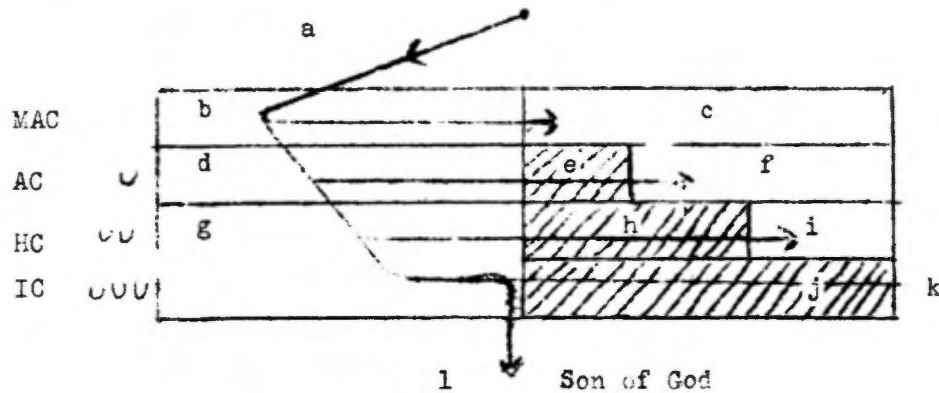


Diagrams Illustrating the Influx of the Lord in the Churches.

Diagram 1

The Influx of the Lord as to the Good of the Human Divine before the First Advent of the Lord into the world.



a) The Lord Himself as to the Good of the Human Divine, showing His descent through the Heavens before His Advent in the mediate influx as to Good, and how He operated as to Good in the Adamitic, Noachic, Hebrew and Israelitish Churches.

b) The celestial Heaven.

c) The mind of the man of the Most Ancient Church, which was open even to the interior rational, and was in celestial order.

d) The spiritual heaven. The Lord descends to accommodate Himself to the -

e) Man of the Ancient Church, whose interior rational was closed.

f) Showing the exterior rational opened for the influx of the Lord with those of the Ancient Church.

g) The natural heaven. The Lord descends to accommodate Himself to the -

h) Man of the Hebrew Church, whose exterior rational was closed.

i) Showing the interior natural opened for the influx of the Lord with those of the Hebrew Church.

j) The mind of the man of the Israelitish Church whose interior natural also was closed.

k) Showing the only opening in the mind of the Israelite, which was through the exterior natural to corporeal, sensual, and worldly things. The Lord was therefore already miraculously present with them on Earth, but in His Human Divine.

l) The Lord's First Coming, when the mind of man was such that it could no longer receive any influx of the Good nor see the Truths of that Good. By glorifying His Human the Lord made a new plane in the mind of man, in which he could be regenerated if he would enter it.

These were external Churches, because based on sensual and corporeal things. (See T.C.R. 109.) Therefore this and the following diagram concern the external will and understanding.

Further Explanations in Connection with Diagram 1.

The first diagram shows what happened in the Churches before the Coming of the Lord with relation to the influx of the Good of the Human Divine, which viewed from the side of the Lord was mediate through the heavens. The left hand side of these diagrams in general indicates the the heavens, and the right hand side the Earth, or the internal and the external man respectively. The right hand side is divided horizontally three ways, and vertically four ways. Horizontally therefore it is to represent the interior rational, the exterior rational, and the interior natural. But vertically, where there are four divisions it indicates the whole external mind in its relation to the different degrees, the first in relation to the Celestial, the second in relation to the Spiritual, the third in relation to the Interior Natural, and the fourth in relation to the world or External Natural.

c. The Most Ancient Church. Everything of the external mind opened to Heaven through the interior rational. They saw internal things in Creation, and were genuine sensual men.

f. The Ancient Church. Interior rational closed. The Lord descended in the heavens and operated through the exterior rational.

