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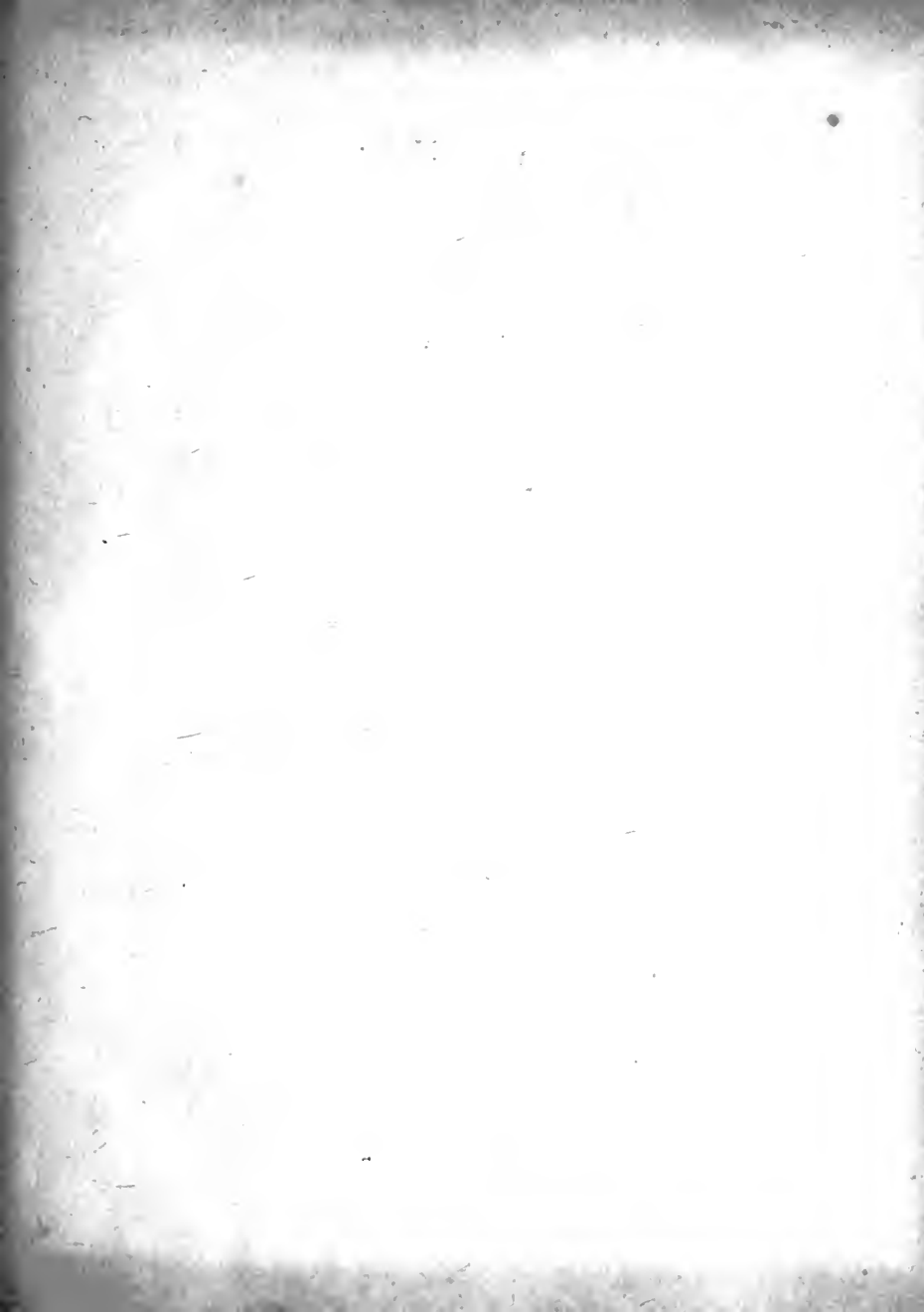
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OF
CHRISTS TESTAMENTS,

Viz:

Baptisme

and the

Supper.

Written in two Bookes.

The 1. Of holy *Baptisme*, how it is
to be understood in the Ground thereof,
and why a *Christian* should be *Baptised*.

The 2. Of the holy *Supper* of the Lord
Christ, what it is, with the Benefit and *Effects* of it,
and how the same may be worthily *Participated* of.

And how these are to be *understood*, both according
to the Old and New Testament.

*Set forth from the True Theosophicall Ground,
through the three Principles of the Divine Revela-
tion, and presented to the Children of God for the
Information of their understandings.*

Written in the yeare of Christ 1624.

by

JACOB BEHM of Old Seidenberg

alias Teutonicus Philosophus.

And Englished by JOHN SPARROVV, Barrister
of the Inner Temple London.

LONDON;

Printed by M. Simmons, and are to be sold neare the signe
of the Golden Lyon in Alack-hare street, by H. Blauen at the

Jesus said to his Disciples,

Matth. 28. 19. Mark, 16. 16.

*Goe forth into all the World, and Teach all People, and
Baptise them in the Name of the Father, and of the
Sonne, and of the Holy Ghost.*

*Whosoever beleeveth and is Baptised shall be saved, but
whosoever beleeveth not shall be condemned.*

The Englishers Preface.



Hese two little Books intituled together by the Authour the Booke of the *Two Testaments*, the one of *Bap:isme*, the other of the *Supper*, doe the most deeply and plainly handle those two Grand Mysteries of any Booke extant since the Apostles Times, and doe cleerly satisfie the doubts and put an *end* to the different Opinions concerning each of them, and so make *all* friends together; those that are called *Anabaptists*, and those that are called *Pædobaptists*; those that baptise persons of *age* upon confession of their *Faith*, and those that baptise *Infants* with *Witnesses* to stand for them: also this Treatise intimateth so much that it may be discerned who is a fit *administratour* of *Baptisme* to those new converted, or to the Infant children of converted Parents; It reconcileth the difference of Opinion about *Transubstantiation*, *Consubstantiation*, and the *Participation* of meere Bread and Wine: and sheweth how to understand truly the *right* Participation of the true flesh and bloud of Christ under Bread and Wine, and being there is reall participation to be had of the flesh and bloud of Christ *without* Bread and Wine, *why* the Bread and Wine was so Instituted to be celebrated and communicated: and so also seeing the Baptisme of the

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Holy Ghost hath been many times *without* Water, why the Baptisme of *Water* is *necessary* to be used, even to those that had before received the Holy Ghost as well as the Apostles.

All which, being understood, it will likewise appeare what the Ground of the *Preaching* of the *Word* of God is, as it is an *Ordinance of God*, and how wee shall truly perceive what is the *Essence* of all *Ordinances* as they are so called, (which in the *Signification* of the word is no more but a thing *ordained* or appointed) and so it will be easie to finde how far short men are of rightly Esteeming the *true* *Ordinances*, and how forward they are in taking that for such which is *not indeed* the *Ordinance of God*.

The *Preaching* of the *Word*, the *Administration* of Baptisme, and the *Participation* of the *Supper*, are *Ordinances of God*. The *Communion of Saints* or holy people. (*two or three met in Christs Name*) are a true Church or Congregation of God according to his holy *Ordinance*. The *Magistrate*, Ruler, or King, and all that are in *authority*, are the *Ordinance of God*, for the punishment of Evill doers, and for the encouragement of them that doe well. *Gods Ministers*, *Presbyters* or *Elders*, *Oldmen* or *Fathers* in the *Experimentall* knowledge of *Christ*; *his Bishops* or *Overseers*, *Shepherds* or *Pastours*, or feeders of his flock; *his Doctours* or *Teachers*, *Instructors* in the wayes of *Godlines*; or *Prophets* appointed to tell *People* of their *sinnes*: also *Evangelists* or *Messengers* of the *Glad tydings* of *salvation*; *Disciples*.

or Schollers in the schoole of Christ, such as are taught of God; and *Apostles*, or such as are sent of God and Christ by the Holy Ghost; these must needs be ordained and appointed by God: and so Forgiveness of finnes or *Absolution*; *Excommunication*, or casting out from the Congregation of Christ, and delivering to Satan. *Healing* of the sick by the Elders fervent prayer of Faith. The *Laying on of the hands* of the Presbytery or Eldership, whereby the Gift of the Holy Ghost was bestowed. Also *Marrying* in the Lord. Are all of them the Ordinances of God; Every *Duty* of Man towards God, or of one towards another, mentioned either in the Old or New Testament, are cleerly the Ordinances of God.

But how any thing is a true Ordinance of God, and wherein it doth consist, is hardly knowne and little considered as it should be, that it might be certainly understood, and there is much Exercise of our Minds before wee can goe about to examine it rightly; wee must know God before wee can know his Ordinances, which are of his own appointment; and if we know not *who* he is, how can we know that we love him, and that it is not somewhat else which we love instead of him? for it is said by the Apostle *John*, He that saith he loveth God and hateth his brother, is a liar and the truth is not in him, for if a man loveth not his brother whom he hath seene, how can he love God whom he hath not seene, and he that loveth not knoweth not God, for God is love. Further the same Apostle saith, that ^a God is love and he that dwelleth

^a 1 Job 4. 19.

^b 1 Job. 4. 13.

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in Love, dwelleth in God and he in him: and how can any know this Excellent thing Love, in which who so dwelleth is ^epassed from death to life, if he knoweth not he hath it in him, and then how can he either know God or love him? This Love must be in us if we be the Disciples of Christ; nay there is not any thing mentioned in the whole Bible concerning Heaven and Redemption, but we must have it in us while we are in this life, or else we are not Partakers of it; yea God hath shed abroad his love into our hearts, which is that word of Truth and life which is able to save our soules, and doth perfectly save them that ^dreceive it (that is, believe): and it is both shed abroad and received by very many soules, that neither know what that word is, nor how they have received it: for example; when any Man is troubled at his doing of Evill, and is sorry for it, and wisheth from his heart he had not done it, endeavoureth to have a better watch over himselfe, resolveth never to doe the same againe, desiring strength to be able to resist his doing of Evill any more, being carefull least evill suggestions in his minde should allure him, and entice him to any evill againe, and constantly walketh thus circumspectly in his whole life to the end of his dayes. This Man hath the Love of God shed abroad in his heart, and hath received it, else it could not bring forth such fruits of the Spirit: and he that is so led by the Spirit is the childe of God: though it may be such a one doth not know, if you aske him, what Gods Love is, though

^c 1 Job 3. 14.

^d Yeeld to it in obedience to the dictates to it.

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though he dwelleth in it; and the cause why there is so small progresse in the *knowledge* of Christianity, and the true *Ordinances of God*, is, because men think to learne those things by roate, and not by Heart: some are so far enemies to themselves, which is deeply to be lamented, that if they read that the Scripture *saith* a thing, they care *not* what it *meaneth*, or how to *understand* it aright, by seeking and finding the *thing* out which is spoken of, that they may be sure of the meaning of what they read, in that inestimable booke of God: Indeed the Holy *Scriptures* have perfectly declared *all* the *Mysteries* of God, and his *Ordinances*, and *they* have been rendred out of the Originall Languages of *Hebrew* and *Greeke*, into the Mother Tongues almost of all Nations, sufficiently to leave them without excuse, that be not obedient in their lives and *Conversations*, so far as they *may know*, so that it will be far more easie for the *Heathen* to excuse themselves at the Last day, then for those that have read or heard the *Scriptures*, and live not accordingly; though the *Heathen* also shall be left without excuse, as the Scripture saith; *God hath left them without excuse, in that he doth good, and giveth them raine from Heaven, and fruitfull seasons, filling their hearts with food and Gladnesse.*

Furthermore, The *Scriptures* have had many laborious *Expositions* of the *words* and *rendrings* both of the Originall and translated Copies, by large *Writings*, *Commentaries*, and *Glosses*, but
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the *things* which are *undeniably* meant by those words, are not so well understood as they might be, if wee would be more frequent and diligent in the practise of that which bringeth all wisdom and understanding, which is, *inward Experience*, Examination of Experimenting of *Spiritual things*: according to that of the Apostle; *Try or Examine all things, but hold that which is Good*: In *outward things* wee are easily persuaded to try before wee trust, but concerning *inward things*, wee are for the most part ready to take them upon trust, and never try or Examine whether those *things* are so or no; as the Noble *Bereans*, who were commended for *searching or Examining the Scriptures, to see whether those things were so or no*; not whether those words were written, but whether the *things* mentioned were such, for they had experience of the things in Scripture before hand: But there is a feare in some, that if wee should be so inquisitive, and prying into *Mysterics*, wee should run into the Extream of beeing *too wise*, which cannot be, *except*, in our own conceit; for our Saviour sayth; *Be ye wise as Serpents, but Innocent as Doves*; and indeed true wisdom is required to be able to *discern* the Ordinances of God, and not reading and conceiving only, but *Living the life of Christ*, whereby wee shall come to the true knowledge of Christ within us, and though he were in our Parents before us, and in their seed, and so from our beginning to be, and continually ever since, in us, *knocking and calling at the inward doore of*
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our hearts invisibly & without a forme, & as the seed of God in the *Embrio*, before our knowing & receiving of him, yet after we have *opened to him*, and heard his call by yeelding our hearts in obedience therunto, he will *get a form in us*, & be born *in us*, and wee shall be regenerated in him, and so wee shall often feele him, and see him; but after that againe wee must attaine *the stature of a Man in Christ*, and be his disciples and schollers, and be *taught* by the Holy Ghost proceeding from him in us, before we can know and understand such Mysteries as his *Ordinances* are: But if wee did seeke, wee *should* finde God and Christ in our Hearts; for though they be in us wee finde them *not*, because wee examine not what, and who they are, and we are discouraged in our seeking, partly because many have sought as wee have *accounted* it aright; and have not found, but the truth is, they have not sought in the *right place*; they looke to finde God any where but in their *hearts*, and yet he that cannot finde him there, shall *never* be able to finde him at all, but *there* whosoever seeks shall finde him who is the fountain, from whence all things flow forth; the Scriptures did flow from him, and whatsoever could possibly have been written, is *hidden in him*: the Prophets and Apostles wrote and spake what they understood, but God was in their hearts and mindes, and filled them with the *understanding* of the Holy Spirit: Our Saviour Jesus Christ had not the Spirit by measure; for *in him dwelt the fullnesse of the Deity bodily*; and he

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grew in understanding till he had the unction above his fellowes, from which understanding in him; proceeded those sayings, whereupon the people confessed, that *he taught as one having power, and not as the Scribes and Pharisees*, who though they were learned in the Scriptures, yet Christ sayd to them; *Yee erre, not knowing the Scriptures; that is, the meaning of the things expressed in them, nor the Power of God; and he that understandeth not the thing in his minde which he would utter, cannot rightly speak nor write of it: the Scriptures are such writings of men full of Divine wisdom and understanding, but few other Bookes are written by those that so much as thought that the Apostles had such through knowledge of what they wrote in divine Mysteries: some there are that seeme to thinke that the writers of the Scriptures had it by such a kinde and manner of revelation, as if a man or Angel should relate and dictate words to them, and they themselves have no understanding of it, more, then their reason can apprehend, upon the bare hearing of the words, and that is all the skill some of this age account possible to be attained, in the Mysteries of God: but we are directed by the Apostle James, who well understood what he said by Experience, that if wee want understanding wee should aske it of God: and though God be in every one, and every one li- veth, moveth, and hath his being in him, yet without the Spirit of God moveth and teacheth us in our understandings, wee know him not:*

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where the fruits of the Spirit are, in that Mans heart the Spirit of God *hath* moved and taught him in his understanding: but from that small measure of understanding, he is not able *presently* to apprehend the *Mysteries* of that Spirit, and of those fruits, that is, whence they spring, how they are begotten and brought forth, how they grow, &c. nor can they be knowne but by the *same* Spirit whose fruits they are; he that hath not the fruits of this Spirit, which is *holinesse, peace, righteousness, joy in the Holy Ghost*, enjoyeth not the kingdome of God, nor till wee have fought and *found* peace and holinesse, wee shall not see God: and except wee be *borne againe* of water and the Holy Spirit, we cannot enter into the kingdom of Heaven, though it be **within us.* * Luke 17:21.

Now, can any teach what it is to be born againe? and what this Water and holy Spirit is? but he that *hath them*, and hath been borne againe by them; I would men were diligent to desire such *spirituall things*, and then God, who dwelleth in their hearts, would feele and heare their desires, and breath forth his holy Spirit in them, and *satisfie* their desires with his Gifts and Graces, and then he would *fill* their minds and understandings also, with the knowledge of *all* his Mysteries, and so they would learne in the schoole of Christ by *Divine Experience*, the true Ordinances of God; and then we should be better able to *edifie one another in our most holy Faith*, and wee should by degrees, improving that measure of knowledge we have; at length attaine the *highest*

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knowledge of the highest Apostle. Wee want but the sincere *practise* of what we know, for by that meanes wee should not *Quench*, but stirre up the Gifts and Graces of Gods Holy Spirit that are within us, till it multiply and flow forth with *all* its Gifts, which wee suppose are not attainable, because men have not endeavoured that they might attaine them. And that is the Reason, *wee have the Ordinances*, not in Power, but in much weaknesse, wanting those Gifts which would enable Men, to dispence the Ordinances of God : It is a Great *Gift* to have our Calling and Election sure, in that sense, which the Apostle *Paul* meant it, according to the highest understanding of that Mysterie, which the Apostle himselfe knew, must needs be attainable by labour and *Endeavour*; and upon the *knowledge* of this Mysterie, doth many other Mysteries depend, it is that, for which the Ordinances were *Instituted*, as helps and meanes to bring us to the *assured certainty* of our salvation : wee content our selves, with an Imaginary superficiall *perswasion*, without knowing assurance ; for if wee did endeavour, labour, search, seeke and try, wee should soone *perceive*, how it might be made *infallibly* sure ; and then wee should as assuredly, understand the high Excellency of *Every Ordinance* of God.

All the Arts and Trades in the world are *Mysterie*s, and are not truly knowne, but by those that have had *Experience* in them ; then how can there be a skilfull Dispencer of the Mysteries

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of God, his Ordinances ; but by Experience in them ; we are able to learne them *all* by Experience, but without that, wee know *nothing* of them, more then the very beast : The Devills, that far surpasse Mortall Men in knowledge, yet *cannot* know the Mysteries of God, because they cannot experiment them, but those of Darknesse they *worke*, and therefore know them : and wee are placed in this world, to *work* the works of God, that wee may know, what that Good and acceptable will of God is, and therefore wee should *Work out our salvation ; with feare and trembling* : by obedience in well-doing ; and that will bring us, to feele and know the good Spirit of God, which will teach us the way and course, how to finde every thing, if wee search and enquire in that Spirit ; threfore let us *endeavour* after that which is Holy, and wee shall feele what the God of Holinesse is ; and then we shall *cleerly* understand the Scriptures, and the writings of all other Men, wee shall be able to *discover* what is true and what is false ; in all the words and writings of any Man, understandingly and demonstratively, to the *convincing* of all hearers, both in Divine and Naturall things.

From these Instances that have been mentioned, it may be perceived, that all the *Ordinances of God*, have proceeded from the *Holy Ghost*, neither can any thing be the Ordinance of God, where the Holy Ghost is not, in some *measure* or other, no man is the Minister of the Word of God,

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God, any further, then he is taught by the Spirit of God, and speaketh what he understandeth, by the same Spirit. None were fit to be made *Deacons* or *Elders*, but one full of the Holy Ghost, then surely none are able to make *Deacons* or *Elders*, but by the *Power* of the Holy Ghost that is in them, and so of all other Ordinances: and according to the measure of the Holy Spirit in us, such is the validity and *Efficacy* of the Ordinances to us: the Outward performance, of the *things* directed in the Scripture, by men of sincere hearts, is sufficient, and they are warnings to us to forsake our Evill wayes, in the Observance of which course, wee may assuredly finde true Christianity, and consequently *salvation*: but this is in the lowest degree: and it were to be wished, that none were so presumptuous, as to *arrogate* to themselves, that they are such, as performe the true Ordinances of God, unlesse they have the same holy Spirit of God, *filling* their hearts, as *they* had, of whom it is recorded in the holy Scriptures, that they did performe them aright: when wee are scarce truly Children of God, let us have a care that wee suffer not others to account us above what wee are, but rather informe them sincerely that wee are not such as they take us to be; and not take upon us to be called Gods Faithfull Servants, Ministers of God, Preachers of the Word, Elders, Teachers, Pastours, Overseers, Messengers, and Embassadors of Christ, or Apostles, such as are sent
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from Cod; neither should any mention those Texts of Scripture which speake of the true Officers of Christ, as if the same were meant and applyable to themselves, and so urge them in Sermons, that those hearers that have not ability to discern the truth in things that differ, are made confident to maintaine stiffely, that those Scriptures mean them they call Ministers, as well as it did the Apostles, Evangelists, and other faithfull Teachers in those dayes; and doe alledge those Scriptures in their behalfe, and call them Divines, whereas none of the Apostles were so named in all the Scripture but *John* the Divine, the beloved Disciple, and most sublime in vision and Revelation: when as if wee truly examine our selves according to the Scriptures, wee shall finde wee ought rather to be esteemed Enemies of God and of his Sonne Jesus Christ our Lord: But let us presse forward in the wayes of Godlinesse, that wee may be at length strong Men in Christ, and enjoy his Ordinances *in the Power*, as it was and is, in the spirits and soules of all the faithfull holy ones, who have true understanding and knowledge in the *Divine* Mysteries by Experience, such were the Prophets, and Apostles, and faithfull in all ages.

No curious workman, can make his servant *expert* in his work, except the servant doe try and exercise himselfe, and by practise attain the skill and readinesse in his trade by Experience, that he may be able not onely to *direct* how to worke

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worke by hearefay, but to shew his skill, by his *own doing* the same thing himfelfe: The Apostles could doe the same thing which they taught others, or else they could not have *rightly* taught as they did.

Now hee that considereth this Booke, will finde, that the *Author* knew and writt Experimentally, and that if wee *follow* his doctrine and Experience, wee may attaine, not onely the understanding of his *Writings*, but be able to speak and write, *all that he understood*, and so disclose those things plainly and fully, which he had not time nor leave to write otherwise then *obscurely of*; Which when wee have arrived to, wee shall *leave* that seeking after the most desirable worldly things, which passe away in a Moment; and presse after the high Price of the *Calling* of Jesus Christ: now if by my means, any shall be *stirred up*, to strive, and so undoubtedly *attaine*, the blessed Crowne of Eternall Life, it will be also my *Crowne of rejoycing* in the world to come, though heere I must *acknowledge* my selfe one of the unworthiest of the children of Men.

JOHN SPARROW.

A LETTER TO

* *Carol von Endern.*

* *Charles of Endern.*

Our salvation is in the Life of Jesus Christ in us.



Oble Sir, beloved in Christ, with the Heartly Desire of the Divine Light in the working power of the Holy Ens in our Immanuel, I send over to you the little Booke of Christs Testaments, with the Préface to it. It should have been written but singly in the three first sheets, for I would have

written it all over againe, and had begun with the first Chapter: And I am purposed to bring to the Presse this little Booke in a more child-like manner, for the better understanding of the simple. But because of the high sense, I let the * one be written against the other: seeing you and others Exercised Lovers understand this sense well: and so the sublime understandings may have that which is high, and the simple that which is lowly in the sense: yet there is one and the same understanding in them both; though in the lower sense more simple words might be made use of; and so I commit you to the continuall saving Love of Jesus Christ. Dated at Gerlitz 7^o May, the yeare of Christ. 1624.

* One by the other, one on one side, the other on the other, verse for verse.

JACOB BEHM.

The Summary Contents of the Chapters
in this first Booke, concerning the
Holy *Baptisme*.

C H A P. I.

How *Reason* useth to behold it selfe in a Creaturely Image-like manner, when it considereth of Christ and his *Testaments*, and whence the *strife* about Christs *Testaments* ariseth, and how that *strife* is an empty unprofitable thing.

C H A P. I I.

Of the *Covenant* of God after the Fall; what the Fall of Man is, and how God hath bound himselfe in Covenant with him againe. What the *Circumcision* in the old Testament is, and what the *Baptisme* in the New.

C H A P. I I I.

A Briefe and fundamentall information, how Man is Baptised by the *Holy Ghost*, with Christs sufferings, Death, and Resurrection, in body and soule.

C H A P. I V.

Of the *outward Water-Baptisme* by the hand of Man; who is *worthy* so to * Baptise, and what baptised Infant receiveth that Testament worthily; and how it goeth with the *unworthy* Hand, as also with the *unworthy* Baptised Infant.

* Or, to Admi-
nister it.

The Preface to the Reader.

S H E W I N G

How the Testaments of Christ must be fundamentally understood, rightly participated, and worthily fed upon.

A Looking Glasse for Teacher and Hearer.

I.



Christian loving Reader, this little Booke of the Testaments of Christ, in this present time, when Men strive onely about Opinions, ought well to be considered. Men are wholly and altogether departed from the right *understanding*, seeing they will maintaine Christs Testaments with *Disputing* and the *Sword*.

2. There needs no Disputing about it, onely an earnest sincere penitent Man, who hath the *Faith*, understandeth this Testamentary^a Institution and participation in the *Power* of Christ, *but it is foolishnesse to the Naturall Man, and cannot be apprehended*, 1 Cor. 2. 14.

3. There belongeth quite another Earnest Sincerity to the true understanding, which is not apprehended by humane *Reason*, and is rightly understood by no Man, unlesse the *Spirit* of Christ open it to him in his *Heart*.

4. There lyeth a fast *Seale* before it, which no Reason nor Art can breake up, *but onely that slaine Lamb of the House of Israel, who hath the Key of David*, Revel. 3. 7. Chap. 3. 5.

5. Christs Testaments are to Reason without the Divine Light, a closed Booke, but to the true children of Christ, they are an Opened Booke. Christs Testaments are a *Seale* of the firme and *Eternall Covenant* of God, wherewith God hath received Man to Grace againe after the horrible *Defection*, and sealed him with the flowing forth of his Love, by his blood and Death, that wee^b should believe his Word and Promise, which he hath *revealed* to us in the *Holy Scripture* concerning his Sonne, with the Redemption from sinne, and *hertofore* declared by the Prophets.

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6. Which Word in the flowing forth of his Love, is come into our humanity, and hath assumed a Humane Soule, also flesh and blood, and hath established this Eternall Covenant with his Blood and Death: And so now he giveth this Testament to his Faithfull ones for a ^e Pledge, and so maketh them *Branches on the Vine* of his Flesh and Blood, so that they are imbodied to himselfe therewith, and made his right children, in whom H E E himselfe will dwell with his flesh and blood, with this Testamentary ^e Pledge: so that thereby they may Pray to the Father with joyfull affiance in true child-like Humility, in the Name of his Sonne J E S U S C H R I S T, and so he will give them this Grace, *John 16. 23.*

^e *Ausbeute
Talent, or ear-
nest Penny,
or Pawns.*

7. This Testament he offereth to us after a twofold Manner: First, through his *Word Preached*, whereby he Stirreth and Openeth the Hearts of the Hearers, that they enter into true Repentance for their Sins, and so procure themselves this Pledge of his Testaments.

^e *Or, Essentiall.*

8. Secondly, Through the *True^d substantiall* participation of his Flesh and Blood, by the Mouth of Faith with Bread and Wine, whereby he sealeth the Faith with his Blood and Death, and thereby Openeth the Lives understanding of the *Inward Divine Hearing*, so that the poore fallen Man, (which was dead to the Divine Hearing through sinne) *attaineth* againe the Divine Hearing in his *understanding*, and so is converted againe, and so entereth into his first Inheritance, which he had in Paradise, and giveth up his will to God, who reneweth his *Heart, Thoughts, and Minde*, through his Inspeaking or Inspiration, and continueth and dwelleth in him with his Pledge of this Testament, and powerfully worketh in him in his Faith, and generateth him to be a new Creature, which with its *Spirit* walketh in *Heaven*, and is a right Image of God, whereby the earthly fleshly will is daily killed, and the Newborne will *dayly goeth to Heaven*, *Joh. 6. 56. Phil. 3. 20.*

^e *Senses.*

9. Which Heaven in the Inward Ground of his Life, is *revealed* in the Spirit of Christ in him, where the good Angelicall ^f thoughts *climbe up upon the right Jacobs Ladder* (*Gen. 28. 12.*) and *Christ his Lord sitteth above on the top of it at the Right hand of God*, and dayly presenteth them with his humane and heavenly flesh and blood before the wrath of God, and the severe Judgement, and is with him in all his need: A so incloseth his *Prayers* in himselfe, and thereby presenteth them before Death, Hell, the Devill, and the Anger of God.

^f *Or, Senses.*

^s *Impregnate.d,
or conceive.d.*

10. This *Publication*, both of his Word Taught, as it is written in the *Bib'e*, and is ^g received in the sacramentall participation, where he proffereth his *Word* in his flesh and blood, a Christian Man should receive

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receive, and finde himselfe in this ^h Custome, and unite and tie himselfe as a Member with the *Congregation of Christ*; for in Christ wee are all but one, as a Tree ⁱ and its Branches, *Gal. 3. 28.* ^h Celebration.

11. It is not so to be understood, that this Covenant and Testament is given *onely* by an *outward* hearing of the Word Preached, and Participation of Bread and Wine at the ^h Testament, as the present World so erreth in Many Hearts: No, it must be a right sincere Earnest with true *working* Repentance, so that God with the Key of his *Love* unlocketh and Openeth the *Hearing* and the *right Mouth*, which shall receive this Testament, so that the poore soule have a right hunger and thirst after it, and bring its *desire*, through Christs sufferings, Dying, Death, and Resurrection to it. ⁱ Text. in.

12. Otherwise there is no true Mouth for such participation. It must be a right Earnest sincere purpose, that must put off the Defiled Garment, and be *willing* to passe into a *New Life*. It must be *doing*, *doing*, or it availeth nothing. ^h Or, Sacrament

13. This *Pledge* belongeth *onely* to Christs Children, which so heare and keepe the Word in their *Hearts*, that it bring forth fruit. There must be Great earnestnesse both in the Teacher and Hearer; for if any will handle and impart the Covenant of Christ, he must *himselfe* be *capable* of the Covenant and Testament. If the Sheepe must heare the voyce of Christ out of the Mouth of any and follow him, then also the *Spirit* and *power* of Christ must be in that Mans voyce: Else he is but a *Hiveling*, and the Sheepe heare not Christs voyce from his Mouth, but *onely* the word of Man, *Joh. 10.*

14. So also in like manner, the Hearers Eare should be directed to God in true *Repentance*, that he also may heare the voyce of Christ: not *onely* with *outward* Eares, but with the Eares of *Divine power*, that the Teachers and Hearers power may strike together, that the Spirit of Christ may worke ⁱ together with them, and the *Heart* may finde the Teachers Power, that Good fruit may Grow from it. ⁱ Text, Between them.

