened, no flesh would be saved (Matt. 24:21, 22). These are concerning the last time of the church, when judgment takes place. That such is the state of the church at this day, may be known solely from these considerations, that the greatest part of the Christian world is occupied by those who have transferred to themselves the Divine power of the Lord, and wish to be worshiped as gods, and who invoke dead men, and scarce any of them the Lord; and that the rest of the church make God three, and the Lord two, and place salvation, not in amendment of life, but in certain words uttered with a devout tone; thus not in repentance, but in confidence that they are justified and sanctified, provided they do but fold their hands and look upwards, and pray in the customary form." (AR 263)

**Verse 5:** "And one of the elders saith unto me, Weep not," signifies consolation; "Behold, the lion which is of the tribe of Judah, the Root of David hath prevailed," signifies the Lord, who by His own power subjugated the hells and reduced all things to order when He was in the world by the Divine good united to the Divine truth in His Human: "To open the book and to loose the seven seals thereof," signifies here as before.

"By "Judah," in the Word, is meant the church which is in the good of love to the Lord, and in the highest sense the Lord as to the Divine good of the Divine love; and by "David" is meant the Lord as to the Divine truth of the Divine wisdom...That this is the sense of these words, cannot be seen in the sense of the letter, but only that it is He Himself who was born in the world of the tribe of Judah and of the stock of David. Still, however, these words contain in them a spiritual sense, in which by the names of persons are meant things." (AR 266)

**Verse 6:** "And I saw, and behold, in the midst of the throne, and of the four animals, and in the midst of the elders," signifies from the inmost and thence in all things of heaven, the Word, and the church. "A Lamb standing as if slain," signifies the Lord as to His Human, not acknowledged in the church to be Divine. "Having seven horns," signifies His omnipotence. "And seven eyes" signifies His omniscience and Divine wisdom. "Which are the seven spirits of God sent forth into all the earth," signifies that from the Divine wisdom is derived the Divine truth throughout the whole world, wheresoever there is any religion.

"Where there is religion, it is taught that there is a God, and that there is a devil, and that God is good itself, and that all good is from Him, and that the devil is evil itself, and that all evil is from him; and, as they are opposites, so evil, because it is from the devil, is to be shunned, and good, because it is from God, is to be done; consequently, in proportion as anyone does evil, so far he loves the devil, and acts against God. Such Divine truth is in the whole world where there is any religion; so that it is only necessary to know what evil is, and this also is known by all who have any religion; for the precepts of all religions are similar to those contained in the Decalogue, that one must not kill, nor commit whoredom, nor steal, nor bear false witness. These are in general Divine truths from the Lord "sent forth into all the earth," see The Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 101-118). Therefore he who lives according to them because they are Divine truths, or the commandments of God, and thence of religion, is saved. But he who only lives according to them because they are civil and moral truths, is not saved, for he that denies God may also so live, but not he that confesses God." (AR 272)

**Verse 7:** "And He came and took the book out of the right hand of Him that sat upon the throne," signifies that the Lord as to His Divine Human is the Word, and this from His Divine in Himself and that therefore He will execute judgment from His Divine Human.

"For the Father judgeth no one, but hath given all judgment unto the Son, because He is the Son of man". "The Son of man" is the Lord as to the Divine Human, and this is the Word, which was God, and became flesh (John 1:1, 14)." (AR 273)

**Verse 8:** "And when He had taken the book," signifies when the Lord determined to execute the judgment, and thereby to reduce all things in the heavens and upon the earth to order. "The four animals and the twenty-four elders fell down before the Lamb," signifies humiliation and adoration of the Lord from the higher heavens. "Having everyone of them harps" signifies confession of the Lord's Divine Human from spiritual truths. "And golden vials full of incense," signifies confession of the Lord's Divine Human from spiritual goods. "Which are the prayers of the saints," signifies thoughts which are of faith from affections which are of charity with those who worship the Lord from spiritual goods and truths.

"Now follows the glorification of the Lord on the above account, for, as was observed above (n. 263), unless the Lord should now execute the Last Judgment, and thereby reduce all things in the heavens and in the earths to order, all would perish. The glorification of the Lord, which now follows, takes place first in the higher heavens, afterwards in the lower heavens, and lastly in the lowest heavens; the glorification by the higher heavens (verses 8-10); by the lower heavens (verses 11, 12); and by the lowest heavens (verse 13); and lastly confirmation and adoration by the higher heavens (verse 14)." (AR 275)

"It is known that confessions of Jehovah were made in the temple at Jerusalem by singing, and at the same time by instruments of music which corresponded; the instruments were principally trumpets and timbrels, and psalteries and harps; the trumpets and timbrels corresponded to celestial goods and truths, and the psalteries and harps to spiritual goods and truths; the correspondences were with their sounds....That they were not harps, but that confessions of the Lord were heard by John as harps, may be seen below." (AR 276)