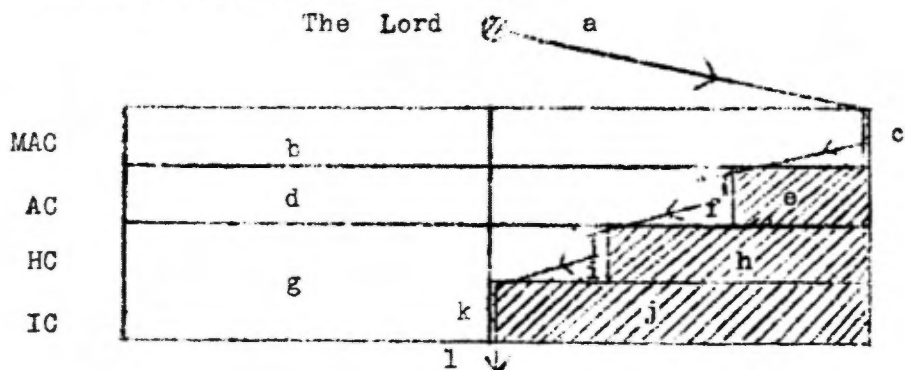
i. The Hebrew Church. When the exterior rational was closed the Lord operated through the interior natural, which was still opened. The Lord had become present more and more externally, and yet it appeared as though He were not.

j. The Jewish Church. Here the whole mind was closed, and they lived separated from the Heavens, and thus would have perished if it were not for the fact that the Lord was already present on Earth, in His Human Divine, which was in the representative things themselves. As long as the Jews lived their religiosity they were therefore in conjunction with the Lord, but when they fell from their obedience entirely, the Lord had to be born and assume the Human, the whole Human, glorify it in Himself, and thus make Himself immediately present with angels and men as to the Good of His Divine Human.

The little cups at the side of the Diagram indicate the accommodation of His Presence with each descent, for in the Ancient Church He could not be present of course directly in the Celestial, but had to clothe that Celestial with the Spiritual, etc.

Diagram II

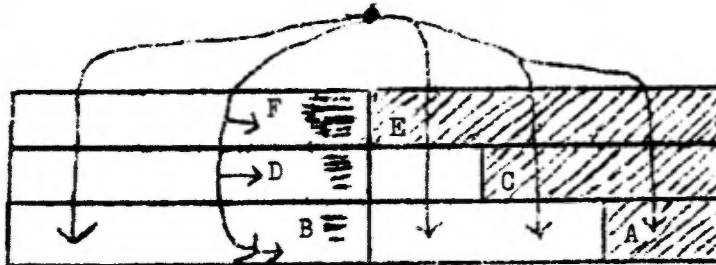
The Conjunction of the Lord with the Churches before His First Advent as to the True of the Human Divine, which Conjunction viewed from the Side of the Lord was Immediate.



- a) The Lord Himself as to the True of the Human Divine, showing Its presence in Nature and in the Word before the First Advent, and how He operated as to the True in the Adamitic, Noachic, Hebrew and Israelitish Churches.
- b) The Celestial Heaven.
- c) The Letter of the Word to the Most Ancient Church, which was Creation itself, in which they perceived celestial and spiritual things.
- d) The Spiritual Heaven.
- e) With the man of the Ancient Church the outmost or sensual things were clothed and hidden, because with them inmost perception was lacking due to the closing of the interior rational.
- f) Therefore in the Letter of their Word, called the Ancient Word, there were such things as could be understood by the exterior rational. Because this Word was of an interior quality, it was lost, with a view to the danger of profanation.
- g) The Natural Heaven.
- h) With the man of the Hebrew Church the outmost or sensual things and also the exterior or natural things were clothed and hidden, because he lacked both inmost perception and interior understanding, due to the closing of both the interior and exterior rational.
- i) Therefore in the Letter of the Word with this Church they could grasp only general things in which they saw obscurely celestial and spiritual things.
- j) With the man of the Israelitish Church all things were clothed and hidden, and darkness was on the Word. They had no light in the rational from any internal origin, but were only sensually rational. They gradually lost even the knowledge that their rituals were representative.
- k) Therefore in their Word, the Old Testament, they finally had no connection with celestial and spiritual things, and the Word no longer had any power with them.
- l) The Lord's First Advent, when the mind of man was such that it could no longer receive any influx of the True, nor do the goods of that True. The Lord then took upon Himself in His own Human the True of the Human Divine, and united it to the Good in Himself. By glorifying His Human the Lord made a new plane in the mind of man, in which he could be regenerated, if he would enter it.

Diagram III

The Conjunction of the Lord with the Church after His First Advent, which was Immediate as to the Good of the Divine Human, and Mediate through the Heavens as to the True.



The Good of the Divine Human immediately present in man.
The True as it were separated from the Divine Human, mediately present through the Heavens.