15. A Teacher should not teach for the sake of *wages* *onely*, but should know and well consider, that he standeth in Christs stead, and that Christ will Teach through him, if he be a *right* ^m *Shepherd*.

16. So also the Hearers should incline their Eare to that, and Consider that they should there heare Christs voyce, and receive it with great Earnestnesse: and not thinke it is enough to Gee into the Church, and there sit an *heare*, to play the Hypocrite, and *heare a Sermon*; and remaine afterwards as before: No, such going to Church and hearing, is no Service of God; It bettereth them not, if in the Sermon or Preaching they have not *heard Christ teach* in their heares: ^m Or, Pastor.

Going

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Going to Church maketh none vertuous, unlesse he heareth in the Church Gods Word workingly in his soule.

17. So also is it with the Sacraments, wee should not thinke it is enough to *Confesse* and goe away, as if such a Custome did take away finnes without true Repenrance, and that he may sin a new afterwards; No, it is not so, whosoever is washed and afterwards defileth himselfe with the same Mire, he is then as he was before.

18. Christ must *Absolve* thee in thy soule with his sufferings and Death, and Inspeake or Inspire his satisfaction into thee in thy soule, else it availeth not. The *Priests Mouth* is onely an Outward Instrument, and coworketh in his Spirit: but if he be a *hireling*, he cannot cowork, but yet the Covenant of God in Christ Jesus worketh in the Repentant *Heart*, and absolveth it.

19. Loving Brethren, both teacher and hearer, who handle the Covenant of Christ, have a care what you doe, there is great earnestnesse required, that you be *not Guilty* of the Death of Christ: Consider diligently the Great severe Earnestnesse of God, how HE hath instituted this Covenant with so Great hard Paine and Anguish through so great reproach and sufferings; It must needs be from a *very great cause*, that this Testament was Ordained with such severe Earnestnesse.

20. God requireth of Man againe Earnestnesse, to the receiving this Testament: Not with cold luke warme Hearts, onely to cover over sinne with the sufferings of Christ, and Comfort ones selfe with it in *Impenitency*.

21. It is not a forgivenesse from without, which is *imputed* to Man *from without*: No, but through Christs Bloud and Death: when the poore soule penetrateth into that, then the sufferings, Dying and Resurrection, together with the satisfaction, in this Testamentary Covenant is put on to it *in the Bloud of Christ*. This killeth Sinne, Death, and Hell, and leadeth the poore soule to the Father, in Christ.

22. It is not enough for a Man to know that Christ dyed for sinne, and *assenteth* to it, and holdeth it for true, and receiveth the satisfaction as a *work done*: No, no, there is no such receiving: but the whole Man must give it selfe thereinto, and must will to dye in Christs Death to the Evill Naturall own will, as also to *wicked Lusts*: and then Christ putteth on him his victory and satisfaction, and the true heavenly Spirit springeth forth through Christs Death in his Resurrection, as a faire flower out of the wilde Earth, and there is a true *Christian* borne, who is a *branch on the vine Christ*, John 15.

23. Now there belongeth no great art or skill to this, but onely a child-

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a childlike *simplicity* and *Humility* : the Plowman is as neere it as the Doctor : they must all in the simplicity of Christ enter into *humility*, and come with *the lost sonne*, and *the Publicane* in the Temple ; there is no other way to it.

24. There needs no Great Speculation about it, with what trimmed words or behaviour man cometh thereto, but wee must come onely with the Children, which yeeld to the Father under his *Rodde*, and pray for Grace.

25. He who hath learned much, and knoweth how to fit himselfe for it, is no more acceptable to God, then he that knoweth nothing, but yet with his whole *Heart* and *soule* in sorrow for sinnes turneth to him, and hath Faith in the Grace, and a true Earnest Purpose and *Resolution* to be a New Creature.

26. This Ground, is onely therefore brought forth so *deeply*, that every one that strive about it, might see the true Inward Ground, and *cease* from strife, and yeeld himselfe into the simplicity and Love of *Jesus Christ*. Whereby then suddenly the power of *Sathan* will be diminished, and People and Nations will see that the *Christians* are the children of God, If they thus walke in Love ; which I wish from my Heart ; for which Cause this little Booke is written.

Note.

The Preface.

Note.

Heere the Reader that loveth God is to know;



irst, that these two little *Bookes* were copied faithfully and diligently out of the *Authours* own blessed *Manuscript*, as he wrote them Anno 1623.

And secondly, that he afterwards in the yeare 1624. upon the desires of some good friends & lovers of the Truth, was purposed (as may be seene in the foregoing Letter to Carol von Endern) for the better understanding of the simple, to bring them both into a more child-like forme, but it is done onely to part of the third Chapter of this first *Booke*, and no further. Thus writeth the *Publisher* of the *High dutch* Copie.

But more particularly, let the Reader take notice that the *Authour* had gone on to the 17th verse of the 3^d Chapter, as may appeare in the Printing of the double Pages in this *Book*, and so it was Printed in the *High Dutch*, and in the same manner here in the *English*; only with a different magnitude of Letter, those words which are the same on both sides, are as neere as can well be observed in a letter of the same bignes with the whole *Book*, but on the first side that which is not on the other side also, is with a smaller letter, and it was the first *Booke* that was written and finished by the *Authour*, and on the second side, that which was not in the other, is with a larger letter, & was that other *Copie* which he intended to finish quite through the whole *Booke*, and this is done to distinguish in some measure the alteration of the Expression in the two severall *Copies*, for the better understanding of the *Mystery*, and if it be diligently Observed, it will very much help to the understanding of this, and all his other *Writings*,

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things, because where the Expression is obscure in the one, it is clearer in the other; And besides; by the varying the Expression, all may discern what latitude the Authours words may admit of, in their meaning in all his Bookes.

Further, it is certain that we may be lead by the severall Expressions to the true knowledge of some part of the Mystery, and this great benefit accrues from thence, that it will enable us to speak & write infallibly, that which hath never been spoken or written concerning that Mystery, be it in Divine or Naturall things.

But by the way, this is not to be attained by outward Hearing or Reading onely, but by Experience; Teachers or Hearers that want Experience are indeed Ordinary Teachers and Hearers, but not true ones, for such are Extraordinary in the account of our times: such hearers are all they that understand the Word feelingly, and bring forth fruit, in their lives and Conversations, and have the Power of Godlinesse, these can teach truly from what they know, though in a weake measure; but those that are called Ordinary Teachers, that have onely a forme of Godlines, and deny the Power therof: cannot teach at all, nor deserve so much as the Name of an Ordinary Teacher, such a one is not so much as a true bearer. Our Saviour teacheth us, that whosoever will do the will of our Father which is in Heaven, they shall know of his words whether they be of God: and if he submit his doctrine to be Examined by every one by this Rule, why should not every word of all others be examined by the same Rulc; let us thus do, and we shall Ordinarily attain that which is indeed Extraordinary, even the true knowledge of spirituall things, the things of God, which are impossible to be perceived by the Naturall man. And accordingly I desire thee to Judge of the Authour of this Booke, and no otherwise. Farewell.

Joh.
7.17

of *Reasons* viewing of it selfe, how it useth
to run in a Creaturely Forme, when it
considereth of Christ and his
Testaments.

I.



ALL Strife and *Mis-understanding* concerning Christs *Person* and his *Testaments* which he left behinde him, ariseth from the defected Creaturely Reason, which will be a Mistress of All things or Beings, and looketh onely in the Multiplicity of Beings, and in the variety and difference of Beings, and doth but loose it selfe in such viewing, and breaketh it selfe off from its Centre, or Originall, and disperseth the ^a Thoughts in the Multiplicity of Beings, that they cannot see what their ground is out of which they are sprung, and so in their Confusion and running out, breake themselves off from their *Chaos*, viz: from the Eternall WORD of God, and from the Eternall Divine speaking. In which spoken Word, all Beings, together with *understanding*, *Reason* and *Thoughts* consist, and take their Ground and beginning from it.

^a Or, Senses.

2. For if the Abyssall, not Naturall, uncreatural GOD, viz: the Eternall ONE, speake his WORD no more, and *that speaking should Cease*, there would be no understanding Reason or Thoughts more, also no Nature nor Creature, and all Beings would be an Eternall nothing: for every Life ariseth from the Exhalation of the Eternall ONE, viz: from the *Abyss*: and there could be no Formability in the Eternall One, according to which, or out of which *something* might be made.

3. For if there were a formability so a figure, then there must also have been a caute from whence the forme were arisen, and God were not one onely God, who were without Ground, Time, and Place; for all that hath a beginning hath a *Ground*; but that which hath no beginning, is without Ground and Forme.

4. Every beginning goeth out of the Eternall ONE, through the Exhalation of the Eternall ONE, whereby the Eternall ONE bringeth it selfe into selfe-viewing perceptibility and findingnesse, to the Moving and forming of it selfe. Every visible and Invisible Being, Spirituall and Corporeall, have taken their Originall in the Exhalation of the Eternall ONE, and stand with their Ground therein, for
the.

The First Chapter

How Reason useth to view it selfe in a
Creaturely ^a Imagelikenesse, when it
considereth of Christ and his Testaments.

^a Imaginary
Manner.

Whence the Strife about Christs Testaments
ariseth; and how the same is an
Empty unprofitable thing.



ALL Strife and Mis-understanding concerning Christs Per-
son, Office and Being or substance, as also con-
cerning his Testaments which he left behinde him,
wherein he worketh ^b Presentially, ariseth from
the defected Creaturely Reason, which runneth on
only in an Imagelike Opinion, and reacheth not the
Ground of this Mystery, and yet will be a Mistris of all things
or beeings, will Judge all things, and doth but loose it selfe in
such Image-likenesse, and breaketh it selfe off from its Centre,
and dispersth the ^c thoughts, and runneth on in the Multiplicity,
whereby its Ground is confused, the Minde disquieted, and
knoweth not it selfe.

^b At Present.

^c Inward
senses or
thoughts.

No Life can stand in Certainty, except it continue in
its Centre, out of which it is sprung.

Seeing then the Soule is sprung from Gods Word and
Will, and yet is entered into its own Lust and desire to
will of it selfe: in such searching of selfe-willing, it
cannot reach its first Ground from whence it is sprung:
and threupon it runneth without its Ground in meere
uncertainty till it returne to its Originall againe.

Every Beginning goeth out of the Eternall ONE, viz: out of
the Tri-unity of GOD, through the Exhalation, or speaking
of the unity of GOD. As a fountain floweth from its
Originall. Through which flowing forth, the unity bring-
eth it selfe into selfe-viewing findingnesse and perceptibility, to the
Forming and Imaging of it selfe. Every visible and Invisible Bee-
ing, both Spirituall and Corporeall, have taken their Originall in
the Exhalation of the Divine Power, and are a ^d Reflection

^d Or, Re-
semblance
or Antitype.

the beginning of every Being is nothing else but an *Imagination* of the *Abyss*, that the same bring it selfe by its own longing into an *Imagination*, and Modelleth and Imageth it selfe, and apprehendeth the *Imagelike-nesse*, and ^b breatheth it forth from the *Eternall One* to a *viewing* of it selfe.

^b Or, *Exhaleth* it.

^c Or, *Haling*.

5. Which ^c breathing is the *Eternall Word* of the *Abyssfall Deity*; as a speaking forth of the *Abyss* into a *Ground*, of the *Unsubstantiall* into a *Substantiall*: In which the whole *Creation*, with the speaking forth, as in the *seperability* of the speaking, hath taken its beginning, and doth yet *evermore* so take it. And every life doth consist in that *seperability* of the speaking, where the *immodeled Imagination* in the *Exhalation* parteth it selfe into *seperability*. In which *Parting* the *sensibility* of the *onely life* is understood, where the *One* vieweth it selfe in the *Multiplicity*.

^d *Comprehendeth*.

^e *Comprehensibility*.

6. Also here in is to be understood the *Ground* of the *Properties*, in that the *Parting* of the *Onely Longing* bringeth it selfe into *Desiringnesse*, and *incloseth* and maketh it selfe *Essentiall* or *Substantiall*; in which ^e *Inclousibility* the *seaven formes* of *Nature* take their beginning, as is sufficiently declared in our other Writings.

^{*} Or, *after*.

7. Therefore say I, the *cause* that Men dispute and strive about God, about his *Word*, *Essence*, or *Being*, and *Will*, is, that the *understanding* hath broken it selfe off from its *Centre* or *Ground*; which *Breaking off*, is nothing else, but that the *Properties* (which are gone forth out of the *Eternall out-speaking* of the *Word*, into a *Creaturely Life*) have brought themselves into *selfe-lust*, to the *out-speaking* of themselves, and in their own *selfe-conceived Lust*, have broken themselves off from the *Eternall Longing* ^{*} towards the *Word* of the *Eternall speaking*, and brought themselves into an own *sensibility* of *Nature*, and confused themselves in the *forms* of *Nature*. Where all the *thoughts* or *senses* will dwell and run without the *Onely God* in *selfe Speculation* and *Reason*: and can in no wise come to their *Centre* or *Ground*, except they *suck downe* into themselves in the *Speculation*, and goe againe into the *Ground* out of which they are *Existed*, and fall againe into the *Eternall speaking Word*, and give their *owne wills* into the *Eternall speaking Word*, that the same *owne will* of the *Creaturely Life* may be *out-spoken* with, and in the *Eternall Speaking Word* in the *seperability* of the *Word*.

8. In which *re-out-speaking* the *New Regeneration* of the *Humane Life* and *Will* is understood. For the *Humane Life* was in the *Beginning* of *Man*, in the *Word* of *G O D*, and by the *Inbreathing* of the *Word* into the *Humane Body* was manifested, and came into *Sensibility*, *Perceptibility* and *Willing*. Where then the *willing* hath broken it selfe off from the *Word*, wherein the *Life* was, *without Creature*, and hath brought it selfe into a *selfe-Seperability* and *visibilty* of its *perceptibility* of the *five senses*. In which *Sensibility* it now at present runneth, and seeketh the *Seate* of *God* therein, but findeth *onely a measurablenesse*, and *Naturall* and *Creaturely formednesse*: wherein

now

of the seperable will of God, and stand with their Ground therein. For the Beginning of every Beeing is nothing else, but an *Imagination* of the *out-flown will* of God, which hath brought it selfe into Seperability, formednesse, and Imagelikenesse; wherein lyeth the whole Creation: And every life doth consist in its re-exhalation and ^e Reflection in the same manner.

^e *Resemblance or Antitype.*

Seeing then that the Humane Life is an out-flowing and Reflection of the Divine Power, understanding, and skill, therefore the same ought to continue in its originall, or else it *looseth* the *divine* knowledge, Power and skill, and with selfe-speculation bringeth it selfe into *Centres* of its owne, and Strange Imaging, wherewith its *Originall* becometh darkned and strange.

As is to be knowne by *Erroneous Reason*, which ever teacheth concerning GOD, and yet hath no true understanding: also it never cometh to rest whiles it runneth on in Strange Imaging.

Therefore say I, that this is the onely *cause* that Men Dispute and Strive about God, his Word, Essence or Beeing and Will; that the *understanding* of Man hath broken it selfe off from its *Originall*, and now runneth on in meere self-will, thoughts, and Images in its own Lust to self-ishnesse, and Imagineth to it selfe another Ground to the Divine Willing, wherein yet there is no *true* knowledge, nor can be, so long till the *Life* returneth into its *Originall*, viz. into the Divine out-flowing and will.

And if this be done, then Gods will speaketh forth the *Divine* Power and Wonders againe through the *humane* willing. In which Divine Speaking the life may know and comprehend Gods will, and ^f frame it selfe therein. Then there is true divine knowledge and understanding in Mans *skill*, when his skill is continually renewed with divine Power, and when divine skill prefeth

^f *Or, Image.*

now it striveth about its owne Centre. For the own will hath brought it selfe into an own Centre, and broken it selfe off from the whole, and as to the totall is become as it were dead.

9. Therefore saith Christ, *Unlesse ye be converted and become as Children, and be new-borne through water and the Spirit, ye cannot see the Kingdome of God,* Matth. 18. 4. Joh. 3. 5. 7. The owne will should goe againe into its nothing, and then it standeth againe in the first *Birsh*, and will be againe outspoken from the Eternall Word in a Divine Will. For whatsoever it is (whose living and willing willetth or runneth without the Eternall speaking Word) that same is without the Eternity, and liveth merely in the *Time*.

10. But seeing the soule hath its Originall out of the Eternall Word as a Power thereof, therefore it cannot Rest in the Being or Essence of Time, but seeketh its own *Mother*, who Generated it, and brought it into a Creaturely Forme, but its going forth, maketh that it cannot finde its Mother.

11. Therefore all Strife about the *Divine* Mysteries is an unprofitable thing, and is done from without, without God, in selfe-perceptibility, where the Sensibility vieweth it selfe in Nature in a Creaturely Forme. There is no comprehension or true understanding or knowledge of God, except the *Image-like* Reason forsake it selfe, and sinke downe with its owne will into its Centre againe, out of which it is gone forth: viz: into the Eternall Speaking Word of God: that it receive that speaking or breathing Of God into it selfe againe, and through the Divine Science or *skill*, speake in a^f Separable and sensible Forme: that it be a dwelling and *Temple* of God, wherein God, will werke, Governeth, and willetth. Else there is no true knowledge or skill concerning God and his Being or Essence.

† Distinguish-
able.

12. For no *Spirit* knoweth God or his word and will, unlesse Gods word and will be manifested and stirring in it. Naturall Reason without the Light of God seeth onely the Naturall Imagelikenesse, and goeth on in its own speculation, and frameth in it selfe the *Divine* Being or Essence, as if that were just such a thing. From whence is come the Strife amongst the Learned in Reason, so that Men strive and dispute about God, and about his Being or Essence and Will, where each of them holdeth his Imagination for *Divine*, and will have his own *Image* which he hath framed in the Imagination of his Reason, to be honoured for God: whereas yet it is onely a Naturall Image of Reason: and thus Men strive all the world over about these *Images* of Reason.

13. But a true Man, who standeth rightly in the Image of God, hath no Strife in *Religion*: For he liveth in his first Mother, who hath formed him with Soule, Spirit, and Body, and his whole Substance, into an Image: he co-willetth and acteth with her: he is resigned into her, and yeeldeth his will to her, and she feedeth and *nourisheth* him: Every property of the true resigned Man is nourished with its like. As first; the Body out of the *Limus* of the Earth is nourished

seth forth through the life, in that kinde and manner as in the *Beginning* it did flow forth from the divine Power and skill.

As Christ hath taught us, when he sayth; *Unlesse ye be converted and become as a childe, ye shall not come into the kingdom of God.*

That is, that the life turne it selfe againe into God out of whom it is proceeded, and forsake all its owne Imagining and *Lust*, and so it cometh to the *Divine Vision* againe.

All Strife about the *Divine Will* and Being or Essence, whereby men despise one another, cometh from selfe *Imagelikenesse*, that one Man comprehendeth the Image of another, viz: his *thoughts*, and yet cannot rightly apprehend them. Where One Man sets himselfe in the Thought and Minde of another, and bringeth that which is his owne thereinto, and compelleth that which is anothers into his Meaning, and forcibly sets himselfe aloft in the Thoughts and Minde of another, and holdeth them for his proper owne, and will make a shew therewith, and therewith domineere in and over the Thoughts and Minde of others: Men must worship and reverence his Thoughts and Minde, and hold them to be the *Word* of God, or the speaking of God.

Thus Man deludeth himselfe, and *Robbeth God* of his honour; *taketh his Covenant* in his Mouth, and yet *hateth the Nurture of the Spirit of God*, which therefore reproveth him in his Conscience, that he is but an *Apostate Lucifer*, and will compell others into his Image, that they shall hold it for the *Word of God*.

Or, Oracles.

But a true Man, Inclineth himselfe, to his Originall; and forsaketh all Images, and desireth no selfe Imageability of his *understanding*, except what God will frame and speake with and through him: and despiseth none, but

4
e Thoughts.

rished from the Earth: Secondly, the Body of the 5 Senses and Reason which is a Spirituall Body, is nourished from its *Astrum* or Constellation and Starres, out of which it hath its Originall. Thirdly: But the Soule is nourished in its Principle from the Word and Being or *Essence of God*: for it is out of Gods Word brought and come into a Body.

14. Now if it bring not it selfe in its own Imagibility and willing into *self-hood*, but bringeth its will againe into the Divine Speaking, then it gets its nourishment from the Essentiall Word of God, viz: from the *Essentiall Wisdome* of God: this is its Nutrimment, from whence it also reacheth and attaineth *divine* skill: For every Spirit seeth no otherwise, nor deeper, then onely into its Essentiall Imagibility; viz: into that Essence wherein it worketh, so that the same hath made it Imagelike through the Imagination: therewith it formeth it selfe, and in such Essence vieweth it selfe, and so *high* also is its knowledge.

15. Therefore saith Christ: *Except you turne againe* with your Will and Imagibility, *and become as a Childe*, which hath no Imagibility in its Imagination, *you shall not see God*. Also *ye must be new-borne againe, or else ye shall not inherite the Kingdome of God: That which is borne of flesh*: viz: of fleshy Imagelikenesse, *that is flesh* and cannot inherite the Kingdome of God: but that which is formed and generated *spiritually* and through the Spirituall Imagination, *that is Spirit*, Joh. 3. 6. *For to be spiritually minded is Life and Peace: and to be Fleshy Minded, is Death, and enmity to God*, sayth St. Paul, Rom. 8. 6, 7.

16. Into what the Spirit of the Will bringeth it selfe with its Imagination so that it impresseth and comprehendeth it, therein also it *Imageth* it selfe into *Being* or *Essence*: For no Spirit can bring any thing to passe without *Being* or *Essence*; If the *Eternall One* were *not Essentiall*, all would be nothing: and if that *ONE* had not a Will, there would be no *Desire*, nor *Power*, nor *Word*, nor *Essence*.

17. Indeed we acknowledge that the Will of the Abyffe hath brought it selfe into a *Longing* and *Imagination*, of it selfe; whence *Nature* and *Creature* have their *Original*; Whence also the *Naturall Life* hath its *Original*; which now also out of the Partibleness of the Exhaled will, hath its *owne Will* and *Imagination*, to forme and *Image* it selfe according to its *longing* and *desire*: As we see such changing in Nature, how Nature *Imageth* it selfe into so many Kindes and *Properties*: and how those *Imaged Properties*, doe every one desire their like againe.

18. Seeing then we understand in Man, that he especially above all other Creatures desireth and longeth after *three* *Properties*. As first he longeth according to his *h* apprehensive understanding, after the *Hidden God*: and though indeed he seeth him not with bodily eyes, yet he desireth him: Secondly, he longeth after his *Astrum* or Constellation, out of which the *Minde* and *Rationall Life* is proceeded, therefore the *Rationall Life* longeth again after its *Mother*. Thirdly, he longeth after the *Starres* or *Powers* of the Earth, and the other *Elements*, and desireth them for his *Nourishment*: and therefore we know also by this

h Sensible or
conception.

but only distinguisheth the true from the false, the Good from the evill, and teacheth the Truth with Divine Powerfull out-flowing and will.

All Disputation concerning Gods Being or Essence and Will, is performed in the Images of the Senses or *thoughts* without God : For if any liveth in God, and willeth with God, what *needeth* he dispute about GOD, who or what GOD is ?

But that he disputeth about it, is a signe, that he hath never *felt* it at all in his Minde or Senses, and it is not Given to him that God is in him, and willeth what he will. It is a *certaine* signe that he will exalt his owne Meaning and Image above others, and that he *desireth* the Dominion.

Men should friendly *conferre* together, and offer one another their Gifts and Knowledge in *Love*, and try *things* one with another, and hold that *which is Best*, 1 *Thef.* 5. 21. And friendly *instruct* one another, and not *so stand* in their own opinion, as if they could not Erre : Seeing we have a Mighty Enemy against us, who suddenly bringeth strange Images into Mans thoughts, and maketh Men *Insult* : whence Sects and Scismses exist.

It lyeth in no Mans Person, that Men should suppose, that the Divine Understanding must come *onely from such* and such : For the Scripture saith ; Try all things, and hold that *which is Good*, 1 *Thef.* 5. 21.

The Touchstone to this Knowledge, is, First, the *Corner-Stone* Christ : that Men should see, whether a-thing enter out of Love into Love : or whether alone purely the Love of God be sought and desired : whether it be done out of Humility or Pride : Secondly, whether it be according to the *Holy Scripture* of the Bible : Thirdly, is it according to the Humane *Heart* and Soule, wherein the *Booke of the Life* of God is incorporated,

this hunger of his, that he must have his Originall out of these *Three*: For there is also such a threefold *Spirit* out of such an Originall to be understood in him: And then also such a Threefold *Essence* or Substance, wherein his Spirit worketh; where every Operation longeth after its first Mother, and receiveth its Nutriment from her.

19. But seeing the *Soule*, viz: the Inward Ground of Man, in *Adam* the first Man, hath with its longing and desire out of its first Mother (out of its first Originall) viz: out of the Divine *Word* and Will, turned out into the Operation of the Constellation and Elements, and formed it selfe in that Operation, and plowed it selfe into a *strange* Imagination; whereby the Divine *food*, viz: the Essentiall *Wisdom*e of God is withdrawen: from which, with its longing desire, it hath broken off it selfe; thereupon it is wholly blinde as to God, and the first *Divine* Essence, (wherein God Created it,) is departed.

20. When the *soule* broughs its Imagination from that [*Divine Essence* or Substance] out of and into the *Earthly* and Astrall property, then also its *Body*, wherein the Threefold spirit worketh, became wholly *Earthly* *Groffe* and *Beastiall*; for into whatsoever the Imagination of the Spirit bringeth it selfe, such a *Body* also is, through the Impression of the Spirituall desire. As we see in Man, that he hath gotten a *Grosse* *Earthly* *Body*, wherein the Principles now stand in *Meere* *Strife*, *Contrariety*, and *Enmity*: from which, *Paine*, *Corruptibility* and *Death* exist: which yet God did forbid him in *Paradise*, while he yet stood therein, *That he should not: Eat of the Knowledge of Evil and Good*, with the Imagination, *else he should fall into such Necessity, Misery, and Death, and die to the Kingdom of Heaven*, as it is also come to passe, *Gen. 2. 17.*

21. When the *Soule* brought it selfe into the *Earthly* Imagination, it brought it selfe in to the *Earthly* *Image*, and lost the *Heavenly* *Image*: whereas it should Image it selfe into the Essentiall *Wisdom*e, viz: into the Holy *Heavenly* *Essentiall* *Word*, and take its Nourishment therefrom: then it Imaged it selfe in the outward *Astrum* or Constellation, and in the *Serpents* and *Devills* *desire*: whereby in its Noble Image it became a *Vizard* and *Monster* in the sight of God, and lost its Angelicall forme which it had, as also *Paradise*, and the Kingdome of *Heaven*; and now with its Ground stood in the Impression of *Darknesse* in the Anger of God, and must have ever stood in such *Vizardly* *Image*, If the *Great* *Love* of God had not come to helpe it againe, and that the *Divine* *Word*, viz: its first Mother (its first Originall) had not againe Inspired or Spoken the *Grace* into it; so that the same *Word* would with its most Inward *Secresie* and *Love*, give it selfe againe into the Ground of the *Soule* with a *New* well-spring and fountaine, and bring the *soule* a *New* Nourishment into its *Life*, whereby its naturall fiery and painfull property becometh changed into the *Image* of God againe.

22. Which great *Divine* *Love* would be a *Death* to the *Contrary* will, as also to the *Serpents* and *Devills* *Poyson*, and slay the *Monstrous* *Image* and

false.

- *Fragility.*

* *Adverse.*

and may very well be read by the Children of God: where then the true Minde hath its *Touch-stone* in it selfe, and can distinguish all things : If it be so that the Holy Ghost dwell in the Ground of the Minde, that Man hath *Touchstone* enough, *That will leade him into all Truth.*

Christs Testaments are a secret Mystery, and are professed to the *Minds* and *Thoughts* that are departed from, and come againe to God, where the *Lite* bringeth it selfe to God againe, and so will the *Thoughts* that returne to God be first fed with *Divine Power* and *Understanding*: the same afterwards *kindle* the *Life*, that it hungreth after God: to which afterwards is given Christs *Flesh* and *Bloud* for a ^h *Pledge* and *Seale*, and the *Divine Essence* ^h *Or, Pawne* or *Substance* will be imprinted therein: whence the *Life* is brought againe into its *Originall*: viz: into Gods *Power* and *Word*. *or Earnest.*

A *false Thought* or *Minde* of Man is nourished againe by its *Likenesse*, viz: from its owne *Conjecture*, or from *highnesse* of *Minde*, or from the *Subtilty* of the *Serpent*: and these it desireth to *Exalt*, and put into an *Image*: and that *Image* is a *Branch* on the *Tree* of *Satan*.

Now that Man which is fed from the *Divine Power* and *Spirit* in his *Minde* and *Thoughts*, he is *Divinely Minded*, and *bringeth forth Good things out of his Good Heart*.

But that Man who is fed in his *Thoughts* from the *Power* and *Will* of the *Flesh*, he is *fleshly Minded* onely.

When *Reason* considereth of Christs Testaments, and thinketh and considereth how yet *Christ* can be *present* in his Testaments, then it thinketh, it is done after an *Image-like Manner*.

i Imaginary.

And when it knoweth that it is not done in an *Image-like Manner*, then it falleth quite from that,

false Imagination, and bring the first Image againe into a New Life, which New Life in this introduced Love should againe eate of the essentiall Wisdome of God, and with its desire Image it selfe therein, that the true *Divine* Science may be manifested therein againe, and might worke in a *Creaturely* Life, and

¹ *In the midst.*

to bring it selfe¹ together into a *Creaturely Imagibility*.

23. To which *End* also God Created Angells and Men, because he would

^m *Formings.*

Image his Eternall Knowledge with the Essentiall Wisdome in *m* *Formes*, in and with which the Eternall Spirit playeth, and hath thereby created a *Harmony* of Divine fullnesse of joy, to the endlessse Solace of such Images, *viz:* of the Angells and Men, and those who have their *rise* out of Gods Word and Power.

24. And even therefore it is that the Eternall Word of the Divine Exhalation, with the Manifestation of so Great Love and *Grace*, (which inspired or spake it selfe in againe in Paradise *after* the Fall) is become Man, and hath introduced its Essentiall Love, *viz:* the Essentiall Wisdome of God, againe *into* Our Heavenly *Ess* and Substance that was faded as to God: and hath made our Substance that was faded as to God, *living* in him, with the Introduction of his living Divine Essence: and with this Introduced Essentiall Love, which gave it selfe *in* with the Essence of our soules, as also into our Flesh and Bloud, hath with its will and desire *broken* the Monstrous will of the soule, *viz:* the selfe-fixed Image-like false desire, as also the *Devils* Imagination, which he had introduced into Man; and hath with his Love brought the false properties into the *Temperature* againe: and is become *Death to Death*, which held us captive, so that it must die to its Wrath and ^a *Corruptibility* in this Introduced Love, and suffer the *Humane* Life, in this Love to spring forth through IT, to a *new* Will and Eternall Life.