"The reason why "incense" signifies worship from spiritual goods, but in this instance confession from such goods, is because the principal worship in the Jewish and Israelitish church consisted in sacrifices and incense; wherefore there were two altars, one for sacrifices and the other for incense; the latter altar was within the tabernacle, and was called the golden altar, but the former was without the tabernacle, and was called the altar of burnt-offering; the reason was, because there are two kinds of goods, from which all worship exists, celestial good and spiritual good: celestial good is the good of love to the Lord, and spiritual good is the good of love towards the neighbor. Worship by sacrifices was worship from celestial good, and worship by incense was worship from spiritual good. Whether you call it worship or confession, it is the same thing, for all worship is confession. What is signified by "incense," is also signified by "the vials" in which the incense is contained, because the thing containing and the thing contained, like the instrumental and principal, act as one cause." (AR 277)

**Verse 9:** "And they sang a new song," signifies the acknowledgment and glorification of the Lord, that He alone is the Judge, Redeemer, and Savior, thus the God of heaven and earth. "Saying, Thou art worthy to take the book and to open the seals thereof," signifies here as before. "Because Thou wast slain, and hast redeemed us to God in Thy blood," signifies deliverance from hell and salvation by conjunction with Him. "Out of every tribe, and tongue, and people, and nation," signifies that they in the church, or in any religion, who are in truths as to doctrine, and in goods as to life are redeemed by the Lord.

"Since the acknowledgment that the Lord alone is the God of heaven and earth, and that His Human is Divine, and that in no other way could He be called the Redeemer and Saviour, was not before in the church, it is therefore called a "new song."" (AR 279)

"It is not necessary to explain by the spiritual sense what is specifically signified by all the particulars here mentioned, as what by "being slain," by "redeeming us to God," and what by "His blood," for they are arcana which do not appear in the sense of the letter; suffice it to know that it is redemption which is thus described; and since it is redemption it is deliverance from hell, and salvation by conjunction with the Lord, which are signified. Here it shall only be confirmed from the Word that Jehovah Himself came into the world, was born a Man, and became the Redeemer and Savior of all, who by a life of charity and its faith are conjoined with His Divine Human, and that Jehovah is the Lord from eternity, consequently that the Divine Human of the Lord, with which there must be conjunction, is the Divine Human of Jehovah Himself. Here therefore some passages shall be adduced, which prove that Jehovah and the Lord are one; and since they are one and not two, that the Lord from eternity, who is Jehovah Himself, by the assumption of the Human, is the Redeemer and Savior." (AR 281)

**Verse 10:** "And hast made us unto our God kings and priests," signifies that from the Lord they are in wisdom from Divine truths and in love from Divine goods. "And we shall reign on the earth," signifies, and will be in His kingdom, He in them and they in Him.

"Nevertheless the Lord alone judges and reigns; for He judges and reigns from Divine good by Divine truth, which is also from Him in them; but he who believes, that what is in them from the Lord is their own, is cast out of the kingdom, that is, out of heaven." (AR 284)

"It is said, "They shall reign on the earth," because by "earth" here and elsewhere is meant the Lord's church in the heavens and on the earth. The church, wherever it may be, is the Lord's kingdom. Lest, therefore, anyone should believe that all who are redeemed by the Lord become kings and priests, and that they will reign on the earth, it is important that it be shown from the Word that the earth signifies the church....The reason why the church is signified by "the earth" is because by "earth" the land of Canaan is often meant, in which was the church; "the heavenly Canaan" is no other; as, also, because when "the earth" is named, the angels, who are spiritual, do not think of the earth, but of the human race that is upon it and of its spiritual state, and its spiritual state is the state of the church." (AR 285)

**Verse 11:** "And I saw, and I heard the voice of many angels round about the throne, and the animals, and the elders," signifies confession and glorification of the Lord by the angels of the lower heavens.

"That there was confession and glorification of the Lord by the angels of the three heavens, may be seen above (n. 275); and by the angels of the higher heavens, (from verses 8 to 10); and therefore now by the angels of the lower heavens (verses 11, 12); wherefore by "the voice of the angels round about the throne," is meant the confession and glorification of the Lord by the angels of the lower heavens. That he then saw also the animals and elders together with them, because by "the animals" and "elders" are signified the angels of the higher heavens (n. 275), and the lower heavens never act separately from the higher heavens, but in conjunction with them; for the Lord inflows into all the heavens immediately from Himself; thus also into the lower heavens; and at the same time mediately through the higher heavens into the lower. This is the reason, therefore, why "he saw and heard the animals and elders" first by themselves, and afterwards in conjunction with the others." (AR 286)

**Verse 12:** "Saying with a great voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and honor, and glory," signifies confession from the heart, that to the Lord as to His Divine Human is omnipotence, omniscience, Divine good, and Divine truth. "And blessing," signifies all these in Him, and from Him in them.