Before the First Advent the Lord was in man, for man lived in the will-region, and on this basis the Lord could be present through the human of man. But at the time of the Lord's birth into the world the will had become all evil, and the Lord took the Good to Himself. The man of the Primitive Christian Church therefore could come into the True (the understanding region) and through this into the Good of the Lord.

Thus man had the task of coming by means of the True into the Good. But instead of entering within the Letter of the New Testament, or coming from its natural quality to its spiritual quality, man again took the sensual as the basis of his thinking, drawing his thought into the outmost, which is just that which he should have left behind. By this he came into falsification.

In this diagram the natural degree is no longer divided into the interior and exterior natural, and the exterior natural is not represented. The natural degree after the Advent was of an entirely different character. For while before the Coming there werethe miracles of the Old Testament and the representatives, when the Lord came He did away with all these things which gave direction towards the outmost. After the Coming this could not and should not have formed the basis of the thinking. The Lord Himself in His Divine Human was the only basis for any advance

- a. Thus the beginning of the falsification of the New Testament was present already when they lost the spiritual sensual feeling of the Lord's Divinity.
- b. And the clouds began to form in Heaven.
- c. The falsification proceeded more interiorly when they scientifically formulated the dogmas dividing the Trinity and dividing the nature of the Lord.
- d. And the clouds thickened.
- e. Finally the falsification was complete when in later Christian times these dogmas were confirmed in natural rational lumen
- f. And the clouds became so thick that the True of the Divine Human could no longer be received by the man of the Church.

Further Explanations of Diagram II.

This diagram describes the influx of the True of the Human Divine before the Lord's Coming, which, viewed from the side of the Lord was immediate. It is understood that diagrams I and II go together, and therefore could be placed one on the other.

c. Nature, or the outmost and singular things, were the Word, in the Most Ancient Church.

f. In the Ancient Church the Word was mo^{re} hidden because the outmost or sensual mind was closed, or averted itself from the Divine True.

i. In the Hebrew Church it became still more covered, and the mind of man, evidenced also in the diagram, approached more and more to a mere rational, until finally in the

k. Jewish Church, ^all things of the Word were closed and perverted by a mere sensual rational. At this point, when there was nothing whatsoever left of the true of faith and the good of life, and the Lord had already been as it were rejected and crucified in His Human Divine, the Divine Rational seed entered the womb of the virgin Mary.

The three closings are first the sensual, then the natural, and finally the rational, all of which successively became inverted vessels although by creation they were suited to receive the good and true. Thus the Most Ancients only were truly sensual men, that is, from heaven rationally sensual; while the Jews were indeed rational men, but from the world sensually rational.

Further explanations of Diagram III.

The diagram to show the states of the Christian Church is difficult to draw without much explanation and a real feeling of the internal difference. For it must be remembered that at the Coming of the Lord, the basis became internal and all things had to be felt from the internal. The genuine Christian, in order to be in the True, had to elevate all his feeling and thought above the things of this world, the sensual and corporeal things of the external natural. For this reason the external natural does not appear in the diagram. But thus we also when thinking about the essence of the Christian Church, must feel that any useful understanding of it begins with the Lord's Internal Presence. Everywhere in the Human He was now present immediately as to the Good of His Divine Human, but as to the True thereof He was present mediately through the Heavens. Thus in a real sense man had now to enter the heavens in order to understand the True.

This diagram indicates the states of the Christian Church.

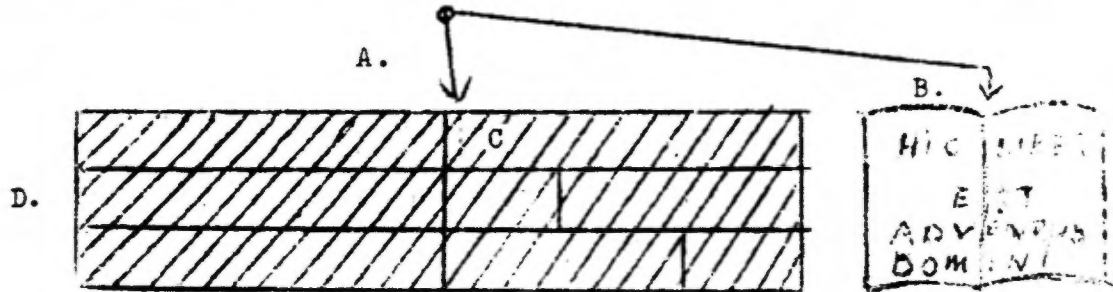
A. Instead of coming into the True of the first degree they came into falsity and closed that degree. B. shows clouds in the heavens from those falsities.