ⁿ *Fragility.*

25. This new introduced Love and Grace, hath given it selfe together into the Breaking of the Humane Life, *viz:* into the *Dying* of Man, in the Person of Christ, and brought the Humane received Owne-will, with it selfe, into Death and broken it: and hath suffered the Humane Image, (which the Owne-will, through its Imagination and Desire of selfe-hood hath made thus *Grosse* and

viz.

and thinketh HEE is present onely in *Remembrance* : As when his Word is *preached*, then he worketh thus onely in the *same* powerfully : and so it thinketh also concerning his Testaments, that Christ worketh onely Spiritually *in the Faith* : and that the Testaments are onely Signes or Symboles, whereby wee should instruct our selves what he hath done for us, and therewith onely declare his Death, and the shedding of his Bloud, and should keepe it in lively Remembrance, to our Comfort.

Thus Reason understandeth nothing at all of the *Kingdome* of Christ, much lesse of his *Person*, or of his *Office* : and in that respect Men dispute and strive about it, and will needs attaine it with the Searching of Reason : all this attaineth not the true *understanding* : For Christs Testaments are Heavenly, and Reason is Earthly & worldly: It seeketh Christ in the Time [or that which is Temporary] and if it finde him not therein according to their Power, then it supposeth, HFE is present only to the ^k *Thoughts*, which cast themselves up to him ^{Or, Senses.} in Heaven : But this will *not* renew the Life, and bring it into God againe : It will *not make* the New-Birth.

All Strife cometh from hence, that Men doe not understand that Heaven wherein Christ *sitteth at the Right hand of God*, that he is in this world, and that the world standeth in Heaven, and Heaven in the *World*, and are in one another, as Day and Night.

The Inward Ground of the Word, out of which the *Four Elements* are sprung, is the Heaven, viz. a Spiritual World : In that Inward Power Christ Ruleth, true God and

o Triumph, or
shew.

vile, and brought it from the first Angelicall Image into such a Monster) to hang upon the Crosse, and there to be put to scorne: and so hath borne the *Eternall scorne* which Man must have borne, as a spectacle upon the Crosse. And there openly made it appeare before all Angells and Spirits, how this great Grace of Love would *destroy* the Devills introduced Desire, and Death also: and with this new Introduced Love *spring forth* through death, and bring forth the humane Life through Death, and change the Wrath of the Anger of God into Love, and make Darknesse Light, and through this new introduced Love, convert and *transmute* the Grosse (Earthly) Humane Image into a Heavenly Image againe.

26 As the impurity of Gold is changed in the fire, or much more, as a Man may by the *Tincture* turne Copper, Lead, or Grosse Iron into Gold: so also is the Humane Spirit, together with the Body in their *Three Principles*, changed into the Divine power and property, and through Death brought into an *Eternall* Life, which consists in Power and Glory in the Will of God.

27. Where now wee understand, that the humane Soule in this transmuted new Birth, and introduced Love, doth againe Este of the *Essentiall* Wisdome of God, and with its will Imageth [or frameth] it selfe in the *Divine Science*; and therein hath Divine skill and knowledge: And so by such Resurrection through the Death, (where the Man Christ in the Divine Power is arisen through

and Man, through the Outward World : For where Christ sayth ; *Matth. 28. 18. 20. All Power is given to Mee in Heaven and on Earth : Also ; I am with you alwayes till the End of the World : Also ; Hee shall rule over all his Enemies, till all his Enemies are laid under him as a footstool,* 1 *Cor. 15. 25. Psal. 110. 1.* This is to be understood of his inward Kingdome, where, in the *inward* Power he ruleth over the outward Earthly, and also the Hellish.

For the outward World is sprung out of the inward Spirituall World ; viz: out of Light and Darknesse; which fabrick, *before* the Office of Christ stood in the Eternall Creators Office ; who from Eternity hath wrought [or effected] light and darknesse, viz: the Spirituall World : which *fabrick* is flown forth and become visible, and brought by God into a Creation, wherein Light and Darknesse, viz: Good and Evill, rule one with another : where is understood *Hell* and Paine in the flowing forth of the Eternall Darknesse, and the *Light* of Nature, in the flowing forth of the Light ; and in that where Evill and Good ruleth alike, is understood the Kingdome of *Nature*, with hot and cold, and all other properties.

This Dominion hath God given to the *Office* of Christ, that he being both true God and Man, should rule over all the Propriety, and selfe-willing of this Kingdome, where Evill and Good rule one in another. As the *Sun* in the visible World ruleth over Evill and Good, and with its light and power, and all whatsoever it selfe is, is present *every where*, and penetrates into Every Being, and yet in its Image-like forme doth not pluck away to it selfe with its Efflux, but wholly *giveth* it selfe into Every Being, and yet ever remaineth whole, and nothing of its Being goeth away therewith : Thus also it is to be understood concerning Christs Person and Office ; which ruleth in the Inward Spirituall World visibly, and in the Outward World invisibly, and through-
ly

through Death, and hath made Death Life) is become a Lord over Sinne,

Death, the Dewill, and Hell, and hath borne all of them in its Resurrecti-

Shew or
Triumph.

on, as a Spectacle on the humane Soule and Body, as a Victor over

them.

28. And here may be rightly mentioned what Christ saith, *Joh. 17. Father the Men were thine, but thou hast given them unto mee, and I now give them this victory, viz: the New Life introduced into Death, that Death in them also may be Destroyed, that they in my Power may goe through Death, and in my Power be also thus transmuted, and through my Resurrection come againe to thee: and as I am arisen from Dead, and have brought their (by Me assumed) Humanity, to thee; so that I as true God and Man in One Person, am One with thee, and have possessed the Throne of Glory: So Father I will also, that those which thou hast given mee, be where I am and see my Glory.*

29. Now seeing Christ hath said, *Joh. 6. Hee is the Bread that is come downe from Heaven, that giveth life to the World, and that wee should ease his flesh and drink his blood: and that whosoever eateth and drinketh the same, he would remaine in them, and they should remaine in Him; and whosoever eateth not nor drinketh not the same, they have no life in them: Also Joh. 4. Hee would give us the water of Eternall Life, and whosoever should drink thereof, should thirst no more, but it would flow in him to a fountaine of Eternall Life, and streames of living water should flow from him.*

30. Therefore here-following I will set downe a short fundamentall Exposition, what his Testaments, which he left behinde him, of Baptisme and the Last Supper, are, what Baptiseth and is Baptised, how it is done, and to what

ly penetrateth the *Faithfull Mans Soule, Spirit, and Heart.* And as fire gloweth through the Iron, and as the Sun worketh through and through an Hearb, so that the Hearb becometh Solar, [or filled with the vertue of the Sunne, and as it were so converted by the Sunne that it becometh wholly of the Nature of the Sunne]: so Christ ruleth in the Resigned Will, in soule and body over all Evill Inclinations, over Satans introduced Lust, and Generateth the Man to be a new heavenly Creature, and wholly floweth with it selfe into him, both as to Divine and humane *power*, so that the Faithfull Man becometh a right *branch on his Vine*, in which, God and Man (as to that same inward New Birth) dwelleth.

Now herein consist the Testaments of Christ, that Hee offereth himselfe to the ¹ Faith, that Hee will give it his Flesh and Bloud, and all Grace, and Spiritually *dwelle* in Man, as the Sun dwelleth in the Plant, and maketh the fruit Ripe and ^m Tender.

¹ Text,
Glauben.
Vide Ch. 2.
v. 1. on the
second side.
^m Or, *supple.*

So in like manner is the poore fallen Earthly Man, which perished in Soule and Body, againe renewed, and wrought out to be a heavenly *fruit*; where in the End, *onely* the Grossnesse of the flesh falleth from him, and the Spirit together with the Soule remaineth in Christ: and also heere in this Life according to this indwelling power, *dwelleth in Heaven*; concerning which St. Paul saith; *Our Conversation is in Heaven*, Phil. 3. 20. But the Body is in the World; and of the Worlds Essence: And now as the Heaven penetrateth the World, and giveth it Vertue and Power: so also Christ throughly penetrateth the outward Man with his inward ruling power, and *resisteth* the vaine Lust of the Earthly Nature.

Therefore say I; *none* understand any thing of God, except God worke it in his Minde and ⁿ *Thoughts*, for all Naturall knowledge is outward in the World, and ariseth from its *Astrum*; and runneth on in surmisings,

ⁿ Or, *senses.*

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profe and Effect it is done ; also how the participation of his body and
 blood in his Testaments is effected ; with what Mouth, and what food
 it is ; also who partaketh thereof worthily , and how it is with the unwor-
 thy.

The Second Chapter.

Of the Institution of *Baptisme*, what it is, who
 it is that Baptiseth, and what is Baptised ;
 And how the ^q *Water-Baptisme* is
 to be understood.

^q Or, *Bap-
 tisme of
 Water.*

I.



When any will kindle a Fire , they must have some
 substance that will take fire : it must be a sub-
 stance, wherein there is an Oyle and *Water* ; or it
 burneth not. For if they cast a Stone, or the
 like into the Fire , it will not so burne as to come to a ^r shining
 Light : so also it is to be understood concerning the Soule ;
 When it brake its desire off from Gods Essence of Love and Meek-
 nesse : which divine Meeknesse in it was as a Spirituall Oyle and
 fountaine of *Water*, wherein it ^s *allayed* its fiery source, and therein its fire had
 a shining and Light : then its OWNE *Separator* : viz: the Naturall *Fiat*, ^t com-
 pressed it selfe, so that by such ^s compression its properties became as a hard
 Stone,

^r *Blazing.*

^s *Asswaged* or
refreshed.

^t *Text.*
Impressed.
Impression.

doubting whether a thing be so or no: But the Spirit of Christ assureth in the Soule and Spirit of his Faithfull, and witnesseth in them that they are Gods Children, Rom. 8. 16.

Now how this present Essentiall participation is effected, and what the Covenant of Grace between God and Man is, both of the *Old and New Testament*: What *Baptisme* and the *Supper* of Christ are, shall be declared in the following Chapters.

The Second Chapter.

Of Gods Covenant after the Fall, what the Fall of Man is, and how God hath bound and united himselfe with him againe. What the *Circumcision* in the old Testament and the *Baptisme* in the New are.



When any will kindle a Fire, they must have some Substance that will take Fire: it must be a Substance, wherein there is an Oyle and *Brimstone*, or it burneth not. For if they cast a Stone, or the like into the Fire, it will not so burn as to come to a shining light: so also it is to be understood concerning the poore Soule; when it brake its desire off from Gods Essence of Love and Meeknesse: which Essence in the beginning was in it, as a Spirituall Oyle and Water, and it was as a Spirituall *Brimstone*, wherein the Light of God did burne: then it brought it selfe into owne Desire: whereby it was shut up as a *hard Stone*, and lost all its Love and Meeknesse; and was as a burning *Brimstone-spirit*, which could not be remedied, unlesse the Oyle of Divine Meeknesse and Love did flow into it againe.

To this flowing into the Humane property, there must be a Subject, as a *Medium*, or Meanes, or

F 2

◦ *Resemblance*; or thing of the like nature.

Stone, or as a *hungry* source of Fire, wherein there is indeed great heat, and yet cannot come to any kindling [of Light] as a hard Stone which lyeth in the

" Or, *is not of* Fire, and yet " is not properly the same with Fire, because of the *hard* ^{com-}pression of the Stone.

pression of the Stone.

2. And yet a Man may understand that there is not only a *Hot* fire

in the perished Soule, as a hot burning Fire-source, but also a *Cold*

Or, *opposition*. Fire-source, wherein Hot and Cold stand in Eternal Strife and ^{is} Con-

trary Will: as the Cause of the true *fire*, viz: a darke fire-source of

Anguish, wherein there is always a *desire* of kindling, and yet no

^{is} Text.
Impression.

kindling may be effected, because of the strong ^{is} Compression; And that

the

whereby it may be done: whereinto also the Humane Faith Entered, and received the virtue or power through a *Medium* or Meane.

This *Medium* in the Old Testament is the *Circumcision*, together with the *Sacrifices*; and in the New Testament it is the Holy *Baptisme*, and *Supper* of Christ, together with the *Word taught*, whereby the Divine Love and Meeknesse, as the right *Anointing Oyle* of divine power is againe flowen into the **Faith*: and so the shut Mouth of the soule is received into and comprehended in the Covenant of God, and opened againe by the sweet *Grace*, so that it can againe Eate of the heavenly *Manna*.

¶ *Falsam* or
Unction.
* *Glauben*,
See Ch. 1.
v. 28. on
the second
side.

What signifieth now this Anointing?

Answer: Nothing else, but that as Man is *Tinctured* againe in Soule and Body, and so throughly penetrated and healed that he is capable of the Divine Power againe, viz: of the Divine fire of Love: so must his *Brimstone Spirit* of the Wrathfull fiery Soule, perished as to God, be remedied againe by the Covenant of God by such an *Anointing Oyle*: As with the *Baptisme* there is powred into it, the *Water* of the Eternall Life of Divine Meeknesse: and in the *Supper* is powred into it, the *fire-burning Love* in the Life of our Lord Jesus Christ.

Reason sayth.

Cannot God forgive Man his sinne without a Medium?

Answer: The Matter was not about forgiveness: The Soule wanted not *onely* forgiveness, but a *New-Birth*. It had brought it selfe into owne-will, and quite broken it selfe off from Gods will, whence the Eternall Darknesse existed in it: For the source of its Life, viz: its own *Seperator* (understand the *Cause* of its Creaturely Moving and Life) had lift up it selfe, and the properties
of

the Substance of the Oily and Watery Meeknesse is gone, and is shut

up in such a hard indissoluble Death.

3. And this is now that which God said to Adam: *The Day when thou shalt Eat of the Tree (or fruit) of the Knowledge of Good and Evil, thou shalt die the Death.*

² Text.
Impression.

4. Thus the poore Soule is *poysoned* through false Imagination, and through its owne ² compression of its desire, is come to be such a hungry fire-source; which is onely a *shutting in* of the true Life, and a Ground of Darknesse, a source of Enmity and Contrariety, wherein there is no more any true *Ens*, wherein the Life might bring it selfe into Light.

5. As a hard Stone is shut up, so the Soule was shut up, and was out of the good Love-Life a *Poyson-Life*, after that manner as out of *Angells* there became *Devills*: which now also are of such a horrible poysonous stinking fire source in their Essence, and cannot attaine the kindling of the Light: The cause is this, that they are become *Enemies* of the Divine Love, that the Love is to them a Death of their Evill Will and Essence, which would slay their false Life in the twinkling of an Eye, if they did but come therein.

³ Text.
Impresseten.

6. This ³ compressed Substance of the Soule, *perished* as to God, and blinde as to God, the Great Love of God out of *mere* Grace came againe to help, as soone as the Soule together with the Body was thus fallen, and spake in or breathed in it selfe againe into the *Centre* of the Soule, viz: into the Compressed shut up and vanished Heavenly *Ens* of the Soule, viz: into the source of Meeknesse which it had, which was no more Moveable.

7. Into this [Soule] the Moveable power spake in it selfe againe to be a *New Centre* and Covenant, that God would in the fullnesse of Time in this inspoken voyce of *Grace*, and in Mans vanished heavenly *Ens* introduce and Manifest his living *Ens*, viz: the *Essential* Word of his
Power

of Life were quite gone forth from their *Temperature*, and had brought themselves into a strange burning fire, viz: into an anguishing heat and cold; into *Eternall hunger* and thirst, into *Horror* and *Despaire*: Where, in the Life of the Body and of the Soule, all properties were against one another, and Man stood in an *Eternall dying source*: Hee was become quite *Blinde* and *Dead* as to God: and the more he moved himselfe in his owne ability to apprehend God, the greater was his anxious source: For the poore Soule was by *Lust* gone into *Earthlinesse*: wherein Satan and the Spirit of Errour had captivated it, and made it wholly *Monstrous*: And now the More it sought Rest therein, the greater was its Paine.

And this now is that which God said to Adam: *The Day when thou shalt Eate of the Tree of the Knowledge of Good and Evill, thou shalt die the Death*, Gen. 2. 17.

Thus the poore Soule is *poysoned* through false *Imagination*, and through its owne^a compression of its desire, is come to be such a hungry fire-source, which is onely a *shutting in* of the true Life, and a Ground of *Darknesse*, a source of *Enmity* and *Contrariety*, wherein there is no more any true *Divine Ens*, wherein the Life might bring it selfe into Light.

As a hard Stone is shut up, so also the Soule was shut up, and out of its Good Life there became an *Evill Life*: as out of *Angells* there became *Devills*, which now also are of such a Horrible *poysonous stinking fire-source* in their *Essence*, and cannot attaine the kindling of the Light, and are an *Enemy* of all Love and Truth.

This *Compressed blinde Soule-substance*, and *perished* as to God, the Great Love of God, came againe to helpe instantly after that Fall, and spake it selfe in againe into the *Centre* of the Life, as a new *Covenant*, viz: into the source of *Meeknesse* which it had, which *Love-source* in it was no more *Moveable*.

And did set into the *Humane perished heavenly Ens*, his new *Grace-Covenant*, viz: the *Destroyer* of the *Serpent*; that God would in the fullnesse of Time in this inspoken voyce of *Grace* introduce thereinto, and manifest therein his living *Ens*, viz:

What the Sacrifices and Circum: in the O.T. Ch. 2.

Power and Wisdome, with the Most high Love, viz: the Name JESUS out of JEHOVA, and therewith make the vanished Essence or Substance of the Heavenly part living and growing againe: whereof the Soule should Eate, and thereby its anxious fire-source would be transmuted and changed into a Love fire.

8 This *inspoken* Grace-word of the Serpent-Destroyer, that is it now, which the Soules of the Holy Children of God *before* the Incarnation of Christ, have kindled, that they beleevd God and his *promise*, of the fullfilling that was to come: And in *this Faith* have they sacrificed.

9. For their Sacrifices, especially of the first *Fathers after Adam*, were onely, that they represented an Image or Figure, how the Soule should be sacrificed in the fire of GODS Wrath, and how through this *inspoken-Grace-Ground* and Covenant, the Soule should be transmuted in the fire of ^b Gods Wrath, and chinged into a Love fire, and how it should enter into the Death and Dying of its self-will with the false Imagination, and should burne away the false will in the *fire of Wrath*, and in the power of this *inspoken* Grace of the Love and Meeknesse of God, goe forth through the *fire* into a cleare *light*, and so become a New-borne childe, that is no more Dark but Light: and how the Introduced payson of the Serpent must sever it selfe therefrom, as the *snake* severeth it selfe from the Fire and Light, so that then the Fire and Light becometh a clearer Glance, and no more shut up, as in the *Wood* it lyeth shut up in the *Esence*.

10. This Image, Type, or Figure, they set before them with their Sacrifice, and introduced their Imagination thereinto, with the *inspoken* Grace of *the seede of the Woman*, and Serpent-Destroyer, that so their *Imagination* might Forme, Mould or Image it selfe in the Figure of Christ, that so the spirit of their Will might stand in a ^c Modelling, wherein it might worke in the Grace.

^a Or, Gods Wrath fire.

^c Or, Imagining.

11. For

viz: the Living Word of his Power and Wisdome, with the most high Love, viz: the Name J E S U S, and therewith make the vanished Essence or Substance living and growing againe: from whence the Soule should againe Eate Of the heavenly Substance, whereby its anxious fire-source would againe be changed into a Love fire: Of which *the dry Rod of Aaron*, [mentioned] by *Moses*, which grew againe and bare *Almonds*, was a figure.

This *inspoken* Grace-word of the Serpent-Destroyer, is it now, which the Soules of the holy Children of God *before* the Incarnation of Christ, have kindled, that they beleevd God and his *Promise* of the fulfilling that was to Come: and in *this Faith* have they sacrificed.

For their Sacrifices, especially of the first *Fathers after Adam*, were only, that they represented an Image or Figure, how the Soule should be sacrificed in the fire of Gods Wrath, and how the Soule should through this *inspoken Ground* of Grace and Covenant, in the fire of Gods wrath be changed into a Love-fire: how it should Enter into Death and a Dying to its self-will of false Desire: how the false will should be burned off from it, and in the power of this *inspoken* Grace of the Love and Meeknesse of God, spring up or goe forth through the fire into a cleere light, and so become a new borne childe, which is no more dark but light: also did live no more in its owne will, but in Gods will: and how the introduced Serpents-Poyson in this transmutation doth sever it selfe therefrom, in that manner as the *smoake* severeth it selfe from fire and Light, whereas then the fire and Light becometh a cleerer Glance, and is no more shut up, as it lyeth in the Essence of the Wood shut up: Even as the (Holy) Divine fire of the Soule was through sinne thus also shut up, which none could unshut and kindle, but only the Love of God in this incorporated Grace-Covenant.

This Image, Type, or Figure, they set before them with the Sacrifices [looking] upon the future fulfilling, and introduced their Faith, with the *inspoken* Grace of the *Womans-seede* and Serpent-Destroyer, that so their Faith might thus Forme or Mould it selfe in the Figure of Christ, that the Spirit of their will, might stand in the figure and Image of Christ, that their Faith might Work in that incorporated Grace.

Text. Bild,
Image or
Type.

11. For without Substance no working can be : therefore they imagined or typified to themselves the *Regeneration*, with the Sacrifices by fire, and formed or Imaged in them the Serpent-Destroyer, in the fire, how HEE would change Gods fire of Wrath in the soules-fire into a Light- and Love-fire, and how the Enmity would sever it selfe from the Soule : and how the Soule should through Christs Death, (where the Love of God gave up it selfe into this fire) be changed into an Angell.

12. By this Inmodeled Image or Type they pierced with their desire and earnest Prayer, to God : and Gods Word of Grace also thus had modelled and inspoken it selfe in Men : and Now there was a Conjunction between God and Man : for the Humane desire went with this Image into God, and Gods Love-desire went into this Image of the Serpent-Destroyer ; and so the desire of Man brought this Image of the Imagination into the Sacrifice : and so the Sacrifice was kindled with the Holy fire.

Note.

And it was not a Common fire that they had. If thou Babel couldst understand this, it were well for thee, and thou *were* delivered from the Fables wherein thou runnest on thy Course.

13. *This* Holy fire consumed their Sacrifice through Gods Imagination and kindling: to signifie how the ^d Beastial Image of Man should be preserved in the fire of God, and the *grossesse* of the Element be consumed: and out of the fires Consuming should goe forth the right true created pure bright Spirituall Image in *Adam*, which through this Great Love shall be preserved and brought through into *Clarity* by the Fire : In which New Image, the Love it selfe would be the fire of life, that it might *no more* imagine and imprint fallhood.

14. With

For without Substance no working can be : therefore they Imagined or typified to themselves the *Regeneration* with the Sacrifices by fire, and formed or Imaged in them the Serpent-Destroyer in the fire; [typifying] how HEE would change Gods Wrath-fire in the Soule into a Light- and Love-fire ; and how the Enmity would sever it selfe from the Soule ; and how the Soule should through Christs Death, (in which the Love of God would Give up it selfe into this Wrath- fire) be changed into an Angell.

By this Immodeled Image or Type, with their desire and Earnest prayer they pressed through the Sacrifice to God ; and Gods Word with the Grace had thus also with the Covenant Modeled it selfe in Men : and now there was a Conjunction between God and Man, for the Humane desire went with this Image through the Sacrifice in the Holy fire into God, and Gods Love-fire went into this Image of the Serpent-Destroyer : For God kindled the Sacrifice with the Holy Fire.

And it was not a Common fire that they had in their Sacrifices, though they used wood and Sacrifices thereto : yet their fire was not from a stone and a steele, but from the highest Tincture of the Paradisicall ground, from whence the fire of Life is sprung : If Man could understand it, and did not so runne on in blindnesse, it were well for him, and he were delivered from Babell and Fables.

This holy Fire consumed their Sacrifices through Gods Imagination and kindling : and there the humane introduced Will, which hangeth to Earthlinesse is clesed and in the holy Fire purged, and ransomed from sinne, upon the future fullfilling. For the *ground* out of which this Holy Fire came, Manifested it selfe *afterwards* in Mans Life, in the Person of Christ.

Thus stood the figure in their Sacrifices [to shew] how the earthly Image of Man should be preserved in the fire of God, and how the *grossnesse* of the Elements should be consumed, and out of the Consuming of the fire should goe forth the right true created pure bright spirituall Image in *Adam*, which in the fire of Gods Wrath through this holy fire of the Great Love should be brought into *Clarity* : In which New Image, the Great fiery Love would it selfe be the fire of Life, that it might *no more* Imagine falshood.

Note.

14. With such an *Imagination* and *Beleeve* or *Faith*, the first Men before Christs time ; (before he manifested himselfe in this incorporated Grace Covenant, and became Man) were apprehended and *taken* into the Living Word of God, viz: into that Grace, wherein their Soule came into Divine Rest : untill at the *fullfilling*, that Christ fullfilled this proesse, and arose from Death : and then Hee also with his Life and Substance in them, viz: in their Inward Ground of the Heavently part which vanished in *Adam* ; arose ; and they *have* put on Christ, as to the Soule and spirituall Substance, and so now waite for their Body, out of the *Limms* of the Earth, viz: the Third Principle ; viz: the Outspoken formed Substantiall *outward* Word ; with its Spirit of the Resurrection at the Last Day : As also it is thus to be understood concerning Christians, which here *have* put on Christ.

Note.

15. This Ground of the *Holy Fire*, began with *Adam* and *Abel* ; When *Abel* and *Cain* Sacrificed, *God* looked graciously on *Abels* Sacrifice : for the Image or Type of *Christ* stood with his *Imagination* of *Faith* therein : therefore *God* kindled his Sacrifice with the *Holy Fire*, and it was acceptable before him : for it was a *Conjunction* with the *Divine Desire* : But *Cains* he looked not graciously on, for he had not *such* *Faith* or *Beleeve*, but stood in the *perished* *Natures* owne *Lust* and *Desire*, and had *Imprinted* or *Imaged* to himselfe the *Kingdome of this World* : and therefore the *Holy Fire* would *not* kindle in his *Image* or *Type*.

16. For *Cain* stood in the *Image* of the *perished* *Adam*, as a right figure of *Adam* after the *Fall* : and *Abell* stood in the figure of the *New Regeneration*, viz: in *Christs* figure [signifying] how *Christ* would with his *Sacrifice* goe into *Death* : and so the *Image* of the *perished* *Adam* stood *neere* *Cain* [signifying] how *Christ* was come to seeke lost *Man*, and to *Generate* him a *New* with his *Sacrifice*.

17. But as the *vanity* of *Men* gat the *upperhand*, and their *Nature* became still more *Evill* and *shamefull*, then was quenched this *understanding* of the *Holy Fire* among them, till the *Flood* came upon them, and destroyed them : which was a *Type* of the *Baptisme* [signifying] how the *water* of *Eternall Life*, viz: *Gods* *Substantiall* *Meeknesse*, would *drowne* and *quench* that *false* *Fire*, viz: the *false* *life* of the *Soule*, and how the *Soule* would grow up out of the *Holy Water* in the *Meeknesse* of *God* to a *New* *Life* of *Light*.

18. But when *God* renewed his *Covenant* with *Abraham*, which

With this Faith the first Men before Christs time, (before Christ manifested himselfe in this incorporated Grace Covenant, and became Man) were apprehended and taken into the Living Word of God, viz: into the Grace, wherein their Soule came into Divine Rest : *Note* : till Christ fulfilled this Type, and arose from Death ; and then hee also with his life and Substance in them, viz: on their Inward Ground of the Heavenly part, which vanished in Adam ; arose, and was manifested, and they put on Christ in Soule and Spirit : and so now wait for their Body out of the *Limus* of the Earth, viz: the Third Principle of the visible worlds property, viz: the formed Outspoken substantiall word of the Resurrection at the Last Day : As also it is thus to be understood concerning Christians.

This Ground of the *Holy Fire* began with Adam, with *Abell* and *Caine* ; when *Abell* and *Caine* sacrificed, God looked graciously on *Abells* sacrifice, and kindled it with holy Fire, and the *sweet smell went up before the LORD* : for the Image or Type of *Christ* in his Faith stood therein, therefore God kindled his Sacrifice with the Holy Fire, and it was acceptable before God : for it was a Conjunction with the Divine desire ; But *Cains* he looked not graciously on ; for he had not *such* Faith or beleefe, but stood in the perished Adamicall Nature of own Lust and desire, and had imprinted or Imaged to himselfe the Kingdome of *this world* : and therefore the Holy Fire would not kindle in his Sacrifice.

Cain stood in the Figure of the perished Adam after the Fall, and *Abell* stood in the figure of the New Regeneration : [signifying] how Christ would with his Sacrifice goe into Death, and die for Man : and so the Image of *Caine* stood neere [signifying] how Christ was come to seeke the poore false Man, and with his Sacrifice generate him a New.

But as the vanity of Men gat the upperhand, and their Nature became still more Evill and shamefull, then was quenched this understanding of the Holy Fire among them, till the Flood came upon them and overthrew them : which was a Type of the *Baptisme* [signifying] how the water of Erernall Life, viz: Gods Substantiall Meeknesse would drowne and quench that false fiery life of the Soule, and how the Soule would grow up out of the Holy Water in the Meeknesse of God to a *New Life* of Light.

Now when the time came that God renewed his Covenant with *Abraham*, which Hee had established in Paradise: HEE gave him the figure of Christ againe in the *Circumcision* and the Holy Fire; *With*.

was Established in Paradise, then HEE gave him the figure of Christ

^e *With.*

again^e in the *Circumcision* [signifying] how Christ with his heavenly

Bloud would cut off Sinne and vanity from our unclean Birth : And

therefore the *Masculine* Persons must be Circumcised in that same

Member, whereby the Humane propagation is Effected.

19. Further he sets before him the Figure of Christ by his Sonne *Isaac*, in calling him to sacrifice and slay his Sonne on the Wood, how it would goe with the humane Redemption ; how Christ would be a Sacrifice in our received humanity : and he awakened againe the Holy fire which devoured his sacrifice : to signifie how Gods Love-fire would swallow up into it selfe Gods Wrath fire in *Man*, and turne it into Divine Love, and thereupon gave him the promise, that the *seede* of his Covenant, which would through this Holy Fire, through the Transmutation, through the dying of vanity, grow forth in the Love-fire, *would be so great* and so many as the *starres in the firmament* : Thus would Gods children through the Sacrifice and Death of Christ, through this changing grow forth out of the Holy Fire.

^f *Reconciliati-
on.*

20. This stood in the *Old Testament* in the figure, and the attonement was done in the Sacrifice through the Holy Fire, which fire was an Image of the Wrath of God, which would devoute in it selfe the *sinnes* together with the *Seule* : for the Fathers property in the Wrath was turned into this ^g fire-smoak, and the Sonnes property in the Love and Meeknesse brought it selfe ^h in the Wrath : for they sacrificed the flesh of *Beasts*, but yet they brought their Imagination and Prayer into the *Grace* of God, and Imaged or Imprinted themselves in the Covenant of the *Grace* of Love.