**Verse 13:** "And every created thing which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying," signifies confession and glorification of the Lord by the angels of the lowest heavens. "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ages of ages," signifies that in the Lord from eternity, and thence in His Divine Human, is the All of heaven and the church, Divine good, and Divine truth, and Divine power, and from Him in them.

"That the Lord from eternity is Jehovah, who took upon Him the Human in time, that He might redeem and save men, may be seen above (n. 281); therefore by "Him that sitteth upon the throne," is meant the Lord from eternity, who is called the Father, and by "the Lamb," the Lord as to the Divine Human, which is the Son; and because the Father is in the Son, and the Son in the Father, and they are one, it is evident that by both, or by "Him that sitteth upon the throne and the Lamb," the Lord is meant; and because they are one, it is also said that "the Lamb was in the midst of the throne" (verse 6; also 7:17)." (AR 291)

**Verse 14:** "And the four animals said, Amen," signifies Divine confirmation from the Word. "And the twenty-four elders fell down and adored Him that liveth for ages of ages," signifies humiliation before the Lord, and from humiliation, adoration of Him by all in the heavens, from whom and in whom is life eternal.

## Memorable Relation - Apocalypse Revealed #294

"To the above I will add this Relation. In the natural world the speech of man is twofold, because his thought is twofold, exterior and interior; for a man can speak from interior thought and at the same time from exterior thought, and he can speak from exterior thought and not from interior, yea, contrary to interior thought, whence come dissimulations, flatteries, and hypocrisies. But in the spiritual world man's speech is not twofold, but single. He there speaks as he thinks, otherwise the sound is harsh and offends the ear; but yet he may be silent, and so not publish the thoughts of his mind. Therefore, a hypocrite, when he comes among the wise, either goes away, or retires to a corner of the room and withdraws himself from observation, and sits silent.

On one occasion there were many gathered together in the world of spirits, who were discoursing on this subject, and saying, that not to be able to speak except as one thinks, must be a hard thing for those who might be in company with the good, but yet who have not thought justly concerning God and the Lord. In the midst of the assembly were those of the Reformed, and many of the clergy, and next to them were papists and monks; and they all at first said it was not a hard thing. "What need is there to speak otherwise than one thinks, and if one should happen not to think justly, can he not close his lips and keep silence?" And one of the clergy said, "Who does not think justly of God and the Lord?" But some of the company said, "Let us, however, try." And to those who had confirmed themselves in the idea of a Trinity of Persons in God, especially from these words in the Athanasian doctrine, "There is one Person of the Father, another of the Son, and another of the Holy Spirit, and as the Father is God, so the Son is God, and the Holy Spirit is God," it was said that they should say, "one God"; but they could not; they distorted and folded their lips in many ways, but could not articulate a sound in any other words than such as were consonant with the ideas of their thought, which were ideas of three Persons, and thence of three gods.

They who had confirmed themselves in faith separate from charity, were then asked to name "Jesus"; but they could not; yet they could all say Christ, and also God the Father. This they wondered at, and inquired into the cause, which they found to be this, that they had prayed to God the Father for the Son's sake, and had not prayed to the Savior Himself; for "Jesus" signifies Savior.

They were then requested that from thinking of the Lord's Divine Human, they should say, "Divine Human"; but none of the clergy that were present could do so, though some of the laity could, wherefore the matter was taken into serious discussion; and then:

1. The following passages from the Evangelists were read to them:

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

The Father hath given 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 in earth (Matt. 28:18).

And they were directed to keep in the thought, that Christ, both as to His Divine and as to His Human, is the God of heaven and earth, and thus to pronounce "Divine Human." But still they could not; and they said that they indeed retained from those passages something of the thought of it from their understanding concerning it, but not acknowledgment, and that on its account they were not able.

2. Afterwards was read to them out of Luke (1:32, 34, 35), that the Lord as to the Human was the Son of Jehovah God, and that everywhere in the Word He is called, as to the Human, "the Son of God," and also "the Only-begotten," and they were asked to hold this in the thought; and likewise that the Only-begotten Son of God born in the world cannot but be God, as the Father is God, and to utter the words, "Divine Human." But they said, "We cannot, by reason that our spiritual thought, which is interior, does not admit into the thought which is next to the speech any other than similar ideas;" and that thence they could perceive, that it is not permitted them to divide their thoughts, as it was in the natural world.

3. Then were read to them these words of the Lord to Philip:

Philip said, Lord, show us the Father, and the Lord said, he who seeth Me seeth the Father; believest thou not that I am in the Father, and the Father in Me? (John 14:8-11). And in another place:

The Father and He are one (John 10:30, and elsewhere).

