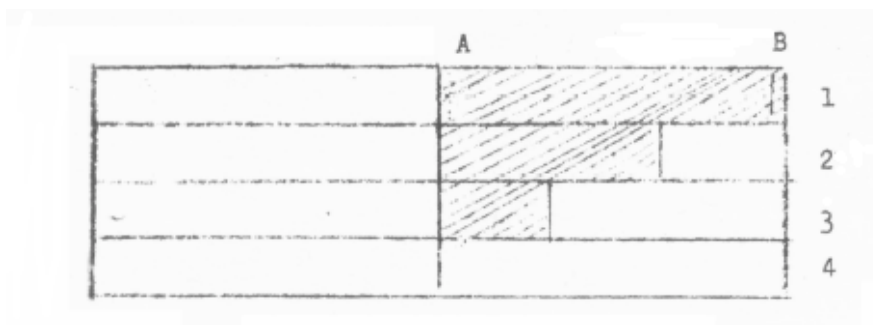


Diagrams Illustrating the Influx of the Lord in the Churches

Diagram V.

Concerning the Influx of the Good, or the external will of the man of the New Church.



A. By the Second Coming of the Lord He is present on Earth in every mind, but in the inmost of the rational, which before regeneration is not conscious and open.

Every man has a kind of pre-Adamite life which precedes his realization that the Third Testament is indeed the Lord's Word, when he comes into an inmost feeling that in that Testament the Lord Himself is present, and can lead him into a wonderful conjunction with Himself - into a conjunction by which his will and understanding are both open immediately to the Lord. In this state, he suddenly perceives the Doctrine of the Church as a light, not as scientifics, and he has a feeling of the Letter (**B**) which is that of the Church, while before he saw the Letter in his own light. Now the Doctrine of the Church becomes his objective, but an external one at first, for he at first sees the Doctrine as something which he can as it were take for himself from the Word. But what he actually takes up are sensual things. This is his Adamic state.

Diagram V has relation to the life.

1. Indicates that there is nothing yet ordered from that inmost feeling, but from it he has a feeling for the outmost life, for he feels that it is as it were a Temple of the Lord, and he therefore must order his outmost things in order not to defile the Lord's Presence. He thus sees all evils externally.

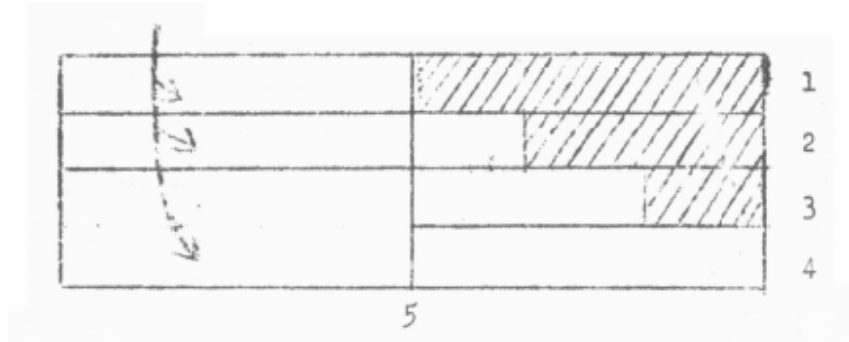
2. But when everything seems in order, he suddenly awakens to more interior evils within, seeing the plane of the letter of the Word more clearly and thus more interiorly.

3. This becomes a more interior cleansing.

4. In this state, which corresponds with the Jewish, he appears to himself to have a perfect external life, but has in reality not seen the inmost plane of the evils of his mind. He has a rational which is actually entirely external, and must awaken to the fact that his goods are not good, because he thinks they are from himself.

Diagram VI

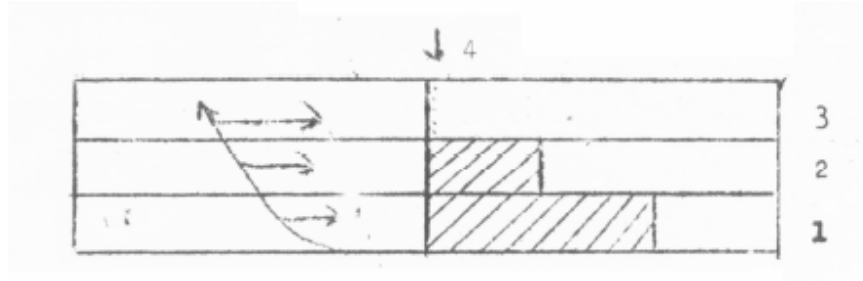
The following diagram has to do with the influx of the true, or the external understanding of the man of the Church. Diagram V concerned the external will.



1. A feeling of the Doctrine inmostly, but no ability to express rationally what is felt.
2. A kind of rational, but such as depends upon the quotations of the Word. This is sign of this state.
3. The understanding becomes more external in relation to life. He loves truths of a more natural quality.
4. Most external truths of life now have a place in the understanding, even as the external good rules the will. But because the man's will is not inmostly humbled, so his understanding is still sensual, and he is not in any genuine scientifics, cognitions or rational things, because inmostly in the love of self, which rules, as Abram in the 11th chapter of Genesis. Thus he has a good life and true understanding, but does not acknowledge the Lord as the Source of Life.

5. But in the next state, which corresponds to the Coming of the Lord on Earth, the great inversion of state takes place, and man undergoes a humiliation of the will, which now receives the good of the Lord immediately. From now on he always places the good in the first place, or he sees that the True in its essence is Good. The will, crossing the line at no. 5, above, makes it so that the man is internal as to the will but external as to the understanding. In the following diagram therefore, where the will is ascending through the heavens, the understanding is indicated as closed because it is external. Again the external natural as in diagram 3, is omitted, because the scientifics and cognitions are not sensual, but real interior truths of the different degrees.

Diagram VII



1. The science of cognitions, or Abram in Egypt, and Ishmael.
2. The rational things.
3. The Doctrine of Faith, or the Doctrine of the Church itself.

There is a correspondence of this state with that of the Christian Church because man now out of a new will from the Lord no longer looks to truths externally and thus makes the Doctrine his interior objective. He does not look to external things to determine his feelings and understanding, but longs that every true thing should be given to him according to the interior openings of his will to the immediate influx of the Good of the Divine Human of the Lord, which he now receives as if from himself, acknowledging at heart that it is the Lord's with him. Out of this influx he is given the power to leave the evil and false things of the love of self, and really see the Lord as the Center: Thus his understanding is successively developed interiorly from Heaven instead of externally from himself. This is meant by the ascending arrow in the Heavens. Now the clouds inherited as it were from the Christian Church are actually dissipated, the Lord appears in the Doctrine, corresponding to His appearance to Swedenborg, and the Second Coming is fulfilled. For man then has an immediate influx of Divine True things of Doctrine in his rational (no.4.). It is this state fulfilled in the Church that makes possible the development of Doctrine, and therefore it can be seen with what fear we ought to be affected when we speak of developing the Doctrine of the Church. It is from this point that the development of the Church as an internal Church begins.

NOTE: These three pages are copies of pages 7, 8, 9 (the last three pages) of a doctrinal class presented by Mr. H.D.G. Groeneveld in Bryn Athyn, PA in 1955.