^g *Fire-noyse.*

^h Or, *into.*

21. And with this Imagining or Imprinting they entered into the *Sacrifice*, as into the fire of Gods Wrath, and Divine Love, wherein the attonement was done : and so the Wrath-fire of their introduced desire tooke the Earthly vanity, and consumed it through the beastiall property of the Sacrifice : to signifie, that Man *outwardly* hath assumed to himselfe beastiall Properties, and awakened them in him through false Lust.

21. Seeing

Fire; as is to be seene by the Sacrifices of *Abraham*, Gen. 15. how the Fire came forth between the Parts, and how at the same time in a vision terrour and great anguish fell upon him, all which signifie the Death of Christ, and the transmutation of Soules.

The Circumcision of the Member of the Humane propagation was a figure [signifying] How the fleshly Man of Masculine and Feminine seede, should be cut off from the Image Created in *Adam*, through the Death of Christ, with the Anger of God: and through the blood-shed of Christ be againe brought into the *Eternall* Virginity: therefore must the *Masculine* Persons be Circumcised on that same Member: to signifie the uncleane Birth after a *Beastiall* Manner, which is a ^uvanity in the presence of God: therefore God set his Grace-Covenant in the figure of Christ on this Member, and so set Christ before him, whom hee had set up for a throne of Grace, that they might walke before him, and that his anger might not eat them up, Gen. 17.

^u *Abomination.*

And he sets the figure of Christ forth with his processe

neere upon *Isaac* [signifying] how the Redemption of Man-

kinde should be Effected. How Gods Love-fire should swallow

up into it selfe Gods Wrath-fire in *Man*: and turne it into Love:

and

22. Seeing then also such beaſtiall Properties hung to the *Minde* of Man, viz: the Animale ſoule from the *Conſtellation*, ſo that their Prayer and Will were not pure before God, therefore Gods Wrath-fire contumed this Beaſtiall vanity of Man in the *Sacrifice* through Beaſtiall Properties, and their Immodeled Image or Type of the Grace went with their prayer into the *holy Fire*: and there was the ſouliſh-deſire *received* in: that ſame Holy fire, now pierced with the received humane deſire through the Fathers Wrath-fire in the *Sacrifice*.

Annex.

23. And thus the Children of Iſrael in the *Sacrifice* and fire were *releſed* from their ſinnes and vanity, in a ſpiritual manner, upon the *future* fullfilling, till Chriſt would Come and aſſume our humanity, and give up himſelfe to God his Father (as a *Sacrifice*;) into his *Wrath-fire*, and with the manifeſted Love-ſource in the Name JESVS turne the Wrath into Love: where then the Wrath ſwallowed up the humane owne Will, and Gods Love-will, through Chriſts Love, grew forth through Death and through the Wrath, and the humanity went through *Death* into the *Eternall Life*.

24. In this manner was Iſrael in the Type of Chriſt, through the Covenant of God, through the ſacrifice and fire, after a ſpiritual manner ransomed from *ſinnes*: for Iſraels Faith went through the *Sacrifice* into the *Covenant* of God, viz. into the Grace-Attonement of the Womans ſeede: and Gods Imagination went alſo into his Covenant made with *Adam* and *Abraham*: and there was a Conjunction: and the true attonement in the Covenant was done through the holy fire: which holy fire afterwards in *Chriſt* manifeſted it ſelfe in the humanity, and tooke away the Strength from the Poyſon of the *wrath* of God, and turned it into Love, and brake open the ſtrong Impreſſion of Death in the ſoule: fire, and brought the *Divine Love* and Meekneſſe thereinto.

25. But when the time drew neere that GOD would manifeſt his Love-fire through his Covenant in the Humanity, that the ſame fire ſhould be kindled in the Humane Life, then God *renewed* the Type, and with St^s John began the *Water Baptiſme*, and brought his *Covenant* out of the Circumciſion into the Baptiſme.

26. But ſaith Reason;
What is or ſignifieth Water-Baptiſme?
What doth God thereby? alſo
what doth it Effect?

* Text. Impreſſed.

Answer: As is mentioned above: The Soule had ſo hard & compreſſed it ſelfe in its properties in the wrath-full *Anger* of God, that thereby it ſtood in *Eternall Death*: In it was no *divine Love* Enſ more manifeſt or moveable, wherein it might be able to kindle the Holy fire of the *Love* of God: and therefore God ſent the *Baptiſme* before this holy kindling, and ſet it in the firſt *Covenant*: For when the Word and the power of the Holy fire, became Man, and manifeſted it ſelfe in *Chriſt*; then the Holy Word in the Holy fire through the aſſumed Humanity, ſpake in it ſelfe into its fellow-Members according to the Humanity.

† Eintauchen,
Soaking or
ſteeping.

27. Now if this Inſpeaking ſhould take Effect in Man, and become *Subſtantiall*; then muſt the *Divine* Infuſion goe before: for as the Word in the *Covenant* manifeſted it ſelfe in the humanity, then
- the

and thereupon gave him the Promise, that *this promised incorporated Seede*, which would through the Transmutation in the Fire, through the Dying of Vanity, grow forth in the Love-fire, *would be so great as the Starres in Heaven.*

But when the time drew neere, that GOD would manifest his Love-fire through his Covenant in the Humanity, that the same fire should be kindled in the Humane Life, then he brought his Covenant [typified] with Circumcision, into Water-Baptisme, and with St John began the *Water-Baptisme*.

But saith Reason ;

What is or signifieth the Water-Baptisme ?

What doth God worke thereby ?

Answer : As is mentioned above : The Soule had so much enraged it selfe with wrath, in its properties, that *thereby* it stood in Eternall Death : In it was Gods Love-Essence no more manifest, wherein it might be able to kindle the Holy Fire of God, viz: the Holy Life : therefore God sent the Holy Baptisme *before*, and set it in the Covenant. For when the Word, viz: the power of the holy Fire, became Man, and revealed it selfe in Christ, then Christ with the holy Fire through the assumed humanity *inspake* himselfe into his fellow Members, according to the Humanity.

Now if this *Inspaking* should take Effect, and become *Substantiall*, then must the Divine ^{*} Infusion goe before : for as soone as the word manifested it selfe in the Humanity, then the Meeke Love and Grace

^{*} *Eintaxchen.*

^m Instituted.

the meeke Love and Grace in the Covenant did *flow forth*: with this flowing forth of the Divine Love was the Covenant set ^m and placed in the Water-Baptisme: for seeing Man was Earthly and Elementary, there must also be an Elementary *Medium* or Meanes for that purpose, wherein the flowing forth of the Divine Love in the Covenant might take hold, that a humane Naturall Substance might be in the middle, whereinto the *Divine* and also the *Humane* Imagination might enter, and Infuse it selfe in the humanity for a new *Ens* or kindles; wherein the Holy Fire might kindle it selfe in the dry soules-fire.

28. As was done under Circumcision, in the Sacrifices, there the Beastiall *fat* was a Medium, wherein by such kindling, the humane desire through the Covenant went to meete God, and Gods Imagination went into the Covenant: Thus stood the Holy Fire in the Covenant, opposite to the Wrath in the Introduction of the humane desire in the Sacrifice: Gods Imagination in his Love-fire went into the Covenant, and the Humane Imagination went also through the Sacrifice in the Fire into the Covenant: for in the fire was Gods *Wrath* met opposite, where through the humane Imagination must goe into the Covenant, and so consume the sinne and uncleanness in the Humane desire, which pierced to God: Thus stood in the Covenant the *love-fire* met opposite to the humane desire, and the same tooke the humane desire in the Wrath-fire to it, according to its purity.

29. As may be seene by *Moses* on *Mount Sinai*, where first the Fathers Property in the Covenant out of the Wrath-fire opened it selfe, and required Mans Righteousnesse, that the same should walke before God in full obedience and purity, and in *purity* draw neere unto him through the Sacrifice in the fire: And if not, then he would devoure them in the Curse through this Wrath-fire: which was an Image, Type or shadow: [signifying] how the humane vanity should and must be purged through Gods wrath-fire: But in the same wrath-fire stood the love-fire met opposite in the Covenant in the Sacrifice, as an Image of Christ, and quenched the Wrath-fire, so that the soules desire with its prayer and Will, could pierce through this wrath-fire into God.

30. Thi Love-fire, that stood opposite to the Wrath in the Sacrifice, which also the Wrath-fire kindled, so that it devoured the Sacrifice, that is it, which in the limit of the Covenant, in the seede of the Woman awakened it selfe with heavenly Substantiality, viz: with the Essentiall Wisdome, and gave it selfe up into *our* Substance, vanished as to God, yet *heavenly*.

^r Or, Substance.

31. Our substance vanished and shut up in Death, was signified by the drie Rod of *Aaron*, which Substance grew in this awakening and introducing of the Heavenly *Living* Love's Essence, where Gods Substance became Man, in whom the Holy Fire could Burne: For, the Divine *Ens*, which vanished in *Adam*, which grew againe with such kindling, was the food of this Love-fire, as a Spirituall *Holy* Oyle, wherein the Love-fire could kindle and burne: and that same Love-burning was the New Life of the *Regeneration*.

^o By OTHER may be ment other men then the man Christ himselfe.

32. But seeing in ^o OTHER Men there should not be Effected such a supernaturall kindling through the *speciall* Moving of God: [but] that other Men should all be kindled through this holy fire out of Christ; therefore went the

Covenant.

in the Covenant did *flow forth* : with this flowing forth of the Divine Love in the Covenant was the Covenant set in the Water-Baptisme : Seeing Man was of an Elementary Earthly kinde, there must also be an Elementary *Medium* or Meanes for that purpose, wherein the flowing forth of the Divine Love in the Covenant might take hold ; that a humane Naturall Substance might be in the Middle, whereinto the *Divine* and *humane* Imagination might Enter, and y^e Infuse it selfe in the humanity for an *Ens* or kindler, wherein the Holy fire might kindle it selfe in the di:y soules-fire. *y Eintauchen.*

As was done by the Circumcision and in the Sacrifice, where the Beastiall *fat* was a Medium, wherein the humane desire in such kindling with the Covenant went to meete God : and Gods Imagination went thus to meete the Covenant in Man. Thus stood the Holy Fire opposite to the Wrath, and Consumed the uncleanness in the Humane *Will*, that it might pierce to God.

By *Moses* on *Mount Sinai*, wee see this Image also, where first the Fathers Property in the Fire manifested it selfe, and required Mans full obedience, to live before God in Holinesse, and draw neere to him in *purity* through the Sacrifice : If not then would he devoure them in the Curse through this fire : Which also was an Image, Type, or Shadow ; [signifying] how the humane vanity should and must be *purged* through Gods Wrath-fire : But *Israel* could not through the fire come to salvation and the Love of God, and through *Moses* goe into the Promised Land, but through *Joshua* and *Christ*.

Therefore God brought his Heavenly Substance with his Covenant into the Water-Baptisme, that there

Covenant through the Water-Baptisme with the out flowne Grace first into the Heavenly *Ens* of Man, viz: into the vanished Substance, wherein the Incorporated Paradisicall-Covenant of the Serpent-Destroyer stood, and pierced into the same Covenant.

33. Yet seeing the Humane Essence, which was become *Earthly*, should goe together with such piercing in, therefore there must also be such a *Medium* for it; wherein the Humane Essence can take hold: for in Gods Holinesse it cannot take hold; for the will was rent off from that; therefore there must now be a *similitude*, wherein the Imagination of the Humane Nature may take hold.

34. For Christ also had *this similitude*, viz: the Elements, received from us Men, that the Divine Imagination might take hold in the *Water*: that so the Divine and humane Imagination together, might awaken and kindle the Incorporated Paradisicall-Covenant, in that manner as a Glimmering (*Mother*.) fire or tinder-fire cometh into the wood and Glimmereth.

35. After such a manner, through the Baptisme was introduced a Divine Mother-fire of the Holy fire, (a holy and Divine Glimmering fire) which destroyed and brake *sinne and Death* to pieces in the *Inwardnesse* of Man; viz: in the vanished heavenly *Ens*: from which the dry withered Tree of the Inward Ground might receive a life againe, viz: a Spirituall Oyle: In which new Spirituall Oyle of the *Power* of the Divine Light, the Love-fire, viz: the New-Life should burne.

36. This is now the *Water-Baptisme*, to which the Holy Ghost in the Inward Ground is the *hand*, which with the flowing forth of the Divine Love out of Christs suffering, Death, and Resurrection baptiseth with his Victory: That is; Hee Infuseth Christs Humanity, Suffering, Death, and Resurrection, into the Inward Ground, and *kindleth* the Incorporated Paradisicall Covenant with this fire, that the dry Rod of Aaron buddeth forth.

37. For with this Infusion of the Holy Ghost, Christ is bestowed upon Man: he is hereby incorporated to *Christ*, and the Heavenly *Ens*, which in *Mary* assumed our humane *Ens*, with the whole proesse of Christ, is put on him, and imprinted in his even heavenly vanished *Ens*, to a New Life which *hath* overcome Death.

38. As a *Tincture*, tinctureth wholly and throughly penetrateth the *Mettle*, or as fire glowerth quite through the Iron: so here it is to be understood concerning those who are *capable* of such Infusion, as shall further be taught.

might be a tolerable *Medium*, whereby he might introduce his Love-Essence into our vanished also heavenly Substance, wherein the Holy fire might *kindle* it selfe againe.

Even therefore, because the humane Essence was become *Earthly*; that Man might beare or endure it: for there must be such a *Medium*, wherein the humane Essence can take hold: for in Gods Holinesse without a *Medium* it cannot take hold: the will was rent off from it.

Therefore God became *Man*, that he might [cause to] flow in us his Deity with the humanity, that we might comprehend or take hold of him: also that the Divine Imagination might introduce and awaken it selfe in Man, and *co-worke* with the humane [Imagination]: and therefore he assumed the humanity, that he might work in us with the Deity through the Humanity.

Thus with the Water-Baptisme, was a Glimmering Mother-boly-fire, *imprinted in Gods Love for a Subject or Object of Divine Imagination and working*, whereby Death according to the *Inwardnesse* of Man would be broken to Pieces, and a new life spring forth: As fire in wood beginneth to Glimmer, so was this *Infusion* or Baptising, an ² Anointing of the Holy Spirit, for a new Lifes Oyle, wherein the Divine Light might kindle it selfe.

² Or, *Uncti-
on.*

This is now, the Ground of the Water-Baptisme, to which the Holy Ghost in the inward Ground is the *hand*, which with the flowing forth of the Divine Love out of Christs suffering, death, and resurrection, *baptiseth* with his victory: That is; Hee Infuseth Christs humanity; suffering, Death, and resurrection into Man, and kindleth the incorporated Paradisicall Covenant with this fire, that the dry Rod of Aaron cometh to *Bud forth* againe.

For with this Infusion of the Holy Ghost, Christ is *bestowed* upon Man: he is hereby incorporated to *Christ*, and the heavenly *Ens*, which in *Mary* assumed our humane *Ens*, with the whole prolesse of Christ, is put on and imprinted in him to a new Life.

¶ As a *Tincture*, tinctureth the *Mettle*, or as fire gloweth through the Iron: so here also it is to be understood concerning those that are *capable* of this Infusion, as it followeth further.

The Third Chapter.

A Briefer and *more* fundamentall Instruction,
 how Man is Baptised by the *Holy Ghost*, with
 Christs Suffering, Death, and Resur-
 rection in Body and Soule.

I.



When God would introduce his Covenant with the Circumcision into the *Water-Baptisme*, then the Word of the Inspoken Grace, wherein the Holy Fire of God was, First, *before hand* became a Man, and assumed first beforehand the Womans seed, as our soule and humanity, that he might baptise us with the Living Covenant, which was become a Man.

2. For the Body of Man, to which the Baptisme was *necessary*, was out of the Elements: and now if it should be Baptised, the Covenant must first beforehand give it selfe into an Elementary *Medium*, as in the Humanity of Christ, and Sanctifie that *Medium*, that Man might through this *Medium* be baptised.

3. For it was not to be done *only* for the Heavenly Substance of Man, which vanished in Adam; in which the Covenant in Paradise incorporated it selfe, that it *alone* should be baptised; No; but also for the Soule, and for the Body out of the *Limbe* of the Earth.

4. The *whole* Man needed the Baptisme: All the Three Principles of all the *Three* worlds in Man must be baptised: viz: The *first* Principle is the *Eternall* Nature, viz: the true Soules Life, that came out of the Word of the Inspeaking, into the Body; The *Second* Principle is the true *Eternall* Spirit; viz: the Holy Power of the Light and Love (which I call in this little Booke, the heavenly vanished *Ens* and Substance in *Adam*) wherein Adam vanished, viz: the Soules-will departed out from it; The *Third* Principle is the *Astrall* Animall Soule,

The Third Chapter.

A Briefer and *more* fundamentall Instruction,
how Man is Baptised by the *Holy Ghost*,
with Christs Suffering, Death, and Re-
surrection, in Body and Soule.



When God would introduce his Covenant with the Water Baptisme into the humanity, then was the inspoken Grace-word of the holy fire of God, viz: the fiery Love; First *beforehand* become Man, and tooke first *beforehand* the Womans seede on him, viz: *our soule*, spirit and whole humanity, that he *might* Baptise us with the living Covenant, which was God and Man.

For the Body of Man, to which the Baptisme was *necessary*, was out of the Elements: and now if it should be baptised, the Covenant would first *beforehand* give it selfe into an Elementary *Medium*, as in the humanity of Christ, and sanctifie the *same*, that Man might through this *Medium* be baptised.

For it was not to be done *alone*, for the heavenly Substance which vanished in Paradise; in which Substance, as in the most inward Ground of the humanity, the Covenant in Paradise incorporated it selfe; that the same Ground *alone* should be baptised: No; but also for the Soule, and for the Body out of the *Limus* of the Earth.

The *whole* Man *needeth* the Baptisme: All the Three Principles, viz: all the *Three* worlds Properties in Man must be baptised: The *first* Principle is the Eternall Nature, The *Mysterium Magnum*, the Great Mystery, out of which the visible world is sprung forth, a ground of the true Eternall Soule which through Gods inbreathing came into the Body: The *second* Principle is the true Eternall Spirit, viz: the Holy Lights-Power (which Power I call in this little Booke, the heavenly *Ens* or Substance vanished in *Adam*) which vanished in Adam with the Fall, as the Soules-will departed out there-from into Earthli-
nesse,

Soule, *Ex Spiritu Mundi*, out of the Spirit of the World, with its Body out of the *Limus* of the Earth, *viz* the whole outward visible Man.

5. This *Threefold* Man was wholly fallen; for as the *Divine Light* in the Spirit of the Second Principle went out, he was quite blinde as to God, and dead as to Paradise; In this must a *Divine Love-Ens* be Infused againe, in which *Love-Ens*, the *Divine fire* and *Light* might againe kindle to a new Life; but if this must be done, then must the *Holy Fire* first *beforehand* manifest it selfe with the *Covenant* in the *Threefold Humanity*, as in *Christs Humanity*, that Gods Spirit might baptise us out of, with, and *through*, this *threefold Humanity*; that Each Principle in us might be baptized with its like or similitude.

For the Holy Ghost Baptizeth through Christ to the forgiveness of Sinnes.

6. The *Holy Fire* of the *Divine Power* in *Christ* Baptiseth his Temple in us, which the *Holy fire*, *viz*: the *Divine life* in us would possesse, *viz*: the vanished *Ens* of the *Heavenly worlds Substance*, the Spirit of *understanding*, or of *Power*, *viz*: the *Second Principle*, or *Angelicall Body* out of the *Angelicall worlds Substance*, to which Substance *Christ afterwards* giveth his most holy spirituall flesh for food, in which he himselfe dwelleth: This *Divine Love* in the *Holy fire* baptiseth this Spirit, for it is an *Ens* of the *Holy fire*, wherein it burneth or liveth: And the first Principle, *viz*: the fiery Soule out of the *Divine Science* of the seperable speaking word, out of the *Fathers Property*, is baptized with the fiery Spirit of the *Fathers Property*, as with the fire burning Love.

7.

This so be understood.

The Soule is of the *Fathers Property*, and in this Baptisme with his Infusion into the Soule, he giveth it to the Son in his *Love-fire*: The *Fathers Property* in the fire taketh hold on the Soule, first with the *Law of Nature*, with his Strickt Righteousnesse, with the *Eternall Birth* of the fire-Ground: whereby the hard^p Compressed Dead Soule in that Infusion of the fire is moveable, and its hard^p Compression

p. Impression.

ness, and brake its will off therefrom: The *Third* Principle is the Man from the outward worlds Substance, viz: the Astrall soule with its Body out of the *Limus* of the Earth, *which standeth in the foure Elements.*

This *Threefold* Man was wholly fallen; for as soone as the Light in the Spirit of the Second Principle, went out, he was quite blinde as to God, and dead as to Paradise, in this must a Divine Love *Ens* be Insufed or imprinted againe, wherein the Divine fire and Light might kindle it selfe to a new Life: and therefore the Holy Fire of the *Great Love of God* in the Covenant must manifest it selfe in the Humanity of Christ, that Gods Spirit might Baptise us out of, with, and through, this *Threefold* Humanity; that Each Principle in us might be baptised with its like or similitude: For the *Holy Ghost* Baptiseth through Christ, to the forgivenesse of sinnes.

How is this Baptisme of the Holy Ghost Effected?

Answer: Gods holy Fire of the Divine Love-power in Christ Jesus baptiseth his Temple in us, which the holy fire-Life, viz: Gods Spirit will possesse, viz: the vanished *Ens* of the Heavenly worlds Substance, the Spirit of power and understanding the second Principle or Angelicall Ground: to which Ground Christ afterwards giveth his holy Spirituall flesh for food, wherein the true ^b Expressse Image of God doth Consist: The Divine Love and sweetnes in the holy fire, baptiseth this Spirit, for it is an *Ens* of the holy fire, wherin it burneth or liveth: And the first Principle, viz: the fiery Soule out of the Divine Science of the Seperable Eternall-Speaking word out of the Fathers fiery Substance is baptised with the fiery Spirit of the Fathers Property, as with the fire-burning Love.

^b *Orne very Reflect Image.*

Understand this thus.

The Soule is of the Fathers Property, according to the fiery omnipotency, and in this Baptisme, in which the Father cobaptiseth, *Hee* giveth it to the *Sonne* in his Love-fire: understand the Soule is of the Fathers fire, become a wrath-fire: This wrath-fire with his Infusion he giveth to his fire-burning-Love: The Fathers Property in the fire, taketh hold on the Soule, first with the *Law of Nature*, as with his stricke righteousnesse Of the Eternall Birth of the fire-ground: whereby the hard ^c Compressed dead Soule in that same ^d Infusion of the fire of the Divine life, is moveable, and its hard ^c Compression of the false Magnetick desire is broken in sunder and opened, in that man-

^c *Impressed.*
^d *Eintauchen*

of the *false* Magnetick Desire is broken in sunder and opened; in that manner, as a Man strikes-up fire.

8. Thus now the Divine Light of the Great Love is in the Opened Name JESUS out of JEHOVA in the *Centre* of the Fathers fire: When the Fathers fire, unlocketh the fiery Soule, then the light of the Divine Love can shine into it, and introduce the Love *Em* into it: for so soone as the Wrath fire unlocketh the Soule; *instantly* it receiveth the Love-fire of the Sonne, and goeth into it; as fire Gloweth through Iron, or as a *Tincture* penetrateth Metall.

9. And thus is the Soule given from the Father to the Sonne, and thus the Sonne Giver is the Love-fire; viz^o the *Eternall Life*: for if the Fathers Property did not move together in the shut up Soule, then the Soule would remaine in its Impression in Eternall Death, and the Light *could not* be manifested in it

10. The 9th shrill sounding and kindling of the Fathers fire, is the fountain of humane *Repentance*, where man trembleth before sinne; for in the fire-glance is the false compressed vanity of *sinnes* in the Darknesse of the Soule. Manifest, and the Love-shining in, of the Sonne, is the Meek Love-Oyle, that uniteth and tempereth the *Constrition* or shrill sounding, againe.

11. For the Sonne is in the Father, and the Father in the Sonne, and they

baptise together, The Father with fire, and the Sonne with Light.

after that manner as fire is struck, so that the meek Light-Glance is mani-

ner as a Man strikes up fire: thus a new fire of God is kindled, which is **Commotion**, or shrill sounding, is also the Ground of Repentance.

Now when the Fathers fire is stirred and kindled, then shineth the Divine Light of the Great sweet Love in the opened Name JESUS out of the Holy Name JEHOVA in the Centre of the Fathers fire, out of the unity of God, as the Beames of Divine Grace in the Soule: for the Soule is with this Glimps unlocked, and then suddenly the Light of Love taketh in the unlooked ground, & filleth it with the substance of Love.

And thus the Sonne, viz: the Love of the Father, receiveth the Soule, and sanctifieth it, and throughly penetrateth it; as fire throughly penetrateth the Iron. And that is it which Christ saith: *Father the Men were thine, and thou hast given them unto mee: and I give them the Eternall Life: Also: This is the Eternall Life, that they rightly know thee Father, that thou art the true God, and whom thou hast sent, Jesus Christ*, Joh. 17. 3. 6.

In this inshining and indwelling Light, is the New Birth, and God is Comprehended and knowne in the Spirit: whereupon followeth instantly *the true Faith*, which willeth nothing but what God will; for thus is Christ *the Light of the Little World*, viz: of Man, and giveth the Eternall Light-Life of God, to the Soule.

And thus the Soule liveth in the Father, and yet with the Sonnes office is governed and sanctified, and its anxious Fire-Life is a meere Love-burning: But the Fathers *Concussion* or shrill sounding is necessary, that the soules fire-source may be touched, that the Soule may finde what it is: for it is thereby brought into continuall *Repentance* and humility, when the Beame of Gods wrath often toucheth it, that it consider its fall, and is at *no time secure*: (for it hath a great Enemy neere it in its flesh and bloud, viz: Satans poyson) that it may no more run-on in its owne will as formerly: For the Soule in this Beame of wrath trembleth before *sinne*, and so sinne is

e Trembling
or Contriti-
on.

Note.

lefted out of the fire, and so the fire burning is *wholly turned* and growne into

a Light Glance : The Fathers fire with its *arrow* consumeth the vanity in the

Soule, and the Sonnes *Love* healeth it againe.

Thus is the *Baptisme* according to the *Inward* Ground of Mans Soule:

and Spirit, to be *understood*.

† Text. *With.* 12. The Third Property ; of the Third Principle, † in the Water-Baptisme, wherewith the *body* of the *outward* Worlds Substance; as also the Spirit of the Constellation in Man is baptised, is thus to be considered :

manifested in the Light : and then comes Sorrow and Lamentation over sinne on a heape. And thus standeth this pretious figure in the Inward Ground. For where the owne will of sinne is *shaken* through Repentance, there the holy anointing Oyle of Love penetrateth instantly and healeth these wounds. Thus the Father Baptiseth with fire to Repentance, and the Sonne with Love, to *Sanctification*; and the Holy Ghost manageth the office, who baptiseth with a New life : For the whole holy *Trinity* baptiseth according to the Divine Manifestation; For without and beyond the Manifestation there is onely One Triune God in one onely Good ^f Being and Will, whereof a Man cannot say : the Father is wrath, this or that, but is the Triune Good Being : But according to his Manifestation, out of which the Soules and Angells, together with Every Heavenly and Hellish Being is sprung, (viz: after the Manner of the *Mysterium Magnum*, the Great Mystery;) from hence ariseth his Wrath or fire-source, and that from Eternity in Eternity.

^f Substance
or Essence.

Note : Thus now a Man may understand the Baptisme according to the *Inward* Ground, according to Soule and Spirit : viz: the Father Baptiseth with the Concussion or shrill sounding to Repentance with fire . in which fire, the bitter suffering and dying of *Jesus Christ* is impressed into the poore Soule : for the Wrath-fire which holdeth the Soule captive, is overcome and softened with *Love* : and this is impressed in the Soule as a *victory* : and the Sonne baptiseth with the holy anointing-Oyle of Gods Love, and healeth the poore shaken Soule againe : And the true Comforter the Holy Ghost, which goeth forth through Christs Death, through Christs Resurrection, through the Father in the Sonne, he baptiseth with a *new Life*, and giveth true Faith and understanding, that wee receive and know this.

The Third Property of the Third Principle, with the Water-Baptisme, wherewith the *body* of the *ourward* worlds Substance, as also the *Outward* Life is baptised, that is considered as followeth :

By

dered: By the *Water*, viz: by the Element of the Body of Christ, the right Adamicall Man (which was created in *Adam* as to the Body, understand out of the outward worlds Substance) is *baptised*, for here the Holy Ghost baptiseth, who goeth forth from the Father and the Sonne, his Going forth is the formation of the world, and the world is the outspoken, formed Word, and *the Spirit of God* it is that hath formed it.

13. For *Hee* is to be understood in all the *Three* worlds, in each world according to their Property: As in the Fathers wrath according to the Darknesse, he is the flame of *Painfullnesse*, and in the Eternall Light, he is the *Love-flame* of God: and in this world in *Spiritu Mundi*, in the Spirit of the world he is the *formour* and workmaster of every thing, in every thing according to its property: As the *Separator* of the thing is, so also is the outflowne Spirit out of the outspoken word in every thing.

14. For in the outward worlds Substance, it is *not* to be understood, that the Spirit of its Substance, is called *God*, but it is the outflowne Spirit in the outspoken word of God, which with its *ground* standeth in the Word of God.

15. The Outflowne Spirit of the Outward Creaturely and Naturall Life, is flowne forth out of Gods Love and Wrath, out of *Light* and *Darknesse*, viz: out of the first and second Principle, as out of the Eternall Nature, out of the *Speaking* of the Word, and standeth with its Ground in Gods Speaking, for the Eternall Word ^f *exaleth* it selfe with that Spirit into a Creaturely Life.

^f Or, *breatheth forth that outspoken Spirit.*

16. It, (that same Exhaled Spirit) is the *outward* Creaturely Life, in Every Creature, according to its property.

It is the Soule of the *Outward* World, viz: the Inceptive Soule, a life of the foure Elements.

Its power is a fiery and lightish *Constellation*: What the whole outward Constellation is in it selfe in its power; the same is that [Spirit] alone in it selfe: yet as a shut up Constellation that lyeth in the *Temperament*, and yet unfolds it selfe in Every Life, and maketh it selfe *Seperable*, according to the lifes property.

^t Text. By.

^t In the Temporary Creatures with a Temporary Property, and ^e in the Eternall with an Eternall Property.

In Man with a temporary and [fragile] Corruptible property, and also with an Eternall.