And it was enjoined them to hold this in the thought and say, "Divine Human." But as their thought was not rooted in the acknowledgment that the Lord was God as to His Human also, therefore they could not; they twisted and folded their lips even to indignation, and would have forced their mouth to utter and force it out, but they were not able. The reason was, because the ideas of thought, which flow from acknowledgment, make one with words uttered by the tongue, with those who are in the spiritual world; and where such ideas do not exist, there are no words, for the ideas become words in speaking.

4. Moreover there was read to them from the doctrine of the church received throughout the whole world, the following passage, taken from the Athanasian Creed: "That the Divine and Human in the Lord are not two but one, yea, one Person, united altogether like soul and body;" and it was said to them, "From this you may possibly have an idea from the acknowledgment that the Lord's Human is Divine, because His soul is Divine, for it is from the doctrine of your church, acknowledged by you when in the world. Moreover the soul is the essence itself, and the body is its form, and the essence and form make one, like being and existing, and like the efficient cause of the effect, and the effect itself." They retained that idea, and wished to utter "Divine Human"; but they could not; for their interior idea concerning the Lord's Human exterminated and expunged this new supplemental idea, as they called it.

5. Again there was read to them this passage from John:

The Word was with God, and God was the Word; and the Word became flesh (John. 1:1, 14).

And the following from Paul:

In Jesus Christ dwelleth all the fullness of the Divinity bodily (Col. 2:9). And they were told to think firmly that God, who was the Word, was made flesh, and that all the Divine dwells in Him bodily, and perhaps then they might be able to pronounce "Divine Human." But still they could not, saying openly that they could not have the idea of the Divine Human, because God is God, and man is man, and God is spirit, and of a spirit we have never thought any otherwise than as of wind or ether.

6. At length it was said to them: you know that the Lord said:

Abide in me, and I in you, he who abideth in Me, and I in him, the same beareth much fruit, for without Me ye can do nothing (John 15:4-5).

And as some of the English clergy were present, there was read to them this passage out of one of their exhortations before the holy communion, "For when we spiritually eat the flesh of Christ, and drink the blood, then we dwell in Christ, and Christ in us." "If now you will but think that this cannot take place, except the Lord's Human be Divine, you may pronounce 'Divine Human,' from an acknowledgment in thought." But still they could not; so deeply was the idea impressed upon them that the Lord's Divine was one thing and His Human another, and that His Divine was like the Divine of the Father, and His Human like the human of another man. But it was said to them, "How can you think thus? Is it possible for a rational mind ever to think that God is three, and the Lord two?"

7. Afterwards they turned to the Lutherans, saying that the Augustan confession and Luther taught that the Son of God and the Son of man in Christ are one Person, and that He even as to the Human nature, is the true, omnipotent, and eternal God, and that as to this nature also, being present at the right hand of God Almighty, He governs all things in the heavens and on earth, fills all things, is with us, and dwells and operates in us; and that there is no distinction of adoration, because by the nature which is seen, the Divinity which is not seen is adored, thus that in Christ God is Man and Man is God. On hearing this, they said, "Is it so?" And they looked round, and presently they said, "This is what we did not know before; therefore we are not able." But one and another said, "We have read it and written it, but yet when we thought of it in ourselves from ourselves, they were only words of which we had no interior idea."

8. At length, turning to the papists, they said, "Possibly you can name the 'Divine Human,' because you believe that in your Eucharist, in the bread and wine and in every part, there is the whole of Christ, and also you adore Him as God, when you show and carry about the host; and likewise because you call Mary the bringer forth of God, consequently you acknowledge that she brought forth God, that is, the Divine Human." They then wished to pronounce it from those ideas, of the thought concerning the Lord, but could not, by reason of their entertaining a material idea of His body and blood; and by reason of the assertion that the Human and not the Divine power is transferred by Him to the Pope. Then a certain monk rose up and said that he could think of the Divine Human, concerning the most holy virgin Mary, the God-bearer, and also of the saint of his monastery. And another monk came, and said, "From my idea of thought, I could rather call his holiness, the Pope, the Divine Human, than Christ;" but then some other monks pulled him back, and said, "Shame on you."

After this heaven was seen open, and there were seen tongues, as little flames, descending and flowing in with some; and they then celebrated the Divine Human of the Lord, saying, "Remove the idea of three Gods, and believe that in the Lord dwells all the fullness of Divinity bodily, and that the Father and He are one, as the soul and body are one, and that God is not wind, or ether, but that He is Man, and then you will be conjoined with heaven, and thereby have power from the Lord to pronounce the name of 'Jesus,' and say 'Divine Human.'"