

Sermon on John 1:1-5;9-14.

Lessons: Isaiah 53; Revelation 1:10-20;
A.R. 200 down to "bears witness..."
just before "what is said in John..."

by the Rev. Theodore Pitcairn
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Bryn Athyn, Pa.

"In the beginning was the Word, and the Word was with God,

God / the Word.
and the Word was God. The same was in the beginning with God.

All things were made by Him; and without Him was not anything
made that was made. In Him was life; and the life was the
light of men. And the light shineth in darkness; and the
darkness comprehended it not....That was the true light, which
lighteth every man that cometh into the world. He was in the
world, and the world was made by Him, and the world knew Him
not. He came into His own, and His own received Him not.
But as many as received Him, to them gave ~~he~~ power to become
the sons of God, even to them that believe on His name: Which
were born, not of blood, nor of the will of the flesh, nor
~~of~~ the will of man, but of God. And the Word was made flesh,
and dwelt among us, (and we beheld ~~his~~ glory, the glory as
of the only begotten of the Father,) full of grace and truth."

(John 1:1-5; 9-14)

To understand the First Coming of the Lord to man it is necessary to have some understanding of the "Heaven of human internals," concerning which we read: "Man's internal is that from which he is a man, and by which he is distinguished from brute animals. By means of this internal he lives after death, and to eternity, a man, and by means of which he can be uplifted by the Lord among the angels. This internal is the very first form from which a man becomes and is man, and by means of it the Lord is united to man. The very Heaven that is nearest the Lord is composed of these human internals; but this is above even the inmost angelic Heaven, and these internals belong to the Lord Himself. By this means the whole human race is most present under the Lord's eyes, for there is no distance in Heaven.....These internals of men have no life in themselves, but are forms recipient of the Lord's life. Insofar, therefore as a man is in evil, as well actual as hereditary so far he has been separated from this internal which is the Lord's and with the Lord, and thereby so far he has been separated from the Lord; for although this internal has been adjoined to man, and is inseparable from Him, nevertheless so far as he recedes from the Lord, so far has he been, as it were separated from it. But the separation is not an absolute sundering from it, for then the men could no longer live after death;

but it is a dissent and disagreement on the part of those faculties of his which are below, that is, his rational and his external....But the Lord's internal was Jehovah Himself." (A.C. 1999)

The Lord as to His Divine Human is now in the sun of Heaven. But He is also in Heaven and the Church in His Divine Human. He is most nearly present in what is called the "Heaven of human internals" which is above the plane of the Celestial Heaven. It is this Heaven which is commonly called the soul. As it is above the celestial degree of the mind, man cannot pervert this internal. If man could pervert this internal, devils could not live after death, for the Lord gives devils to live from His presence in this Heaven of Human internals in them. The Lord in His Divine Human is now present with everyone in this internal. There is no influx from the Divine Human of the Lord in the sun of Heaven, into the mind of man, apart from the presence of the Divine Human in this "Heaven of human internals"....or through man's soul.

The Lord in the sun of Heaven is the Divine Human Itself; as such He will not again be born in the world as He was in His First Coming.

But with man the Lord in the Heaven of human internals, descends and assumes a human by birth in man's natural mind. In relation to man this is

described in our text by "In the beginning was the Word." The Word in the beginning is the Lord as the Divine True in the Heaven of man's internal.

All things are made in man by the Lord's presence in His soul. "In Him was life", for the Lord is the life of man's soul, from which is all the light which man has.

"And the light appeareth in the darkness, but the darkness comprehended it not."

This signifies that when the Lord descends and is born in the natural mind, the

natural mind does not comprehend Him. "He was in the world," that is, in the

natural mind; "and the world was made by Him", that is the natural mind was

formed by Him. "And the world knew Him not....He came unto His own, and His own

received Him not." The Lord's own are those who are in the New Church and with

the individual those who are in the things of the literal sense of the Third

Testament, for the literal sense is in the external mind, or in man's world. It

is the things of the literal sense of the Third Testament in the natural mind

which do not receive the Lord at His Coming." "But as many as received Him to

them gave He power to become the sons of God," signifies that those things of

the Word which have not been perverted, are born again from the Lord at His Coming

and become the "sons of God."

"And the Word was made flesh, and dwelt in us and we beheld His Glory, the Glory as of the only begotten of the Father....The only begotten of the Father" is the Divine True from the Divine Good of the Lord's Divine Human. Since the Glorification of the Lord the Divine Good of the Lord's Divine Human is our Father. With the Lord, when in the world, the Father was the Divine Good Itself which was His Soul, and the Son was the Divine True, which He made Himself while in the world. But now the Lord as to His Divine Human is the Divine Good, which is our Father, The Lord as to the Divine Human is in the Sun of Heaven. But we are not born again immediately from the Divine Human in the sun of Heaven, but mediately through the Divine Human in the Heaven of Human Internals, that is, from the Divine Human in our souls.

It is this Divine Human which descends and is born in our natural mind or world, when the Lord makes His First Coming to man. In relation to man, this is the Word which becomes flesh with man, "the only begotten of the Father." With the Lord, when in the world it was the Divine True from the Infinite Divine Good. With man the only begotten of the Father, is the True of the Word begotten from the Divine Human in man's Heaven of human internals or the Divine Human in man's soul. To begin with this Human of the Lord or the Word with man is not,

when he is first born, the Lord in glory with man, but it is clothed with a material or infirm human. The Lord as the Word is then glorified in man, and then returns to the Divine in the Heaven of human internals, so that the Divine Human there has an "additamentum" or added thing, by which the Lord has a new power to save ^{the} man. From the Word glorified in man, and made the Divine Good in His soul, the Holy Spirit with man proceeds. Of course this does not make any change as to the Divine Human as it is in the Sun of Heaven, for the Lord, since His resurrection, as He is in the Sun of Heaven, is Infinitely Divine Human.

From this Holy Spirit which proceeds from the Glorified Human in the Heaven of human internals, are born the interior goods and trues in man's conscious mind. These are the "sons of God", which make the Church in man. When this has taken place, man is regenerated.

We are told that before the Lord came into the world, the Churches worshiped an invisible God; yet these Churches had the Word, in which the Lord was represented.

Before the Lord that is the Word is born in man's natural mind, He is not visible to men except in the representatives of the literal sense of the Third Testament. When He is born in man's natural mind, He, that is the Word, is

visible in Human form, in such a way that He can be intimately loved, and followed, as the Disciples loved and followed the Lord.

To illustrate: supposing a man receives the trues of the New Church with joy and writes letters ^{to}us which express his loves and thoughts. We may be moved and delighted by what he writes, but if we have not seen him, he is invisible. On the other hand if we receive a letter from one whom we know and love, which expresses his loves and thoughts, we do not think of the letter, but we see the one who has written it. There is a corresponding change in the way we read the Word before and after the First Coming of the Lord to us.

When the Lord makes His Coming and is in the world with us, that is, in our natural mind, we are apt to wish to keep Him there. We must still listen to the words of the Lord, "It is good for you that I go away; for if I go not away the Paraclete will not come unto you; but if I depart, I will send Him unto you."

(John 16:7)

When the Lord as the Word has returned into our Heaven of human internals, He can pour out on us His Holy Spirit, as He did on His Disciples, and later make His Second Coming to us. In which case we can see Him in the Third Testament in our interior mind or Heaven, instead of in our natural mind, such as we saw Him when in the World of our natural mind.

This second seeing of Him is represented by the Apostles seeing Him in the spiritual world and being sent out throughout the spiritual world, as well as by Swedenborg, and also the angels, seeing Him in Heaven.

AMEN