Which *Eternall* hangeth to the Eternall Exhaled Word (to the Eternall Exhaling): wherein Man *at the Last Day*, according to the visible Image, shall arise and come againe, out of the Corruptibility, and be *presented* before Gods Judgement (before The Judgement) and be put upon the *Great* ^u *fires-Probis*, where the *Morta* shall seperate it selfe from the *Eternall*.

^u Or, *fiery Trial*.

By the Water, viz: by the Element of the body of Christ, the Right Adamicall Man out of the Elements, which was created in Adam, understand the outward worlds Substance, is baptised: for heere the Holy Ghost Baptiseth, who goeth forth from the Father and the Sonne, his going forth is the formation of the world, and the world is the outspoken formed Word, and the Spirit of God it is, that hath formed that outspoken Word.

Hee is to be understood in all Three Principles or Worlds, in each world according to their property. As First in the Fathers wrath according to the Darknesse, Hee is the flame of painefullnesse: and Secondly, in the Eternall Light he is the Love flame of God: and Thirdly, in this world in Spiritu Mundi, in the Spirit of this world hee is the formour and workmaster of Every thing, in every thing according to its property: as the Seperator or Archæus of the thing is, from whence it ariseth, so also is the outflowne Spirit out of the outspoken word, in every thing.

And it is not to be understood, that the Spirit of the Outward Substance, is called God, but it is the outflowne Spirit in the outspoken Word of God, which with its Ground standeth in the Word of God.

The Outflowne Spirit of the outward Naturall and Creaturely Life, is flowen forth out of Gods Love and Wrath, out of Light and Darknesse, viz: out of the first and second Principle, out of the Eternall Nature, out of the Speaking of the Word, for the Eternall Word; hath breathed it selfe with that Spirit into a Creaturely, Imaginable Life.

It is the Soule of the Outward World, a Life of the foure Elements. Its power is as a fiery and lightish Constellation: What the whole outward Constellation is in it selfe in its power, the same is that [Spirit] every where, alone in it selfe, yet as a shut up Constellation that lyeth in the Temperament, and yet unfoldeth it selfe in every Life, and maketh it selfe Seperable, according to every Lifes property.

Note.

Courteous Reader, this is what our Authour, blessed in the Spirit of the high knowledge, indeed readily began to bring to the easter understanding for the simple, but hath not finished it, for * A. † O. 1624. in his Jubilee-yeare, or 50th yeare of his Age, he went, according to the Mystery, againe, into his Grave or Magick and Mentall Principle.

* Anno.

17. Understand us now heere rightly thus, concerning the Baptisme of *this Outward Spirit*: The Inward Holy-Spirit of Divine Love kindleth the Outflowen Spirit, and anointeth it with Divine Power: For, the humanity of Christ according to our Outward Spirit was appointed of the Holy Ghost: and that same outward Spirit of Christ, which in Christs Person in the Elements of the Body ruled after a *humane* Manner, that in the Covenant of his Testament in the Water-Baptisme, anointeth the Inward ground of the *Water*; and the anointed power in the water, in the word of the Covenant, anointeth *the true Man*, which in *Adam* was Created out of the *Limus* of the Earth; and so also it anointeth the *Spiritus Mundi*, the Spirit of the world; viz: the right *Astrall Soule*, which at the Last Day shall come againe and be *tryed*.

x Note.

18. Now understand us dearely and well, it availeth us much: This Anointing of Water-Baptisme, is *anointed* with Christs suffering, death, and resurrection; it is anointed with Christs shedding of his blood, with which heavenly blood, he changed Gods Wrath into Love, and *besprink'ed* Death in the humane Property, wherewith he anointed the Earth, when he *shed forth this his blood* upon and into it: Note also: It was anointed therewith, when Christ *yielded* his anointed Life of the outward humanity received from us, in his Death, into this *Spiritus Mundi*, this spirit of the world *again*e, and anointed that also with his Anointing in his Death: viz: where his outward mortall soule, received from us (which dyed on the Crosse, and yielded it selfe into *the hand of God*, as into his Outspoken Word) went out of the Body into the Elements: Also: It is anointed therewith where this his outward Soule with the Eternall Soule, *wherein* the holy Ghost was; *penetrated* through Death and Hell: And also therewith, where the Holy Ghost in the Word, received this his dead Astrall Soule, out of death, and *brought it* through death with his resurrection into Eternall Life, where Gods Love anointed it with the Eternall Life.

19. This Anointing of Christ is understood in the Water-Baptisme as in the Covenant of God, for God anointeth in the humanity of Christ the *Elements* of the Body, together with the *Mortall* and *Immortall* Soule, and bringeth Christ with this anointing into his Death, and into the Wrath, and through Death into the Eternall Life; And this Anointing (wherein Christ hath overcome Gods Wrath, Sinne, Death, the Devill, and Hell) hath God with his Covenant of the Old Testament *ordained* in the Water-Baptisme, and offereth it now to Every man.

20. And so now if a Man desireth it, and inclineth himselfe to it, as a Man, and *not* a Beast, then the Holy-Ghost *baptiseth* the inward Ground, viz: his Temple, which himselfe possesseth, viz: the true Eternall

ternall Spirit, together with the Eternall Soule : And the anointing of Christ, out of his humanity received from us, anointeth and baptiseth *in us* the true first Man Created in *Adam* out of the *Limbe* of the Earth, together with the *Mortall Soule*, (yet that a Man may understand the Ground herein, is *that*) which shall arise and live Eternally.

21. This is done through Christs suffering, Death, and Resurrection in his bloody & Conflict ; viz: the *victory* of his Death is the hand that baptiseth. Note ; the right Man is baptised unto *Life*, and the Serpent-Grosse earthly Man, is baptised with Christs *Death* and dying, so that he shall dye, and leave all his evill lusts and desires to the Death of Christ, that that may kill it, and bring a new will out of the Death of Christ, out of Soule and Body.

^y Or, Fight or combat.

22. *The Evill Man*, viz: that Serpent-Monster, is taken with this baptisme (viz: where the hand of God, viz: his speaking Word it selfe, taketh and baptiseth) and is buried with Christ in his Death, and in that *Hell*, into which Christ in his dying entred : understand, into the Darknesse of Gods Wrath, viz: into the *Abyesse of the humanity* : and this anointing in the Baptisme bindeth and uniteth it selfe with the true Adamicall first Body, which was before the fall of *Adam*, and generateth, through Christs victory, a new will in soule and body, which obeyeth God.

23. Thus then according to this anointing, the true Man standeth in the Anointing of Christ, and the Serpent-Monster standeth in Gods *wrath* : and yet during this time [of life] dwell in one body, but each in its Principle, viz: in its own Property ; concerning which *S^t Paul* saith ; *Rom. 7. 20. 25. Now if I sinne, it is not I, but sinne* in the Evill flesh that doth it : Also : *so then I now serve God with the minde* of the anointed Ground, and *with the Minde of the false flesh I serve the Law of sinne*.

24. And saith further : *Rom. 8. 1. 28. Now then there is no condemnation to them that are in Christ Jesus* in his anointing, which according to this purpose of God are called in the Word, or are thus comprehended in the Calling in the Anointing: where he then meaneth the right anointed Man, which in this time [of life] sticketh hidden in the ² Scales of the Earthly Body, as fine Gold in a Grosse stone, and yet according to the Anointing dwelleth in Heaven ; as *S^t Paul* also saith ; *Phil. 3. 20. Our Conversation is in Heaven* : Also *Rom. 6. 15. Gal. 2. 17. Shall we then that belong unto Christ be yet sinners ? that be farre from us* : where he meaneth the Anointed Ground, and not the beaustiall Monster of Earthlineffe, the full of Evill inclinations, which standeth in the wrath of God, the Condemnation ; and shall not inherit the Kingdome of God, which yet in this [life] time, *hangeth* to the right anointed Man.

² Viz: Shell.

25. The anointed Ground is the Christian, and not the outward Grosse Beast: The Anointing it is, which daily breaketh the head of the Monster the Serpent, viz: the Evill Earthly will, where the Strife in Man is, where one property willett Evill and the other Good, and that which overcometh, driveth Man on to Work: Therefore shall and must Mans Works be Judged, and every one be gathered into its barne: viz: that which is done in the power of the Anointing, into the Kingdome of God; and that which is done in the power of the Monster the Serpent, into Damnation, into the Darknesse of Wrath and Death.

The Fourth Chapter.

Of the Outward Water-Baptisme by Mans hand: who is worthy to performe such Baptisme? and what Baptised Infant doth worthily receive this Baptisme; how it goeth with the unworthy hand, as also with the unworthy Baptised Infant.

In this time highly necessary to be considered.

I.



When God established the Testament of his holy Covenant of Grace in Paradise, out of the Type and Sacrifices, & would ordaine the Circumcision into Water-Baptisme: then he bringeth forth a Branch out of his Covenant in a humane Manifestation, and began the Water-Baptisme thereby; As is cleerely to be seene in *John the Baptist*, who was proclaimed by the Angelicall Message or Embassie, and moreover of the *stock* of the high Priests.

2 His Incarnation or becoming Man, came not from the will of the flesh, for his Father *Zachary* and Mother *Elizabeth*, which were ancient people full of Dayes, who were cleerly dead in the fleshy sperme or seede, where the ability of Man was cleerly gone: The seede of *Zachary* and *Elizabeth*, was raised up through the moving of the Holy Ghost out of the Paradisicall Grace-Covenant in their now quite vanished Spermatick Property.

3. Indeed

3. Indeed he came out of the humane Ground, but not out of humane ability, for the Anointing in the Covenant awakened it, so that their Sperme, above the course and power of Natures owne ability was unlocked: which *Holy Ghost* raised up a seede out of the humane Sperme, and to that purpose chose ^a it in its first beginning.

^a *The Seede.*

4. But the anointing of *John* was done in *Maries* Salure, when shee came to old *Elizabeth*, and the divine anointing stirred in her (understand in *Mary*) out of *Christis* Incarnation or becoming Man: When *Mary* full of this anointing, saluted *Elizabeth*, then the Incarnation of *Christ*, diffused with the anointing through the salure of *Mary* in *John* in the Mothers womb: and not onely in *John*, but also in his Mother *Elizabeth*, so that shee was full of this anointing, and both the Mothers prophesied in the Spirit of this anointing.

5. And this is the Baptisme of *John*, when as he was anointed with the Incarnation of *Christ*, out of *Christ*, and received the Baptisme of the Holy Ghost out of the Covenant in the Mothers womb, so that he should be a *Forerunner* and declarer, that the time of the Anointing, and fullfilling of the Covenant of God, was at hand: that God hath introduced his Covenant of the anointing of Grace, into the humanity, and that the Covenant is become a Man: that God will hence forward shed forth his anointing through the humanity of *Christ*, through an Elementary Medium or Meanes, (that consisteth no more in fire, as in the Old Testament, but in Love and Meeknesse of Water, so that the time of Grace is at hand, wherein God hath given his anointing into the humanity.

6. And then wee see that God there began no new Covenant, but onely a New Ordinance: for *John* suffered himselfe to be Circumcised, as also *Christ*: *John* tooke the power and calling out of the Covenant of the Circumcision, out of the Sacrifices of fire, and by the command of God brought them into the Water-Baptisme: to signifie that hence forward sinne should be drowned by the death of *Christ* in his Love and Meeknesse, and no more burne in the fire, as was done by *Israel* in the Type.

7. Moreover wee see by *John*, that he did not yet baptise with the forgiveness of sinnes, but with Repentance, viz. with the Spirit of the anointing to Repentance, which soundeth through the hearts of Men, and prepareth the way for the Spirit of *Christ*, which unlocketh the Doores of Mens hearts and soules, that after ^b him, the King of Glory might enter in at those Opened Gates; concerning which *David* sayth; Open the Gates wide for the King of Glory; that the King of Glory, viz. *Christ* may enter in, Psal. 24. 7. 9. And as *John* witnesseth, He baptised with water to Repentance and forgiveness of sinnes, yet he is not *Christ*, but after him cometh he that hath the fan in his hand, who will baptise with the fire of the Spirit, Luk. 3. 16, 17.

^b *Viz. John the Baptist.*

8. Also wee see in *John*, that he must be the sonne of a Priest, who were conversant about Circumcision and Sacrifices: he must come out of the Law of the Covenant, and suffer himselfe to be Circumcised, and put on the Covenant, that he might with the Spirit of the Covenant and of Circumcision, begin the Water-Baptisme; viz: the Ordinance of Grace and forgiveness: for sinne should be destroyed now no more by fire, but by Love, which God manifested in the Covenant through *Christ*; it [sinne] should be drowned and changed by Gods Meeknesse.

9. Therefore also, God ordained for this destroying of finnes this meanes of the Water-Baptisme: to signifie, that sinne should be drowned in the blood of *Christ*, in his Love and Grace, and that Man should henceforth have an open Gate of Grace to God in the Love and Meeknesse, so that now with the Repentant sorrow for finnes, with the ^c forsaking of finnes he may Enter through this Gate into Grace.

The absolution
from finnes.

10. And wee see heere in *John*, the beginner of the Water-Baptisme, what Man is worthy to baptise with this new Grace-Covenant, viz: such a one, as also beforehand, hath been baptised with this Grace, as *John* was by *Christ*, who was Baptised even in his Mothers womb: for flesh and blood without this anointing cannot Baptise: for this Might, standeth not in the ^d authority of Man, but in *Christ*s ^d authority.

Or, Power.

Note.

11. A *Christian*, in whom is the anointing of *Christ*, baptiseth with the anointing of *Christ*, for the Holy Trinity baptiseth with the Grace-Covenant of the anointing, with *Christ*s Incarnation or becoming Man, with his suffering, death, and victory: Now will any baptise, they must not onely baptise with the Hand and Water-Baptisme, but also with the Faith of the anointing.

12. An unfaithfull, or unbeleiving Baptiser, doth no more in this high work of the Baptisme; Then the Font-stone [or *Bason*] doth, which holdeth the water: for though he sprinkle or powre water; and use the words of *Christ*; yet he Effecteth nothing therewith, but is dumb [or dead] in the working, except the Covenant of *Christ* worketh and baptiseth: he is but merely a *Medium* or means, like a worklesse [*inanimate*] ^e Substance, that doth not it selfe work together in this Covenant: but onely doth the work, in which work God worketh in respect of his Covenant.

Or, Thing.

Or, Ineffectual.

Or, Absenteth or withdraweth.

13. Not so to be understood, as if the worke by the unworthy hand were therefore wholly ^f powerlesse: no, the Covenant of God, severeth not it selfe; for the unworthy hands sake, which is but a *Medium* or Means: for faithfull Parents, which stand in the anointing of this Covenant, and have put on the Covenant, they have the anointing also in their seede; and generate Children out of the property

perty of their bodies and soules : now if they be baptised in body and soule, and have put on the anointing of Christ, wherefore then not also the *Eus* of their bodies ? if they be *the Temples of the Holy Ghost*, (*who dwelleth in them* ;) and *eat Christs flesh and drink his blood*, so that *Christ is in them and they in Christ* ; as Christ sayth ; *Joh. 6. 56.* Wherefore then not also the fruit of their Bodies ? For Christ sayth indeed (*Matth 7. 18.*) *a Good Tree cannot bring forth bad fruit, and a bad Tree cannot bring forth Good fruit : If the eye of the Spirit be light, then is the whole body light : If the Leaven be Holy, then is the whole Lump Holy, Matth 6. Rom. 11.*

14. John was baptised in the Mothers womb through the Spirit of Christ out of *Maries* voice, as also his mother *Elizabeth* : and wee see clearly, how it came to passe, for as *Elizabeth* heard the Spirit of *Mary*, the Holy Ghost moved in her, and also in her fruit alike ; they received the Baptisme of Christ out of his humanity alike, the Mother with the Sonne : wherefore then not also now at present, in holy Parents, in whom the anointing is, *For such as the Tree is, such is also its fruit* : But the Covenant in the Baptisme is therefore, that every one should *themselves* with their owne will, as a particular branch on the Tree, and as a life of their owne, put on the Covenant of Christ, as through the outward *Medium* or Meanes ordained thereunto.

15. Nor to understand ; that a childe of honest anointed Parents, which hath attained life, though it dye *before* the Baptisme, that it is not in the anointing of Christ ; It hath indeed put on the anointing of its Parents, for it is existed out of their substance, out of their *baptised* soules and bodies substance, and onely needeth, if it liveth, to enter into the Image of the *visible* Covenant, as a life of its owne ; and with its will give it selfe up into that which it inheriteth from its Parents : But seeing a childe *understandeth* not this, therefore the Parents doe it with *their* Faith, and every one of those that are called to that work, viz: the ^h *Witneses* or God-fathers and God-mothers, who in their faiths-desire with their Prayer ⁱ recommend the childe to the Covenant of Christ, and *present* it in the Covenant of Christ to the Holy Trinity, and desire the Covenant to be upon this Childe.

^h *Parthen*
Gossips.
ⁱ *Transferrè or*
deliver over.

16. All these, both the Parents and standers by : viz: the faithfull Baptiser and Witneses, *worke* with their faith in the property of the Childe, and reach out to it with their faith the Covenant of Christ : for the will of their Faith, taketh the Childes will being *without* understanding, into their faiths desire, and so beare the childes will in their will, with their anointing into the Covenant of Christ, viz: before the Holy *Trinity*.

17. When the Baptiser sprinkleth or powreth the waver upon the Childe, then is his faith together in the water, and fastneth it selfe
in:

in the words of Christ, who sayth; *Math. 28. 19. Goe hence into all the world, Baptising all Nations, in the Name of the Father, Sonne, and Holy Ghost: Upon Christs command they Baptise Men, the Baptifer Baptiseth with the Hand and with Faith: and the Parents together with the Witnesses, baptise with their Faiths desire, with the anointed will: they infuse it into Christs Covenant; and Christ infuseth himselfe therein, with his Blood, Dearh, and Victory, viz: with the victory of his Death: and kindleth the faiths-Ens of the Childe, with his love fire.*

^k *Hatcher, breeder, or Embler.*

18. Thus the Graine of Mustardseed of the love-fire, soweth it selfe into the Childe Soules and Bodies *Ens*, as a Glimmering ^k Mother of Divine Love: which Mother afterwards, when the childe getteth understanding of its *owne*, is more kindled through Faith, Repentance and Prayer, and becometh a high shining Light: and when afterwards the Mouth of *Faith eateth Christs flesh and drinketh his blood*, then this holy Mother love-fire, attaineth holy Oyle to the burning of its Life.

Note.

19. With the Baptisme is implanted the humanity of Christ according to the holy Love-water, viz: *the Water of Eternall Life*, in which water the holy fire may burne: and with the Supper is participated the Holy Tincture in the blood and flesh of Christ, viz: the true Love-fire burning, *a spirituall Anointing Oyle* out of the divine fire and Light, which the water of Love kindleth, viz: the Baptisme-Covenant: And though a Childe be borne of *Holy Parents*, and in the Mothers womb be cleerely in this Covenant, yet it ought also to put on this Covenant in its *owne selfesubstisting* person, in its *owne* lifes will: for this Cause, that in the flesh, Sinne and uncleanness is together propagated and inherited, and therefore should it selfe put on this Covenant: for it ought and must it selfe with the Covenant of Grace *breake the head of the Serpent* in the flesh, and therefore it ought also it selfe to put on Christ with his victory: For Christ now offereth himselfe, to it selfe, it ought therefore in its *owne* person to receive him with its *owne* will, and give its *owne* will up to him.

^l Text. *anff:*
upon.

20. For the Baptisme is nothing else but a marriage or Contract with God ^l in Christs blood and Death, wherein Christ bindeth himselfe to Man with his victory and Resurrection, and placeth Man therein: And Man in the Baptisme giveth up his Adamicall averse will to the *Death of Christ*, and desireth to dye to his *owne* will in the Death of Christ, and to rise againe through Christs Resurrection out of Christs Death, with, and in Christ, to a *new* will, and to live and to will with Christ: For wee are through the Baptisme with Christs victory, planted anew in *the Word of God*: for Man is the Outspoken Imaged Word of God, which hath brought his will in *Adam* from the speaking of God into an *owne* will and speaking, and is become treacherous

cherous to the *Word* of God: and with the Baptisme the Imaged *Word* promifeth and *incorporateth* it felfe againe with the Eternall Speaking of God, that it will fpeake and will according to God: viz: *Gods righteoufneffe and truth.*

21. The Baptisme is an *Oath* which Man sweareth ^m to God, when he renounceth the Devill and his Kingdome, and giveth up himfelfe to God for his proper owne, viz: for a *Temple* of God: And though a childe understandeth *not* this: yet the Baptifer, as alfo the Parents and Witneffes *should* understand it, and introduce their faith into the childes will; and fo with their introduced will in the childes will, together plunge or finke themfelves downe with this oath into Gods Covenant through the *Word* of Chrift upon his command in the Water-Baptisme: and apprehend the Command of Chrift *in* themfelves, viz: in their Faith, and fo in their *underftanding* enter into the Covenant with the childes ⁿ not-underftanding; and in the ftand, and with the will of the childe, in their will make fuch a promise to God: for this the *Parents* may and ought efppecially to doe: feeing the childe is fprung up out of their life and fubftance, as the branch out of the Stock, ^o fo they have *alfo power*, to comprehend the will of the childe in the will of their Faith, and with the will of the childe to give up and binde or unite *it* unto God. ^{m In or into.}

22. Moreover the *Baptifer* hath this in his power, who upon the Command of Chrift ftandeth there in Chriffs ftand, and bringeth in his Mouth the Command of Chrift, and baptifeth with *his hand* upon the command of Chrift: fuch a one, *should* be the *Anointed of Chrift*, and enter into that worke *through the Doore of Chrift*, or he is but as a piece of wood, or clod of earth, ftanding by as an *Earthly Medium*, and himfelfe doth *not* baptife together with his Faith, but is onely an outward Inftrument of the Covenant, as the Axe wherewith the Carpenter heweth: though indeed he is not *altogether* as the Axe that cutterh, but as the *hand* that holdeth the Axe: he neither cutterh nor cowerketh in the work of the Spirit, but is onely the outward Inftrument, and doth onely an outward thing: Hee reacheth not the Covenant, but onely the Water, and bringeth a *dead word* in his life, but the office of Chrift is in the command. ^{n Or, Ignorance.}

23. The *living Word* in the Covenant which there baptifeth, hath not its originall out of the power of the wicked mouth, but out of the *Command* in the Covenant: The wicked Mouth bringeth the outward *litterall Word*, as a *Minifter* thereof, but the Covenant bringeth the *Living Word in Power*: If the Parents and Witneffes be faithfull, they reach forth the childe with their Faith to the Covenant, and the wicked Baptifer with his Mouth and Hand is but an Inftrument to it, in that manner and way, as a Clock ftriketh and foundeth, and yet hath no life, but giveth notice and underftanding to the *Living* what

what it meaneth : or as a wicked Man in a shew of Holinesse, nameth and acknowledgeth the Holy Name of God before a *Holy* person, where instantly the Holy Name of God is thereby stirred and becometh working in the *Heart* of the Holy Man that heareth it, and yet the Hypocrite in his knowledge *neither* understandeth it *nor* findeth it; and this stirring of the good *Heart* doth not proceed out of the wicked Mouth, and enter into the Holy Heart, but it proceedeth out of the *Name* of God.

24. Thus also the Holy Name baptiseth by the *wicked* Baptiser, and not the evil Mouth, but he must be an Instrument, that pronounceth the Holy Name, which worketh not from his pronouncing, but from the *Name and Covenant*, through the faithfull Parents and Witnesses introduction of their Faith : For the *Covenant is it selfe a Faith* [or Beleeving] viz: *Gods Word and Mouth* : The Covenant baptiseth them all, that give themselves up into it, whether worthily or unworthily, whether the Faith of the Boptiser and of the Parents and Witnesses be there or not, but with great difference, as the Scripture saith ; *With the Holy thou art Holy, and with the Perverse thou art perverse*, Psal. 18. 26. Also, *such as the People are, such a God they have* : and as *S^t Paul* saith of the Supper ; *Therefore they received it to Judgement, because they distinguish not the Lords body.*

25. For where Gods *Love* is present, there his *wrath* is also present : where *Light* is, there is also *Fire* : The *Ens* of Faith presseth onely through the *Fire* forth into *Light* : The *Covenant* standeth firme, the childe is baptised with the *Covenant*, the *Covenant* receiveth it, although there were *onely* a wicked Baptiser, and also such Witnesses without Faith : But as the Mouth is, such is also the food in the Mouth, as the Lord saith by the Prophet ; *Wherefore doth the wicked take my Covenant into his Mouth, and hateth ^p to be reformed ?* Psal. 50. 16, 17. *Men should not misuse the Name of God, for the Lord will not leave him unpunished that misuseth it*, Deut. 5. 5. *Hee will not cast the Pearle before Swine*, Marth. 7. 6. *The wicked Man that draweth neere to his Covenant, is to God in his Covenant a Good savour to the Condemnation of Death, and the Holy is a good savour to life*, 1 Cor. 2. 15, 16.

26. What else can be, if there are *Evill* Parents without Faith, but that they also *beget* wicked children, for as the stock is, so also is the fruit : And now if they convert not, and through true earnest Repentance and Prayer, incorporate their fruit to *Christ*, and send them with faith to this *Covenant*, but indeed *invite* such wicked Witnesses or Gossips, without Faith thereunto, and there be also a wicked Baptiser, who shall baptise heere ? Shall the *Love* of God in the *Covenant* of *Grace* baptise ? May it not be as *S^t Paul* sayth of the Supper ; *That the wicked receive it unto Judgement ?* Now if a Man make a mock of the *Covenant*, how will Gods *Glory* appear among the *Scorners ?*

Note.

^p Nurture or chastisement.

Scorners? there it is rightly sayd; *With the Holy thou art holy, and with the perverse thou art perverse*: If the seede be ^a bad, though a Man cast ^a Or, False. it into good Ground, yet there groweth bad fruit from it, for it draweth from the good Ground, an *Ens* of its owne *likenesse* to it selfe.

27. How then may it goe there, where a childe springeth from Parents that are quite wicked, and also wicked Witnesses are onely called to it, which stand there onely for state and pride, or for humane favour, which are also for such causes called to it, whereas there is no Faith nor Good will, much lesse an Earnest Prayer, but onely an *Earthly Lucifer* standeth before the Covenant of Christ, and the *Baptiser* is also a *dead person*: who awakeneth heere the Holy Covenant? As the Faith is that moveth or stirreth the Covenant, such is also the *Manifestation* of the Covenant, and so is also the *Baptisme*.

28. Christ sayth; *Suffer little children to come unto mee, for of such is the Kingdome of God*, Matth. 10. 14. Chap. 19. 13. but he meaneth children, not Wolves and Beasts: Hee biddeth *them to come to him*, and *Not to bring them to him* in the Devills pride and state, with state-ly high-minded false unfaithfull People, which doe but despise the humility of Christ, and scorne Love; it must be in *Earnest* if a Man will enter through the Wrath of God into Love.

29. Reason sayth thus; What is it to *the childe*, that it is begotten of *wicked* Parents, and is brought by *Evill* People to the Covenant of Christ?

Answer: Yes indeede, what is it to *God*, who willeth not the *Death of a Sinner*, that wicked Parents beget wicked children, and that a Man doth but scorne his Covenant of Grace: shall he *therefore* cast the Pearle before Swine? The Parents indeed know very well, that God sayth; *Hee will punish the sinne of the Parents on the Children unto the third and fourth Generation*, Deut. 5. 9. Shall he then powre his Love into their wicked *Wills*, when as indeed they doe *not desire* the Love, nor is there any *Earnestnesse* there, but meerly the performance of a *Custom*, and they doe it onely with an hypocriticall shew without *Earnestnesse*, and withall make use of *such* people about it, which doe but scorne the *simplicity* of *Christ* with their *Pride*.

30. To be conversant with the Testaments and Covenant of Christ, and to make use of them, will require great *Earnestnesse*. not onely in *shew* but in *power*: For the Covenant of God in Christ is made through his bloud and Death, and to that End, that whosoever will partake of this Covenant and Testaments, should *convert with his will* and enter into Repentance, and dye to the *Inherited* talke Lust in the Covenant, through *Christ*s Death, and be *New borne* out of the Covenant of these Testaments.

31. For the *Baptisme* consisteth not *alone* in Water, but in the

Word of God, and in the Faith : The water is but a *Medium*, where-
 in the Word of God and the Faith, taketh hold and worketh, and
 without the Word of God and Faith there is *no* Baptisme ; the faith
 of Man must take hold on the promised Word, and in the Water
 these two, viz: the Faith and the Word of God bring themselves in-
 to one *r* substance, and that spirituall substance is the Baptisme, which
 is understood under Water : Now if there be no Faith at this work ;
 then is the Word without *Human* Substance, only in it selfe accord-
 ing to and in the Covenant, and that baptiseth Man according to the
 Mans Property, but Faith in the Grace apprehendeth the Grace in
 the Covenant and Word, and *bringeth it selfe* with the Covenant into
 the Water ; and so then the Word of God and the Faith and the
 Water baptise alike.

32. For the outward Elementary water is *not* the Ground of the
 Baptisme ; but the spirituall Water, which is united and ryed with
 the Word in the Covenant, and with the Faith: for *the Word* powreth
 it selfe forth in a Water-source of Life in great Meeknesse and Love,
 and the *Faith* taketh hold of this promised Word of Grace in the
 Covenant : This Grace in the spirituall water, comprehendeth it selfe
 with the Elementary water, after the manner as the Invisible world
 hath made it selfe visible with this worlds substance, viz: with the
 Elements : and as the *Invisible* Word of God worketh by the *visible*,
 and as the visible substance of the Elements shall againe goe into the
 Invisible : Thus also in the Baptisme-Covenant, the Invisible Ele-
 ment, viz: the *heavenly* substance uniteth it selfe with the visible Ele-
 ments of *Mans* body : viz: the substance of Eternity with the sub-
 stance of Time : the Eternall Speaking Word of Divine Love with
 the Outspoken *r* Imaged Word of the Humanity.

33. For the Pure Element, according to the holy spirituall World,
 out of which the foure Elements are sprung forth, is that which
 baptiseth *through* the foure Elements of Mans Body : The true Man
 created in *Adam*, which *slicketh* in the Grosse husk of the foure Ele-
 ments, that is baptised to Eternall Life, for the Pure Element soak-
 eth or *Infuseth* it selfe againe into the vanished Image of Man, which
 Image was out of the Pure Element, but vanished in *Adam* ; And to
 that End God hath *ordained* his Covenant in the Water Baptisme :
 and there belongeth now *Faith* to it, and *Repentance* to this Recei-
 ving : for Repentance is an unlocking or stirring of the hidden shut
 up things of Man, whereby the Inward Spirituall *desire*, viz: the
 Spirituall Mouth to such Receiving, is opened : and Faith is the
 Opened Mouth which taketh in the Holy Element.