C. False doctrines of the second degree further closed the Heavens, and the clouds (D) increased.

E. False doctrine of the 3rd degree completely blackened the the Heavens and closed the New Testament. As the external mind before the Lord's Coming was closed by evils. now the interior mind is closed by falsities; the Lord had to come again in the Clouds of Heaven with power and great glory.

Diagram IV

The Conjunction of the Lord with the Church in the Second Advent.



This Diagram illustrates the presence of the Lord as to the Good and True of the Divine Human in the inmost of the Rational through His Second Coming in the Third Testament.

- A. The Good and True of the Divine Human .
- B. The Third Testament, and specifically the "Summaria Expositio" on which was written by command, "Hic Liber Est Adventus Domini."
- C. The immediate presence of the Good and True of the Divine Human in the inmost of the Rational of man.
- D. The mind of man at the time of the Second Coming, closed as to reception of the Divine through heaven, by evils and falsities.

The Lord is now present for conjunction with the human race in the inmost of the rational. In the inmost of the rational is the beginning of the human. (A.C.2106, 2194.) To this beginning of the human the redemption meant by the Second Coming is directed.

Similarly as the Lord Himself came on earth when internally or with regard to good the conjunction between the heavens and the earth was no longer possible, so likewise He came when externally or with regard to truth the conjunction was no longer possible.

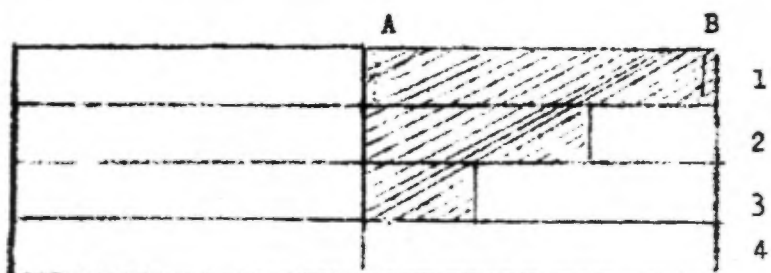
The First Coming was to combat evil and falsity from evil.
The Second Coming is to combat evil and falsity from falsity.
Therefore it was upon the Book, The Summary Exposition, in which the false doctrines of the former Christian Churches are laid bare, upon which it is written, "This Book is the Advent of the Lord."

The Writings of Swedenborg are the Truth of the Divine Human and therefore the Word.

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 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.

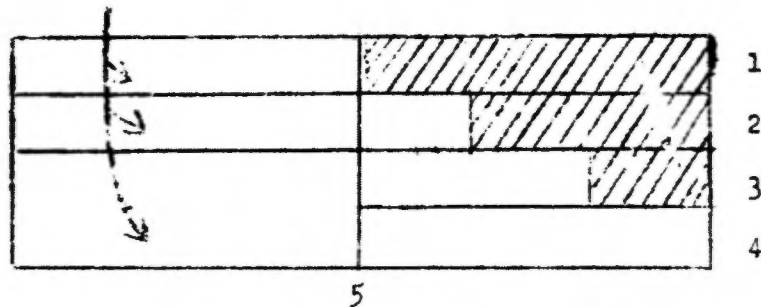
2. But when everything seems in order, he suddenly awakens to more interior evils within, seeing the plane of the letter of the Word more clearly and thus more interiorly.

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 goods, because he thinks they are from himself.

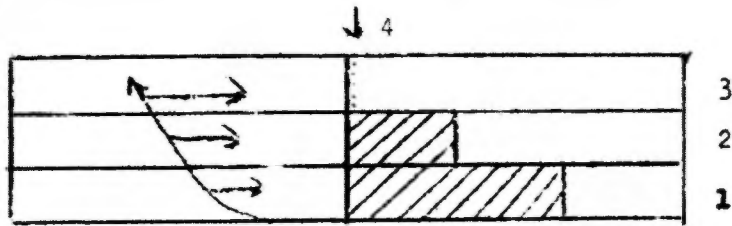
Diagram VI

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.