34. And although a childe *without* understanding cannot doe this,
 yet those with their Faith should doe it, who baptise, and the *rest that*
are present at the Baptisme, for their Faith must comprehend it selfe

in the childes will, for the childe hath *not yet* a willing, neither to Good nor Evill, but their Faith comprehenderh it felse in the childes *Life*, viz: in Soule and Spirit: which may well be, being *all seules*, have their originall from One, and so they are in the *Centre*, one onely Ground, viz: in the Word of God, out of which the Soule hath taken its originall, and wherein they *all stand together* in the Ground, for this *Comprehending* in [the childe] is nothing else, but to introduce their *love-will* into the childe: and although a Man cannot doe that in his *owne power* and Might, yet if the will of Man comprehendeth it felse in *Gods Word* and Promise, and taketh hold of the Promised *Grace*, together with the command that wee should doe this thing, then is the *Possibility* there: For the Promised Word giveth and worketh the ability in Mans Will, and giveth the *Deed*: Gods will taketh Mans will resigned up to him, and *doth it* through his *Might with Mans will*.

35. Therefore say I, it is a dangerous thing, to baptise children *without* the Faith of the Parents, and of them that Baptise, and the rest that are present to the work: The Scripture sayth, *Heb. 11. 6. Without Faith it is impossible to please God*: But this Faith is not a History or Knowledge, that a Man onely give assent to it, and beleve that it is Gods work: *No*, it is an Earnest, desirefull *co-working*, a *pressing in* to the Promised Grace, an Earnest consideration of our inherited sinne, and of the Great earnestnesse of God, and how he through this *Grace-Covenant* receiveth us againe as children, and powreth his Grace into us *with this work*.

36. Those that are *present* should with Great humility and * in-
version to God, with Earnest prayer, apply themselves to this Cove-
nant, and well consider, what they there purpose to doe, for they
stand even before the Covenant of the Holy Trinity, before Gods
open Face, and have to deal with God and Man, and should well
imprint in them the bitter sufferings, and dying of Jesus Christ: into
which a childe is baptised, of which they are *co-working* Witnesses ac-
cording to the Faith: and not stand before this Covenant, as a
Whore before a Glasse, with proud Hearts, as if it were a worldly ho-
nour which a Man should make use of, about it: such People which
have *no* understanding and Faith towards it, and onely come to it
with proud hearts, are not *y* profitable to this Covenant, but a *hin-*
derance, they hinder others, who Gape upon the Pride and bravery,
and therewithall forget the Earnestnesse.

* Turning into
God.

37. And although the Baptisme *may be* performed without such
Persons, through the Parents and the Baptisers Earnestnesse and
prayer; yet the *Christian Church* hath so ordained, that living *Wit-*
nesses should be present, which with their prayer attend this Earnest-
nesse, and it was well ordained: but it is come to such a Misuse that

y Or, Further-
ance.

it were many times better that such children of Infidelity were not present: for, the Devill belongeth not to this work: Now if the Devill have the chiefe Dominion in a Man, what is then such a Man profitable at it? As is mentioned before; The Funt-stone or Bafon, and the unfaithfull *Stander-by* is one as good as the other, but that the *Proud Man* is a hinderance to others.

38. The Baptisme is a *substantiall* working, not a meere signe or *Symbol* of the Testament of Christ: The Holy Ghost baptiseth the *Soule* and the *Spirit*, from Christs blood and Death, with his victory: and the Holy Element of the spirituall Water baptiseth the *Body* of the foure Elements to the Resurrection of the Dead, and baptiseth the *Serpents Ens*, and awakened introduced Poyson to dye, [or for Dead].

39. It is a substantiall working Infusion of the Covenant of God: therefore if the Infant baptised should worthily receive it, there must be Earnestnesse: A *Christian*, who is a Christian in Christ, in whom Christ worketh, liveth, and dwelleth, he should Baptise; for he must enter into this *Sheepfold* by the *Doore of Christ*: viz: through Christs Spirit, and not climbe up *otherwise*, else he is a *Theefe* and a *Murderer*, and cometh onely that he may robbe and steale the honour of Christ, and deceive Men, he should be a *true Shepheard* and not a *hireling*: Heere availeth no babling and making a shew, but there must be Earnestnesse, for it is an Earnestnesse with God: All *Jangling* and disputation about this work, is an unprofitable thing, and moreover hurtfull, Men should lay hold of it with Earnestnesse, and follow the Command of Christ, and beleve what Christ hath sayd.

40. There belongeth no more to this work, but Faith and Water, and Earnest Prayer in true Repentance, with such a Will, that one Man would helpe to release another from Death, the Devill and Hell, and (help) to introduce him with himselfe into the Kingdom of God: that is the whole processe that belongeth heereunto: Every one that is a *true Christian in Christ*, is worthy to be a *Stander by* and present at this work: but he that is not such a one, is unworthy, whether he be *Baptiser* or *Stander-by*, one as well as the other, there is no respect of Persons with God: In Christ wee are ONE, Hee is the *Stock*, wee are the *Branches*: Hee worketh his work through his fellow Members, as the *Stock* of the Tree generateth its fruit through its *Twiggs* and *Branches*: The *Stock* useth no strange Tree for its *Twiggs*, so also Christ onely useth his *Members* to his work of his fruit.

The End of this first little Booke
Concerning
The Holy Baptisme.

The Second Booke.

Concerning

The Holy Supper

of our Lord Jesus Christ;

What kinde of Participation it is,
and how that is to be understood.

Also concerning the Contention of the Learned about Christs Cup: what they doe about it,
also what is to be held concerning it.

Wherein *Babell*, the Great City upon Earth,
with her forme and Wonders, together with the
Antichrist, standeth quite naked and manifest.

To the Comfort of the simple Children of Jesus
Christ, and to the building up of the true Christian
Religion, in this confused troublesome Time.

*All very Earnestly and sincerely discovered from the
knowledge of the Great Mystery.*


L O N D O N;

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at the Castle in *Cornhill.* 1 6 5 2.

I C O R. II. 28.

*Let a Man Examine himselfe , and so let him
Este of this Bread and Drink of this Cup.*

An Intimation or Instruction to the READER.

 Hough indeed I heere dive and search sublimely and Deepe, and set it downe very cleerely, yet the Reader must be told thus much, that without the Spirit of God, it will be a Mystery to him, and not apprehended.

Therefore let every one looke well to it, what he judgeth, that he fall not into the Judgement of God, and be captivated by his owne Turba, and that his owne Reason distract him; this I say, meaning well, and give it to the Reader to Ponder [in his Minde].

JACOB BEHM of Old seidenberg.

The Contents of the Chapters in this
Second little Booke, Concerning the
Holy Supper of Iesus Christ.

1. **O**F the Ground of the Old Testament, how this Testament was cleerly in the *Type* among the *Jewes*.
2. Of the Supper of the New Testament, how the *Type* is come into *Essence* [or *Substance*].
3. How the *Disciples* did eate and drinke the flesh and bloud of Christ.
4. Of the *difference* in the Participation of it, what the wicked receive with this Testament: and how a Man should so prepare himselfe, that he may be truly worthy.
5. Of the Contention and *Strife* in the high Schooles or Universities, about Christs Testaments: how that *Strife* that hath filled the face of the Earth, is a vaine and very hurtfull thing, and ariseth in the Anger of God, from the Devills desire and will, whereby all brotherly Love and unity is destroyed, the highly pretious Name of GOD blasphemed, and the Holy GHOST in his Divine Wonders is Judged and despised by *Reason*.

The First Chapter.

Of the Ground of the Old Testament ; how
this Testament was cleerly in the Type
among the Jewes.

I.



When God sent *Moses* to *Pharao*, and commanded him, to let the Children of *Israel* goe into the Wildernesse and sacrifice to him, and *Pharao* would not doe it, then God sent great Plagues and punishments upon him ; and lastly, the ^a *destroying Angel*, which slew all ^a *Stifling.* the first-borne in *Egypt* ; and there he commanded *Israel* the *Passover*, or to slay and eat the *Paschal-Lamb*, viz: a *Lamb* of a yeare old, and besprinkle the *Doores* and upper *Poasts* with the *Bloud* thereof, that the *slaying anger* should there ^b *pass* over, and kill none in the ^b *Pass*e by. *House*, *Exod.* 2. 12.

2. Which was a *Type* of the *New Testament*, [*shewing*] how the *Poasts* and *Doores* of our *Life* should be sprinkled with the *Bloud* of the *Lamb Christ*, that Gods *Anger* in soule and body may not swallow us up into his wrath: And as they must *Eate* up that *Lamb* wholly or quite and leave nothing over, so would the *Lamb Christ*, give himselfe in his *Testament* wholly for food to his *Christendome*, and not divided ; and would besprinkle the *Poasts* of our *Life* with his *Bloud* of *Love*, that the *destroying Angel* in Gods *Anger* might not take hold of us and slay us.

3. Also wee have an *Image* or *similitude* thereof in the *Unleavened Cakes*, which they must *Bake* and *Eate*. [*shewing*] that they should through this *Paschal-Lamb*s *Figure*, which signified *Christ*, be a *New* and sweet ^c *Lump*, when they should eat the right *Paschal-Lamb* ^c *Dowe.* *Christ*, in his *Testament*: all which was a *Figure* of the *New Regeneration*: [*signifying*] how the same should be borne through the right *Paschal-Lamb Christ*, *1. Cor.* 5. 7. and how the same (*New Birth*) would *Eate* the sweet food of the *Divine Grace*.

4. This is a *Powerfull Figure* of the terrible *Fall* in *Adam*, and then in the *New Birth* or *Regeneration* in *Christ*, for in *Adam* the first *Birth*, viz: the first *Angelicall Life*, wasaine by Gods *Anger*, and by the *Grace Covenant* in *Christ*, was the same brought back againe, and spoken [or inspired] into *Adam* and *Eve*: thus now the *Spirit* of *God* signifieth by this *figure* of *Moses* in *Egypt*, how that same inspired *Grace* should be fulfilled with heavenly and divine *Substance*, also how *Man* should be ^d *marked* and sprinkled by that *Mark*, viz: ^d *Smeared* or *streaked.*

by the blood of the Lamb of God: and how God would give him the substance of his sweet Love for food, whereby the Naturall soulish fire- Life should be againe quickened, and attaine a Divine *Ens* in its Lifes-Essence, and thereby be transmuted and changed againe into the Angelicall Image,

5. Also wee see this Image very cleerly in the Sacrifices of Israel: How they must slay and sacrifice *Animals* and burne the Fat: For when God gave the Law to Moses, that Israel should live in full obedience in the Covenant of this Law, then he gave him also the figure, [shewing] how this Law should be fulfilled, and how Man should be *attoned* from Sinne, and the Anger of God: as wee may cleerly see this, in the **third Book of Moses* in the Eighth Chapter, where the Image of the reconciliation or attonement standeth.

c Released or reconciled.

**Levit. 8. 14, 15, 16, 17, 18, 19, 20, 21.*

Where it standeth thus.

f Sacrifice.

*f And Moses caused an Heifer to be brought for a Sinne-Offering, and Aaron with his Sonnes layd their hands upon his head: there it was slaine, and Moses tooke the blood, and with his finger put it round about upon the hornes of the Altar, and *g* censed the Altar, and powred out the blood at the foote of the Altar, and sanctified it, so that he made an attonement on it: And tooke all the fat upon the Inwards, and the Gall upon the Liver, and the two Kidneys with the fat on them, and burned it upon the Altar: But the Heifer with his hide, flesh, and dung, he burnt with fire without the Host, as the Lord had commanded him: And brought a Weather or Ram for a Burnt Sacrifice; and Aaron with his Sonnes layd their hands upon his head, and it was slaine there: And Moses sprinckled the Blood round about upon the Altar, and clave the Ram in pieces, and burnt the head, the pieces and the Rump: and washed the Inwards and the leggs with water, and so burnt the whole Ram upon the Altar; this was a burnt sacrifice for a sweet savour, a fire to the Lord as the Lord had commanded him, Leviticus 8. 14, 15, 16, 17, 18, 19, 20, 21.*

g Censed it from sinne.

6. This is a true figure of the Sacrifice of Christ with our assumed humanity: how he hath offered our humanity, through the sacrifice of his body, to the Anger of God, and how God in this sacrifice, hath smelt his sweet love in the Humanity of Christ, and reconciled his wrath in the fire.

7. The Figure of Christ standeth thus.

**Levit. 8. 10. 11. 12.*

b Tabernacle.

**When Moses should make this sacrifice, he tooke first the anointing Oyle, and anointed the *b* dwelling place, and all that was therein, and sanctified it, and sprinckled therewith seaven times upon the Altar, and anointed the Altar, and all its implements, the Laver with its foote, so that it was sanctified, and*

and powred the anointing Oyle upon Aarons Head, and anointed him, so that he was sanctified.

Moses standeth heere in the figure of *God*, and *Aaron* standeth in the figure of *Christ* according to our *Humanity*, and the *Heifer* standeth in the figure of the earthly, *perished Adam*, according to his *Beastiall* property; and the *Ram* standeth in the figure of the *true Man* created in *Adam* [shewing] how the same should be offered up to *God* againe in the *humanity* of *Christ*: *Moses* anointed *Aaron*, that is, *God* anointed our *Humanity* in *Christ* with his highest *Love*, viz: with the *substantiall Wisdome*, and *Divine substance* in the Name **J E S U S**.

8. And that is it, that *Moses* first anointed the *Tabernacle*, which signifieth the *Body of Mary*, in which **G O D** became **M A N**, and therefore the *Angel* called her the *Blessed among all women*, Luk. 1. 28. For *God* first sanctified the *Tabernacle*, and sprinckled with his anointing oyle of *Love* upon all the *seaven properties* of the *Naturall Life*: which *life* in the *humanity* of *Christ*, the *Altar of Moses* signified, which *God* anointed, when **J E S U S** assumed *Mans Life*: The *Laver* with its foote signifieth: How *God* hath anointed the *humane Hand* or *desire* in the *humanity* of *Christ*, with which he should doe wonders: The anointed *Head of Aaron* signifieth, how the *humanity* of *Christ*, viz: our *humane Science*, should be anointed with the *Holy Ghost*.

9. This, *God* set forth by *Moses* in the *Type*; for when *Moses* had anointed *Aaron* together with the *Tabernacle* and the *sonnes of Aaron*, and established the whole *business*; then he caused a *Heifer* to be brought for a *sinne-offering*: which *Heifer* signified the *Grosse Earthly Man* impressed through *Adams Lust*: On this *Heifer* must *Aaron* and his *sonnes* lay their hands upon his head, which signifieth, how *God* in *Christ*, and then the *Priests* or *Pharisees* would lay their hands upon our, in *Christ* assumed, *Mortall humanity* and slay that is put to death, our *humanity* according to this *Worlds Substance*: and how his *humane Bloud* should be sprinckled round about on the *Hornes* of the *Holy Altar*, with the *finger* of *God*, viz: as with the laying hold of *Gods Anger*: and how *God* would thus cleanse his *Altar* in the *Humanity*; upon which *Altar*, viz: the *humane Life*; should *holy Sacrifices* be offered to *God* againe.

10. But that *Moses* did burne the *fat* of the *Liver* and *Kidneys*, upon the *Altar*, signifieth, that our *true Adamicall Man* out of the *Limbe* of the *Earth*, according to its right *Inward Ground*, should not be cast away, or thrust out from *God*, but be kindled in the *fire* of *Gods Anger* with the *fire* of *Love*, and be offered to *God*. As this then was done in the *humanity* of *Christ*, when he sacrificed our *humanity* to the *Anger* of *God*, but yet did introduce it with his *Love*

through Death into *Life*, as out of the fire there springeth up a cleere Light, as out of the fire dying, a new Life, which consisteth in power and Love.

11. But that *Moses* did burne with fire the Heifer with his hide, flesh, and Dung, without the Host, and only sprinkled the blood of the Heifer upon the hornes of the Altar, and kindled the fatt, it signifieth, that the grosse *beastiall* body of our flesh with skin and bones, shall nor come upon Gods Altar, and inherite the kingdome of God; but it shall be consumed with the Essentiall fire of the Earth *without the holy Fire of God*: as *Moses* must burne the Heifer without the Host, so also should and must, the Grosse *beastiall* Man be burnt up without the City of God, viz: in its owne Principle, by that same Nature-fire: as it is done before our Eyes: But this Earthly Mans *Blood*, wherein the Astrall soule I veth, should be sprinkled upon the Hornes of the Altar: which signifieth the right Man created in *Adam* out of the *Limus* of the Earth with the right *Astrum*, whose blood or power shall come againe at the *Last Day*: that same blood was in Christs humanity, with the inclusion of the Heavenly blood, sprinkled upon the hornes of the Altar in his suffering and dying on the Tree of the Crosse; for a signe, that *our blood*, after a right humane manner, is with Christ come upon Gods Altar, and that God in Christ hath therewith Marked us in the Eterna'l *Heaven's Altar*.

Note.

12. But that the other blood must be powred at the foote of the Altar, signifieth, that our humane blood, wherein our *ourward* humane life consisteth, which here *dyeth*, is in its dying powred out at the foote of the Altar, viz: into the [foure] *Elements*, and reserved to the bringing againe of the first true Man, that the right life shall be kept at the foote of the Altar, that is, in its owne Principle, as in *Mysterio Magno in Spiritu Mundi*, in the Great Mysterie in the Spirit of the world, till God shall purge this Altar of the foure Elements, and bring forth againe the same *pure* vertue and power of the blood, together with the Elements, and bring them into the Temperature, and so then the humane blood shall againe *come to the Soule*, according to the property of the Spirituall World.

13. For this cause must *Moses* and *Aaron* in the figure powre out the Heifers blood at the foote of the Altar: for God had *not* to doe about the blood of Beasts, but he set forth the figure of Mans restoration, and signifieth under it, that Wee Men according to the *ourward* Grosse Earthly Man were but such Beasts, which Grosse *beastiall* property had swallowed up the true Man into it selfe: Thus he signifieth, how he would with his power bring againe and *new* Generate that same inward devoured Ground: And as the power and vertue of our *Mumia*, of the oyle property shall be kindled againe through the fire of God, as *Moses* kindled the fatt; so shall the power

er of the inward Ground, heere even *in the time of this life*, be kindled with the Divine fire, and burne upon Gods Altar, which through the *Unction* or anointing of the Spirit of God should be done *in us*: Even as *Moses* kindled the farr, so should also the spirit of Christ kindle our Inward Ground even in this [lives] Time: And when this comes to be done, then should the Heifer, viz: the beast-Man be slaine: that is, he should be daily *Mortified*, and with his wil' and beasstiall desire be cast forth without the Host of God: for he is but Earth and a Beast, and not fit for the Kingdome of Heaven, Joh. 6.

14. But the *Ram* now signifieth the right anointed Man in the humanity of Christ, as also our inward Ground, which with Christs anointing in us becometh living againe: As God through *Aarons* sons, viz: through the high Priest, would lay the hand of his Anger upon it, and slay it, that our humane will might be slaine; so shall in this slaying the b'oud of this Ram, viz: the right humanity, be *sprinkled* every where upon the Altar of God, and the humane will shall be split in pieces, and quite forsake the owne will, and the *Head*, viz: the humane senses or *thoughts* be kindled with Gods fire: Even as *Moses* kind'ed the Head of the Ram, as also the pieces and the *Rump*, so must also our humanity in Christ, be washed with the water of Love, and afterwards be sacrificed upon the Altar of God, viz: on the Tree of the Crosse.

15. Note. But that the Ram must be kindled with fire, and be offered to the Lord, for a *sweet savour to the Lord*: therein Lyeeth the Great Mystery: The Ram is the right Man Created in *Adam*, which Christ, as the Word, or the power of God, *tooke on him* from our Adamicall Humanity, in the Body of *Mary*: and signifieth by the Ram, that God in Christ would thus anoint our right Adamicall Humanity, with the holy anointing *Oyle*, and bring it to God againe.

16. But seeing the humane will was departed from God, and had brought it selfe into Earthly beasstiall Lust: therefore should this Ram, viz: the Humanity of *Christ* be kindled with Gods fire of Anger: for the Anger of God was become manifest in the humanity: and therefore God anointed first the humanity with the *Spirit* of his Love in Christs humanity, and afterwards offered this Ram, viz: the right Adamicall humanity to the fire of God, that in the Anointing of the Love-Oyle, the anger-fire might be kindled, and the anger fire in the anointing of the Love, viz: through the *Oyle* of its holy substance, be transmuted, and wholly turned into a Love-burning.

17. For our humane soule was become an Anger-fire, viz: an *Enmity* against God, and therefore thus God reconciled it in the Love of its substance: That is, Gods anger in the humane life was thus reconciled, for Gods power smelt, or thus drew, in the fire, the humane life againe into the Eternal Word, viz: into God. Gods Anger-fire

was the *Mouth*, which received the humane Life againe into it, and swallowed up the humane *averted* will in o it selfe.

18. But when this Great love had given up it selfe into the humane Life in Christ, then was Gods Anger fire with its devouring in the soules fire, turned into meere Love, viz: wholly into a Love fire: and thus *Death* in the fire of Gods Anger, which holdeth the soule captive with its Impression: wherein the soule was a darknesse, viz: a darke fire; was *broake open*, and againe turned into the Light Life.

19. And that is it, which God with this Sacrifice sets forth in a Type, of the Comming of Christ: for *Moses* sayth: *This was a sweet savour to the Lord*: Now God doth not favour the beaстиall Life; for that shall not inherite the Kingdome of God: Gods buisines which he had to doe by *Moses*, was not about the Ram and the Heifer, but he set forth the humanity under them before him: Gods imaginati-on went into the Humanity in his inspoken Grace-Covenant, viz: in that inspoken Grace word of Love, which stood as a Goale or Limit in Man, even unto *Mary*, where it manifested it selfe in the Humanity: Into this went Gods Imagination, and Mans Imagination went into this Type, viz: into the Sacrifice in the fire: Thus went also the Incorporated Grace-Covenant with Mans Imagination into the Sacrifice of the fire, as into the Type [signifying] how Christ should reconcile Gods anger in the humanity.

20. And thus was the humane will in the Type of Christ ransomed in the fire; for the Incorporated Grace-Covenant, went with the humane desire, in their *prayer* (which through this Sacrifice in the fire pressed into God) together into the fire of the Sacrifice, and reconciled (that is, destroyed) the Earthly Beaстиall *property* of the humane will, in the fire, with the Love: For with the fire God formed an Image before him, as a substance, in which fire substance Gods fire Imaged it selfe, and reconciled the Elementary fire in Man: his Eternall Love-fire, *favoured* the humane will, through the incorporated Grace, through that *Medium* of the fire, for *Moses* had holy fire, wherewith he kindled the Sacrifice.

21. Thus was the Elementary fire of Man reconciled in the Holy Fire, and yet must a Beaстиall *Medium*, viz: Beasts flesh, come into the Holy fire of *Moses*, seeing Man was become Beaстиall: that the beaстиall kinde be burned away in the Holy fire through the Fathers anger-fire; and that Gods Love-fire might kindle the humane soule-fire in its introduced desire in the Sacrifice: and so Gods desire in the Word *smelt* Mans desire through the fire; for in the fire, the Beaстиall vanity of Mans will, burnt away in the anger-fire: and so then the cleere humane will, pressed into Gods Love-fire, as a *sweet savour*: for the incorporated Paradisicall inspoken Grace, pressed with the cleere will of Man, into God.

22. And

22. And that is it which *Moses* sayth ; *It was a sacrifice of a sweet savour unto the Lord* : For God desired to smell nothing there, but onely Mans will, viz: the humane Life, which before the times of the world, was in the Word of God : indeed without Creature, but yet in power, which was inbreathed to the Created Image : That same did God smell through the Sacrifice in the *Ens* of Christ, viz: through the inspoken Grace, and reconciled the averted will through the Grace in the Fire, so that the humane will became *divine* againe : and brought (1) the humane Lifes fire, and (2) Gods Love fire, into one fire, as into *one* lifes burning : and that was a right Sacrifice of Reconciliation, or sinne-offering, when sinne was offered to the fire of Gods anger to be *consumed*.

23. And thus also the bestiall *flesh*, which they offered and eate afterwards, was sanctified to Man : for Gods Imagination in the Covenant went thereinto ; therefore *Moses* calleth it ; *Holy Flesh* : also, *Holy Bread*, such was *the Shew bread*, 1 Sam. 21. 6. Matth. 12. 4. All which, stood in the Type [signifying] How that same incorporated power of the Grace-Covenant, would manifest it selfe with Heavenly Substance in Christ, and give it for food of the humane soule, viz: to the soules fire : in which food, the soules-fire should be turned into a Love-fire.

24. For in the Old Testament this sweet Grace Covenant gave it selfe into the Sacrifice of the fiery soules-desire, for food, as to the Soules Mouth in the fire : For the Soule, viz: the Soulish Faiths Mouth, did in the Sacrifice of fire, eate of this sweet Grace, not in the Substance, but in the power, upon the fullfilling that was to come, till the power was manifested in the flesh : But their Body did under it, eate of the blessed bread and flesh, wherein also the power of the Grace, viz: the Imagination of the Covenant, was. Thus the *Jewes* did eate Christs flesh and dranke his bloud in the Grace *Ens*, in the power, in the Type ; where the power was not yet flesh and bloud : but yet that same word of Grace, which afterwards became Man, was therein.

Note.

25. But when the time came, and was fulfilled, that the same incorporated Word of Grace (which received their Soule in the faiths-desire in the fiery Essence) became Man, then it gave it selfe to this faiths-Mouth, viz: of the fiery soulish Essence, according to the Divine and humane property, for food : Of which wee will heere following write more at large, and set downe the true Ground, how *Christs flesh and bloud is to be eaten and drunk* : not out of a Conceit or Opinion, but out of the Ground of *the Scripture*, and true certaine knowledge through Gods Grace.

The Second Chapter.

Of the Supper of the New Testament,
how the *Type* is come into Substance.

I.



^a Or, Immoled.

When the time was fulfilled, that this Grace-Covenant should manifest it selfe, and assume the Humanity with Soule and Body; then the *Type* ceased; For the Anger-fire of God in the Soule and in the flesh of Man, was together ^a imprinted in the Substantiall Word, viz: in the Divine *Ens*: which Divine *Ens* out of the Divine power, assumed also the Divine *Ens* of Adam, which vanished as to the Kingdome of Heaven, viz: to the Holy Working Fire, when the Soule *Imaged* it selfe into Earthlinesse; and made it living, that is burning in it selfe againe; through the Holy Fire, where then the Divine Sacrifice in the fire was manifested in the Humanity.

2. For the Soule was of the Fathers property, according to his fires might, and was become a meere fire of Anger: *This the Father gave to the Sonne*, as to the Manifested Grace-Covenant, and brought the Fathers Anger-fire in the Soule, into the Sonnes Love fire, so that the Fathers anger-fire and the Sonnes Love fire, in the humane Substance stood in one Ground: the Love-fire became Substantiall, that is, a heavenly flesh, and gave it selfe to the anger-fire of the Father in the humane *Lifes* property, for food to a fire-burning, after the manner, as a Man putteth a pleasant Oily Balsam to a fire, and then the fire in its burning giveth forth out of it selfe, a pleasant smell and vertue out of this Balsam Oyle.

3. Thus the Father now *smelt this pleasant savour* in the Humanity in the Soules fire, which savour he *formerly* smelt in the Sacrifice in the *Type*: for Christ was now the right high Priest, which offered to God his Father the acceptable Sacrifice of the sweet savour in the Humanity, and reconciled the Anger in the Humanity: The *Altar* of God upon which *Moses* sacrificed, was now in the Humanity of Christ, who offered up to God the sweet humanity out of the heavenly *Ens*, with the Adamicall humanity into his Anger-fire, which burned in the Adamicall humanity: Sinne in the Adamicall flesh was destroyed through the sweet heavenly flesh: viz: through the Substantiall Word of Love, through JESUS, viz: Gods greatest *Sweetness*.

4. God brought the Sacrifice of *Moses*, viz: the reconciliation in fire,

fire, into the humanity, and made of *Moses*, *Christ*; viz: the right high Priest, who with his holy blood besprinkled the Altar, viz: the fire-Life; as *Moses* did with the blood of Beasts in the Type.

5. And we see this Eminently in the Supper of *Christ*, which when at last he would enter into his sufferings, and kill sinne in our humanity, with the substantiall Love fire in his blood, then at last he Eate the Paschall Lamb with his Disciples: for he had given himselfe up into the Type with his Grace-Covenant, with the heavenly flesh, and would fullfill the Type with the flesh of Love, and bring forth the Adamicall humanity through Death; viz: through Gods Anger, through the inclosure of the Adamicall Life into Gods Love-fire, and breake open the Prison of Death.

6. So now in the Type of the Paschal-Lamb he began the New Testament, viz: the fullfilling of these Types: and lead his Disciples to the Sacrifice of the New Testament; viz: to the Altar of God, in his flesh and blood, that they should eate the fullfilling of the Old Testament in the Sacrifice of the New Testament: for he brought the Old Testament, viz: the figure, into the New, viz: into his flesh and blood, which was the Sacrifice of reconciliation for the finnes of the World; and gave them the^b attonement in his flesh to Eate, and in his blood to drink.

^b Or, Reconciliation.

7 For the reconciliation should be no more done in fire, where the Fathers anger burnt away the vanity in Mans Faith, but it should be done in the Love-fire, in the flesh of *Christ*: they should now with their faiths desire, viz: with the fiery lifes Mouth of the soule, eate and drink the reconciliation with *Christs* flesh and blood: No more with Faith in the Type, but in Substance, no more in power without Substance, but with Substantiall Divine and humane power, wherein the humanity of *Christ* himselfe should be the Paschal Lamb: Not Deity without Humanity, but Deity and Humanity alike.

8. For the Paschal-Lamb must be eaten quite up, and so also he would not give them onely a piece of his humanity, but (Note) gave himselfe to them wholly and altogether, into their soules fire-mouth, viz: into the Faiths-desire: The soules fiery Mouth was now the fire of God which devoured the Sacrifice: as common fire devoureth Oyle, and giveth a cleere light out of its consuming: Thus also *Christ* gave to his Disciples, viz: to their faiths desire, understand, to the fiery Mouth of the Soule, as to the true Life; his heavenly Body and his heavenly Blood, in that manner and way, as the heavenly *Ens* in the limit of the Covenant gave it selfe, into *Mary*, into the vanished *Ens*, and became one Person, wholly undivided.

9. Note; He gave his whole heavenly humanity to them into their Adamicall Humanity, understand to the Paradisicall Ground: for every Life desireth an *Ens* of its likenesse, viz: every fire desireth

an *Ens* for its burning, which is like that fire.

10. The foolish fire-life was become dark through the Impression of Death, and therefore needed a light *Ens*, out of the Divine Light, as a Substance of Light: as a holy anointing Oyle: wherein the dark painfull Soules fire changeth it selfe into a Light- and Love-desire: This now conceived upon Christs *Altar*, viz: out of Christs *humanity*, the Substantiall Love: viz: the Substantiall Wisdome of God: that same fire in this Substance was the *Name* and the power *JESUS*, viz: Gods greatest *holinesse*, which changeth the Soules fire into a Light: whence Christ said; *Hee was the Light of the world*, Joh. 8. 12. For in his power, hath the Soule againe attained eyes of Divine-Light, so that it beholdeth God againe.

11. And as a Man giveth Oyle to common fire, out of which ariseth a Light, so in like manner is to be understood concerning the dark Soules fire; which receiveth into it selfe, Christs heavenly *Ens* of the Divine Substantiall Love, in this Testament, and kindleth againe, the vanished even heavenly *Ens* in *Adam*, and burneth in its likenesse: wherein *the Kingdome of Heaven*, viz: *the City of God* is againe unlocked, where the Divine Light in that same unlocked Paradisicall Ground shineth againe: which is the *City of God in Man*, where the Holy Ghost dwelleth; of which Christ saith; *Hee that Eareth my flesh and drinketh my bloud, he continueth in Mee and I in him*, Joh. 6. 56.

12. In this Paradisicall unlocked Ground, Christ, viz: the Divine Love-*Ens*, continueth dwelling in the Light: for the power in the Light is the Divine *Ens*, viz: the Supernaturall heavenly flesh, a Tincture of Life, which Tincture tinctureth the Soule, and giveth the heavenly fire-Glance to the Soules-fire; But yet that a Man may rightly understand it: The Soule is the Fathers fire, which receiveth into it selfe (viz: into its fiery desire) the Sonnes *Substantiall* Love, viz: the holy Love-fire, which hath turned it selfe into the humane Tincture, viz: into flesh and bloud, understand, into that same humane Lives power: This is the changing of the Soules Will Effected.

13. Thus wee see first this figure in *Moses*s Sacrifice of reconciliation, that the Soule, viz: the Faiths desire of the Soule brought it selfe into the Sacrifice, as into a *Substance*, and with the Substance went into the fire, where the reconciliation through fire, was made in the introduced *Covenant* of the Love-fire, in that manner and way, as the Substantiall Love of Christ should give it selfe up into the Soules-fire, wherein Gods anger did burne, for food and reconciliation: Secondly, wee see also by *Moses*, not onely how the Soule is ransomed from sinne through fire, and with the Love in the *Covenant* became fed with the holy fire of Grace, but they *blessed also the bread and flesh* through the reconciliation of the *Grace-Covenant*,

and did eate the same, viz: the holy bread and flesh, as God also commanded them.

14. Which signifieth the Orall eating and drinking of the Substantiall Grace; where not onely the Soule is fed, but (Note) also the right Adamicall Man, *which shall arise* from Death againe: for the Earth was cursed through Mans sinne, and Man must from the Curse of Gods anger Eate of the Earthly frut: but with this Sacrifice and blessing of the Covenant, God erecteth now a *new blessing*, so that *Israel* did eate of Blessed food againe, where the Grace pressed through the Curse againe, as the Sunne presseth and penetrateth through Water.

15. All which was a *Type* of the Testament of Christ, which would not onely feed the Soule with Substantiall fiery Love; But (Note) also the right Adamicall *Body* and that when he would ordaine his New Testament under *Bread and Wine*, [signified] how the inward Grace of Love would presse through the outward Man, as the Sunne penetrateth through the Water, or as fire penetrateth through Iron.

16. And by the Orall eating and drinking of his New Testament is signified the Paschal Lamb in the Old Testament, where the Grace-Covenant of the Divine blessing *gave it selfe* into a visible Elementary Substance, viz: into a *Medium*, wherein the humane Body received the Grace: And it points at the New Testament, where Christ, viz: the Substantiall Grace, would with his Love, with the power of his flesh and blood, of Divine and humane property, *give himselfe* into his fellow-Members the Christians, through an Elementary *Medium* of blessed Bread and Wine for foode and drink: where-through, the accursed Body out of the *Limus* of the Earth, (which hath eaten the Curse into it selfe) is blessed againe.

17. This wee see cleerly by the Last Supper of Christ, that Christ with the Institution of the New Testament, would not ordaine any strange or *new thing*, but onely fulfill the Old Testament; and with the Substantiall Grace, which in his Soule and flesh was become M A N; give himselfe up into the Covenant of the Old Testament: and himselfe be the *fulfilling*, viz: the Paschal Lamb, and the Holy bread and flesh, where-through our right Adamicall Man is to be blessed: *For he first eate the Paschal Lamb with his Disciples*, and incorporated himselfe with them in the Covenant of the O'd Testament: *and washed their feete* for them: *Afterwards he tooke the Bread, gave thanks, and brake it, and gave to them, and sayd: Take and Eate, that is my body, which is given for you: In like manner also he tooke the Cup after the Supper and gave thanks, gave to them and sayd: Drink yee all thereof, that is my blood of the New Testament, which is shed for many for the forgiveness of sinnes: I say unto you, I will now henceforth drink no more of this*

fruit of the Vine, till at the day that I will drink it new with you in my Fathers Kingdome, Matth. 26. Mark. 14. 1 Cor. 11. 23.

18. This is now the true Ground, and signifieth first how the sweet Grace of Gods Covenant, hath given it selfe up into our humanity: and secondly, how that same Grace-Covenant, (which in the Old Testament with the Sacrifices and Paschal-Lamb, gave it selfe to Israel under that same food for a blessing,) doth now with the assumed humanity give it selfe to Man also under a *Medium*, viz: under Bread and Wine, to be eaten and drunk: and Thirdly: how he would not take away the first Covenant, and begin some new thing; but how he *himselfe* would be that very Grace-Covenant, and now present himselfe as a Man, and now give himselfe *into* Man after a Divine and humane way; that as they had participated of him heretofore, with his Grace in the Covenant, in the Sacrifice, in a spirituall way *in power*, through a *Medium*, so now they should participate of him also in a corporeall and spirituall way through the *Medium* of Bread & Wine, and Substantially participate of that same incorporated Grace in the Covenant.

19. For the cause was this; that he would give himselfe to them to be participated both in a humane and also in a Divine property, alike; that they should participate of the Grace (which had given it selfe into the humanity, and slaine Death, and opened the humane Life againe, and brought it through Death) in a *new humane Life*: that the same New Life out of Christs Death and Resurrection, might unlock even their Life which was shut up in Death, therefore he gave them this new unlocked humane Life of his assumed humane Life, with his flesh and bloud, even under an *Elementary Medium*, that the Faith might conceive it through a *Medium*.

20. Therefore there must be a *Medium*, that (first) Gods Imagination of his Love, and (secondly) Mans Faiths desire might come together, and take hold one of another by a *Medium*; for as the participation of the Old Testament was done in a Spirituall way, so now it should be both in a Substantiall and Spirituall way *alike*: for the Deity hath now presented the Paschal-Lamb in the humanity of Christ; and Gods Imagination (which went formerly into the Sacrifice) went now into the humanity of Christ: and the Imagination of the humanity of Christ went with Divine power into the *Medium* of Bread and Wine, and through the same, in the participation thereof, *into the humane Life*.

The Third Chapter.

How the *Disciples* of Christ have Eaten and Drunk Christs flesh and blood : and how that is properly to be understood.

I.



Reason should heere goe out from the Imagelikenesse into that which is unimagelike, and forsake the *folly* which Men strive for, for it was not an Imagelike participation, but is understood under an Imagelike one ; Christ gave not his Disciples the Imaged *Creaturely outward* palpable fleshly humanity, as some piece thereof : No, that is not consistent, for he sate by them at the Table, and did not rend the Imaged substance of his body, but he gave them the spirituall humanity, viz: the power and vertue of his body and blood, his owne *Mumia*, wherein the Divine and humane power is understood : which *Mumia* is a true humane Substance of flesh and blood, and is a spirituall flesh; out of which the visible Image groweth, and is wholly *one* with the visible Image.

2. See a Similitude in the Sunne, which *standeth* in its Orb, but presseth with its Lustre, power, and whole Substance, with all whatsoever it is in Essence, power, and Substance, forth out of it selfe into the *whole world*, and giveth it selfe to every Element, Substance, and Creature, to all hearbs, and Trees, also to every Creaturely life, and worketh in all things, whatsoever it will receive, and yet tearth not it selfe, when it goeth forth from it selfe, and *giveth it selfe* to the other Creatures, it continueth always whole, and goeth not away from its Substance.

3. So is also the Supper of Christ to be understood ; as wee see a Similitude of it in the hearbs and grasse of the Earth, which neither doth, nor can doe any thing *without* the power of the Sunne, it setteth the Jawes of its Essence wide open towards the Sunnes power and vertue ; that is, it hungereth onely after that, and into that hunger the Sunne shineth in, and kindleth *the Spirit*, viz: the Brimstone, Salt, and Oyle of the Hearb : and as soone as that is done, that the Sunnes vertue findeth or perceiveth it selfe in the Brimstone, Salt and Oyle of the Hearb, then it *worketh* therein, whence the Hearb attaineth a perceptible warmth, and conceiveth and impresseth the Sunnes vertue in it selfe, so that the Sunnes vertue and power becometh *Substantiall* in the Hearb, and groweth with the Hearb, and tinctureth the same, whereby the Hearb becometh Sunney or Solar, and worketh, to [the bringing forth] fruit.

4. So

4. So in like manner wee are to understand concerning Christs Testaments: for Hee is the Sunne of Life, and *the Light of the world*, *Joh. 8 12* Hee according to the Deity, is the Eternall Speaking Word, viz: the power and vertue of the Deity, the power of the Divine Light, and according to the humanity, he is, the formed out-spoken Word which is wholly one with the Eternall Speaking Word: for hee hath *intortated* our received humanity with the Eternall Word, viz: turned the outward inward, viz: the Substance of Time; and turned the inward outward, viz: the Substance of the Eternity: and is with the Divine Substance, through our humane Substance received from us, become pressing forth; as the Sunne presseth forth from it selfe, and giveth forth it selfe, so the Divine Substance giveth it selfe forth through the humane: Note: The Divine Substance bringeth the humane forth with it selfe; for the Divine Desire goeth forth towards the humane Essence, and the humane Essence goeth in towards the Divine out-pressing delight or desire.

5. Note: But, being the Divine power and vertue excelleth the humane, therefore is the humane *brought forth* through the Divine power, so that the humane power and vertue giveth it selfe, together with the Divine; through the Divine power: for the humane power and vertue is a *perception* or invention of the Divine, wherein the Divine findeth it selfe in something, viz: in the formed Substance of the word of power, wherein the Divine power loveth it selfe, as in its perceivable Substance, as the Soule loveth it selfe in its Body.

6. Note: And thus hath God powred his love through the humane Substance in the humanity of Christ, *into the Disciples of Christ*, with the humane Substance; in that way and manner, as the Sunnes power and vertue *in Spiritu Mundi*, in the Spirit of the World; as with the Effluence of the power and vertue of the Starres, mingleth it selfe with the *Spirituell* Erimstone, Salt and Oyle in the upper Elements, so that it comprehendeth their power and vertue in its Glance, and giveth it selfe to them, and it (the power) giveth it selfe into the Sunnes power and vertue, and [so they] worke together, whereby *the light of Nature* is unlocked, and with such working give themselves into the Earth, Hearbs, Trees, and all Creatures: so that in an Herb or Tree such a *vertue* doth exist; whence the vegetation or budding forth of Creatures doth exist: where alwayes in such growing or life, a man is to understand (1) an Elementary Substantiall power and vertue, and then (2) a super-Elementary Sunney or Solar and Starry or Astrall power and vertue, where the Sunney and Starry with their strong power *presse forth* with the Elementary.

7. Note: Now wee see in hearbs and all things that grow out of
the

the Earth, when they take hold of and *Eate* this power and vertue of the Sunne and Starres, in them, that they doe not rend themselves and make or use a severed Mouth to doe it withall, but the Essence of their *desire* (viz: even the Naturall Brimstone, Salt and Oyle in the Hearb) is the *Mouth*, which taketh hold and eateth in it selfe: the Influence of the upper Elements of the Sunne and Starres: Thus also in like manner it is to be understood concerning Christs Disciples and *all other Men*: they *have* Eaten and drunk Christs flesh and blood, under Bread and Wine, as through a *Medium*, with the Essentiall desirous Faiths Mouth: not with a circumscribed creaturely comprehension, but with the Faiths *desire*.

8. Note: Yet that a Man may rightly understand it [he is to know]: (1) the *outward* Mouth with its comprehension, apprehendeth the outward Elementary Substance, Bread and Wine: The Mortall transitory Substance of Man, viz: the *Grosse Flesh* (which shall not, nor *cannot inherite the Kingdome of Heaven*, Joh. 6. 63. 1 Cor. 15. 50.) that apprehendeth and eateth Bread and Wine, for Bread and Wine is also an earthly *transitory* Substance, *which goeth into the Belly, and out from thence againe*, as all naturall food, *Maith* 15. 17. And (2) the *right true Man*, which was created in *Adam*, which before the beaustiall grossenesse, was a right Man and Image of the visible World, according to its *inward* Spirituall Ground; the same eateth Christs flesh, which is even such Spirituall Substantiall flesh; with the Essentiall desire: Note: understand the flesh that he rooke on him in *Mary*, viz: *our humane*, but *not* the outward Ground of the Corporall foure Elements, but the Inward-holy Element, viz: the Ground, out of which the foure Elements proceed: Not Fire, Aire, Water, and Earth, but the Eternal pure Element, which is a *Substance* of Paradise, which is hidden in the foure Elements, understand the substance of Eternity, out of which time is gone forth into a vision Substance: that same flesh as a Spirituall *Mumia*, out of which, Man as to the visible body hath taken its original *in verbo Fiat*, in the word *Fiat*, which in *Adam* became blinde as to the Kingdome of Heaven, when he went with the desire into the foure Elementary grossenes: which fleshly Substance in Christs becoming Man was *filled* with heavenly living Substance, and made living againe; Note; that is it which the right Adamicall Man eateth, which sticketh hidden in the Grosse shell of the foure Elements: and in that Substance, the right Man *Eateth* Christs Passion, Dying, and Death, which death of Christ is in his victory become an Eternal Life, which Life for sen out of the Death of Christ. breaketh our Earthly evill will, and is become a *Death to our Death*, which the outward Nature *holdeth* for a Life.

9. Note: Note: And heere is Christs Passion and Dying *put on*

^a Workingly,
Effectually.

to Man, altogether Essentially, ^a Operatively, which Lives-Death of Christ, swalloweth up our Death, wherein the Body when it heere dyeth according to the foure Elementary Substance, *resteth*; and the foure Elementary becometh dust and ashes: this same power and vertue of the true humanity resteth in its Principle to the coming againe of the *Corporeall* Substance.

10. But (2) the Soule which is a spirituall fire, in its desire, as with the true Faiths Mouth, eateth the Supernaturall *Substantiall* Love of the Name J E S U S : which (Name) is become a Substantiall Power and vertue, viz: the Supernaturall Wisdome of God, wherein the *whole Deity* is understood workingly.

^b Or, Sophia,
The Wisdome
of God.

11. The Soules Mouth eateth of this Holy Substance, whereby the Soule is turned into a Love-fire-burning, for the Love of Christ giveth *Ens* and Substance to the Soules Fire; the fiery Life of the Soule taketh this Love Substance into its Essence, and by this Love-burning the Temple ^b Soph-] A H is againe *unlocked*, viz: the Substantiall Holy powerfull-Light, the true Spirit which vanished in *Adam*: As a Light goeth forth out of fire, so through the Soules-fire, another Principle, viz: the property of the *Divine* power and vertue goeth forth, and in that out-going power and vertue dwelleth the supernaturall *unsubstantiall* God in Trinity: for this is the Divine Principle, where God in Man dwelleth, worketh, and willeth, wherein the Divine Light is understood, which ^c *diffuseth* it selfe through the true Man, as fire through Iron.

^c Penetrateth.

12. Note: Understand it aright thus; Man standeth in Three Principles, viz: in Three Beginnings: (1) the *visible Man* is the visible World, which is outward and inward, viz: a transitory and an untransitory, viz: the Pure Element, and the Efflux, viz: the foure Elements: (2) the *Grosse Man*, with outward flesh and blood, is the foure-Elementary Body, and the Spirituall Body in the *Quintessence* or fifth Essence, is the Holy Element which is hidden in the foure, which is neither hot nor cold, neither dry nor moist: But the *Soulish Ground*, is not the Element, it is grounded in the Eternall Word, where the fiery Word of the Fathers property hath inbreathed it selfe into the Created body, as another Principle of an Eternall Nature.

13. Now the Third (3) *Supernaturall Ground* of Man is the true Spirit, understand the Substantiall Light, the Substantiall Wisdome, which with the Soules breathing in came into Man, but yet vanished when the Soule brought it selfe from the breathing Word into owne Will, into the visible Substance, with the desire; for the Soules fire-Life out of the Fathers property, could no more attaine that, therefore was this ground *vanished* as to the Creature, and not in God, but onely to the Creaturely Soule.

14. And

14. And when this holy Ground of the soule and body was hidden, then was soule and body a dark^d *D*arkeon, full of Paine and Torment: for God was hidden to it, and instantly the Principles according to their properties began to qualifie and operate; as (1) the *Soule* according to the Anger property of God the Father, which as to the light shining in it was hidden: And (2) the *outward Body*, began to qualifie in the foure Elements, viz: in hot and cold, and in all other properties of the Starres power and vertue, and every awakened property impressed it selfe into a substance, whence the body became grosse, hard and bestiall, and the true Image of God, a *Vizard* and *Monster*: And that is the *signe*, for the sake of which Gods power and vertue went *again*e into the Humanity and received the Humanity, and overflowed into us againe his divine power and vertue through and in a right Humanity.

^d Dale or Valley.

15. Seeing then Man standeth in Three Principles, as an Image according to time and Eternity of the visible and invisible Substance, and that *Christ* true *GOD* and *MAN*, hath also put on to himselfe the visible and invisible Substance in one undivided Person, so also is the *participation* of his Substance in his Testaments to be understood, as that every Principle in Man eateth and drinketh of its likenesse againe; viz: Note: (1) The *outward right* Adamicall Image out of the *Limus* of the Earth, eateth againe of the same humanity of Christ which he received from Man; and (2) The *Soule* eateth of the Divine Love-fire; and (3) the *Heavenly Divine Substance* vanished in *Adam*, eateth of the Substantiall Wisdome, and yet wholly unsevered through one onely Faiths Mouth alike: But: Note: (4) The *grosse Beast* of the Grosse flesh, which is but a Huske, receiveth onely the outward husk of the Testament, viz: Bread and Wine, and under them the *Judgement* of God, that breaketh and killeth the Lust of the body of this Grossenesse; therefore *Man should distinguish the body of the LORD*, and his blood, from the Animal Man [that is] without Faith, which receiveth onely the Judgement under Bread and Wine, for as the Mouth is, so is also the food in the Mouth.

16. Christ sayd, *Job. 6. My flesh is the right food, and my blood is the right drink*: Also: *I am the Bread that is come from Heaven, that Giveth Life to the World: Hee that eateth my flesh, and drinketh my blood, he continueth in Mee and I in Him: but he that eateth not the flesh of the Sonne of Man, he hath no life in him: Then the Jewes contended one among another and sayd: How can this Man give us his flesh to eate, and were offended at this saying: But he sayd: My words are Spirit and Life*: Note: To signifie, that wee should beleve his words, and he that comprehendeth and receiveth his word in himselfe, he comprehendeth in himselfe *that word* which is become flesh and blood; which word is be-

rain

come a true humane Substance, and that the Faiths Mouth comprehendeth in it selfe, viz: the right hunger or *desire* of the right true humanity, after a spirituall way and manner: Note: As the word of the Divine power is become Man, so is it also comprehended by the Faith, and is Man *in his Members* also.

17. That same Spirituall Substantiall Word taketh on it our Humanity, understand the spirituall humanity, and giveth it selfe *into* the same, and worketh and dwelleth therein substantially after a spirituall manner; as hee *dwelt* and wrought in the Body which he received from *Mary*: where Men saw on Him outwardly our flesh and Blood, viz: the spirituall Worlds substance, and yet in the visible was the invisible substance: of which he sayd; *Joh. 3. 13. He was therewith come from Heaven.*

18. Thus also that same invisible spirituall substance of Christ, which hath united and introverted it selfe with our Humanity, into our Faiths desire; in that manner as a *spark* of fire falleth into *Tinder*, and kindleth the *Tinder*, and consumeth the substance of the *Tinder*, and maketh it altogether fire: so also the Substantiall Power and vertue of Christ consumeth in his *Tinder*; viz: in the *humane* spirituall Ground; in the Minde, *Thoughts* and *Will*, all *evill influxes* in *Thoughts* and *Will*: whether they were from the desire of the Earthly flesh, or from the *Devill*, and from the *Lust* of the world cast thereinto, yet that same spirituall fire, *consumeth* all, for it taketh in the *Life* of *Man*, and ruleth it.

c *Sever.*

19. It is a *Light*, viz: a Spirituall Oyle in the *Life* of *Man*, wherein the true Spirituall *Life*, viz: the soulish *Life* burneth, and *without* this Spirituall Oyle there is no true *Light* or *Life* in *Man*, but onely an *Astrall* *Light*; and the true soule standeth in the dark *Dungeon* in its *Essence*, and helpeth it selfe with the *Astrall* *Light* of the *Sunne*, in which regard it hath also vaine earthly *Desires* and *Lust* in it.

20. But that soule which attaineth this *Holy* anointing Oyle of Christ in it selfe, turneth its longing and desires away from the *vanity* of the *World*, into Gods word and power, and is as a new young childe, that lyeth in the *Mothers* womb, and suffereth the *Mother* to nourish it: Thus it hangeth to Christs *Essence*, *Substance* and *power*, and eateth of the *Stock* of the *Vine* Christ, *as the branch eateth of the Stock of the Vine*, *Joh. 15.*

21. Reason should understand us right, It is not so to be understood, that Christ hath with his flesh and blood, with the grosse *mortal* flesh and blood, introverted himselfe into *Man*, which flesh and blood is of no profit, but is onely as a receptacle or shell of the right spirituall *Man*: Much *lesse* doth the *Divine* Substance mingle it selfe with *Bread* and *Wine*; so that when I behold the blessed *Bread* and

and Wine, and receive it into the Earthly mortall Mouth, I should think, that I comprehend Christs flesh and bloud with my *fleshly* Mouth, as I comprehend Bread and Wine therewith.

22. No: That cannot be, Bread and Wine is but a *Medium* or meanes thereunto, even as the Earthly Mouth is a *Medium* or meanes of the Spirit: the Spirituall Faiths Mouth of Man comprehendeth Christs flesh and bloud under Bread and Wine: *not inherent* in Bread and Wine: for Bread and Wine changeth *not* it selfe into Christs flesh and Bloud, but it is a meanes thereto ordained, which *Medium* belongeth to the visible Man, through which *Medium*, the Invisibile giveth it selfe into the Invisibile Spirituall Man.

23. In Bread and Wine *two* properties are understood, as (1) the Grosse Elementary Earthly Substance, that belongeth to the Mortall Man; and then (2) the power and vertue therein, wherein the Tincture of the Bread and the Wine lyeth, which (*Tincture*) is above the Elementary Substance, wherein the foure Elements lye in the *Temperature*, which is a heavenly Paradisicall power and vertue; that same Tincture of Bread and Wine is the *true Medium* wherewith Christ the humane Tincture giveth himselfe as into the humane Life: for, *Man liveth not from the foure Elements onely*, Matth. 4. 4. The Grosse food which entereth into the Mouth, doth not *alone* sustaine Life, but the Inward power and vertue, viz: the *Quintessence* or fifth Essence, wherein the Tincture lyeth as a spirituall fire.

f By Bread onely.

24. The Elementary food ^g produceth onely mortall flesh, and giveth a Source or moving of the Mortall Life, but the Spirituall Man taketh his *Nutrimēt* from the Tincture, for it selfe is a Tincture, viz: a Spirituall Fire: therefore Christ *powreth* or over-floweth his heavenly flesh and bloud, viz: the Holy anointing Oyle, into the Life of Man, through and with the Nutrimēt of the true Life, viz: through the *Tincture* of Bread and Wine: Not to understand, that the Tincture of Bread and Wine is able to apprehend such a thing, but it is onely a *permissive Medium* thereunto, as the Outward Mouth of a Man is but a *Medium*, where-through the power and vertue of the Tincture in the food is over flowed into the Spirituall Man: and, because in Bread and Wine there lyeth the *highest* Tincture; which is neerest to the Life of Man, which most of all susteineth the Life of Man, therefore also hath Christ ordained this Testament under it.

g *Worketh, or Effecteth.*

25. But (1) wee should *not* be earthly minded, and suppose, that after the Bread and Wine is blessed with the words of Institution, that then Christs flesh and bloud is *inherent* in the Bread and Wine, and that every wicked Man may partake of it without the right Mouth; No, if that were so, then could Bread and Wine comprehend the divine power and vertue in its own capacity, and Christs

Spirituell flesh and blood were become Bread and Wine, and it would *no more* continue to be as Christ sayd; *My words are Spirit and Life*, Joh. 6. 63.

26. Mans spirituall Mouth, taketh with the Faith Christs words and Life, which words are a power of his flesh and blood, where the divine word *is become* a humane Substance: That same humane and divine substantiall word is given to Man with the *Tincture* of Bread and Wine, as through a *Medium*, that there may be a *visible* signe, of what is done in the inward Ground.

27. Note, Note; (2) wee should not *depend* on this meanes or Medium *alone*, and think, that Christs flesh and blood is onely and alone Participated in this use of Bread and Wine; as reason in this present time miserably erreth therein: No, that is not so, Faith when it hungereth after Gods Love and Grace, alwayes eateth and drinketh of Christs flesh and blood, through the *Medium* or meanes of the blessed food, and without the *Medium* or meanes of the food: Christ hath not *bound* himselfe to Bread and Wine *alone*, but hath bound himselfe to the *Faith*, that hee will be in Man, Hee will continue in him, and Man shall continue in Christ: His powerfull living Word would continue substantially in the Faith, of which Substance, the Faith may alwayes (as also it *ever* might) eate, for it is the Faiths Nutriment, wherein the Faith doth subsist and is a Substance: Note: The Faith in *such* participation becometh a substance; viz: a spirituall flesh and blood of Christ, in which the Living GOD in Trinity, dwelleth, worketh, and willeth.

28. The *Substantiall Faith* in Man is Christ himselfe, who continueth in Man, who is the Life and Light of Man: That is, *the Temple of the Holy Ghost, who dwelleth in us*; as Paul sayth; *Know yee not, that yee are the Temple of God, that the Spirit of God dwelleth in you?* Also, *the Temple of Christ is Holy, which yee are*, 1 Cor. 3. 16, 17. Also, *Shall wee that belong unto Christ, be yet Sinners? that be far from us, then were Christ a servant of Sinne, in us*, Galat. 2. 17. This same substantiall Faith is also *the branch on the Vine* of Christ, which power and vertue penetrates through the whole Man (as the Sunne doth an hearb) and killeth the Lust and workes of the flesh.

29. The Mortall flesh is not the Substantiall Faith; that flesh comprehendeth *not* Christs flesh and blood, but suffereth it as a Groffe stone suffereth the Tincture of Gold: and as fine Gold lyeth and groweth in the Groffe stone; so also the love of Christ groweth in the true Life of Mau, and penetrateth through the Life, as fire doth through Iron: Not that such power stood in Mans Life, that it could receive the substance of God *in its owne* power and vertue; No, it is given him of *Grace*; as the Sunne of its own will giveth it selfe to the Hearb: And the Hearb cannot therefore say, I am the Sunne,

Sunne, because the Sunne worketh in it: so also can Man *not* say: I am Christ, because that Christ dwelleth and worketh in him as in his Expresse Image: But the Creature is the Passive wherein the Creator dwelleth and workerh.

Note.

30. Wee are Members of Christ according to his humanity, and are therefore called *Christians*, because Christ dwelleth and worketh in us, in that wee are in our Life his twiggs and branches, in those in whom he bringeth forth fruit through his power and vertue: O little Children, it is a Great Myserie! Note, Note; the *use* of this Testament, where wee especially under Bread and Wine should partake of Christs flesh and blood; is *therefore* ordained, that so wee should come together, and eate of One Bread, drink of One Cup, and thereunder receive Christ, that wee should *Instruct* one another, what he hath done for us, and declare his suffering Death and blood-shedding one *among* another, and *teach it to our children*. and should *binde* our selves therewith in Love, and exhort one another, that wee in Christ are Members of one Body, that wee in Christ are all but One.



31. Even as the One onely Christ giveth himselfe into us *all* in Common to be one onely Life, and loveth us all in his one onely Humanity, and reacheth forth that same onely humanity with his great Love and Grace to us all in Common, under one Bread and Wine, and so bindeth himselfe to us in one only participation: Thus should wee also in *such coming together* and participation; as members of one body, *binde* our selves together in *true Love* and faithfulness, and seriously Consider, that in such participation wee are all but one in Christ: for wee partake all of one onely Christ, and in that same one Christ wee are one onely Body, which is Christ in his Members: O little Children, what a depth of Myserie is this if wee did rightly consider it! Satan in the Anger of God, hath rent us asunder, and made us *at odds*, so that wee have *Opposite* thoughts: and heere cometh Christ with his Love, and maketh us all, in himselfe, one onely Man againe, which is he himselfe in us: so that *all* of us together are become branches rooted in his tree, which he himselfe is; and *all* live from his vertue and substance, and stand in one stock, which is himselfe.

32. Therefore wee should rightly consider this, and not with unworthy hearts and Mouths draw neere to this *Communion*, and suppose it is enough, that wee partake of Bread and Wine: No, it is a brotherly, memberly *Band* and Covenant; wee binde our selves therewith in Christ to be one onely Man, and that same one onely Man, is every one himselfe in Christ: therefore our purpose in such coming together should be, that wee as Members of one Body, will *binde* our selves fast with such participation, and forsake Satan with

his.

his Opposite will, and *heartily love* one another, as *Christ hath loved us*, and *hath given his life* into Death for us.

33. To this End is this Testament of participation under Bread and Wine ordain'd: Not to understand, as if it were a participation apart and asunder, whereof a Christian without the use of this *could not partake*: for if wee are in Christ, and he himselfe be in us, and is our Life and Light, and wee thus rooted in him in the Substantiall Faith; which Faiths Substance he himselfe is: Wherefore should not then *that same Lives desire*, be able *awayes*, if it but turne it selfe thereinto, to eat thereof: this Ordinance is onely a memberlike Band of Love; that wee might thereby instruct one another what Christ hath done for us, till hee shall *visibly come* to us againe in his assumed humane Imagelikenesse; and as our right High Priest be ever with us and *in us*.

Nota

The Fourth Chapter.

Of the difference of such Participation, what the wicked receive by this Testament: and how a Man should rightly prepare himselfe for it; that he may be rightly worthy.

I.



AS is above-mentioned, it lyeth not in the conceit or supposition that one need onely draw neere with the Body to such Communion, and think: when I have participated of Bread and Wine with others: then I have received the true Testament of Christ, whereby my finnes are forgiven mee: No, St Paul sayth: *Hee that distinguisheth nor the Body of the LORD* from Bread and Wine, he receiveth it to his owne Judgement, 1 Cor. 11. 29. Bread and Wine cannot apprehend this Testament, much lesse the Faithlesse, who come to it onely out of Custome, and that he will have the Name of a Christian.

2. So also it standeth not in the Priests power, with his blessing to bring the Body and Bloud of Christ into the Bread and Wine; but it standeth in the Divine Institution, which Institution is *hidden* from the wicked Mouth, and it is done to him as to *Judas*, who though indeed he also ate and drank of the Bread and Wine of the Supper;

Supper; and was invited to the Testament; yet he did not receive Christs flesh and blood, viz: the Love of God; for after the Supper Satan went into him: which is as much as to say: the power and vertue of the Testament touched him, so that his inward false Faiths Mouth, was thus stirred and opened, but as his Faiths Mouths was, so was also the Testament in his participation, as the Scripture sayth: *With the Holy thou art Holy, and with the perverse thou art perverse* P^sal. 18. 26, 27.

3. Hee received the Testament of Christ, but [it was] the Judgement onely: which Judgement in the Holy or Saints killeth the Earthly Will of the Serpent: that is, when the Soule is capable of the holy power and vertue; so that it hath a Mouth of Faith, which receiveth the Love in the Testament, then it receiveth also herewith in like manner Christs suffering, Death and Resurrection, which killeth Sinne in Soule and Flesh; but the wicked Mouth is not capable of the Love; therefore it receiveth onely Christs suffering and Death, and Not his Resurrection, for with his false opinion, he layeth his desire, viz: the false Faiths Mouth, to Christs Flesh and Blood, and killeth Christ in this participation in his Testament, in himselfe: he is thereby Guilty of the Death of Christ, for with his false participation, and false Faiths desire, he toucheth the severe Judgement of God in Christs Agony, Wounds, and Death.

4. Therefore, in that he is onely capable of the Judgement, the Judgement of God which killed Christ for our sinnes sake, in this Testament is moveable in the Soule and property of the wicked: which Judgement, toucheth or stirreth Christs wounds and Death in his Testament, in this participation of false property, for the false Serpents-seede with this touch^a stingeth Christ in the Heele: for Christ offereth the Soule his Testament, and would slay the Serpent: but while Satan hath the chiefe Dominion in the Soule, he will not receive it, but through the Soules Essence casteth his false Poysonous rayes^b upon the wounds of Christ, and desireth to kill Christ.

^a O.; pierceth.

^b O.; against.

5. Understand; he desireth to poyson and infect that Ground in Man, where Christs Blood and Death, with his Resurrection, should be possessed, and stirreth it selfe so much the more in the false Soule, as he did in Judas: when he received this Testament, then he was stirring in Judas, and rooke his life in: Therefore sayth the Scripture; *After the Sop, Satan entered into him,* Joh. 13. 27. For his false Heart had stirred the Judgement of God, therefore it came also into him, for it was within him aforehand, but not manifest, till he touched the Covenant in the Testament: so it went with him as with Uzza, *Who unworthily touched the Arke of God,* 2 Sam. 6. 6, 7. 1 Chron. 14. 9. 10. which a wicked Man ought to observe, that he doe not without repentance for his sinnes touch this Testament, else, he lay-

eth.

eth his hand of false property, on Christs Wounds, Agony and Death, and will in the End receive *Judas wages* therefrom.

6. It is not so to be understood, as if the wicked, who applyeth himselfe with others to the Covenant of the Testaments of Christ, did receive nothing, as also is to be understood in *Baptisme*; for the Testament standeth firme, the Institution continueth in power and vertue, for the *Faithlesse* doth not take away the Covenant and power; The Covenant goeth with such participation and use, into all, but as the Mouth is, such also is the participation: Gods great Love and Grace, viz: the Substantiall Love, giveth not it selfe into the wicked Soule, but the Proesse of Christ, wth his paine, ^cAgony, Scorne and Death, goeth indeed into the wicked soule, for therein the Man Devill, viz: the wicked Heart, pierceth Christ in his wounds, and maketh it selfe Guilty of the Death of Christ.

7. The wicked indeed participateth on Christs Going into Hell, on his Anguish, and Death, but he is not capable of his Resurrection, wherein Christ ruleth over Death and Hell: for his wicked will desireth not to dye in Christs Death with Christ, to his wickednesse and false matters and conversation, but desireth onely to arise and Live with sinnes in Christs Spirit; he will rule in the Resurrection of Christ with his Earthly *Lucifer*, therefore he treadeth the Death of Christ with the feete of his false desire, and doth the same which the *Pharisees* did to Christ: therefore it were better for him not to boast himselfe to be a Christian, and that he did not touch or meddle with Christs Testament.

Of the Ground of Absolution. What forgiveness of Sinnes is.

8.

^d Or, Ignorance.

^e Or, Sharp.

The false conceit and grosse ^d mis understanding, when Men teach, Christs Testaments destroy sinne, needs yet a more ^e acute exposition, that the wicked Man may not thus hide himselfe under it, and so cover himselfe with Christs purple Mantle, and weare it as a Badge upon him in falshood: Christs Bloodshedding, as when he destroyed Gods Anger therewith, and turned the Anger into Love, is that which destroyeth sinne: Hee that worthily participateth of Christs Bloodshedding, in him sinne is destroyed through his victory and resurrection with his blood and Love; Hee that cometh to it with a Penitent heart for his by-past sinne, and is angry at it, and hath a strong purpose in himselfe, no more to enter into it, he layeth hold with the Faith on the Testamentary Grace.

9. It is false for one to deferre his repentance till the participation of the Testament of Christ, [and then to think] that the same will

will take away his sinne: There is no forgiveness of sinnes, either by *Testament* or *Absolution*, unlesse a Man convert from sinne, and be *renewed* through earnest sincere Repentance and turning in to the Grace of God in Faith on Christ in the Holy Ghost: that he taketh up another will and resolution to goe out from falshood and wickednesse.

10. For, the forgiveness of sinnes in Christs Testaments, and without the use of them is nothing else but this: when Christ in the Converting Sinner ariseth from Mans Death, into Mans Faith; and a New obedient will ariseth out of his Death, and becometh a Light in Mans Life, so that the Eternall Night is turned into a cleere Day, then Sinne is forgiven: for if the Eternall day of Love dawneth, then is the Night of the Eternall Darknesse of Gods Anger turned into Love, and there is the *Wedding of the Lamb* rightly kept; and not with the unworthy Heart, which without repentance and forsaking of its sinnes runneth to the Testament, and supposeth, that its sinnes are forgiven through the *laying on* of the Priests Hand, and participation of the Testaments.

11. The Priest hath no power to forgive sinne, it standeth not in his owne might and power, the might is in the *Ordinance* of Christ: Christ in Man, and so farre also as he is in the Priest himselfe, forgiveth sinne to the Repenting Conscience: The Absolution is but a *Medium*, viz: an outward signe thereof, that wee should receive one another in Love and hearty forgiveness, and binde and reconcile our selves in the Love of the bands of Christ, in his *Bride*, and in Love receive one another into the *Communion* of the body, viz: of the *Bride of Christ*.

12. The *Minister* of Christ, taketh the faithfull Penitent Man, through an Outward Absolution, in Christs stead, into the *Communion* or *Congregation* of Christ: Hee is with his Absolution a *Medium* or meanes, of that which Christ himselfe through his absolution doth *Effectually* in the inward Ground, and so Man is through such a *Medium* outwardly confirmed: But if there be no Faith and conversion there; but *onely* a Custome, then there is also no Absolution; for the Priests Absolution without Christs co-working, is powerlesse and dead, for the power sticketh *not* barely in the outward Ordinance and in the Priest, but in the *Communion* of the Saints in Christ, viz: in the *Bride* of Christ, the same taketh the Repenting Man into their Memberlike fraternity, in the *Faith* of that which is to come, the *Spirit* of Christ in his members receiveth him.

13. A wicked Priest, in whom the Spirit of Christ is not, cannot absolve him, nor receive him, but the Office of Christ through the word of his Promise, receiveth him: A false Priest is but an outward worklesse instrument as to himselfe, and doth no more with this than

f Church.

g Workingly.

the wicked Priest with the *Waſer-Baptiſme*, which onely powreth the water, and ſpeaketh the words without co-working; But the Spirit of the Office looketh not upon the *unworthy Miniſter* of the Office, but upon thoſe that come to the Office with Faith: He abſolveth him through his Office, and receive:h him with the Bride of Chriſt in whom Hee worketh, into the Church or *Congregation*, and not by a wicked *Phariſee*, who himſelfe is not capable of the Office, and onely ſitteth there as an *Idoll*, which Man worſhippeth, and is himſelfe but a *Devill* full of falſhood, and attribureth that to himſelfe, which he himſelfe *hath not*.

14. There muſt be earneſtneſſe uſed in going about with ſuch an Office of the power of God, or elſe Chriſt is but mocked therein: Therefore no Man ſhould *relye* upon the Ordinance, and think, that the Ordinance abſolveth him, or that for the Ordinance and Inſtitution ſake of Chriſt he *receiveth* the Teſtament: If any will receive Chriſt into himſelfe for a lodger; he muſt then bring the Temple of Chriſt, wherewith Chriſt abſolveth him, with him into the Ordinance; The abſolution is but a receiving into the *Communion* of the Members of Chriſt: the Priest receiveth him outwardly with the Congregation, and Chriſt receiveth him in the *Faith*, and bindeth himſelfe workingly with him; which cannot be done without Faith and Earneſt turning into God: and now as Chriſt worketh inwardly in him, ſo alſo the Congregation or *Church*, viz: the Bride of Chriſt, worke *membrally* in him with their *prayers*, and they all are but one in Chriſt.

15. But it is a ſnare of the Devill, that the wicked think, that he is a ſinner indeed, but he will at laſt goe to the Office of Chriſt, to the Communion of Saints; and *will be abſolved* and receive Chriſts Teſtament, that his finnes may once be forgiven him, and then will ſinne a new, when his old ſinne is done away: as it cometh to paſſe, that many *begin to hang their heads a little, and make a ſhew*, and preſently afterwards enter into their old Cuſtome againe, into all abominations and Blaſphemy: *Theſe Crucifie Chriſt*, and pierce him in his wounds; and it goeth with ſuch a one as with *Judas*, who after he had eaten, Satan entered into him, it were better he continued altogether from it, ſo long as it is not with him in Earneſtneſſe, if that he thinketh to be and remaine a true Chriſtian

^h Note.

Of true Chriſtianity. What a right Chriſtian is.

16.

Chriſtianity is not a *bare conceit*, that a Man need onely to acknowledge with the Mouth and beleeye, that Chriſt dyed for us, and hath ſatiſfied

satisfied for sinne, that a Man need onely to give assent to the Gospel, and hold the History of what was done by Christ, to be true, and that a Man need *onely* and *barely* to goe to his Testament, and there receive the Grace which he left behinde him, and comfort himselfe therewith, and accompt it as a Merit and *imputed Grace*: It is not *enough* for a Man to heare Sermons preached, and to be Baptised to Christ, and goe to the Supper, so that a Man doe but keepe the Custome: this by farre maketh *no* Christian, it must be Earnestnesse, none is a Christian, unlesse Christ live and work in him; as Christ himselfe sayth; *Without mee yee can doe nothing*: Joh. 15. 5. Also: *Hee that gathereth not with mee scattereth*, Matth. 12. 30.

17. A Christian must be one Spirit *in* and with Christ, and will and work in the power of Christ: it is a living active working Grace, in a Christian; a continuall burning fire, a *feeling power* and vertue, which though it be often covered with the Lust of the flesh, and the *vainity* of the world, yet it ⁱ glimmereth and burneth in the Heart, as a fire, and reproveth the flesh, and the vaine lust of untruth; rejecteth the false way, and willeth it not: that same *inward fire is the Spirit of Christ*, which without ceasing breaketh the head of the Serpent; viz: the Lust of the flesh: The flesh hath the will of this world; but that same kindled ground, hath *the will of God*: If any be a Christian, then he will hate and be angry at the will of the flesh, he will be an Enemy to his evill fleshly Lust, and constantly complaine and hold himselfe to be *unworthy*, and continually with his inward will of the soule sinck himselfe, into the ^k meere Grace, into Gods mercy, and *not* say of himselfe, *I am a right Christian*, but will continually presse with his Desire into Gods Mercy, and fly to Grace, that he might be but a right Christian, and will accompt himselfe in all his conversation alwayes *too unworthy* of such Grace, and in continuall resigned humility with weeping and prayer, onely presse into Grace; his whole life will be a *continuall* Repentance, and [he will] evermore desire to apprehend Grace, as it hath apprehended him.

18. A right Christian is *affrighted* at sinne, when the Lust of the flesh would worke sinne: also when he seeth others work sinne, then he *groaneth* in himselfe at it; and wisheth that such evill were not committed, it is an abomination to him in his Eyes, he loveth *truth* and *righteousnesse*, and hateth the false way: and although the Earthly flesh often unawares without any purpose of will, falleth upon him with a sudden false Lust, and *many times* bringeth him to fall, as hath been with *David*, and *Solomon*, and *Many Saints*, and *is still* done, yet such a Man in whom the Spirit of Christ is, doth *not lye in sinne*; but the Inward Ground, viz: the Incorporated Grace in the Spirit of Christ, cometh *quickly* with Gods ^l severe righteousness, in the An-



ⁱ Gloweth.

Note.
^k Purest.

^l Strict.

ger, and entereth into him in the *Conscience*; as the Prophet *Nathan* entered into *Dauids* conscience, and touched his conscience, and awakened the fire of Anger: when *David* suddenly began with great sorrow to repent and acknowledge his sinne, and entered into such Earnest Repentance, that *he would receive no comfort from all his friends*, and would not suffer his Eares to be filled with comfort, and the tickling of Grace, till he felt the Grace of the Lord in his *Conscience*; no flattery would set his heart at peace, till the Lord spake into him with his Grace, 2 Sam. 12. 7.

Of the worthy preparation to the holy Testament of Christ.

19.

If any will call himselfe a Christian, and comfort himselfe with the Merits of Christ, and approach to his Testament, and worthily receive the same, let him consider his *wayes* well, and looke to his *heart*, and see how it is framed, 1. Whether he standeth in such a desire, as to be *willing to dye* wholly from vanity; 2. Whether it be in his purpose, to *goe out* from all falshood, unrighteousnesse, lying and deceit; and that he be resolved never to enter into them againe: 3. Whether he desire the *Grace of God in Christ*, with a cleane *pure* wil 4. Also whether he is *sorry* for his sinne: 5. Whether he finde and feele such a will in himselfe, that from henceforth he will *wholly* goe forth from his former Sinnes and Blasphemies: 6. And also whether he be so minded, that he will yeeld up his *whole heart* and will to Gods Mercy: 7. Also whether he findeth feeleth and knoweth a *place* in himselfe where he will lay up, this high Testament, viz: the flesh and blood of Christ with his Grace: 8. Also whether or no he hath made *roome* in his heart and whole soule for the Spirit of Christ, that he may there enter in as a Living Conqueror over Death and Hell, and may erect his Kingly *Palace* in his heart and soule: 9. And whether he be *capable* of this, where Christ sayth; *Wee will come unto you and make our dwelling in you*, Joh. 14. 23. 10. Also whether the Temple of the Holy Ghost in him be swept and *purged* with right repentance: 11. Also whether there be a right *Mouth* in him, that can rightly receive Christs Holy flesh: 12. Also whether the Essence of his Life be so framed, that Christ with his Substance and with his Love may *continue* therein? For Christ sayth; *Hee that Eateth my flesh and drinketh my Bloud, continueth in Mee and I in him*, Joh. 6. 55. 13. Also whether he finde in his Minde that the *Streame* of the Living Waters of *Divine Love* flow from him, that he love his God, and his brother and Neighbour as himselfe: 14. Also whether he wishest and desireth to doe *Good to his Enemies*. 15. Whether he accom-

teth

reth any thing in this world as *his owne*, of which he sayth; *This is mine owne onely*: 16. Or whether in that which he hath and possesseth he accompteth himselfe but a servant of God, and a *Steward* to him and his brother therein: and Consider that he is but an *Officer* and *Servant* of God in his state and condition, & in his temporall Goods, that *none* of it is his own, but Gods and his brothers? 17. Also whether he trusteth God in his conversation, and keepe and esteeme his *Life* as his Lord Christ did; who was but a *Pilgrim* in this world, and had nothing for his owne, and also willingly left his *Life* for his brethren? 18. Also whether he findeth a *sparkle* of such a will in himselfe.

20. Now if he finde *all* this in himselfe, then he is rightly worthy and very fit for such a Testamentary participation: *but if not*, and yet findeth such a *hunger* in himselfe, that he would willingly be and will so, then he is in the *drawing of the Father* to the Grace in Christ, then he should *not* long *parly* with Reason, and frame *doubts* in himselfe, but should that very houre enter into such an Earnest purpose, that he will enter into Earnest sincere Repentance, and continually fly to the Grace of God in Christ, and pray, that he will give him such a *heart* and will, and not *attribute* to himselfe, as if he would attaine it in his owne power and vertue, but barely and meerly sinck into the most pure Grace, into the Mercy of God, and be in himselfe as a young childe, which onely hath a *desire* after the Mothers Milke, that *cannot* help himselfe, but flyeth to the Mother for her to helpe him.

21. His going to the Communion of Saints should be in *Humility*: with a right reconciliation with all those, whom he hath wronged, or who have wronged him, and should forgive *all his Enemies*, and wish the same to them which he desireth for himselfe: With the feare of God, and a penitent Heart, in a right Earnest purpose, he may approach thereto, and bring no *owne* desire to the Testament of Christ, nor willing to apprehend and comprehend such Grace by his owne ability, but onely sinck himselfe downe, and wholly give himselfe up into the Grace as unworthy: and cast himselfe upon the Grace, to doe with him what it will; and not at all *will* to desire the Spirit of *Divine Joy*; understand, as a propriety; but give himselfe up to it, and sinck downe in the Grace, that the same (Spirit of Grace) may be in him *how* and when it will.

22.

*The Heart and Minde should say in it selfe
before the Testament of God, thus:*

*O thou Great Grace of God, I unworthy sinful Man,
come.*

come to thee upon thy Call, whereas thou hast bidden us poore Men to come and thou wilt refresh us, *Matth. 11. 28.* Be it done unto mee according as thou sayst, how thou wilt, I give up my selfe herewith wholly and altogether, doe thou with mee poore unworthy Man according to thy Grace, how thou wilt; I will Eternally be thy owne: Break now my will, and govern it with thy will, I can and am able to doe nothing but sinck now wholly and altogether into thy Grace.

23. Such a Man as so wholly giveth himselfe up to God, and continueth standing in such resignation with his will, he will in the End when the Grace moveth in him, finde and feele, what Grace and Divine Love is: When the Divine fire is kindled in his life, then he will feele and taste what Christ in him is, and finde quickly how he is become another Man of other thoughts and will.

24. And then he is a Christian, when Christs Love-fire striveth with Gods Anger in the Conscience, and it will be set before that Man in Christs processe in this world, that he must follow after Christ, in his suffering, anguish, paine, scorne, and persecution, and must take the Crosse of Christ upon him, and be conformable to Christs Image: where there is Inwardly Strife against Sinne, and fleshy Lusts that are in him, so that he despiseth himselfe and hateth the evill Lust; and outwardly he hath contempt, scorne, trouble, and misery: whereas the world accompteth him for a stranger and a foole, where reason looketh upon it selfe as foolish, and he himselfe as to the matters and conversation of this world will be a foole, and hateth every thing which his flesh loveth: where there is none that flattereth him, but all his good friends, shun him and withdraw themselves, except onely a few of the children of God, who take notice of it, and whom God sendeth him for his comfort: Then may he think, that he at that time with Christ, hangeth to the Crosse, and he so behaveth himselfe, that he would willingly even dye with Christ, for the profession sake of the Truth, in hope that he also in Christs victory and overcoming shall arise with Christ, and live Eternally in Christ.

25. This is a Christian and worthy for the Communion of Saints, who is entered into this processe, and converseth therein: All others who goe onely out of Custome, and accompt Christs Testament, for an outwardly imputed Grace, and as a worke done beleevingly appropriate it to himselfe, and will receive it as a Gift, but will not be newborne, and be another Man of other thoughts and will, and keepe the

the defiled Cloake of sinne in the *Conscience* in him, and passe quickly againe into the old soorsteps: All these are unworthy and unfit, and uncapable of the Testament, and receive it *onely* unto Judgement, as before is mentioned.

The Fifth Chapter.

Of the Contention, Disputation, and *Strife* of the Learned about Christs Testaments: what they Effect therewith, and what is to be held concerning it.

Not out of an affection to meddle with any one in his good Conscience, will I adde this Chapter, but for the comfort of the *simple* children of Christ, which Men lead into Errour, and shut them up in opinions, and seduce them from the true understanding in contention, and make of Christs Testaments a meere *Den of Murther*, and binde and shut up the Conscience in Snares and Bands, to them I will signifie what they should hold concerning the contentious Disputation of the *Learned* in Reason, and what they set up thereby.

2. Christs Testaments are nothing else, but a Band and Covenant between God and Man, a *Memberlike* union of the children of Men, where God with the humanity of Christ hath bound himselfe with Man againe after the fall, to be their loving God: Now all that *wi-
thout* this Memberlike Band and Covenant of Love, contend and dispute about conceits and opinions, about knowledge, that goeth into owne selfe without Christ, and there is no true *understanding* in any such, for *none knoweth Christ, but the Father onely, and those to whom the Father will reveale him*, Matth. II. 27.

3. Now if Christ be revealed to and in a Man, then he hath no contentious Disputation, nor *Strife* with any Man about *that* knowledge and skill, but he is *lowly*, and accompteth himselfe unworthy of any such knowledge; he despiseth none for the *difference* sake of his Gifts, but is in Love with all Men, and letteth every Man have his owne, and giveth to his Neighbour onely his Love-will, and considereth how he may be a *Member* of Christ and of his Brethren and Sisters.

4. But

Nota

4. But that Men run into so many Opinions, and strive, contend, and dispute about them, and despise one another for the *Letter* sake, and scorne, and give them to the *Devill*: there the simple Christian is to know, that in all such Strife there is *no true* understanding, but meere Pride and *Anichristian*^a doings, or miserable confounding of the words of Christ, where nothing ariseth from it but disunion, unsafety, Enmity, and nothing else is effected therewith but the *Devills* will.

^a Matters.

5. And that is, because they give out themselves to be *Teachers* of the Kingdome of Christ, and yet are *not sent* or knowne of God; they take their matter all from others, and exchange words and letters, and contend and dispute about the Art, how Men may artificially set letters together, and make opinions, which compofure is most artificiall, and compell the *Consciences* into that Art; but they themselves *understand not* what they doe: their knowledge sticketh barely in the *letters*, and yet have not the *Living* word CHRIST in them, who giveth *testimonij* to the Literall word: Had they Christ in the Love in them, then they would impart that same Love, and would shew men Christ in themselves, and would so walke that *Men might see* they were Christs children: But while they onely contend and dispute, and will not so love and live, themselves, it is false and but an hypocriticall shew.

6. But that this is true, let Men looke upon their supposition, about which they contend: One heape of them sayth, *Christ is substantially under Bread and Wine*: Also, *Bread and Wine is changed into the Testament of Christ, and there is a change of the Bread and Wine*; and so will receive Christ into the Beast all and Mortall Man, which Beast yet is not profitable^b as to Holinesse: The other Party sayth; *It is onely a signe and signification of the Body of Christ, that he was broken or dyed for us*: and denieth the^c present substantiall participation, and understand nothing concerning Man, what and how he is, what he wanteth and standeth in need of, that he may attaine the salvation of God againe: The Third Party will handle the matter best, and keep to the words of the Institution, but say; *That Christ is participated with and under Bread and Wine, that is, Christs flesh and blood is eaten and drunke under Bread and Wine*; but yet have no understanding how that comes to passe, what is in Man that is capable of such a Gift, and will know nothing of the inward Ground and right Adamicall humanity, and deny also moreover the Substantiall inhabiting of Christ, and is as farre from understanding as either of the other two: Neither will they know how the participation is wrought, but depend barely on the dead letter, but lay about them, lash and thunder, with railing, scorne, Heresie, and Blasphemy.

^b Text. In the holinesse.

^c All-present, presentiaall.

7. Every party striveth onely about a literall Image, and will have Christ bound to their ^d Imagelike opinion, and will be Patron of that same Image, and doe it upon no other ground, but that they will attaine Glory, honour, and high Esteeme by it: which may be knowne in that they all of them *disgrace* and contemne one another, that each of them may but maintaine his ^d Imagelike opinion, and be called and esteemed ^e Lords of the Mysteries of Christ; and yet in the ground of their hearts respect nothing but the Earthly *Lucifer*, with temporary honour and selfe-will; and will be worshipped as Christ: Every party would have it so, that Men should worship their Image, viz: their framed literall Opinion.

8. With Christs Testaments they distinguish their Images, and make them a Sect therewith: and cry; *Heere is the Church of Christ, there is Hereste and Seduction*: cleave unto mee, *heere is Christ*: and therewith imbitter the hearts of *Kings* and *Princes*, as also the Mindes of the *People*, so that one brother, for an Image-like opinion sake, despiseth, disgraceth, slandereth, and blasphemeth another, and accompts him and cryeth out upon him for Devillish, and will raise warres and bloodshed, and desolation of Land and People, for the sake of such *Idoll-Images*: all which are a meere empty shell without fruit, and belong to the fiery World for Separation.

9. Men have brought it to this passe, that the people *think* they are saved, if they doe but cleave to the opinion [of such men] and allow it: whether they understand it or no, when they doe but honour a Sectarian Name thereby, and hold the Patron of their opinion to be right; so that when one heareth the name of him, he cryeth; *Yes, yes, that is right*: and yet knoweth not what it is: so altogether have men blinded and seduced the simple, that Men looke onely upon Mens Names, and think Christ is in the Opinion; and that which is yet worse, men so compell the people with power into such Image-like Opinions, and have so blinded Men, that they forsake even body and Goods for an Opinion sake, which yet they understand not in the ground of it, and persecute, hate, and kill one another for it.

10. Every one of them cryeth Men will *take away* the true Doctrine, viz: the true Faith, *from them*, and yet they have it not, neither is it in their Opinion; thus altogether is the world filled and blinded with Opinions: Men suppose, if a Man *use* but Christs Testaments according to the opinion of his Patron, then there is blessednesse and salvation therein, else there can be *no* salvation: and whosoever imagineth not according to the same opinion, and hangeth and cleaveth to them, cannot be saved; also he is no true member of the right Christendome.

11. He doe so miserably contend about such Image-like opinions, that *the Churches* are made nothing else but meere houses of contentious Disputation, and spirituall *Dennes of Murder*: which Murder in the End comes to *warrs and bloodshed*, and meere disgrace and dishonour is done to Christ for his holy Gifts and Testaments sake: and nothing else in truth is thereby erected, but *as Israel danced about the Golden Calfe, and made an Idol: calfe to be their God, and joyed in their owne handi worke*; viz: in their Idoll-Image, and lost their God: and therefore *also the anger of God was wrath against them, and de-wasted the nall in the Wilderness, so that such Idoll and Image Servants could not come into the promised Land.*

12. Loving brethren, contend not about Opinions, all contenti-ous Disputation is an Image of an Idoll: Christ hath concerning his Omnipresence, told us of no opinion, where he sayth, *He will be with us every day to the End of the world,* Matth. 28. 20. He sayth not, in such or such an opinion, but where he signifieth his presence, he sayth thus: *as the lightening goeth forth and shineth to the going downe thereof, so shall also the Ever enduring coming of the Sonne of Man be,* Matth. 24. 27. And sayth; *The kingdome of God is inwardly within you,* Luk. 17. 21.

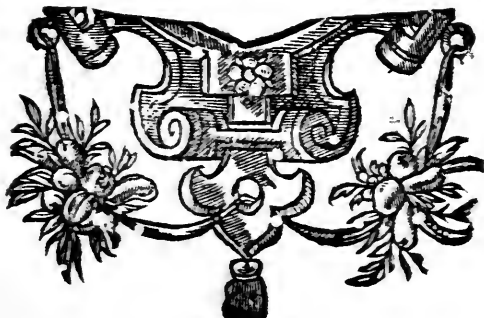
13. Christs Light and power riseth up in his children in the in-ward Ground, and shineth to them through the *whole* course of their life, and in that well spring of Light is the kingdome of God in Man: Now if he have not this, let him contend and dispute as much as he will, yet he will bring it into him by no opinion; but if he hath it, *out of the same wellspring flow even streames of Love*; it needeth no Opin-ion, let him onely looke that Christs kingdome be borne in him, that Christ be Man in him: else he is no Christian, be he how he will for opinion, he must stand as *a branch in the vine of Christ,* Joh. 15. The Opinion helpeh him not, but the true Faith, which through the breaking forth of Love is active, *and worketh good works,* Gal. 5. 6. if he have not the works of Love, then he hath a so no Faith: the opinion maketh no salvation, but is *Babels* confusion of the Tongues of the one onely Love: None is a Christian, unlesse he love his neighbour, and desireth to doe him good.

Or, childlike. 14. The outward y injured Grace, without the innate & filial Graces is all false; when Christ worketh in a Man, then he is a Christian, and then the sufferings, merits, and satisfaction of Christ *avails* him: when he hath him in himselfe for an Advocate, who hath done it, that he doe it also in him, and attracteth his merits to him, then is the kingdome of God in that Man, otherwise all Imagelike Opinions are false: No work pleaseh God but what he himselfe worketh in Man through *his Spirit*, therefore let us be the *children of Christ,* and not the children of Images.

15. Christ hath imparted his kingdome to us in his Testaments, he that will receive it must be his childe, else there is no Inheritance: to work Repentance is better then to desire to know much: Is not the knowledge given from God to a Man, then he will not [be able to] understand the Ground of the divine secret Mystery, but if it be given him, he needs no Image: to continue in the *humility* and simplicity of Christ, and to cleave to his *love* and Grace without despising of any one, is good Christianity: All whatsoever speaketh of it selfe is *Babell*; in *Christ* wee are all Members, and all one. *A M E N.*

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The End of the second little Book
concerning
The Holy Supper.



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F I N I S.

R Eader, pray cause these faults to be mended with a Pen. Page 21. on the second side, line 10. for, *unboked*, reade *unlocked*. Page 50. line 2. for, *foolish* reade *soulisht*. page 55. line 31. for *vison* reade *visible*.



